



West Texas ANGELUS

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

Bishop: Human life to be respected at every stage

The great defender of human life, Pope John Paul II, constantly stresses that human life is a precious gift. The dignity and sacredness of human life must be respected at every stage of life beginning with the unborn./Pg. 2



Making Sense of Bioethics

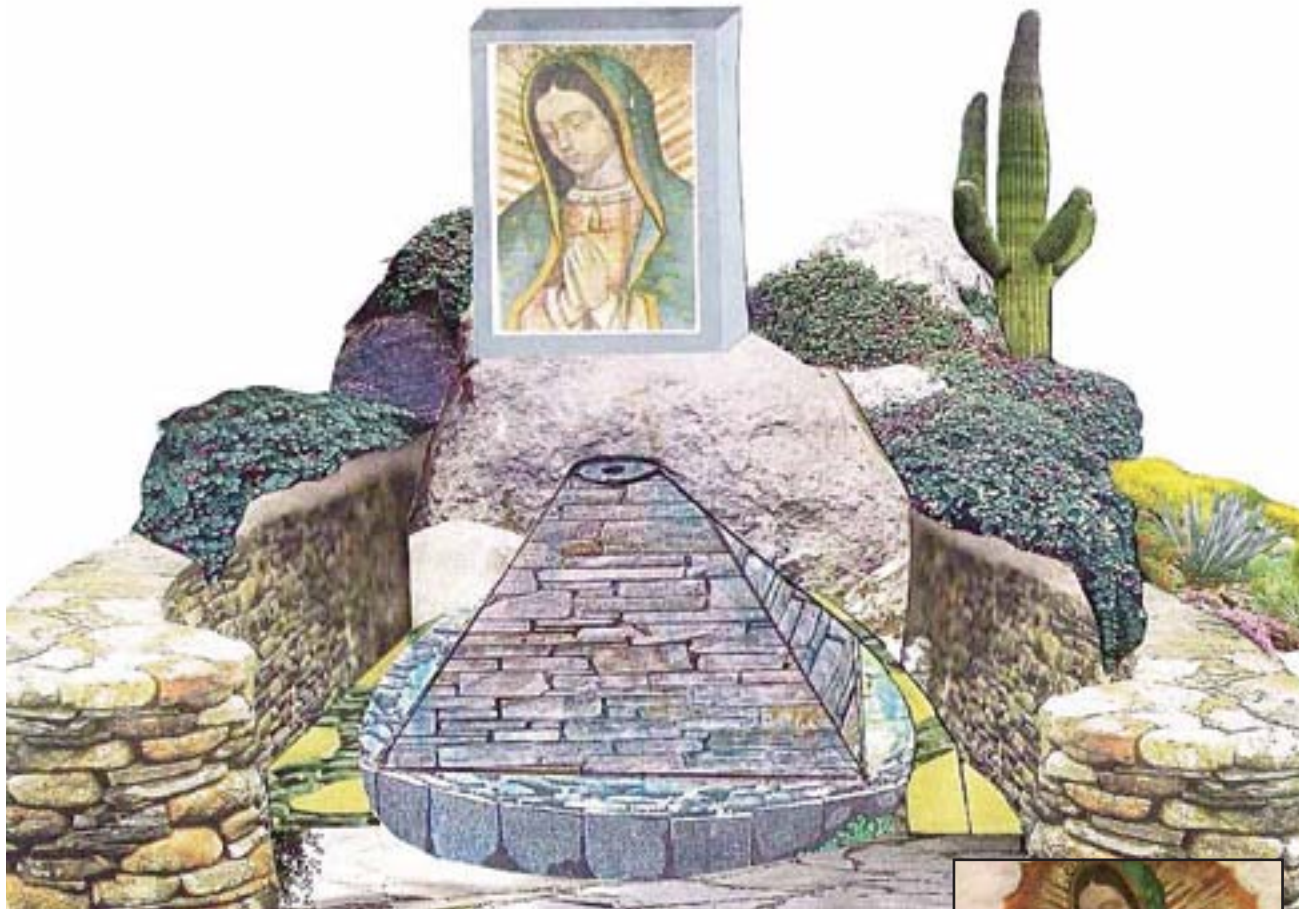


When I give talks on stem cell research or in vitro fertilization, people invariably ask, "What should be done with all the frozen embryos?" It is usually asked with a sense of urgency, even desperation, as they reflect on the fate of the hundreds of thousands of human embryos cryo-preserved in liquid nitrogen at fertility clinics. / Pg. 8

Youth are called to help provide safe, secure environment for all / Pg 4

In the August Angelus

On July 7, Pope Benedict XVI issued his third encyclical, a groundbreaking work on the social and economic challenges we face today. Find coverage of the encyclical on our web site, www.sanangelodiocese.org, upon its release



Only digital duplicate of Our Lady in U.S. to be given home in Midland parish

By Jimmy Patterson
Editor

An exact digital duplicate of the image of Our Lady of Guadalupe as she appeared to Mexican villager Juan Diego will arrive in Midland in August and will be permanently housed at Our Lady of Guadalupe, the parish serving the east side of the Tall City.

Seven digital duplicates of the image that hangs in the Our Lady of Guadalupe Basilica in Mexico City have

been produced -- one for each continent - with the one coming to Midland the only one designated for North America.

The image will arrive at Midland International Airport August 13 with a Mass and ceremony scheduled for August 14 at the Shrine to Our Lady.

Fr. Ed de Leon, pastor of the Midland church, says he expects pilgrimages of Catholics and others to town not only on that August weekend but from now on.

(Please See IMAGE/21)



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From the Bishop's Desk

Human life is a precious gift, to be respected at every stage



Pfeifer

By Bishop Michael Pfeifer, OMI

The great defender of human life, Pope John Paul II, constantly stresses that human life is a precious gift. The Pope points out how the dignity and sacredness of human life must be respected at every stage of life beginning with the unborn, and

until God calls that life home. I share with you a brief reflection on the precious gift of life from Pope John Paul's message for Lent 2005.

"Human life is a precious gift to be loved and defended in each of its stages. The Commandment 'You shall not kill!' always requires respecting and promoting human life, from its beginning to its natural end. It is a command that applies even

in the presence of illness and when physical weakness reduces the person's ability to be self-reliant. If growing old, with its inevitable conditions is accepted serenely in the light of faith, it can become an invaluable opportunity for better comprehending the Mystery of the Cross, which gives full sense to human existence."

DIOCESAN BRIEFS

San Angelo hosts Peace Camp, July 8-10

SAN ANGELO -- Imagine children from all walks of life coming together to explore the Way of Peace: Peace within their hearts, within their family and within their schools. The San Angelo Peace Ambassadors and Unity Church of Christianity present Peace Camp, **July 8-10** from 9 a.m.-1 p.m at Unity Church of Christianity, 3257 South Bryant Blvd, San Angelo.

"Our intention with Peace Camp is to find common ground and peaceful solutions in our everyday life," according to event organizer Becky Benes.

Participants will learn cooperative games which encourage teamwork and communication; meditation techniques which still the mind and open the spirit to peaceful solutions and inner peace. Participants will also learn about the ways of peace by practicing ways to live by the Golden Rule, universal teaching in all traditions.

"We want the hearts of our team and our children to be open to the possibility of peace," Benes said. "In so doing, we will 'Become the change we want to see in our world,' as Gandhi said. Come join us: all children and adult volunteers are invited.

Peace Camp is free and includes lunch for those who pre-register. Love offerings will be accepted.

For more information or to pre-register contact: Jennifer Shawker, Youth Director, Unity Church of Christianity, at 325-245-3057

Theology of the Body Workshop

MIDLAND -- What is your heart's deepest desire? Peace, Truth, Happiness, Love? How far will you go to find it? We invite you to discover the true meaning of life, and the deep purpose of our human existence. Please join us at the Theology of the Body Seminar, **Friday, Aug. 7 (7-9:30 pm) and Saturday, Aug. 8 (8:45 a.m.-4:30 p.m.)** at St. Stephen's Parish Hall, 4601 Neely Ave. in Midland. The seminar is presented by Damon Clarke Owens, one of the most sought after speakers in the Church today

The Theology of the Body Seminar is for anyone searching for their ultimate purpose in

life as it addresses the most basic truths and questions of human existence. Most of us have heard the "whats" of Catholic teaching, but very few have ever heard the "whys." With insight and humor, Damon Owens demonstrates that the Church's teaching on sexuality and marriage makes sense because it resonates with the deepest yearnings of the human heart.

Cost: \$20, before July 17; \$25 after July 17. Workbook and lunch included. If you know of someone that would like to attend please invite them. Help us spread the word!

Pro Life Mass

MIDLAND --The Knights of Columbus councils of Midland, and Midland Catholics for Life welcome Bishop Michael Pfeifer as he celebrates our annual Pro-Life Mass at the Prayer Garden, across from Planned Parenthood at Texas and Fort Worth in downtown Midland, **Friday, August 21**. Rosary will begin at 9 a.m.; Mass will be celebrated beginning at 9:30 a.m.

Midland is home to Planned Parenthood, where babies are aborted every Friday. You are invited to attend this event as we pray to end abortion in our city, diocese and in our country.

Bishop's Golf Tournament

SAN ANGELO -- To benefit Catholic Education Scholarship Funds, the Diocese of San Angelo's Catholic Schools are hosting the Bishop's Annual Catholic Education Golf Tournament, **Sept. 19, 2009**, at Quicksand Golf Course in San Angelo. Registration is at 7:30 a.m. Golfers tee off at 9 a.m.

1st-3rd place prizes will be awarded, as well as contests for longest drive and closest to the pin. Food will also be served. Entry fee is \$100 per player. Format is a 4-Person Scramble.

For more info, contact Bud Gooble, 325.944.1213; Joe Salmon in Odessa, 432.550.2883 or 432.638.2883, or St. Ann's School in Midland, 432.684.4563.

San Angelo Women's ACTS Retreat Scheduled

SAN ANGELO -- The next San Angelo

Women's **ACTS Retreat has been scheduled for September 24-27**, at Christ the King Retreat Center. Registration for the retreat will be Saturday, July 18, at 9 a.m. in the cafeteria at Sacred Heart Cathedral, and the cost is \$165, which includes all meals and lodging.

ACTS is an acronym which stands for Adoration, Community, Theology and Service, and the Scriptural theme of this year's retreat is Luke 1:46-47, "And Mary said, 'My soul rejoices in the greatness of the Lord; my spirit rejoices in God my savior.'" ACTS retreats are for anyone who can use a spiritual boost in their lives, whether Catholic or non-Catholic. For more information about the retreat in September or registration in July, please call 325-223-1599 or e-mail g.shingley@suddenlink.net.

Men's Right of Passage

BLANCO -- Internationally known contemplative Franciscan and speaker Rev. Richard Rohr will present the Men's Rite of Passage, **Oct. 21-25**, in Blanco.

The MROP program is a 5-day, 4-night prayerful and soulful experience that builds on the classic patterns of male initiation through simple and moving rituals and teaching. Each day includes group prayer, major teachings on central masculine spirituality themes, quiet time for reflection and sharing in the context of a "home group."

MROP is a personal discovery about masculinity and the Holy Mystery; a time to savor the healing and awesome power of nature; a process to address issues of loss, grief and relationships with father, other men and others; an opportunity examine life's priorities and ask courageous questions about 'your next step'; an invitation to listen to the 'quiet voice of God' and a chance to return to life with a renewed commitment to your gifts.

For additional information on attending the Men's Rite of Passage in Blanco, contact Gary Collins in Abilene, at GaryLe2@sbcglobal.net or call 325.670.6026, or Rich Meixner, info@cacradicalgrace.org, or 505.242.9588

School Immunization Changes

Texas Department of Health officials say changes to school immunization requirements

for five vaccines take effect August 1. The changes are being made, according to a health department spokesperson, to "more closely match recommendations by the U.S. Centers for Disease Control and Prevention.

Changes affect mainly students entering kindergarten and 7th grade. All immunizations must be completed by the first day of attendance at all public and private schools. A full list of immunization requirements effective Aug. 1 for the 2009-10 school year is available at www.dshs.state.tx.us/immunize/docs/school/6-14eng.pdf

Natural Family Planning

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church's total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both education and pastoral care. This means "instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way" (Pope John Paul II, Familiaris consortio, #35). Below are scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. **2009 Dates:** Sep. 13, Dec. 6. Contact Amy at amdgd@wcc.net.

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

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

Scheduled Executions

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

Offender/Scheduled Execution Date:

Kenneth Mosley/July 16

Roderick Newton/July 23

David Wood/August 20

Stephen Moody/September 16

Christopher Coleman/September 22

2009 PARISH FESTIVAL CALENDAR

AUGUST 23 ST. MARGARET OF SCOTLAND SAN ANGELO

St. Margaret of Scotland Catholic Church will be having its fall festival **Sunday, Aug. 23**, at the Knights of Columbus Hall, 3636 N. Bryant, in San Angelo. A delicious brisket dinner will be served from 11 a.m.-2 p.m. for only \$7 per adult plate and \$4 per child plate. We will also have drive thru plates to go for \$7 each. The festival will run from 11 a.m.-4 p.m. with activities such as a raffle, auction, washer pitching tournaments, and other new and exciting games for all ages. Everyone is invited. For more info, contact St. Margaret's 325-651-4633

AUGUST 29, SEPTEMBER 5-6 ST. MARY'S -- SAN ANGELO

St. Mary's Church has begun planning its Fall Festival. The parish will host a dance, August 29, to kick off the festival and Family Day will be Saturday, Sept. 5, with games for the kids, food booths, etc. **Sunday Sept. 6** will feature a meal, auction, bingo, etc.

SEPTEMBER 27 IMMACULATE CONCEPTION -- KNICKERBOCKER

The Fall Festival at Immaculate Conception Church in Knickerbocker will be **Sunday, Sept 27**.

Mesquite-cooked brisket & sausage BBQ plates will be served from 11 am-2 pm

Auction - Raffle - Bingo - Games.
Music by the Old Hat Band

OCTOBER 11 ST. BONIFACE-- OLFEN

Details forthcoming in upcoming Angelus editions.

OCTOBER 25 ST. ANN'S -- SONORA

St. Ann's Church is celebrating its 80th Anniversary Celebration & Festival Mass at 9 a.m. at St. Ann's Church located at 311 W. Plum in Sonora.

Brisket with all the trimmings including homemade dessert will be served from 11 a.m. to 2 p.m., at the Civic Center, 1700 N. Crockett Ave.

Music and games for children and adults including Bingo, Cake Walk, Toy Wheel and more from 11 a.m. to 4 p.m. Brisket sandwiches at 3 p.m.; Raffle and quilt drawing will conclude at 4 p.m.

Everyone is invited to attend this special 80th Anniversary celebration especially former pastors and parishioners.

For more information, contact festival coordinators Mary Jean Sims, 325-387-5433 home Janell Sparks, 325-277-2717

Email your festival information when it is available to

JimmyLPatterson@grandecom.net

DIOCESAN DATES

Bishop's Calendar

JULY 10-25 -- Rest and Prayer

AUGUST
1 -- SAN ANGELO, Sacred Heart Cathedral -- 10:30 a.m. Bless St. Francis Hall -- Mass at 11:00 a.m. for Monsignor Voity's 30th Priestly Anniversary

3-6 -- Rest and Prayer
9 -- FORT WORTH -- 40th Anniversary of Diocese of Ft. Worth -- Mass at 3:00 p.m.

10 -- CORPUS CHRISTI -- Kenedy Foundation Meeting
12 -- SAN ANGELO, Big Brothers Big Sisters Meeting
13 -- SAN ANGELO, Personnel Board Meeting, 11 a.m.

14 -- MIDLAND -- Meeting of Drug Task Force at 11:00 a.m.

15 -- MIDLAND, Our Lady of Guadalupe -- Special Mass at 11:00 a.m. to Receive Image of Our Lady of Guadalupe from the Basilica in Mexico City

16 -- MILLERSVIEW, Mass, Our Lady of Guadalupe, 9:30 a.m.

17-19 -- Rest and Prayer
21 -- MIDLAND -- Pro Life Mass at Prayer Garden at 9:30 am

23 -- LORAIN, 85th anniversary Mass at St. Joseph. Mission., 10:30 a.m.

24 -- SAN ANGELO, Sacred Heart Cathedral -- Endowment Board Meeting at 6 p.m.

25 -- SAN ANGELO, Knights

of Columbus Hall -- Forum Regarding Leadership for San Angelo

26 -- SAN ANGELO, Newman Center -- Mass at Noon

28-29 -- MIDLAND, St. Ann Gym-- Summit on Catholic Education

30 -- MIDLAND -- St. Ann -- Mass at 11:00 a.m. for Members of the Holy Sepulchre

CHRIST THE KING Retreat Center

JULY
13 -- Heart of Mercy Prayer Group

14 -- Adoration of the Blessed Sacrament 5-6 pm

16-19 -- Boys' Chrysalis Flight

20 -- Heart of Mercy Prayer Group

21 -- Adoration of the Blessed Sacrament 5-6 pm

23-26 -- Women's Walk to Emmaus

27 -- Heart of Mercy Prayer Group

28 -- Adoration of the Blessed Sacrament 5-6 pm

30-Aug1 -- Men's Catholic Cursillo

AUGUST
1-2 -- Men's Catholic Cursillo

3 -- Heart of Mercy Prayer Group

3-7 -- Region X Conference

4 -- Adoration of the Blessed Sacrament 5-6 pm

7-9 -- Deacon Training

2009 CURSILLO

July 16-19 -- Men's Spanish, St. Mary's, Odessa

July 30-Aug. 2 -- Men's English, Christ the King Retreat Center, San Angelo

September 24-27 --

Women's English, St. Thomas, Big Spring

October 15-18 -- Women's Spanish Cursillo, St. Mary's, San Angelo

October 22-25 -- Men's English Cursillo, St. Thomas, Big Spring

Anyone needing more information may e-mail cursillo.sanangelodiocese@gmail.com or call (432) 413-6136.

NECROLOGY AUGUST

7 -- Rev. Andrew DeMuth (1969)

10 -- Rev. Mitchael Barbarossa, OFM (1981)

12 -- Rev. Ted McNulty (2006)

14 -- Rev. Bernard Binversie (1992)

15 -- Rev. Sam Homsey, C.P.P.S. (2004)

19 -- Rev. Msgr. Arnold A. Boeding (1989)

21 -- Deacon William Callan (1988)

21 -- Deacon Enemansio Samaniego (2008)

22 -- Rev. Charles Larue (2005)

23 -- Rev. Charles A. Knapp (1978)

23 -- Deacon Eufrazio Hernandez (1998)

28 -- Deacon Mario Calderon (1998)

From the Editor

This time, for The Angelus, less really is more

By Jimmy Patterson

Riddle me this: How can a newspaper be both bigger and smaller at the same time? Since you are now holding one that is in fact both, it should be an easy riddle to solve. Except maybe it's not.

As you may have noticed with your hometown newspaper, be it San Angelo, Abilene or Odessa, the width of the newspaper has shrunk, and noticeably so. And when a publication like *The Angelus*, which is often printed at a newspaper's commercial press that handles extra publishing jobs for organizations with publications but no press on which to publish them, those jobs reduce in size as well. Such is the case with *The Angelus*, which lost about 7 newspaper inches per page effective with the June issue.

The smaller size of newspapers is a by-product of the current state of the industry, an industry which sadly, literally seems to be disappearing before our eyes. It is not a good time for newspapers, to see once proud publications like the *Rocky Mountain News* literally disappear over night, or the *Seattle Post Intelligencer* move to strictly an online publication. But it is happening, and people in decision-making roles are now faced with somehow making their publications remain vital to their community.

Although *The Angelus* is smaller by about an inch in width, the good people at the *San Angelo Standard Times*, as a result of the cut back, have given us an additional four pages in our monthly page count to make up for the inches we lost when the width of the paper diminished.

So you hold in your hands a smaller -- yet bigger -- publication. We hope to offer you more monthly features, including a return of our Culture page; a Texas and Southwest report; news from the Vatican; a regular feature on adult catechesis by Washington Archbishop Donald Wuerl and another page each month of Catholic opinions on our "Voices II" page. All of these features we hope to run monthly, but one thing that remains a priority for us is content received from people in the Diocese of San Angelo. We will without fail run as much as we receive by our monthly deadlines with hopes of continuing to give you news of the people of the diocese first and foremost. And we hope you enjoy and learn from what you read here every month.

Jimmy Patterson is editor of the West Texas Angelus.



Patterson

Del Escritorio del Obispo

La vida humana es un don precioso



Obispo
Miguel Pfeifer
OMI

por el Obispo Miguel Pfeifer

El gran defensor de la vida humana, el Papa Juan Pablo II, constantemente enfatiza que la vida humana es un don precioso. El Papa declara que la dignidad de la vida humana debe ser respetada en cada fase de la vida comenzando con el no-nacido, hasta que Dios llama a sí mismo esa vida. Comparto con ustedes una reflexión breve sobre el don precioso de la vida del Papa Juan Pablo en su mensaje de Cuaresma 2005.

"La vida del hombre es un don precioso que hay que amar y defender

en cada fase. El mandamiento "No matarás", exige siempre el respeto y la promoción de la vida, desde su principio hasta su ocaso natural. Es un mandamiento que no pierde su vigencia ante la presencia de las enfermedades, y cuando el debilitamiento de las fuerzas reduce la autonomía del ser humano. Si el envejecimiento, con sus inevitables condicionamientos, es acogido serenamente a la luz de la fe, puede convertirse en una ocasión maravillosa para comprender y vivir el misterio de la Cruz, que da un sentido completo a la existencia humana."

Youth are called to help provide safe, secure environment for all

By Bishop Michael Pfeifer, OMI

During the last seven years, the Diocese of San Angelo has stressed the importance of how all Church personnel—employees and volunteers—are called to maintain a safe, sacred, and secure environment for all, but especially for children and youth. Good moral policies and guidelines are in place, and there is a constant process of education and background checks for this to happen. While we must always be vigilant and strive to always improve our standards, I am deeply grateful for the cooperative response of the vast majority of our pastoral leaders to provide the safest environment possible as disciples of Christ.

Now the Diocese is inviting the youth themselves—even children—to cooperate with the bishop, our priests, deacons, sisters, and all pastoral leaders to work together in accomplishing the goal of a safe and secure environment for themselves and all other young people. To achieve this goal, after much consultation and study, I have accepted the following policy recommended to me by the Presbyteral Council of the

Diocese. Hence, the following policy was implemented in our diocese, July 1, 2009. I thank all who have cooperated with me in preparing this policy:

CHILDREN/YOUTH BEHAVIOR (Catholic Schools, Religious Education, Other Youth Programs)

Church personnel will strive to ensure that children/youth model behavior that maintains a safe environment for themselves and others (children, youth, adults) and witnesses in word and deed their discipleship in Jesus Christ. (Adapted from NFCYM Policy for Protecting Youth People.) An important component of Safe Environment Training for Children/Youth is Prevention Training that fosters a sense of safety, sensitivity and responsibility in peer relations between children and youth. Christian behavior is integrated throughout the curricula of the Catholic School/Religious Education Program. Parents and students are to be made aware of expected behavior at the beginning of the year and integrated throughout. This will be accomplished through the use of the

Diocesan Guidelines for Student Behavior and the Diocesan Safe Environment Program.

In accord with the call to be peaceful followers of Christ, and with the state law, the Diocese will not tolerate any type of bullying or intimidation. Bullying and intimidation include engaging in written, electronic, or verbal expressions or conduct that has the effect of physically harming a student, damaging a student's property, or placing a student in fear of harm to one's self or property severe enough to create an intimidating, threatening or abusive educational environment for a student.

Catholic schools, religious education and other youth programs are to have specific rules to deal with youth misbehavior.

In the event of a serious incident between minors (one that sexually, physically, verbally, or psychologically harms another) who are supervised by Church personnel, an Incident Report needs to be completed, after first going through the proper levels of authority, and submitted

(Please See **POLICY/23**)



Harvest is many, laborers are few

On April 21, six missionaries — Saul Palma, Diana Madero, Priscilla Martinez, Macario Muniz, Sister Esperanza and Frances Sanchez — were on their way to visit our brothers and sister in Baracoa, Puerto Cortes, in Honduras. Some of us were nervous for it was their first visit, while a couple of us were anxious and couldn't wait to see our brothers and sister for the second time.

Our visit was to followup on our relationship that began in February 2007. Our days would begin with prayer at 6 am at the church with Fr. Tadeo, Fr. Roberto and four of the nuns. After breakfast we would visit the villages. Each village has a church where the people have meetings, Mass and catechism. They plant their crops and sell them and some of the money goes towards the expenses for the church. The parish of Exaltacion de la Santa Cruz has 55 communities. The priest makes their visit monthly. The people in the villages celebrate Mass once a month. Others may travel on foot, bike or packed in back of a truck to travel on Sunday to Baracoa to celebrate Mass.

Every evening was spent at different sectors celebrating Mass. One night we were divided, sent out to six different communities and met with group leaders for discussion and prayer, similar to our comunidad de bases. One evening we celebrated Mass without electricity. We were amazed, we did not think many people would come because it was very dark and they walk from many different areas. The evening was so beautiful. It was like having a candlelit dinner with Jesus. Our last day was spent on a trip to Tegucigalpa, the capitol of Honduras. Fr. Tadeo took us to see the Basilica and the seminary. The following day was the hardest. This was our last day to see our brothers and sisters and to realize that they are like family to us. Knowing that in this town of Baracoa there is so much love and full of faith that reassures us that with God all things are possible.

Full, conscious and active participation in the liturgy

By Bishop Michael Pfeifer, OMI

One of the major goals of the Second Vatican Council's document on the Liturgy was to bring about the "full, conscious, and active participation in the liturgy" by all. I share with you some excerpts from a presentation by Pope John Paul II as regards how to bring this about.

After the experience of more than 30 years of liturgical renewal, we are well placed to assess both the strengths and weaknesses of what has been done, in order to more confidently plot our course into the future which God has in mind for his cherished people.

The core of the mystery of Christian worship is the sacrifice of Christ offered to the Father and the work of the Risen Christ who sanctifies His people through the liturgical signs. It is essential that in seeking to enter more deeply into the contemplative depths of worship the inexhaustible mystery of the priesthood of Jesus Christ be fully acknowledged and respected. While all the baptized share in that one priesthood of Christ, not all share in the same manner. The ministerial priest-

hood, rooted in Apostolic Succession, confirms on the ordained priest faculties and responsibilities which are different from those of the laity but which are at the service of the common priesthood and are directed to the unfolding of baptismal grace of all Christians. The priest, therefore, is not just the one who presides, but one who acts in the person of Christ.

FULL PARTICIPATION

Only by being radically faithful to this doctrinal foundation can we avoid one-dimensional and unilateral interpretations of the Council's teaching. The sharing of all the baptized in the one priesthood of Jesus Christ is the key to understanding the Council's call for "full, conscious and active participation in the liturgy." Full participation certainly means that every member of the community has a part to play in the liturgy, and in this respect, a great deal has been achieved in parishes and communities across our land. But full participation does not mean that everyone does everything, since this would lead to a clericalizing of the laity and a laicizing of the priesthood; and this was not what the Council

had in mind. The liturgy, like the Church, is intended to be hierarchial and polyphonic, respecting the different roles assigned by Christ and allowing all the different voices to blend in the one great hymn of praise.

ACTIVE PARTICIPATION

Active participation certainly means that in gesture, word, song, and service, all the members of the community take part in an act of worship, which is anything but inert or passive. Yet, active participation does not preclude the active passivity of silence, stillness and listening: indeed it demands it. Worshipers are not passive, for instance, when listening to the readings or homily, or following the prayers of the celebrant, and the chants and music of the liturgy. These are experiences of silence and stillness, but they are in their own way profoundly active. In a culture which neither favors nor fosters meditative quiet, the art of interior listening is learned only with difficulty. Here we see how the liturgy, though it must always be properly inculturated, must also be counter-cultural.

(Please See **PARTICIPATION/23**)

RURAL LIFE MASS 2007



‘People in these fields are building the Kingdom of God for all of us’

By Jimmy Patterson
Editor

MIDLAND COUNTY -- Saying this was not the type of rural life he grew up in, Bishop Michael Pfeifer nonetheless paid tribute to the hard working members of the oil field, as well as farmers and ranchers as part of the annual Rural Life Mass, June 23, at the Sallie Ann Field, west of Midland International Airport.

About 100 attended the Mass, which was hosted by Our Lady of Guadalupe Church in Midland.

Pfeifer paid tribute to all those who till the earth for its natural resources, from vegetables to petroleum as well as those who ranch and tend livestock.

“The work done in this oil field,” Pfeifer said, “this is who we are. With these masses we want to be thankful for everything God has given us, oil, gas, other minerals, and everything that comes from the ground.”

The Sallie Ann Field is owned by ExL Petroleum, a company whose partners include Mike LaMonica, deacon at Our Lady of San Juan Catholic Church.

“Paul said if you don’t work, you don’t eat, and we have seen the example of the hard work people in our rural areas do. People in these fields are building the kingdom of God for all of us,” said Pfeifer.



Clockwise from top, Bishop Michael Pfeifer sprinkles holy water on oil field equipment as part of the Rural Life Mass, June 23, 2009, in an oil field west of Midland International Airport; Diocesan Rural Life Director Charlie Evans, who helped coordinate the Rural Life Mass, reads the special intentions; Deacon Mike LaMonica talks with Fr. Barry McLean prior to the mass, which also featured the worship music of the Our Lady of Guadalupe choir. Parishioners join hands for the Our Father.

Make a Difference: A high school summer experience

By Sister Adelina Garcia

Several adolescents along with their adult sponsors from five parishes participated in the justice and service program, "Make a Difference," held June 7-12. The event is offered by the Office of Education and Formation at Christ the King Retreat Center in San Angelo. This year the facilitator was Marcos Martinez from the Catholic Relief Services' Southwest Office.

Throughout the week participants experienced living in a small Christian faith community, studied Scripture and the Social Teaching of the Catholic Church, experienced different prayer forms, and worked on service projects in the community. In collaboration with Rebuilding Together they painted several rooms of a local home and did some repairs. They listened to the story of the owner of the home. Their eyes were opened to the injustices in some of our structures in our society and how some people are trapped in a cycle of poverty beyond their control. They also helped out at the northside Boys & Girls Club. Bishop Pfeifer



came to visit with the participants and gave them a delicious cake to enjoy for dessert.

Some of the comments made by the young people included: "Helping someone who really can't afford it makes me feel like slowly but surely we are making the world a better place by setting an example for others to follow."

"This experience was so great that there aren't any words to describe it."

"My son has grown so much.

I came because I wanted to help him strengthen his faith and guess what? My faith needed to be strengthened also!"

"For me personally, I need to have time to focus on God. Our lives are so full of distractions."

"This week has definitely changed my life."

"This program has helped me learn so much about being Catholic."

"I just spent a week at Make A Difference and let me tell you

it was awesome. It was fun and exciting."

Participants were Marcos Aragon (youth)-Crane, Joe Figueroa (adult)-Crane, Deisy Aranda (youth)-Eldorado, Timothy Cuevas (youth)-Eldorado, Hervey Solis (youth)-Eldorado, Audrey Rubio (youth)-Eldorado, Shelly Rubio (adult)-Eldorado, Andrew Zuniga (youth)-McCamey, Grace Zuniga (adult)-McCamey, Lauren Lopez (youth)-St. Mary/San Angelo, Natasha Nicole Enriquez (youth)-Lenorah, Samantha Bryand (youth)-Stanton, and Melissa Hernandez (adult)-Stanton.



Lauren Lopez, above, from St. Mary in San Angelo, grabs a paint brush and is ready to work.

At left, Bishop Pfeifer with Make A Difference volunteers at the Northside Boys and Girls Club in San Angelo.

'We hope to be strengthened by the Holy Spirit to defend our faith'

In preparation for Confirmation, I write a letter to the Confirmation candidates asking that a letter be sent to me explaining how they understand this Sacrament of the new coming of the Holy Spirit. Below is the letter sent to me by the young people of St. Lawrence Parish. We had a joyful celebration of Confirmation on May 13, 2009 that included students from St. Paschal Church in Sterling City.

— Bishop Michael Pfeifer, OMI

By the Confirmation Class of St. Lawrence Church, St. Lawrence, TX

Dear Bishop Pfeifer:

Peace be with you! We send greetings to you from the St. Lawrence Confirmation Class of 2009. During the last 2 years, we have been diligently preparing for the reconfirmation of our baptismal vows made for us by our parents and godparents. We look forward to

your arrival on May 13 to officiate in this Sacrament. But even more we anxiously await the Holy Spirit!

We are ready to renew our baptismal vows and publicly reaffirm the promises made for us by our parents and godparents. The Holy Spirit is the third person of the Trinity and was sent to us by Jesus, because he said, "I will not leave you orphans." The Holy Spirit is our advocate which reminds us how to love one another as Christ loved us. We hope to be strengthened by the Holy Spirit to be able to defend our faith, live our faith, and share our faith with others.

The past couple of years, we have helped console and have been consoled in the loss of a loving grandfather, Andy Schaefer, and friends and family, Linda Batla Little, Jessie Flores, Bill Hughes and Jan Hirt Bryson. We have helped the poor by holding a bake sale to make

money for the "Dress an Angel" project. Another special project, involved praying all year for an unborn baby in danger of being aborted. Our last CCD class held a baby shower and donated the gifts to "The Way of Life Center" in Midland. We helped the community by working at our fall festival, singing in Mass when needed, doing some of the readings during the Stations of the Cross, cleaning church, participating in the feet washing on Holy Thursday, painting several classrooms in our updated CCD building and helping move furniture and setting it up in time for classes to begin this year. We realize that our talents and time are very important to the church and hope to step up in the future years as adults and contribute to our church wherever we are needed. We have had great role models from our community, especially lately in the remodeling of the old hall, building

of the new hall and in doing all that needs to be done for the church by our community. When we began talking in our class about the volunteer work that goes on in our church, the list just kept growing and growing. We were truly amazed that so many people share their talents and time and hope to always be one of them in the near future with the help of the Holy Spirit!

We will be receiving the wonderful gifts of the Holy Spirit in Confirmation. With Jesus' approval we will receive wisdom, understanding, right judgment, courage, knowledge, reverence, and wonder and awe. In our everyday life to come, the gift of wisdom will give us the ability to see things as they truly are in an open-minded manner; the gift of understanding will give us the sensitivity

(Please See **ST. LAWRENCE/23**)

The Sudarium of Oveido and the resurrection

By Dr. Lorenzo V. Penafiel

While visiting Madrid one summer I met an old Spanish lady. In the course of our conversation regarding sacred relics she asked me if I was familiar with the Sudarium of Oviedo which she said is one of most venerated relics in Spain and as important to Christianity as the Shroud of Turin. Since my answer was no, her parting words as I recall were, Tiene usted que saber mas sobre la reliquia de Oviedo y la resurreccion del Senor.

I forgot all about her and her intriguing suggestion until someone gave me a copy of "Sacred Blood, Sacred Image," subtitled "The Sudarium of Oviedo" by Janice Bennett. I suddenly remembered the old lady because of the word "Oviedo." After reading the book I became more curious and fascinated with the relic that I decided to do a little research. I then understood what the old

lady meant by the "relic of Oviedo and the resurrection of our Lord."

This relic has a long odyssey and fascinating history as it went through turbulent times going back to the 7th century. During the invasion of Jerusalem by the Persians in 614 AD the Christians fled to Alexandria bringing with them a chest of relics. This chest made its way to Seville through Cartagena on the southeastern coast of Spain during the time of St. Isidore. After the death of St. Isidore in 636 the chest was taken to Toledo, at that time the most important city of Christianity. When the Moors invaded Spain in 711 the chest was taken further north and hidden in the mountains of Asturias for safety. It was brought later to Oviedo (in the Asturias region) when the city was founded in 761. It took, however, a very long time before its contents could be known.

The chest is made of oak, silver-plated, with the inscription in Latin "Of the

Sepulcher of the Lord and His Sudarium and of His Most Holy Blood." Historical records mention that when the chest was opened for the first time in 1075 after it was brought to Oviedo, the bishop, King Alfonso VI and other dignitaries present experienced a "cutting and blinding whiteness" that escaped from the chest frightening everyone. Presumably this emanation was from the santo sudario inside the chest, now known as the Sudarium of Oviedo, which has become since then an object of veneration by Christians.

The Latin word, sudarium, is believed by most scholars to be a fairly small cloth, like a napkin or towel for wiping sweat (sudor) from the face. The Sudarium of Oviedo is actually a piece of linen cloth measuring approximately 34 x 21 inches without any selvages on its sides. It has nothing impressive to look at except blood stains that have been and still are the subject of extensive investigations. Remarkably, historical

evidence and scientific studies claim that it was actually used to cover and the clean the face of Jesus after his crucifixion and the stains are the "physical remains of the blood of Jesus." It is presumed to be the same cloth mentioned in the Gospel of John.

Unlike the famous Shroud of Turin that has undergone numerous scholarly and scientific studies and is the subject of many publications, the Sudarium is relatively unknown. It was not until 1988 that scientific investigations began when the Spanish Center of Sindonology obtained permission from the Cathedral of Oviedo to do so. After more than 10 years of painstaking analysis applying modern sophisticated criminal investigating techniques and forensics, a group of about 40 scientists arrived at the following conclusion: (1) the stains are from human blood, type AB; (2) the cloth does

(Please See **SUDARIUM/22**)

Court St. Monica No. 1262 Catholic Daughters of the Americas celebrates 72 years

Court St. Monica #1262 of Catholic Daughters of the Americas recently celebrated the 72nd anniversary of its institution. Charter members Agnes Fuchs and Irene Bruchmiller were recognized although they were unable to attend. Also recognized, for 71 years membership was Adeline Beach. Receiving 50 year pins were Harriet Fischer, Charlene Matthiesen and Bernice Halfmann. Pins honoring those with 60 or more years of membership were given to Doris Halfmann, LaVerne Gully and Mary Lou Multer.

"Our German Heritage" was the theme for the event and a meal of sauerkraut and sausage was topped off with a German Chocolate cake.

Special guests for the event were high school senior Kevin Book and parents Charles and Mary Book. Kevin was the winner of an \$800 scholarship the state CDA court awards each year. Regent Tracy Grimes presented the scholarship

Pictured at right, top row (left to right), Doris Halfmann, Bernice Halfmann, Harriet Fischer and Charlene Matthiesen. Seated, left to right, LaVerne Gully, Mary Lou Multer and Adeline Beach

to Kevin. Ms. Grimes also received notification of a first-place for Court St. Monica in the Quality of Life category for the past year. The certificate was presented to chairman Geneva Russell.

During the meeting it was reported that 50 gowns and toy bags were sewn by members for the operation smile project and will be forwarded along with 38 stuffed toys and 25 pounds of toiletries.

This CDA program furnishes surgery for children with cleft pallets in other countries.

Another project was completed with the placement of six religious children's books in St. Boniface Church for use by churchgoers with small children. Books were also purchased for the CCD teachers' use.



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Making Sense of Bioethics

What will we do with the frozen embryos?

By Rev. Tad Pacholczyk

When I give talks on stem cell research or in vitro fertilization, people invariably ask, "What should be done with all the frozen embryos?" It is usually asked with a sense of urgency, even desperation, as they reflect on the fate of the hundreds of thousands of human embryos cryo-preserved in liquid nitrogen at fertility clinics. The simple answer is that ethically there is very little we can do with the frozen embryos except to keep them frozen for the foreseeable future. No other morally acceptable options seem to exist.

The question of what to do with the frozen embryos, I sometimes remind my audiences, is not in fact the most pressing question we face. A much more urgent issue is how to stop the relentless manufacturing and freezing of new embryos which is occurring each day, with clockwork-like regularity, in every major city in the United States.

The infertility industry has become an embryo mass-production line with virtually no legal oversight or national regulation. Catering to strong parental desires, it is a multibillion-dollar business aptly described as the "wild west of infertility." To start to bring this into check, strong laws and regulations like those found in Germany and Italy are urgently needed. In those countries, no more than

three embryos may be produced for each infertility treatment, and all three must be implanted into their mother. Extra embryos may not be produced or frozen; as a result, there are essentially no frozen embryos stored in German and Italian fertility clinics.

For those embryos that do end up abandoned in liquid nitrogen, the question often arises: would it be morally permissible to give them up for "embryo adoption," whereby other couples could implant, gestate and raise them as if they were their own children?

There is ongoing debate among reputable Catholic theologians about this matter, and technically it remains an open question. A recent Vatican document called *Dignitas Personae* expressed serious moral reservations about the approach, without, however, explicitly condemning it as immoral. But we can easily see reasons why the promotion of embryo adoption would be imprudent. If embryo adoption were to become standard practice in the current, largely unregulated climate of the fertility industry, this could actually stimulate the production of yet more embryos; IVF clinic operators would be able to placate themselves by saying, "We really don't need to worry about producing extra embryos, because there will always be somebody willing to adopt any that are left over." It could offer the clinics an excuse to continue and even expand their current immoral practices.

Some have suggested that a morally acceptable solution to the frozen

embryo problem might come through applying the principle that "extraordinary" means do not have to be undertaken to prolong human life. They argue that to sustain an embryo's life in a cryogenic state is to use extraordinary means and this is not required.

In fact, however, the decision to continue cryo-preserving an embryo in liquid nitrogen is probably not an instance of using extraordinary means, since the burden and costs involved in taking care of embryonic children in this way are actually minimal. When we have children, we have a duty to clothe, feed, care for, and educate them, all of which costs plenty of money. When our children are frozen, we don't need to clothe, feed, or educate them; our care for them can only be expressed by paying the bill each month to replenish the liquid nitrogen in their storage tanks. This way of caring for our children is obviously unusual, but it does not seem morally extraordinary in terms of achieving the desired end of safeguarding their physical integrity.

In my opinion, parents have an obligation to care for their children in this way until some other option becomes available in the future (maybe a sophisticated "embryo incubator" or "artificial womb" of some kind), or until there is a reasonable certainty that they have died on their own from decay or "freezer burn," which may occur whenever frozen embryos are stored for extended periods. Perhaps after a few hundred years, all the stored embryos would have died on their own, and they could finally be thawed and

given a decent burial. This approach would not involve us in the direct moral agency of ending their lives by withdrawing their life-sustaining liquid nitrogen.

Frozen embryos, clearly, can never be donated to science. Such a decision would amount to handing over not cadavers, but living human beings, for dismemberment at the hands of stem cell researchers. This would always be a radical failure in the parents' duty to protect and care for their offspring.

These considerations indicate the difficulty of answering the question about the disposition of frozen human embryos. We are reminded how sinful choices have consequences, and how the original decision to violate the moral law by doing IVF invariably has grievous repercussions, including the kinds of quandaries considered here, for which no moral resolution is apparent.

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

Pensando en los absolutos morales

Padre Tad Pacholczyk

Mayo, 2009

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

Quando el Papa Benedicto XVI visitó Estados Unidos en abril de 2008, tuve la oportunidad de asistir a la ceremonia inicial en el Jardín Sur de la Casa Blanca. Mientras escuchaba las palabras de bienvenida que el Presidente Bush dirigía al Papa, me sorprendió una línea en particular, una fuerte declaración quizá demasiado filosófica para venir de un presidente de Estados Unidos: "En un mundo donde algunos ya no creen que podemos distinguir simplemente entre lo que está bien y lo que está mal, necesitamos su mensaje para rechazar esta dictadura del relativismo y acoger una cultura de justicia y verdad".

El Presidente hablaba de cómo vivimos en un momento de la historia marcado por el relativismo moral. El relativismo moral es la creencia de que en realidad no existe lo bueno ni lo malo, sino sólo tu opinión y mi opinión respecto a lo que está bien y lo que está mal, y de que debemos "estar de acuerdo en no estar de acuerdo" y aprender a aceptarnos. Es como decir: tú puedes creer que está bien el aborto, el matrimonio con el mismo sexo, y la experimentación con células madre de embriones, y yo puedo estar en desacuerdo, pero no tiene caso discutirlo puesto que de cualquier forma todo es relativo —la moralidad es cosa que decidimos tú y yo individualmente—. Desde una posición así, no hay absolutos o universales morales, y la moralidad cambia libremente según la perspectiva de cada quien.

A fin de cuentas, sin embargo, esta posición no es ni sensata ni lógica.

Si la moralidad fuera simplemente algo que tiene

(Mira PADRE/22)

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The Vatican

Pope opens Year for Priests 'They must witness God's compassion'

By John Thavis
Catholic News Service

VATICAN CITY -- Formally opening the Year for Priests, Pope Benedict urged all priests to strive for holiness and said the ordained ministry was indispensable for the church and the world.

"The church needs priests who are holy, ministers who help the faithful experience the merciful love of the Lord and who are convinced witnesses of that love," the pope said at a prayer service in St. Peter's Basilica June 19.

At the same time, in an apparent reference to cases of priestly sex abuse, he warned of the "terrible risk of damaging those we are obliged to save."

"Nothing makes the church and the body of Christ suffer so much as the sins of its pastors, especially those who transform themselves into 'robbers of sheep,' either because they lead them astray with their private doctrines, or because they bind them in the snares of sin and death," he said.

Thousands of priests packed the basilica for the evening prayer service, which was preceded by a procession of the relic of the heart of St. John Vianney, the patron saint of parish priests. The pope proclaimed the yearlong focus on priestly ministry to coincide with the 150th anniversary of the saint's death.

Pope Benedict stopped to pray before the saint's heart, exposed in a glass and gold reliquary. In his homily, he said the French curate's heart was "burning with divine love," a love that priests today need to imitate if they are to be effective

Pope Benedict XVI leads an evening prayer service June 19 in St. Peter's Basilica at the Vatican, formally opening the Year for Priests. (CNS)



pastors.

The liturgy was celebrated on the feast of the Sacred Heart of Jesus, a day of prayer for the sanctification of priests.

In his homily, the pope said the "essential nucleus of Christianity" is found in the heart of Jesus: the saving love of God that "invites us to step outside of ourselves" and "make ourselves a gift of love without reserve."

"God's heart throbs with compassion," he said.

He said priests should never forget that that are consecrated to "serve, humbly and with authority, the common priesthood of the faithful."

"Ours is an indispensable mission for the church and for the world, which demands full fidelity to Christ and unceasing union with him. It demands,

therefore, that we tend constantly to sanctity, as St. John Vianney did," he said.

The pope said pastoral formation of priests was certainly important for modern priests. But even more necessary, he said, was the "'science of love' that one learns only in a 'heart-to-heart' encounter with Christ."

The liturgy closed with adoration of the Eucharist, underlining the central place of the Eucharist in the life of priests. In his final blessing, the pope lifted a monstrance holding the Blessed Sacrament and used it to make the sign of the cross over the assembly.

The day before the opening liturgy, the pope issued a six-page letter thanking God for the gifts the majority of priests have given to the church and the world, even while acknowledging that some

priests have done great harm.

He said he hoped priests would use the year and its special events to deepen their commitment to their own renewal "for the sake of a more forceful and incisive witness to the Gospel in today's world."

Since the beginning of his pontificate, Pope Benedict has given special attention to priests and their ministry, holding frequent and lengthy off-the-cuff discussion sessions with clergy of Rome and other parts of Italy.

He has forcefully condemned the scandal of priestly sexual abuse, most notably during his visit to the United States in 2008. More recently, Irish bishops said the pope was visibly upset listening to their report on decades of abuse suffered by thousands of Irish children in the care of religious congregations.

The pope has many times noted the burdens carried by priests in the modern age, including their increasing workload and their responsibility to preach and witness to Gospel values in a world that often seems indifferent to them.

The pope has also insisted on improved selection and formation of priests, so that they can live up to the promises made in their vocation -- in particular priestly celibacy.

In recent weeks, the Vatican signaled a tougher line on the celibacy issue when a Central African Republic archbishop resigned following an investigation into priests of his diocese who lived more or less openly with women and the children they have fathered.

Priesthood is 'an enormous gift,' says Washington Cardinal McCarrick

By Jessie Abrams
Catholic News Service

WASHINGTON -- "Priesthood is such an enormous gift and we need to rejoice in it every day and renew it every day," said Cardinal Theodore E. McCarrick June 19.

"There is no sacrament, I think, more filled with love as the sacrament we took when we became priests," the retired archbishop of Washington said in his homily during a special Mass at the Basilica of the National Shrine of the Immaculate Conception to mark the beginning of the Year for Priests.

Pope Benedict XVI announced the church's yearlong focus in March in an effort to further appreciation and support for priests around the world.

Lasting almost 80 minutes, the Mass at the shrine in

Washington was planned to occur simultaneously with a Mass Pope Benedict XVI celebrated at St. Peter's Basilica in Rome to open the year.

Thirty-one priests concelebrated the Mass with Cardinal McCarrick at the shrine.

In his homily the cardinal stressed the importance of keeping a constant focus on love of God's gifts to his believers and maintaining a steadfast interest in self-improvement.

"Priesthood is in all of us whether we are ordained into the priesthood or have been baptized into it," Cardinal McCarrick said.

After a request for continued and increased prayers for priests over the coming year, the congregation filled the basilica's Crypt Church with enthusiastic applause. Almost 400 worshippers participated in saying a special prayer for priests at the conclusion of the Mass.

For Cardinal McCarrick there is nothing new in striv-

ing for self-improvement. "I hope I will learn to pray better and be kinder but you have that every day anyway, there's nothing new in that," he added.

He said he hopes all priests will take this year to learn the value and the gift of being a good priest.

One priest, Father James Steffes, took the service and homily to heart, literally. He told Catholic News Service this will be a year for him to become "a perfect lover of God" and of others.

Father Steffes is executive director of the U.S. bishops' Secretariat of Clergy, Consecrated Life and Vocations.

The priest said he is encouraged by the purpose of the year and by the Mass.

He said he will use this year to continue to "celebrate the life that God has chosen for me and respond to his call to be a lover."

Catholic Voices

I'm Therese, and I'm a charter member of the Bad Mom's Club

By **Therese J. Borchard**
Catholic News Service

It has been three years since I published "The Imperfect Mom: Candid Confessions of Mothers Living in the Real World," but the conversation about who is and who is not deemed a suitable mother hasn't hushed an iota.



Borchard

Awhile back when the story broke about the Park Avenue lawyer who couldn't take her kids' bickering and threw them out of her car and drove off, my name was circulated in some media circles as a mother who would be willing to talk about the parenting moments that definitely aren't going into the scrapbook. The story behind my compilation is rather humorous in retrospect (quite terrifying in real

time).

A fellow preschool mom asked me to watch her son for two hours, so I took him and my son (both 2 years old at the time) to get ice cream and feed the ducks in downtown Annapolis, Md. My daughter was strapped to me in a BabyBjorn carrier, so when my adorable son pushed the other kid into 15 feet of frigid February water, I couldn't dive in immediately! But a wonderful man wearing cowboy boots and eating sushi at the dock dove in and rescued him.

Ayelet Waldman writes a different but related tale of motherhood in her book "Bad Mother: A Chronicle of Maternal Crimes, Minor Calamities and Occasional Moments of Grace," inspired by the uproar -- and death threats -- in reaction to her piece in the New York Times about how she loved her husband more than her kids.

In an interview about her book, Waldman said: "So many women I know

are in real pain. They are so crippled by their guilt, by their unreasonable expectations, that they can't even allow themselves to celebrate the true joys of being a mom.

"When your little girl curls up in bed with you and says, 'Your hair always smells so good, Mama,' you should be able to melt with emotion without worrying about whether she's reading at grade level."

I'm probably more attached to my kids than Waldman seems to be with hers. I can't fathom ever losing them, and if I did, I know that every day without them would be a fight and a struggle to stay sane.

But I do agree with this self-professed "bad mom" that a mother shouldn't make her kids the center of her universe. I made that mistake when my babies were born.

The result? I had nothing left over for me. Had I taken better care of myself -- possibly supplementing with formula a few nights a week so that my husband

Eric or someone else could manage the nighttime feedings so that I could get the rest I so needed -- maybe I wouldn't have won the award of "Most Mortified Mom of Annapolis" with a newspaper clipping to prove it.

Maybe I would have known better than to take 2-year-olds and an infant to a dangerous place where one of them could fall in.

Maybe I would have been able to better react and snap the BabyBjorn off.

But I was a sleep-deprived, depressed zombie of a mom who thought that martyrdom was the higher road of motherhood.

Now I hope that I would never chuck the kids out of the car in rage and frustration. But I can understand how you make idiotic, stupid decisions when you are sleep-deprived and depressed.

To prevent that, a mom needs to hold on to some of herself. And if that makes me a bad mom, well, I guess I'm in the club.

Getting answers to getting health care

By **Maureen Pratt**
Catholic News Service

Effective communication makes a critical difference in receiving successful medical attention. But patients often feel inadequate about their inability to speak intelligently with their doctors, or they expect doctors and other medical professionals to take the initiative in steering a conversation in the right direction.



Pratt

Patients might also be about talking about certain symptoms or health problems, or they might not want to admit to unhealthful activities. As a result, their issues go untreated.

The sooner a patient develops and uses effective communication skills with his or her medical team, the better and stronger the relationships that lead to the best health outcome possible.

A good place to start effective communication is with respect for both the medical professional and for oneself. Patients need to face their fears and apparent failings (such as not taking prescribed medication or engaging in unhealthful habits) so that the doctor can

have as full a health picture as possible.

All patients have questions about their conditions, the latest medical headlines or information gleaned from others and the Internet. Understanding that another appointment might be necessary to handle the questions is one way to get answers. Also, framing questions in a nonthreatening manner and a normal tone of voice will be more effective than asking accusatorily or from a stance of defiance.

Doctors can better help patients who are specific about their concerns, knowledgeable and descriptive of symptoms, previous illnesses, injuries and medication side effects. The more precise a patient is, the more helpful the doctor can be.

Diplomatic assertiveness, a technique that involves expressing concerns in a firm but polite manner, is useful when a patient feels that a doctor isn't listening or is reluctant to respond to concerns, or when a health situation seems "off."

For example, your loved one is hospitalized and the medications offered look different from previous doses. Instead of assuming the meds are correct, bring up your observation and ask that the medications be checked before being administered. Mistakes do hap-

pen, and it's important to catch them before damage is done.

Does faith play a role in effective communication? Yes!

Fourteen years ago, my health began to deteriorate severely. My doctors told me I was merely "stressed." A year after my symptoms began, I was frustrated, in severe pain and confused about what was happening to me.

In my dermatologist's office, I said a silent prayer that God would give me the words to find out what was wrong. I took a deep breath and, to my surprise, said to the doctor, "Can you please take some blood tests? I feel I'm seriously ill."

She said, "It's really not necessary."

I said another silent prayer. "Please. Humor me. It's my blood, time and money."

She agreed.

Not long after, I was diagnosed with an advanced case of lupus. The diagnosis and subsequent treatment were life-savers!

Since then I've made good use of diplomatic assertiveness and other communication techniques. And I've embraced faith ever more strongly.

Truly, when words fail us, God never fails!

Good news Bad news



Catholic Voices II

'We've always done it that way' is not the answer

By Stephen Kent
Catholic News Service

Consider this: An abbot returns to his monastery after attending a conference on the Gospel and the new media in 1440.

"Brothers," he addresses the assembled scribes, "the world as we know it is changing. A high-tech guru named Gutenberg has come up with a device involving movable type and a printing press. After assembling the words from individual letters, he smears ink on the form and uses a machine like an olive press to apply the ink to paper.

"He can produce a dozen pages an hour. It's amazing," the abbot says.

"But, Father Abbot, we copy manuscripts by hand with beautiful penmanship," says one scribe. "We'll be OK. We've always done it that way."

The abbot explains that printing dozens



Kent

of pages per day would allow the material to be widely circulated among the people.

"Why would we want to do that?" asks another scribe. "That's not how they are given the information. It is read to them. They can't read; they won't use this system."

Attending the recent Catholic Media Convention with its theme "New Media for the Good News" inspired reflection on being in the same sort of revolutionary times as were those medieval monks.

For centuries the monks produced books by putting ink on vellum with the tips of feathers. It worked well and met the need of the market which required only one book per village. Residents only heard what was read to them from the pulpit. That's how things were communicated.

The Catholic journalists attending this year's convention were nowhere near as boggled by the new as were the medieval monks. They know the technology is changing with iPhones, BlackBerrys,

Twitter and Facebook.

More striking than the new devices is learning that the users are changing.

Citizens band radios were once used only by a few hobbyists. Then the energy crisis struck the country and long-haul truck drivers began to use CB radios to tell each other the locations of stations that had fuel (and the location of highway patrol cars). User need determined the use of the device.

That's what Jack Dorsey, a co-founder of Twitter, meant when he told the convention the device can "bring the human dimension back to communication."

To some, the 140-character messages sent and received by cell phones may be a gadget. It has been challenging to get mainstream relevance, Dorsey admitted, but now users are pushing the system. "It will be successful when it blurs into the background and we think of it at the level of the telephone or e-mail," he said.

Other workshops dealt with social media such as Facebook and Web 2.0.

The social media revolution involves creating community, listening to the audience, engaging the audience and establishing trust. They want a relationship, not a transaction. They want to be listened to.

This is a particular challenge to church communicators working in a hierarchical organization where, historically, listening has not been a strong point.

The audience is adapting the tools to its needs.

The monks adapted and monasteries became religious publishing houses to meet needs, the next change upon us.

"We've always done it that way" is not the answer.

The Word is eternal. We must be open to adapt to the best media to continue to effectively communicate it to a public hungry to receive it.

(Kent, retired editor of archdiocesan newspapers in Omaha and Seattle, can be contacted at: Considersk@comcast.net.)

Bracing for the inevitability of the empty nest

By Effie Caldarola
Catholic News Service

"OK, we're going to cuddle."

It was my 18-year-old daughter speaking, my beautiful baby who's leaving for college soon. I put down my book and stretch out my arms. We make an incongruous pair, me, very small, holding Maria, about six inches taller, cradled as a baby in my arms.

But, oh, how I cherish these moments! My thoughts go back 18 years when, at the other end of the same couch, I held Maria when I first brought her home from the hospital.

"My gentle little Maria," I crooned to her then. "Gentle" is probably not the first epithet that would come to mind to describe Maria now. She's an assertive woman who can stand up for herself.

But still, my arms wrapped around her on a summer's evening, I feel that same maternal instinct.

I remember how, after the birth of my second child, a son, I desperately wanted

another daughter. But it had taken us six years to produce Mike, and I thought my time was up. Still, I daydreamed about baby girls, fantasized wildly about receiving imaginary calls from someone who really needed me to adopt a baby girl in need.

Then, to our amazement, when Mike was not even 2, I learned I was pregnant. I was sure it was a girl and that this time she'd look like my side of the family.

I wasn't 40 yet, but I was drawing near, and I remember at the time there was a mug available in stores that read, "I'd rather be 40 than pregnant." Every time I saw that mug I'd think, "I'd much rather be pregnant than 40, but if I get to be both that's great too."

And she did look like my family. One day when she was tiny, I was playing with her, lifting her over my head. I hadn't thought about my father, who'd been dead over 20 years, in a long time. But as I looked up at Maria, I saw my father looking down at me. I cried.

Ah, I'm in the grip of empty-nest syndrome. Can you tell?

Earlier, Mike phoned. He's inching his way through college and searching for a summer job away from home. He's 21 now, and keeps 21-year-old hours. Probably a good decision to live away for the summer, but still, I miss his friendly banter. When I

find out he's eating Hamburger Helper while we had cod and shrimp on the grill, I know we both silently question this summer setup.

Then there was the other call from the older daughter planning a wedding far away.

So, all these futures are being planned, these youthful dreams playing out upon the stage of life. And here I am, Mama Bird holding this lousy worm nobody needs.

Do I sound whiny? I have a new job, I'm close to a master's degree, I'm back in Weight Watchers. If we can farm out this dog the kids wanted, my husband and I can travel.

But I realize the tough thing about the empty nest isn't just the kids leaving. It's looking back at the old pictures, me with them. Who was that slim young woman with the killer smile and the thick brunette hair?

It was that trade I made with God, you know. I'd give my life, my youth, my body and blood in return for raising those wonderful kids. I'm grateful every day for what God gave me.

But once in awhile, looking at those pictures, I wish that as the kids walk out the door, that cute, young gal could walk back in!

Prayer Sharing

When short for a prayer I always go back to one of the old reliables, one of the most beautiful poems ever written, the 23rd Psalm:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

-- Jim, Abilene

Email your favorite prayer
or prayer practice to
JimmyLPatterson@grandecom.net

‘The Lady in Blue’

Author Fedewa injects spiritual side into Maria of Agreda’s story

By Jimmy Patterson
Editor

SAN ANGELO -- A weekend that “far exceeded the expectations” of organizers and officials June 25-26 saw the Jumano-Apaches united with the people of West Texas to celebrate a revitalized relationship between the two cultures and to honor the life of Maria of Agreda, a cloistered nun in Spain who reportedly had the gift of bilocation and appeared before the Jumanos of the Southwest in the 1600s. Some of her visits were said to have occurred in and around West Texas including many in the Diocese of San Angelo.

Reports around the world claim that Maria of Agreda that she was miraculously and physically conveyed to the people of the American Southwest -- including the Jumano tribes -- a feat corroborated by witnesses in Spain, Texas and New Mexico where she is still honored by the legendary Lady in Blue.

Jumano-Apache chief says he, his people ‘treated like kings’

Gabriel Carrasco, chief of the Jumano-Apaches of Texas said he and his people are very grateful for he reception they received during ceremonies June 25-26 honoring the Native Americans and their association with the mystical Lady in Blue.

"It was a very important series of events. Very spiritual, very wonderful. We felt treated like kings, like Jumanos."

Carrasco complimented the people of San Angelo and West Texas for their hospitality.

"The people were very nice. They went through great effort, the mayor, Tilly, everybody went out of their way to have us there. It was very fine—wonderful, in fact, and it seemed so enjoyable, for our people and for the people of San Angelo, too. I was shocked, actually, not prepared to be so welcome, and to experience the cel-



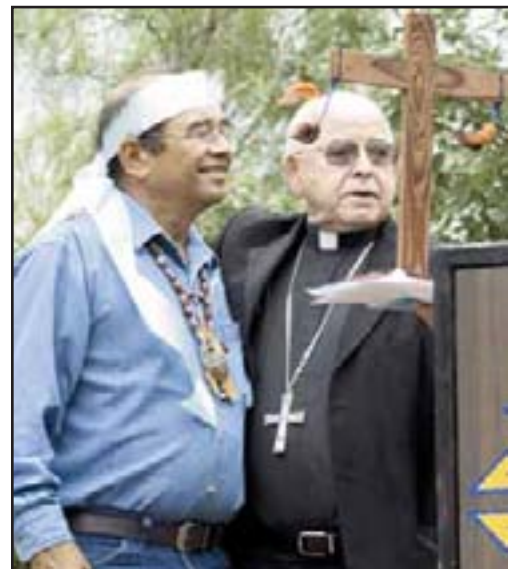
Jumano-Apache historian Enrique Madrid, left, with Marilyn Fedewa author of “Maria of Agreda: Mystical Lady in Blue.”

“The story of the ‘Lady in Blue’ has fascinated me ever since my days in the seminary some 50 years ago. Never did I dream as a student that one day I would be bishop of the area, the Diocese of San Angelo, where the “Lady in Blue” appeared so many, many times,” said Most Rev Michael D. Pfeifer, of the Diocese of San Angelo.

The ceremonies and events of the June weekend coincided with the recent release of “Maria of Agreda: Mystical Lady in Blue” (University of New Mexico Press), by Marilyn Fedewa, a book the author was drawn to write after discovering Maria of Agreda’s 2,700 page book on Mary, “Mystical City of God,”

which had been given to her family by a Franciscan monk.

“Something happened here in San Angelo this weekend that was of a very momentous nature,” Fedewa said following her (Please See MARIA/21)



Procession to start the outdoor ecumenical service Saturday morning. Haley Dodson of San Angelo carries a blue cross. Genoveva Bassham, Jumano-Apache tribal clanmother, follows immediately behind the blue cross. Other members of Jumano-Apache tribe carry crosses with flowers, as they did when they came to Spanish missionaries in New Mexico in the 1620s ... San Angelo-based singer-songwriter Cindy Jordan composed and recorded a CD, “The Lady in Blue,” in commemora-



tion and in honor of Maria; Chief Gabriel Carrasco "smudged" attendees at the ecumenical service using native sage bound together. Very similar to incensing, it was a high point of the service as Chief Carrasco went to everyone in the crowd of more than 250 people. ... Chief Carrasco gives Bishop Pfeifer a hand-made cross, which will be put in a special display at Christ the King Retreat Center at the Pastoral Center in San Angelo.



the 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 fascinating “Lady in Blue?” After much reflection and profound investigation all signs seemed to indicate Sor Maria de Jesus de Agreda, a Franciscan nun who lived in Spain to be “The Lady in Blue.”

This humble nun, who had moments of great ecstasy, described how she was transported to another

Maria of Agreda brings message of love thru belief in one true God

By Most Rev. Michael D. Pfeifer
Bishop of San Angelo

The unusual way in which the Gospel message arrived in this part of West Texas fascinated and puzzled even the first Franciscan missionaries who came to this part of the new world to bring Christianity. The Franciscans were often approached by groups of native people, mainly the Jumanos, who asked for Baptism and more religious instruction, claiming that a woman had come to them and preached to each one of them in their own tongue. This wonderful lady was dressed in blue and known by the Jumanos as she has been known for almost 400 years as “The Lady in Blue.”

From 1620 to approximately 1631, records show that The Lady in Blue made more than 500 apparitions to the native people, who were fascinated not only with her appearance but with her great compassion, love and understanding. She brought to these humble people



BISHOP’S DECREE: Lady in Blue Day June 20

To remember the modern-day meeting of the Jumano Indians with the people of the city of San Angelo on June 20, 2009 at the historical markers located on the bank of the Concho River on Concho Avenue and Bell Street, I proclaim June 20 of each year to 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.

This historic encounter [“Re – encuentro”] of the Jumanos with the people of San Angelo took place in an ecumenical prayer service. Participating in this celebration were Bishop Michael Pfeifer, OMI, Chieftain Gabriel Carrasco representing the Jumanos, and Mayor Pro Tem, John Mark Hogg. This historic encounter remembered how the “Lady in Blue” brought Christianity to this part of West Texas and beyond in the 1600s.

For this occasion, Cindy Jordan wrote and sang the beautiful ballad, “The Ballad of the Lady in Blue,” and author, Marilyn Fedewa, presented to the community her book, The Mystical Lady in Blue.

Please See BLUE/21

Family

The Love Dare: Getting to know your spouse all too well

By Jimmy Patterson

At the recommendation of some good friends (thanks so very much, good friends), Karen and I decided to buy the book "Love Dare," a 40-day program of enriching your marriage relationship and getting to know yourself and your spouse better. Which is a bit of an understatement if the first few days are any indication. The objective of completing the 40 days is you strengthen your marriage. The introduction plainly states that it won't always be an easy journey.

Perhaps most unsettling about the "Love Dare," at least in the first week, is that you get to know yourself maybe a lot better than you ever thought you would. Or should.

Like most everything in life, there are some good things and bad things about it.

A bad thing would be Day 5, when husband and wife get to write down the three things most annoying about their spouse and what we would change about them if we could.

The way we've been playing the whole Love Dare thing is that we get together at night and spend the evening reading that particular day in the book. Then the next day, we



Patterson

complete the "dare" part. I spent an entire day racking my brain trying to come up with three irritating things about Karen.

For Karen, it was only a matter of minutes.

"No. 1," she said, "I don't really like it all that much when you don't turn off lights and close doors when you leave a room."

Talk about relief. I thought perhaps maybe my periodically sour disposition, inability to effectively communicate verbally and my mind-numbing snoring would top her list. But she chose to go with my more manageable (changeable) lousy traits. Things I could do something about if only I would.

"Could you repeat that?" I asked her.

"I don't like it all that much when you don't turn out lights or close doors when you leave a room. Dear."

"Funny," I said, "because No. 1 on my list is that I don't particularly care for it when you come along behind me and do things I don't do."

"Like turning out lights and leaving doors open?"

"I really haven't given it all that much thought yet but I suppose that might be an example, yes."

Karen had a No. 2 and 3 on her list -- me rolling my eyes when I get exasperated with her was No. 2. Calling her on the phone and complaining about something bone-

headed the kids did is No. 3. Both changeable (made more easily changeable if only OTHER people would change first).

She asked me what No. 2 and 3 were on my list and I didn't really have the nerve to tell her I couldn't think of anything other than just the No. 1 thing, so I blurted out "Well. Dear. Sometimes you can be a little grumpy when you get up from a nap."

She looked at me funny. Not funny ha-ha but funny I-don't-know-what-I'm-talking-about. She seemed slightly annoyed that I would even mention something like that (as if maybe she actually knew deep down inside that I was right??)

"I don't hardly ever take a nap," she said, sounding a bit more insistent than maybe was in keeping with the spirit of the "Love Dare" book.

"Well yeah, but still, it's my list. That's what it said to do. To list things that you would change about your spouse if you could." A chill formed in the vicinity of my spine and I feared she may introduce sour disposition, bad communication habits and snoring into the conversation.

"But there's always a good reason you're grumpy when you wake up, my sweet ... and I can't even think of a third thing. What's the next chapter about?"

Jimmy Patterson is editor of the West Texas Angelus.

Your Family

To the new bride and groom from an old married couple

By Bill and Monica Dodds
Catholic News Service

Forgive us if we smile. "Us" being the couples in your family, your parish, your neighborhood or workplace who have been married so long that they no longer mark or remember how many days, weeks or months have passed since they tied the knot.

We smile because the two of you are so new at this that you do count one week, two weeks, one month, two months.

We smile because we used to do that too, and it's a happy memory.

You have reason to celebrate. Being married a week or two, a month or two is a wonderful thing. So is being a married a decade or two. Half a century or more.

Forgive us if we shake our heads. No, we're not being negative or disapproving. We shake them in amazement that a decade or two, a half-century or more

could pass so quickly.

We have no doubt that's happened. (We still easily recognize that bride or that groom in the eyes of the person with whom we've spent so many years. But when we look at ourselves in the mirror we sometimes struggle to see ourselves as that bride or that groom. So many wrinkles!)

Forgive us if we can't help offering a little advice. We're not implying you need help or that we know it all. It's just that we do know a little, and if a wee piece of that little makes it easier for you to become a stronger couple, helps you recognize the good and weather the bad, then we may drop a hint or two. A suggestion. A little point to consider, should the need arise somewhere down the road.

We're not saying you don't already know these things. Perhaps even better than we do. But when you're tired, when you're frustrated, when you're angry -- and all those things happen to every husband and wife -- it can help to return to some of the basics.

1. You're not competitors. If one person "wins," both lose.

2. Part of your role is to graciously help your spouse become a better person. Part is to accept your spouse's help -- graciously. To grow toward becoming the person God created each of you to be: his beautiful son or daughter. (Nagging is not gracious. And exactly who you think your spouse should be may not be who God created him or her to be.)

3. Like a garden, marriage is a living thing. It needs to be tended regularly, and that takes deliberate effort. Left alone or ignored, it can turn into nothing but weeds, accompanied by the deep regret of what might have been.

4. Laugh with each other, not at each other. Pray with and for each other. Talk to each other every day of every week of every month of every year of every decade of every half-century and more.

5. At some point in the distant future, smile, shake your heads and offer a little advice when there's a new bride or groom in your family, your parish, your neighborhood or workplace.

On the Web: For "Oldyweds" too!

The U.S. Conference of Catholic Bishops has a great site for couples. Visit www.foryourmarriage.org.



Monica and Bill
Dodds



ANSWERS

- | | |
|------|-------|
| 1. 1 | 5. 15 |
| 2. 6 | 6. 6 |
| 3. 9 | 7. 1. |
| 4. 4 | |

JUST 4 KIDS



Jesus heals a sick woman

By the time Jesus had crossed the lake in a boat, word of his approaching had spread and a large crowd of people was waiting for him on the opposite shore.

In the crowd was a man named Jairus, who was an official of the synagogue. He knelt down in front of Jesus and said, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." Jesus went with the man and the crowd followed along.

There was a woman in the crowd who had been sick for 12 years. She had been to many doctors and spent all of her money, but nothing had made her well. She continued to become sicker as time passed. She had heard how Jesus had healed many people. She said to herself, "If I but touch his clothes, I shall be cured."

She pressed through the other people until she reached Jesus. Then she extended her hand and touched his cloak. As soon as she did, she was healed.

Jesus knew that healing power had passed out of him, so he turned and asked, "Who has touched my clothes?"

His disciples were surprised by his question, and they asked him, "You see how the crowd is pressing upon you, and yet you ask, 'Who touched me?'"

Jesus nodded and continued to look around into the crowd.

The woman came forward to Jesus, trembling with fear. She told him everything that had happened to her, and why she had touched him.

Jesus smiled, held out his hand and helped the woman to stand up straight, and said, "Daughter, your faith has saved you. Go in peace and be cured of your affliction."

Before the woman had gone back to her home, several servants from the home of the synagogue official met up with the man and Jesus. They said to their master, "Your daughter has died; why trouble the teacher any longer?"

But Jesus said to the man, "Do not be afraid; just have faith."

Jesus continued on until they reached the man's house. He entered the house, but only allowed Peter, James and John to come in with him. The family and servants were crying because of the death of the young girl.

Jesus asked, "Why this commotion and weeping? The child is not dead but asleep."

Jesus went into the room where the girl was, along with her parents. He said, "Little girl, I say to you, arise!"

The girl immediately got up and walked around the room.

READ MORE ABOUT IT Mark 5 Q&A

1. What happened to the woman when she touched Jesus?
2. What did Jesus say to the official when he heard his daughter had died?

BIBLE ACCENT

During the time when Jesus walked the earth with his disciples, there were no modern hospitals with sophisticated medical equipment and highly trained doctors and nurses. Many of the health practices followed at the time were based on the laws given to Moses hundreds of years before. The doctors that did practice medicine learned basic anatomy and what little was known of diseases. Oils, spices and herbs were used by apothecaries, similar to the pharmacists of today, to treat illness or to try to treat wounds or burns.

Many people came to Jesus for healing, and he cured many of them.

We should pray for people today who are sick or who are facing health challenges.

SPOTLIGHT ON SAINTS St. Peter

Peter (d. 64), who was known as Simon before he became an apostle of Jesus, was a fisherman and the brother of

Andrew, who was also an apostle.

Peter became one of the most important early followers of Jesus. He made what we call "the great confession" when he said to Jesus, "Thou art the Christ, the Son of the living God," yet ironically he also denied knowing Jesus after the Lord had been arrested.

After Jesus ascended into heaven, Peter spoke to the crowd when the Holy Spirit came down on the house where he and other Christians had been praying. He preached and performed miracles that are recounted in the Acts of the Apostles, and he wrote several letters that are part of the New Testament.

We honor Peter on June 29.

PUZZLE

Write the number of the chapter of the Gospel of Mark where the stories listed below are found:

1. _____ Jesus is baptized.
2. _____ Jesus feeds 5,000 people.
3. _____ Jesus is transfigured.
4. _____ Jesus calms a storm.
5. _____ Jesus is crucified.
6. _____ Jesus walks on water.
7. _____ Jesus calls his first disciples.

Our Faith

Learning from St. Paul's encounter with Christ's love

By **Beth Griffin**
Catholic News Service

NEW YORK -- St. Paul's personal encounter with Christ's unconditional love was so central to his life and ministry that Pope Benedict XVI declared a Pauline year to help the contemporary church learn anew from him, according to speakers at a May 27 conference in New York.

The special year also encourages the church to return to its roots in faith to weather current crises, said Cardinal Daniel N. DiNardo of Galveston-Houston and theologian Msgr. Lorenzo Albacete, the main speakers at the event, titled "Paul of Tarsus 2,000 Years Later."

It was co-sponsored by the Crossroads Cultural Center and the American Bible

Society to address the relevance of St. Paul's teachings to the present-day church, as reflected by the Pope Benedict's talks during the Pauline year.

Both Cardinal DiNardo and Msgr. Albacete drew on the homily Pope Benedict preached when he opened the Pauline year at a June 28, 2008, vespers service in the Rome Basilica of St. Paul Outside the Walls. The year, which ends this June 29, marks the 2,000th anniversary of St. Paul's birth.

At the prayer service the pope led a procession through the "Pauline door" into the church. He also lit a torch. To Cardinal DiNardo, the door symbolizes St. Paul's conversion and the door it opened to him, and the torch symbolizes the light that first blinded him and later

set him afire in his witness to truth.

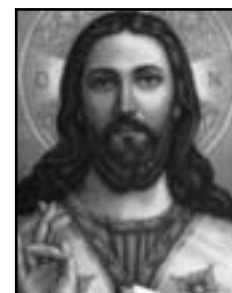
"Paul went through an open door and became a bright torch," the cardinal said.

"The torch of faith was also to consume him and by his suffering enable him to enter into a more profound understanding and experience of the crucified and risen Christ," the cardinal said.

"The truth brought him to the love of God in Christ Jesus, poured into his heart through the life-giving Spirit. The open door of conversion brought him into a new space, a journey of divine love bearing fruit in love for the brothers," he said.

Cardinal DiNardo said he reads St. Paul for professional, pastoral and personal reasons, sometimes in the original

(Please See PAUL/21)



Our Holy Father's Monthly Intentions 2009

JULY

Christians in the Middle East. That Christians in the Middle East may live their faith in complete freedom and become instruments of reconciliation and peace.

Humanity Reconciled. Through the witness of the faithful, may the Church be the seed and soil of a humanity reconciled to be God's one true family on earth.

AUGUST

Refugees. That the world may become aware of the plight of the millions of displaced persons and find solutions to their tragic conditions.

Persecuted Christians. That Christians who suffer persecution and discrimination may be granted human rights, equality, and freedom to live their faith.

Daily Offering Prayer

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

By **Antoinette Bosco**
Catholic News Service

Several years ago, my late son Peter wrote a book on World War I, published by Facts on File for their "America at War" books. When the publisher decided to reprint the books, they invited me to update Peter's book, which I gratefully did. One of the surprising discoveries I found was most uplifting to me as a



Bosco

Catholic. It had to do with the wonderful prayer of St. Francis that most of us Catholics have prayed for decades.

If anyone had asked me about the origins of that prayer, I probably would have said that it dated back to St. Francis. But that is not the case.

The prayer for peace first appeared in 1913 in a small local magazine in Normandy, France. "It was unsigned and had been copied from another magazine that was so insignificant that it left no sign in history, for it has not been found in any archive in France," wrote Brazilian theologian Franciscan Father Leonardo Boff.

In fact, the prayer of St. Francis was not known much at all until it appeared in the official Vatican newspaper L'Osservatore Romano on Jan. 20,

1916. A week later, it was picked up by the well-known French Catholic daily paper, La Croix, published on Jan. 28. This was practically the midpoint of World War I and people living in European countries were so devastated by the war that they had only one recourse: prayer.

People were praying for an end to the war's devastation, especially in Europe. It is not known exactly how the prayer of St. Francis became the prayer for peace that so quickly circulated among the people. What is known is that the Marquis de la Rochetulon, founder of the Catholic weekly Souvenir Normand, sent Pope Benedict XV several prayers for peace. The St. Francis prayer was one of them.

The question that is asked is how this prayer for peace came to be called the prayer of St. Francis.

According to Father Boff, it did so by "a simple historical coincidence." It seems that shortly after the prayer for peace was published in Rome, "a Franciscan from France had a poster printed with the figure of St. Francis holding in one hand the rule of the lay third order and in the other the prayer for peace with this reference: 'This prayer sums up Franciscan ideals and also represents a response to the urgent needs of our age.'"

And so, we now have the prayer of St. Francis, thanks be to God:

"Lord, make me an instrument of

your peace;

"where there is hatred, let me sow love;

"where there is injury, pardon;

"where there is discord, union;

"where there is doubt, faith;

"where there is error, truth;

"where there is despair, hope;

"where there is sadness, joy;

"where there is darkness, light.

"O Divine Master,

"grant that I may not so much seek to be consoled as to console;

"to be understood, as to understand;

"to be loved, as to love;

"for it is in giving that we receive,

"it is in pardoning that we are pardoned,

"and it is in dying that we are born to eternal life. Amen."

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Texas/Southwest

Austin bishop returns home, named Archbishop of New Orleans

By Peter Finney
Catholic News Service

NEW ORLEANS -- Archbishop Gregory M. Aymond, the first New Orleans native named to head the Archdiocese of New Orleans in its 216-year history, pledged to listen and minister to those who have been affected by the restructuring of the local church in the four years since Hurricane Katrina.

At a June 12 press conference, the day Pope Benedict XVI named him to New Orleans, the new archbishop also said he was humbled by the pope's appointment.

Archbishop Aymond, 59, who has been bishop of Austin, Texas, since 2000, succeeds Archbishop Alfred C. Hughes as the 14th archbishop of New Orleans.

Until Archbishop Aymond's installation Aug. 20 at St. Louis Cathedral, Archbishop Hughes will act as administrator of the archdiocese.

Archbishop Aymond said he would examine the pastoral plan necessitated by Hurricane Katrina and promised to meet with people who have been hurt by the closings of churches and schools.

The archdiocese promulgated the final phase of its post-Katrina pastoral plan in April 2008, reducing the number of parishes from 142 to 108, citing a shortage of active priests, declining population and uninsured damage to churches, schools and other institutions.

"I would be more than willing to reach out in a spirit of reconciliation to those who have been hurt, for whatever reasons, in the church," Archbishop Aymond said.

He said the "reorganization" of the archdiocese "was given a great deal of thought and prayer, and obviously I am not here to second guess my predecessor



Archbishop Gregory M. Aymond, the newly named archbishop of New Orleans, speaks to the media during a news conference at Notre Dame Seminary in New Orleans June 12. Pope Benedict XVI named him to succeed Archbishop Alfred C. Hughes, left. (CNS photo by Frank J. Methe, Clarion Herald)

and the work that his staff did."

"But I certainly want to be a shepherd who would be willing to meet with people and talk to them and walk with them in a time of hurt . . . to make sure that the Catholic Church in the Archdiocese of New Orleans is reaching out in all areas to care for the people," Archbishop Aymond said.

Also present for the news conference was retired Archbishop Philip M. Hannan, the still spry 96-year-old who served as the 11th archbishop of New Orleans from 1965-89 and ordained Archbishop Aymond to the priesthood in 1975.

"I did a great job!" Archbishop Hannan said with a laugh.

"As you always do," Archbishop Aymond replied.

Archbishop Francis B. Schulte, who

served as the 12th archbishop of New Orleans from 1989-2002, was out of town. New Orleans holds a rare distinction of having four living archbishops.

Knowing the New Orleans Archdiocese as well as he does should benefit him in his ministry, Archbishop Aymond said, although in some cases it might prove to be a mixed blessing.

"There's an old saying by Jesus that a prophet is acceptable except in his own country," Archbishop Aymond said, "so I would hope that the prophet would be acceptable in his own native land.

"One of the fears is that I have been away for nine years, and so I want to reconnect with people and with the unique and wonderful culture that exists here -- very Catholic and very spiritual. I want to make sure I take the time to do that," he said.

Archbishop Hughes, who will remain in the Archdiocese of New Orleans and devote much of his time to spiritual direction and retreat work, said he was thrilled that Archbishop Aymond has the distinction of coming home to work with the people he knows best.

"You are no stranger to us all," Archbishop Hughes said.

The archbishop also asked forgiveness of any parishioners hurt by the pastoral decisions he had to make in the wake of Hurricane Katrina.

"The difficult decisions that I have been called upon to make have been made after careful consultation and prayerful discernment," he said.

"Inevitably, there will be those who differ with me. God grant the understanding and the healing that will enable us to be the vibrant, evangelizing and eucharistic church he calls us to be."

Archbishop Aymond said he would travel to Rome June 29 to receive the pallium, symbolic of the authority of a metropolitan archbishop, from Pope Benedict XVI.

"Even as I returned to New Orleans for vacations and to visit family and friends, never in my wildest dreams did I ever think I would be back here as archbishop and doing ministry as the shepherd of this church," Archbishop Aymond said.

"But I accept that responsibility knowing that I will depend on God and God's help. I promise to stay close to the Lord in order that I can fulfill my episcopal ministry faithfully.

"Certainly, like anyone else taking on new responsibilities, I have questions and fears, but I will place those in the hands of the Lord. God will walk with me and God will walk in front of me, showing me the way," he said.

Evidence supports need for school vouchers, researchers say

FAYETTEVILLE, Ark. (CNS) -- Catholic schools and other private institutions fare well in some areas of education research; in other areas, they do about as well as public schools.

That's perhaps not surprising, but the research is coming from a public institution: the University of Arkansas' Department of Education Reform, established in 2005.

Jay P. Greene leads the department and holds an endowed chair in education reform. He has researched and written extensively about social promotions and accurate reporting of graduation rates -- and he's been criticized in

some quarters for supporting school vouchers.

But Greene said he has looked at the evidence, both his own work and that of others, and reviewed it carefully.

A product of public education and not Catholic himself, he said he has no personal investment in the issue beyond a general interest "to improve organizations and produce better results. . . . Our charge is to look at ways of improving public education in Arkansas and nationwide. We just think private education can play a role in that."

Patrick J. Wolf, who holds the endowed chair in

school choice at the University of Arkansas and has one son in Fayetteville's St. Joseph School, is currently evaluating a relatively small school voucher program in the District of Columbia and an older and much larger program in Milwaukee.

"Catholic schools are a big part of these programs," Wolf told the Arkansas Catholic, newspaper of the Little Rock Diocese. "Parents are highly satisfied. They view (private religious) schools as much safer, better ordered, more disciplined. That's a big reason why they chose (these schools)."

Culture

Another 'Ice Age' and a respectable showing of loyalty and teamwork

By John Mulderig
Catholic News Service

NEW YORK-- The third installment of the "Ice Age" franchise, "Ice Age: Dawn of the Dinosaurs" (Fox) is, for the most part, a delightful animated epic.

A few touches of vaguely crude humor aside, director Carlos Saldanha's 3-D quest, which takes a sextet of established characters to a newly discovered under-world of tyrannosauruses and pterodactyls, is well calculated to charm viewers of all ages with its portrayal of loyalty and teamwork.

Returning from 2006's "Ice Age: The Meltdown" are mammoth couple Manny (voice of Ray Romano) and Ellie (voice of Queen Latifah), now expecting a child.

With worrywart Manny mistaking the new arrival's every kick for the onset of labor, and endearingly focused on fitting out a safe play area, his two closest pals, saber-toothed tiger Diego (voice of Denis Leary) and sloth Sid (voice of John Leguizamo), feel neglected.

Diego takes to the road in search of adventure, while Sid adopts three giant eggs he accidentally comes across after



A scene from "Ice Age: Dawn of the Dinosaurs"

falling into a cavern under the ice. These, of course, turn out to contain baby dinosaurs, and their towering mother is soon on the scene to reclaim them, carrying off the terrified Sid as well.

Diego returns to join Manny, Ellie and their comically quarrelsome possum sidekicks Crash (voice of Josh Peck) and Eddie (voice of Seann William Scott) in the search for Sid. They cross paths with

Buck (voice of Simon Pegg), a wacky weasel who has lived in the realm of the big lizards for years, and he becomes their guide.

Interspersed with the main adventure are scenes from the eccentric courtship of two prehistoric ratlike squirrels, Scrat and Scratte.

Both the computer-generated animation and the voice work are excellent, with

Leguizamo and Pegg as standouts.

Sid's bond with his vulnerable brood is touching, as is the depiction of the strained but enduring friendship that keeps the rest of the ensemble on the hunt. They work together not only to retrieve Sid, but to protect Ellie as well.

A few jokes -- such as one character's attempt to milk a yaklike animal, only to realize it's male -- are in questionable taste for a family film. But the underlying values are solid.

Accompanying grown-ups will appreciate the clever use of 1970s standards "You'll Never Find Another Love Like Mine" by Lou Rawls and Gilbert O. Sullivan's "Alone Again (Naturally)," as well as a nod to "The Flintstones."

The USCCB Office for Film & Broadcasting classification is A-I -- general patronage. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children.

Mulderig is on the staff of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops. More reviews are available online at www.usccb.org/movies.

Good girls, bad girls of Old Testament

Portraits of biblical women, saints provide faith lessons for today "Good Girls, Bad Girls: The Enduring Lessons of Twelve Women of the Old Testament" by T.J. Wray. Rowman & Littlefield (Lanham, Md., 2008) 184 pp., \$22.95. "Real Women, Real Saints: Friends for Your Spiritual Journey" by Gina Loehr. Servant Books (Cincinnati, 2008) 161 pp., \$13.99.

Reviewed by Allan F. Wright
Catholic News Service

T.J. Wray combines biblical scholarship with practicality as she opens the door to shed light on 12 women of prominence in the Old Testament in her book, "Good Girls, Bad Girls."

She mentions in the introduction the scarcity of information that has been available to laypeople and scholars alike concerning how women lived in the Old Testament era.

However, she says that during recent decades, "extrabiblical sources, both

written and archaeological, have helped us begin to understand more about the lives of women during the first millennium." She continues, "Although the portrait of women's lives during biblical antiquity remains an incomplete canvas, there are some aspects of their daily lives that we can sketch with reasonable clarity."

It is with these insights that she lays out the biblical text and draws out what she considers essential to the stories in the Bible where women are mentioned. Specifically, "What is the author trying to teach me about God, myself and others." Wray helps complete the canvas and what is revealed are real women who faced trials, temptations and triumphs and struggled just as we do with their relationship with God and what Gods will is in their lives.

Wray does a very good job of putting flesh on these women who are often named, not in relation to men, as wives or daughters, but as strong women who can stand on their own

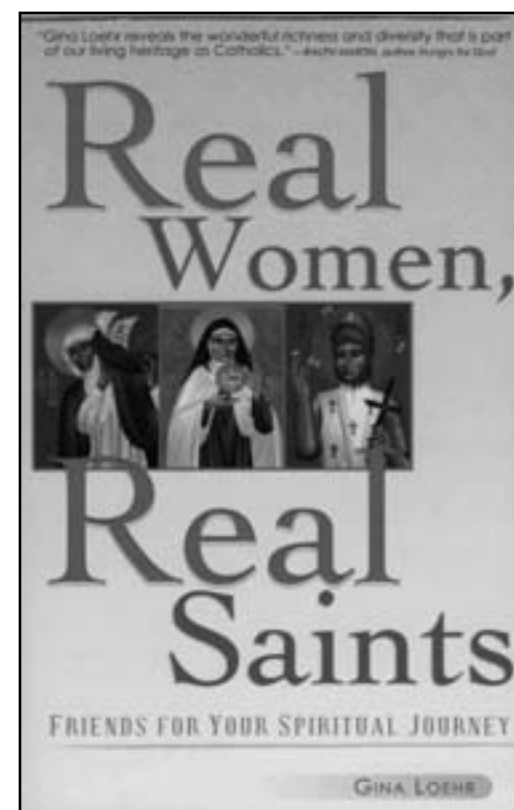
two feet.

In commenting on the story of Rebekah found in Genesis, she brings the decision and dilemma of Rebekah close to us by stating, "In the Bible -- and usually in life -- following God's will is, more often than not, difficult and challenging."

Each chapter is clear, concise, focused and ends with sensible questions for reflection that draw us close to these women and ultimately close to God which is a major strength of this book.

Gina Loehr, in her book, "Real Women, Real Saints," offers brief spiritual portraits of 102 Catholic women who have been declared venerable, blessed or saints.

Loehr's ability to tell the story of each woman of faith in a concise manner and presenting the diversity of temperaments, occupations, challenges, education and background of these Catholic women is admirable.



U.S.C.C.B. Movie ratings

By Catholic News Service

NEW YORK -- Here is a list of recent films the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops has rated on the basis of moral suitability.

The first symbol after each title is the USCCB Office for Film & Broadcasting classification. The second symbol is the rating of the Motion Picture Association of America.

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

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

A

Adventureland, L (R)
An American Affair, O (R)
Angels & Demons, L (PG-13)

B

Battle for Terra, A-II (PG)
Bedtime Stories, A-I (PG)
The Boy in the Striped Pajamas, A-II (PG-13)
The Boys: The Sherman Brothers Story, A-I (no rating)

C

Cadillac Records, L (R)
A Christmas Tale (Un Conte de Noel), L (no rating)
The Class, A-III (PG-13)
Confessions of a Shopaholic, A-III (PG)
Coraline, A-II (PG)
The Curious Case of Benjamin Button, A-III (PG-13)

D

Dance Flick, L (PG-13)
The Day the Earth Stood Still, A-II (PG-13)
Days and Clouds (Giorni e Nuvole), A-III (no rating)
Defiance, L (R)
Delgo, A-I (PG)
Drag Me to Hell, A-III (PG-13)
The Dukes, A-III (PG-13)



Acceptable: The Jonas Brothers 3D Concert Experience. USCCB Rating: A-I

- Duplicity, A-III (PG-13)
- E**
- Easy Virtue, O (PG-13)
Elegy, L (R)
- F**
- Fast & Furious, L (PG-13)
Fighting, L (PG-13)
Fired Up!, O (PG-13)
Four Christmases, A-III (PG-13)
Friday the 13th, O (R)
Frost/Nixon, A-III (R)
Fugitive Pieces, A-III (R)
- G**
- Ghosts of Girlfriends Past, L (PG-13)
Gran Torino, L (R)
The Great Buck Howard, A-III (PG)
- H**
- Hannah Montana the Movie, A I (G)
He's Just Not That Into You, L (PG-13)
Hounddog, O (R)
House, A-III (R)
How About You, A-III (no rating)
- I**
- I Love You, Man, O (R)
Inkheart, A-I (PG)
The International, A-III (R)
- J**
- Jonas Brothers: The 3-D Concert Experience, A-I
- L**
- The Last House on the Left, O (R)
- M**
- The Matador, L (no rating)
Miracle at St. Anna, A-III (R)
- N**
- Next Day Air, O (R)
Nick & Norah's Infinite Playlist, L (PG-13)
Night at the Museum: Battle of the Smithsonian, A-I (PG)
Nothing Like the Holidays, A-III (PG-13)
Notorious, L (R)
- O**
- Observe and Report, O (R)
Obsessed, A-III (PG-13)
- P**
- The Pink Panther 2, A-III (PG)
A Plumm Summer, A-II (PG)
A Previous Engagement, O (no rating)
The Price of Sugar, A-II (no rating)
Push, A-III (PG-13)
- R**
- Race to Witch Mountain, A-II (PG)
The Reader, L (R)
Revolutionary Road, L (R)
Roman de Gare, A-III (R)
- S**
- The Secret Life of Bees, A-III (PG-13)
17 Again, A-III (PG-13)
Sex Drive, O (R)
The Soloist, A-III (PG-13)
Soul Men, L (R)
The Spirit, A-III (PG-13)
Star Trek, A-III (PG-13)
State of Play, A-III (PG-13)
Stranded: I've Come From a Plane That Crashed on the Mountains, A-II (no rating)
Super Capers, A-III (PG)
- T**
- Tell No One (Ne Le Dis a Personne), L (no rating)
Terminator Salvation, L (PG-13)
12 Rounds, A-III (PG-13)
Twilight, A-II (PG-13)
Two Lovers, L (R)
Tyler Perry's Madea Goes to Jail, A-III (PG-13)
- U**
- The Unknown Woman (La Sconosciuta), L (no rating)
Up, A-I (PG)
- W**
- Watchmen, O (R)
The Wrestler, L (R)
- X**
- X-Men Origins: Wolverine, A-III (PG-13)

The Adult Catechism

God almighty, transcendent

By Most Rev Donald Wuerl
Archbishop of Washington

God is our loving, caring Father. But he is also almighty. God's power and majesty are limitless. In the creeds of the Church we profess our belief in "God, the Father, the Almighty." The First Vatican Council speaks of the greatness of God. "There is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immeasurable, incomprehensible, infinite in intellect and in will and in every perfection" (Dogmatic Constitution on the Catholic Faith, Chapter 1).



Wuerl

To say that God is almighty is to acknowledge that he can do all things. God is all-powerful, omnipotent. "For nothing will be impossible for God" (Luke 1:37). God never lacks the power to keep his promises. His will is never frustrated by those who oppose him. The God who can create out of nothing and can redeem sinful human beings, restoring to spiritual life that which was dead, is indeed all-powerful.

In a restless and changing world, God reveals God's own unchanging nature. "Surely I, the Lord, do not change" (Malachi 3:6). God is eternal and changeless, everlasting and faithful. In his very being, God is without change. Many elements in the changing world alter one another and depend on one another for their continued existence, but our all-powerful and merciful God is utterly independent and undergoes no alteration. As the psalm proclaims: "Lord, you have been our refuge through all generations. Before the mountains were born, the earth and the world brought forth, from eternity to eternity you are God. A thousand years in your eyes are merely a yesterday." (Psalm 90:1-4).

While we may be swept along by the currents of time, God dwells in inaccessible light and in eternity to which every moment of time is always present. God watches over all things with unchanging love. His fidelity is forever trustworthy.

Since all of creation reflects the mind of God, truth is also an attribute of God. God's truth is his wisdom which commands the whole created order and governs the world. God, who alone made heaven and earth, can alone impart true knowledge of every created thing in relation to himself. The

(Please See WUERL/20)

Newman Center's hair-razing fundraiser helps Pregnancy Center

By Sister Malachy Griffin, O.P.
Newman Center Director

SAN ANGELO -- Fundraisers are a Newman Center fact of life. We have held them to assist our Honduran Partners, to provide money for mission trips, and, most recently, for The Pregnancy Help Center here in San Angelo. The students do pray for the preservation of all life and they also wanted to do something for women facing unexpected or crisis pregnancies. Sandra Franke, the Executive Director of the PH Center, has a long history with our campus ministry, so she was invited to be a guest speaker at lunch. She is compassionate and energetic and helped us see the immense value of the ministry in which she and her staff are engaged. One piece of astounding data from the Center indicates that during the first quarter of 2007 they saw 199 clients, in the same time frame of 2008 they saw 351 and in 2009 they saw 565 clients. Sandra also said, "By God's grace, nine out of 10 of our clients choose life for their babies."

Collateral reading indicates that nationwide, more women who are enrolled in college seek abortions and they perceive them as "quick resolutions" so they do not



have to change either their lives or their plans for the future. Here in San Angelo, however, more teenagers approach the Pregnancy Help staff for support, solid facts, a listening heart, confidentiality and positive options. Many come because they are being pressured by boyfriends, husbands, or parents. They arrive filled with disbelief, shame, fear, and anger.

Left to right, Jessica Bell, Megan Grewing, Sandra Franke (Executive Director of Pregnancy Help Center), Lucas Brommer and A.J. Lopez, III

Newman Center students wanted to be a part of a solution and decided that the Pregnancy Help Center ministry to women their own age and a bit younger was where they wanted to lend a hand. A baby bottle for loose coins was placed on the counter where lunch money is taken. That didn't seem sufficient so one Sunday afternoon hair stylists were asked to donate their time and the students both "managed the salon" and had their hair cut. It was a profitable endeavor and became more so when an alumnus sent a very generous check to increase our gift to the Pregnancy Help Center. We are deeply grateful to our stylists, our patrons, the organizers, the Newman Center graduate-donor and the students with loose coins.

WUERL: To speak of God's transcendence is to say he is exalted far above universe

(From 19)

United States Catholic Catechism for Adults reminds us that "the mystery of God is not a puzzle to be solved. It is a truth to be revered" (Chapter 5). The truthfulness of all reality is measured against God's will and word since it is both the will and word of God that create and bring reality into being. God's word is truth and all truth is measured against that word.

God is spirit. God does not have a physical body nor is God restricted to any one place with the limitations imposed by matter. God is present everywhere, omnipresent. As the psalmist proclaims, "Where can I hide from your spirit? From your presence, where can I flee? If I ascend to the heavens, you are there; if I lie down in Sheol, you are there, too. If I fly with wings of dawn and alight beyond the sea, even there your hand will guide me, your right hand hold me fast" (Psalm 139:7-10).

The Church's faith in the ever-presence of God is a reminder of God's care, love, providence and concern for each of us, but it is also a challenge that recalls that whatever is done in darkness shall be

brought to light. God sees, knows and will reveal all things.

Because God is utterly beyond us and totally distinct from this world, we can speak of his transcendence and holiness. To proclaim that God is transcendent is to say that he is exalted far above the universe, which came into existence only at his biddings. Before the universe and its time, God is. His changeless and eternal reality is entirely distinct from the dependent reality of finite things. "If the heavens and the highest heavens cannot contain you, how much less this temple which I have built" (2 Chronicles 6:18). While traces of God are found in all of creation, all of life cannot begin to express the majesty of God.

To reflect on the attributes of God is a humbling experience because it reminds us how little God really needs us and yet how much God loves each of us. If fear of God is the beginning of wisdom, then recognition of God as eternal, unchanging, omnipotence, and awareness of God's everlasting love must be the beginning of our faith in God's word and our love of God.

Washington archbishop leads prayer service after tragic subway crash

WASHINGTON (CNS) -- One day after the deadliest accident in the history of Washington's Metro subway system, Archbishop Donald W. Wuerl gathered with Metro employees to pray for those who died or were injured in the incident.

"Confident that God always remembers the good we have done and God is good and gracious, let us remember those who have died ... (and) those who were injured both physically or emotionally," Archbishop Wuerl prayed June 23. "Let us also remember and place before God in prayer the first responders and emergency personnel who came quickly to the aid of the injured and dying."

The archbishop led the prayer service in front of Metro headquarters. Hundreds of Metro employees left their desks to attend the brief but emotional service.

The service was held in the plaza outside the building, in front of a Metro system logo that was draped in black crepe as a symbol of mourning.

"In this time of testing and pain for so many of our community, guide us with your gentle compassion and unfailing help," Archbishop Wuerl prayed.

Nine people -- two men and seven women -- were killed June 22 when two subway trains collided between two stations. Among the dead was 42-year-old Jeanice McMillan, operator of the train that struck another train from behind.

The accident occurred just after 5 p.m., during the busy rush-hour commute. According to published reports, the two trains were on the same track when the train operated by McMillan struck another train that was standing still while awaiting clearance to enter the next station.

The National Transportation Safety Board was investigating the cause of the crash.

Close to 80 people were injured in the incident. Five of those injured were treated at nearby Providence Hospital, which is sponsored by the Daughters of Charity of St. Vincent de Paul.

Hospital spokeswoman Stephanie Hertzog said four accident victims were brought into the hospital by ambulance. A fifth person came in later by private car. Hertzog said that two of the victims were admitted: one for surgery for a damaged hip and another for observation.

MARIA: Author says life was three-pronged

(From 12)

visits to not only San Angelo and Paint Rock, but to Redford and the ancestral home to some of the Jumano-Apaches.

Fedewa admits that there are doubters when it comes to Maria's bi-location. "A lot of people have said impossible or ridiculous," said Fedewa, who first considered writing her book as historical fiction until her research determined that two earlier non-fiction volumes on Maria did not do her story complete justice. Fedewa's intent was to add to the previously published works by delving more into the spiritual aspect.

Fedewa said she considers Maria of Agreda's life work to be three-pronged: as an adviser to the King of Spain during the time of the inquisitions; her 2,700 page volume on Mary, and her bilocations and spiritual connections to the Jumano-Apaches in the American Southwest.

"People are eager to embrace the story of the Lady in Blue," Fedewa said. "San Angelo is a unique place in mission history, almost at the vortex. That's been very exciting."

Fedewa said the Jumano-Apaches were so impressed with the June weekend in San Angelo that she feels the events, a reunion of sorts, might lead to a way "to reframe the encounter between the two worlds."

"This experience is so worth it," she said. "This could serve as an example for our country."

Cindy Jordan, who composed a CD worth of music commemorating the weekend and the Lady in Blue story, said the Jumano's visit to Paint Rock, an ancestral site where it is said one of Maria of Agreda's bi-locations occurred, said the experiences was highly spiritual for all involved.

"We are very grateful," said Jumano chief Gabriel Carrasco. I think we were there for some reason. I think some minds were changed, and that now some more of our people can have faith — and believe more in our heritage."

"I never thought this could be, after so many years, and now we are the ones bringing some of those ancient memories back for our people, like the ceremonies at Paint Rock. Because of these events I think more of our people will feel comfortable now, maybe even eager, to register as Jumano-Apaches."

IMAGE: Duplicate of OLG to arrive Aug. 13

(From 1)

The decision to have the image take up permanent residence in the Midland church is due in large part to San Angelo Bishop Michael D. Pfeifer's work as a provincial in that country.

"The Blessed Mother is again appearing to us here," said Rev. de Leon. "Many people cannot travel to Mexico City to see her and she wants to be with us and this is a great occasion for her to be with us forever."

The holiness and importance of the image that will receive permanent housing in Midland is greatly increased because of the fact that the digital image has touched the original image at the basilica in Mexico City. "It has touched the the original cloak worn by Juan Diego. When the church gave per-

mission for the copies to made and distributed around the world the digital copies were laid on the original before being sent to each continent.

Presentations on mariology will be conducted August 14 and a city-wide celebration of the Mass is scheduled for August 15.

Anyone or any parish is welcome to come see her, to touch her and to pray to her, asking for her intercessions," Fr. de Leon said.

DeLeon said he believed so many pilgrimages would be scheduled to Midland in the future that it could have a direct impact on the tourism industry here and a positive impact on the area's hotels and motels.

Watch the August edition of the Angelus and our website, www.sanangelodiocese.org, for further information as it becomes available.

BLUE: God used extraordinary means to spread message through Maria

(From 13)

land and could describe the new world where the Jumano Indians in Texas and New Mexico. This humble servant of the Lord apparently had the marvelous gift of 'bi-location' and that God used her as the "Lady in Blue" to bring God's message of good news filled with love, compassion and hope to the Jumanos.

The story of the "Lady in Blue" has fas-

inated me ever since my days in the seminary some 50 years ago. Never did I dream as a student that one day I would be bishop of the area, the Diocese of San Angelo, where the "Lady in Blue" appeared so many, many times. The story of the Lady in Blue has inspired me and led me to do much research about this historical phenomenon that perhaps will never be fully understood with our limited human minds. Her story involved myth and mysticism, it is the story about God using extraordinary

means to show compassion and love to God's dear people who lived in this part of West Texas and New Mexico in the early part of the 17th century.

While we may never be able to fully understand or explain the story of the Lady in Blue and her connection to Sor Maria, we do know that God used an extraordinary means of bringing the Gospel message of Christ to this part of West Texas and laid the foundation for the beginning of Christianity and a new civilization.

The two markers on Rio Concho Ave. near Bell Street remind us of where the first Mass was offered in this area, and of the meeting of the Franciscans with the Jumano Indians arranged by the "Lady In Blue." Interestingly, these markers are right on the site of where the two Concho Rivers meet. For me, this meeting of the two rivers joined into one signify the joining together of two civilizations that have laid the foundation for who we are today.

PAUL: Faith offers a freedom that bears fruit, not for license and self-will

(From 16)

Greek. He acknowledged that St. Paul's "thinking is sometimes very difficult."

The cardinal echoed themes from Pope Benedict's homily and highlighted aspects of St. Paul's experience that he said fit together as the theological virtues of faith, hope and love.

"The central event of Paul's life is his encounter with the crucified and risen Jesus," he said. "He never tires of proclaiming this event and the insights that flow from it."

Cardinal DiNardo said, "Once Paul had

met the risen Christ, he had to witness to him. He had the urgency to share the truth, the genuineness of Christ crucified and risen, though he knew such talk was scandalous. Because of the public 'spectacle' of the cross, Paul insists and focuses on this event as the bottom-line truth."

He said faith offers a "freedom that bears fruit, not a freedom for license and self-will. All who come to faith have met the risen Christ in person, though not perhaps with the same drama as St. Paul."

Cardinal DiNardo said St. Paul's letters, although directed to local churches, show

that St. Paul had an "incipient sense of the church beyond the borders" that includes "all who come to Christ and, through him, have access to the Father."

"Such a view of the church, inclusive of many gifts and ministries, will be of subsequent importance for the history of the Christian community," he said.

He added that no one should ever "underestimate the role of St. Paul in making the church mindful of the 'new' act of love of God the Father in sending his Son to live among us and save us by his cross and glory."

Msgr. Albacete said Pope Benedict

insists that St. Paul, the teacher of the gentiles of his time, "must be seen as our teacher. Pope Benedict established the Pauline year in order to listen to him and learn from him the faith and truth that are the unity of those who follow Christ."

Msgr. Albacete said, "Paul teaches us, the gentiles of today, that Christian faith cannot be reduced to a system of symbols."

He said St. Paul's Second Letter to Timothy is "intrinsically a call to suffer with Christ." Because truth is paid for with suffering, suffering is what made St. Paul credible as a teacher of the truth, he said.

PADRE

(Para 6)

que ver con tus opiniones morales y las mías, los resultados serían desastrosos. Si yo creo que el racismo contra los negros y la esclavitud instituida en base a dicho racismo están mal, pero tú crees que están bien, ¿podremos aceptarnos felizmente y vivir de acuerdo con nuestra propia moralidad? Obviamente no, y Estados Unidos tuvo que pasar por una guerra civil terrible para arreglar este asunto. Si yo creo que el asesinato en serie y la violación están mal, pero tú crees que están bien, ¿podemos desentendernos y vivir de acuerdo a nuestras posturas particulares? Claro está que no, puesto que no pueden ser verdaderas las dos posiciones. Estos ejemplos obvios ilustran lo que todos sabemos ya, esto es, que en el mundo real la verdad “relativa” no funciona. Supongamos que tú y yo manejamos por separado hacia un cruce con semáforo. Si dependiera de ti y de mí decidir de qué color está la luz, sin tomar en cuenta su verdadero color, habría numerosos accidentes en los cruces. Lo que muchos no logran ver es que el mundo moral funciona de manera similar. La vida moral de muchas personas se está desintegrando y destruyendo por no respetar los señalamientos —no discrecionales— del mapa moral que guía la travesía humana. Se han equivocado al pensar que pueden hacer sus propias reglas durante el viaje, y que todo es relativo a sus propios deseos o circunstancias.

En la película La Lista de Schindler (Schindler's List),

mucha de la acción sucede en un campo de trabajo nazi. El comandante del campo decide tomar como su sirvienta personal a una joven judía. En cierto momento de la película, esta muchacha tiene una conversación privada y muy perturbadora con otro hombre, Oskar Schindler, el protagonista de la película. Con voz muy temerosa ella le dice, “Sé que algún día mi amo me matará”. En un primer momento Schindler no le cree, y se esfuerza por asegurarle que el comandante en realidad la aprecia. Pero ella insiste: “No, un día él me va a matar”. Luego le platica lo que había presenciado el día anterior. Vio al comandante salir de su casa, sacar su pistola y disparar a una mujer judía que pasaba llevando un paquete en la mano. Y describió a la mujer: “Era sólo una mujer que iba a algún lado; ni más gruesa, ni más delgada, ni más lenta, ni más rápida que cualquier otra persona; y no logré entender qué pudo haber hecho ella [para provocarlo]. Mientras más conoces al comandante, más te das cuenta de que no hay reglas a las cuales atenerse. No puedes pensar, “Si sigo estas reglas, estaré a salvo”.”

Comentando sobre esta famosa escena de la película, el Padre Raymond Suriani hacía referencia a cómo esta muchacha estaba absolutamente en lo cierto: En un mundo de confusión moral, un mundo de relativismo moral, no puede haber seguridad, y por lo tanto no hay

paz. La joven se daba cuenta de que en el “mundo” de aquel campo de trabajo nazi, lo bueno y lo malo se habían confundido a tal grado que ella misma no podía determinar siquiera lo que estaba “bien” en la mente del comandante. Lo que le agradaba en un momento podía no agradarle en otro. Ella sabía que si él tenía el poder, o una pistola en la mano cuando no estaba complacido, la siguiente víctima podría fácilmente ser ella.

Existen ciertas verdades cardinales y absolutos morales universales que nos hablan contundentemente a los humanos sobre cómo debemos relacionarnos con nosotros mismos, con otros, y con la sociedad. La voz profética y protectora de la Iglesia nos edifica, ya que nos habla incansablemente de estos absolutos morales universales y nos hace ver la amenaza que significa para el ser humano la agenda del relativismo.

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

SUDARIUM: Item housed in Spain believed to contain blood of Jesus

(From 7)

not show any sign of fraudulent tampering or decay; (3) it was placed on the head of the corpse of a normal male adult; (4) the subject was already dead when the linen was used based on the composition of the stains; (5) the mouth and nose have been perfectly identified in the linen cloth; (6) there are a series of stains on the cloth resulting from puncture wounds when the person was still alive; and (7) this man was mistreated before he died based on the instruments producing the wounds. They did not find anything to indicate that the Sudarium of Oviedo is not authentic.

In addition to establishing its authenticity, studies were made by an investigative team to determine if the Sudarium of Oviedo and the Shroud of Turin had indeed covered the same person. The result of all their investigations establishes the fact that the Sudarium covered the same crucifixion victim as the Shroud. The Shroud shows the imprint, while the Sudarium contains the blood of the man who died on the cross. In spite of all these scholarly studies and

‘Studies were made by an investigative team to determine if the Sudarium of Oviedo and the Shroud of Turin had indeed covered the same person. The result of all their investigations establishes the fact that the Sudarium covered the same crucifixion victim as the Shroud.”

scientific tests, there are still many skeptics whose convictions are not based on science, logic, and reason, but rather on either their inability to believe or their lack of faith. For believers, however, it is enough to accept the statement of two scientists who have spent more than 20 years studying the Shroud and they “are more convinced than ever that the cloth is not only authentic, but that it may contain the imprint of the Resurrection of Jesus.” (Dr. John P. Jackson, “Current Research on the Shroud of Turin” and Dr. Gilbert R. Lavoie, “Unlocking the Secrets of the Shroud”) If the Shroud with the image of the Lord is authentic so is the Sudarium with the blood stains.

Why is knowledge of the Sudarium of

Oviedo important to our Christian belief? The answer is in John 20:5-9 which is central to the Christian faith in the resurrection. It is believed to be possibly one of the most scrutinized passages in the New Testament because it is the only one that mentions the position of the burial cloths of Jesus when John entered the tomb. Bennett writes, “Biblical scholars have analyzed each and every one of the original words in Greek, hoping to shed light on the meaning. ... The most important of these is the work of Luis Garcia, Doctor of Theology in Oviedo, Spain, whose conclusions fully support those presented in the Catechism of the Catholic Church, that the cloths lying in the tomb signify in themselves that by God's power

Christ's body had escaped the bonds of death and corruption, thus preparing the disciples to encounter the Risen Lord. When John saw the position of the cloths and believed, it was because their position made him realize that the absence of Jesus' body could not have been human doing and that Jesus had not simply returned to earthly life as had been in the case of Lazarus.” Lazarus had to be unbound before he could walk while Jesus had transcended the laws of nature.

The Sudarium is now in the Cathedral of San Salvador, Oviedo, Spain and is displayed to the public three times a year: Good Friday, Feast of the Triumph of the Cross on September 14, and its octave on September 21. It is venerated as a surviving relic of the crucifixion that has made it to modern times and as one observer says is “not meant to validate history but to serve faith.” Is it possible then that this little piece of cloth could be as close as we will ever get to the resurrection and strengthen our faith?

Dr. Lorenzo V. Penafiel is a retired Angelo State University professor of accounting. He is currently a member of the finance councils of both Sacred Heart Cathedral and the Diocese of San Angelo.

ST. LAWRENCE: Confirmation class addresses chastity in letter

(From 6)

needed to accept, care, listen, understand and forgive others; the gift of right judgment gives us the ability to make good and wise decisions; the gift of courage will give us strength to stand up against the evils of the world, for our religious beliefs and difficulties we will have to endure; the gift of knowledge will enable us to comprehend the truths of the universe; the gift of reverence will give us a deep respect for God, for others and for all creation.

Finally, the gift of wonder and awe will give us a sense of the greatness and majesty of God coupled with a deep real-

ization of God's nearness. By allowing the gifts to grow in us, we will be able to recognize the Spirit's presence in others around us.

Upon reading your letter on chastity, our class came to the following conclusions: Chastity is a gift from God. Many people in modern times don't appreciate this gift from above. Those who practice chastity are rewarded with safety from unwanted pregnancies and harmful sexually transmitted diseases. However, there are other benefits besides just those of the body. It also does wonders for the mind and soul. Refraining from sex gives us the promising opportunity to live a pure

life before marriage. We not only need to refrain from having sex, but also from the other things that can hurt our chaste lifestyles. We as budding adults need to stay away from bad TV shows, music, magazines, and internet porn. Staying away from these helps us stay focused on God and will allow us to think about what God wants for us in our lives.

The Gospel we chose, Luke 8:4-10a, 11b-15, explains that we need to follow the right path of God. By following his word, we can become a seed of a plentiful plant, a plant that will prosper in the presence of the Lord. Our faith should be deep so we won't be tempted by the

thorns in our life. We hope to be pupils of God, and be the seed that falls into plentiful soil. We hope to embrace God's word and graciously bear fruit throughout our lives.

We would like to thank you in advance for taking time out of your busy schedule to come out here and confirm us. We will continue to pray for you and we ask you to continue to pray for our class. We would gladly appreciate your participation in the picture taking after the mass. May God bless!

Sincerely,
**The Confirmation Class of 2009 -
St Lawrence Catholic Church.**

PARTICIPATION: Important to remember purpose of the liturgy

(From 4)

CONSCIOUS PARTICIPATION

Conscious participation calls for the entire community to be properly instructed in the mysteries of the liturgy, lest the experience of worship degenerate into a form of ritualism. But it does not mean a constant attempt within the liturgy itself to make the implicit explicit, since this often leads to a verbosity and informality which are alien to the Roman Rite, and end by trivializing the act of worship.

Nor does it mean the suppression of all subconscious experience which is vital in the liturgy which thrives on symbols that speak to the subconscious just as they speak to the conscious. The use of the vernacular has certainly opened up the treasures of the liturgy to those who take part, but this does not mean that the Latin language, and especially the chants which are so superbly adapted to the genius of the Roman Rite, should be wholly abandoned. If subconscious experience is ignored in worship, an affective

and devotional vacuum is created and the liturgy can become not only too verbal, but also too cerebral. Yet the Roman Rite is again distinctive in the balance it strikes between a sparseness and a richness of emotion: it feeds the heart and the mind, the body and the soul.

LITURGY, EVANGELIZATION

It is essential to keep clearly in mind that the liturgy is intimately linked to the Church's mission to evangelize. If

the two do not go hand in hand, both will falter. Insofar as developments in liturgical renewal are superficial or unbalanced, our energies for a new evangelization will be compromised; and insofar as our vision falls short of the new evangelization our liturgical renewal will be reduced to external and possibly unsound adaptation. The Roman Rite has always been a form of worship that looks to mission.

POLICY: How to report serious incidents involving youth, children

(From 4)

to the appropriate level of authority that will deal with the incident. Some examples of serious incidents might include but not be limited to: inappropriate sexual touching, physical violence causing injury that requires professional medical care or hospitalization, or situations requiring a response from law enforcement officials. When necessary, incidents will be reported to the proper diocesan authority.

4. Talk to Parent(s)
5. Talk to other involved parties and witnesses
6. Send report to appropriate level of authority

Diocesan Safe Environment Coordinator
Bishop

Youth Ministry Programs
Youth Volunteer
Coordinator of Youth Ministry (CYM)
Pastor
Diocesan Office of Education
Diocesan Safe Environment Coordinator
Bishop

current civil laws. Students involved in the Catholic Schools, Parish Religious Education, and other Church sponsored programs must be made aware that they can report abuse involving either themselves or peers to one of the following:

Parents
Teachers
Principals
DRE or CRE
Youth Coordinator
Pastor
Diocesan Safe Environment Coordinator

Steps to take in reporting serious incidents among children/youth regarding:

Sexual, physical, verbal or psychological abuse incident involving peers
Sexual, physical, verbal or psychological abuse incident between peers when one is 3 or more years older than victim

1. Gather all information and evidence on sequence of events
2. Talk to Teachers(s) or one in charge
3. Talk to Youth involved (all parties)

Reporting Procedure Sequence
Parents of children and youth involved in serious incidents should always be informed of the incident and pending actions.

Catholic Schools
Teacher
Principal
Pastor
Superintendent of Schools
Diocesan Safe Environment Coordinator
Bishop.

Children and youth involved in these incidents are to be disciplined by the proper level of authority according to the severity of the action, in accord with written rules of the Catholic School, Parish Religion or Youth Program, or other Church sponsored programs. This might include a warning, reprimand, suspension, other appropriate actions or expulsion from the Catholic School, Religious Education, other Youth Programs, in which the youth was a participant when the incident occurred. When necessary, law enforcement officials are to be contacted in accord with

Efforts should be taken by the appropriate level of authority to work for healing with youth and families involved or affected by serious incidents and professional counseling, spiritual guidance and other assistance should be provided if deemed appropriate. It is expected that the parents of children or youth who have caused injury to another child or youth will be liable for any costs incurred for medical care or counseling attributable to the incident.

Religious Education Programs
Catechist
Director of Religious Education (DRE) or Coordinator of Religious Education (CRE)
Pastor
Diocesan Office of Education

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address and phone number when
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Odessa



Clockwise from top left:

Confirmation Class at St. Joseph's in
Stanton.

In Olfen, Ms. Joyce Smith presented a pro-
gram in March to the Knights of Columbus
and Catholic Daughters of the Americas at
St. Boniface Parish in Olfen about her vol-
unteer work with "Operation Smile." On
June 8, Ms. Smith was presented with the
gowns, bags, toys, and toiletries that were
made and collected by friends and mem-
bers of the C.D.A. Court St. Monica #1262.
Tracy Grimes is the Regent of the Court
and Father Magnus Chilaka is the Court's
Chaplain. Ms Smith is a retired school

counselor and travels all over the world with
"Operation Smile," a volunteer organization
that provides surgery to children with cleft
lip and cleft palates in developing countries,
thus providing children to breath-speak-eat
and smile better. Pictured (l-r) Tracy
Grimes, Joyce Smith, Mary Lou Multer,
Bernice Halfmann, Felda Lange and Mary
Lou Sublett.

In Carlsbad, St. Therese sponsored the
Spicy Bunch as our American Cancer
Society Relay for Life team. "Spicy" is in
honor of our beloved Team Captain, Ginger
Bruton. We earned a certificate for Most
Money Raised -- \$15,130 -- and attained
Sapphire Level. This amount and this level

Colorado City



Olfen



DIOCE-Scenes

have never before been attained by any
team in Tom Green County Relay for Life.
Through various cancer support, advocacy,
and fundraising activities we also earned
over a million points to win the Super Team
Trophy (for the second year in a row). We
are a Parish of less than 50 families and
are often referred to as the Biggest Little
Parish in West Texas.

In Colorado City, Fr. Ruben Covos, third
from left, received his commissioning as
pastor in the United States Air Force. He
was joined at the ceremony by Fr. Hugh
Wade, left, Msgr. Fred Nawarskas, Dean of
the Abilene deanery, and his parents.

Carlsbad

