

# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas  
Volume XXXII, No. 7 JULY 2012



John Wilkins

## Permian football legend stresses social justice

John Wilkins still can't walk down the street unnoticed in this West Texas town ... but these days, he's given up high school football for his other passion — helping the less fortunate. / Pg. 4



## Seminarians learn Spanish

/ Pg. 6

## Gov't has no place defining religion, religious ministry

By Bishop Michael Pfeifer, OMI

In less than two months, the *San Angelo Standard-Times* has featured an article by Bonnie Erbe—she seems to be a favorite of the local paper—in which Bonnie once again tries to link the US Catholic Church leaders to a political party as regards the question of the Obama Administration's proposed insurance mandate that would force Americans to violate their conscience and the religious liberty

that is guaranteed by the First Amendment. Once again we call on our local paper to feature a national column on the true Catholic position as regards the health care mandate of President Obama that violates religious freedom and would force churches and religious organizations to provide abortion-induced drugs and devices, as well as surgical sterilization and contraception in their

(Please See **GOVERNMENT/21**)

## Health Care Coverage

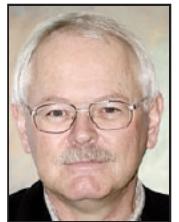
WASHINGTON — The U.S. Supreme Court's June 28 decision upholding the health reform law makes it even more urgent for Congress to act to fix the law's "fundamental flaws" on abortion funding, conscience protection and immigrants' access to health care, the U.S. bishops said. / Pg. 16



Friend us on Facebook, or check out [sanangelodiocese.org](http://sanangelodiocese.org)

## Making sure to not take Jesus out of context

When Christ states that no one can be a true disciple of his unless he or she first hates father, mother, wife, husband, children, brothers, sisters and even his or her own life, the harshness of that statement must be understood precisely in the context of idolatry. Family can be idolatrous if it lets its demands get in the way of the higher dictates of charity and respect. / Pg. 8



Rolheiser

## Rev. Barry McLean, 1961-2012

### PHOTO TRIBUTE

Watch a video presentation of Father Barry's life, compiled by Odessa photojournalist Alan P. Torre, at <http://youtu.be/TZdiTLONkfc>

On June 17, Rev. Barry McLean was assisting Bishop Pfeifer in the diocese's annual marriage jubilee mass. Feeling ill, Fr. Barry stepped into the offices behind the cathedral's altar. He was found after Mass, dead of an apparent cardiac arrest. Fr. "Bear," as many fondly referred to him, was 51.

At right, Fr. Barry, who chaired the committee for the diocese's 50th anniversary celebration last year, is seen accompanying Cardinal Daniel DiNardo, who visited San Angelo for the celebration on October 16, 2011.

Related coverage, photos, Pgs. 11-13



## Fr. Barry: Servant, priest, friend

By Ryan Rojo

SAN ANGELO — What does it mean to be a servant? My first thought was that we are all called to be servants (c.f. Mark 9:35). For a priest to serve his brothers and sisters flows from his baptismal character that we all share in. Fr. Barry McLean embodied this universal call to service.

I recall once needing a ride to San Angelo for a seminarian gathering. Father Barry told me that he would be willing to drive from Abilene to Odessa to pick me up and get me to San Angelo. His willingness to serve, flowing from his baptismal character, manifested itself exponentially through his priestly identity

(Please See **MCLEAN/22**)

DIOCESE OF SAN ANGELO  
PO BOX 1829  
SAN ANGELO TX 76902-1829  
ADDRESS SERVICE REQUESTED

NONPROFIT ORG.  
US POSTAGE PAID  
SAN ANGELO, TX  
PERMIT NO. 44

## From the Bishop's Desk

**ARISE! brings new life, energy to our Church communities**

**Bishop  
Pfeifer**

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

There is an energy spreading through the Diocese of San Angelo due to the implementation of the ARISE/LEVANTATE process from Renew International. Thanks to a grant from the Catholic Extension Society parishes and missions are able to participate without paying the parish fee. More and more people are participating in small faith communities and are discovering the value of developing their faith life through this process.

As we prepared for the 50th anniversary of our Diocese, we affirmed Marriage and Family Life would be our No. 1 ministry for the whole diocese, and the No. 1 priority under this ministry would be the protection of the precious unborn, and respect for all human life at all stages. Recently, our presbyteral council unanimously recommended to the bishop, and I approved, that ARISE/LEVANTATE be implemented in every parish and mission as a way of focusing on Family Life and Marriage.

This program provides couples and families an opportunity to:

- ▶ Have a sense of belonging and not feel isolated from the faith community
- ▶ Grow in their faith life by integrating Scripture with daily living
- ▶ Connect with the small faith community and therefore have support with family life
- ▶ Develop a sense of outreach to the parish and larger community
- ▶ Strengthen their marriage by developing a sense of the sacred in others.

(Please See **ARISE/22**)

**DIOCESAN BRIEFS****Job Announcement: Teacher**

ODESSA — St. Mary's Central Catholic School is currently looking for a 3rd grade teacher. The candidate must hold a valid teaching license and at least a Bachelors Degree in Elementary Education, preferably with a specialization in Math and Science. Please call the school for more information 432.337.6052.

**Soldiers of Christ Men's Conference**

MIDLAND — The West Texas Catholic Men's Organization welcomes Jesse Romero and Robert Rogers to the inaugural Soldiers of Christ Men's Conference, from 9 a.m.-4 p.m. (Registration begins at 8 a.m.), **Saturday, October 6**, at St. Stephen's Church in Midland. Early Registration is \$25. Registration at the door on the day of the event, \$35. A continental breakfast and lunch is included in the price of the registration.

For more information, visit [www.wtxmen.com](http://www.wtxmen.com) or call: Tommy Flores, 432.349.2236 or Rey Sanchez, 432.260.7776.

**Cathedral pilgrimage to Italy**

SAN ANGELO — The Cathedral will sponsor its annual pilgrimage to Italy from **January 2-11, 2013**, led by Msgr. Voity. Pilgrims will be spending time in Assisi, Florence, Pisa, Rome and the Vatican. The group will also participate in an audience with Pope Benedict XVI. Space is limited and some departures are available out of Midland. Reservations are first-come, first-served. For more information, call the Cathedral Offices at 658-6567.

**Holy Angels tour of Ireland**

SAN ANGELO — Holy Angels is hosting a 10 day "Treasures of Ireland" tour from **July 8-17, 2013**. Cities visited will include: Dublin, Glendalough, Cobh, Kinsale, Cork, Kenmare, Adare, Limerick, Connemara and Galway. Travel the Ring of Kerry! See St. Patrick's Cathedral, Trinity College, the Book of Kells, the Rock of Cashel, the Blarney Stone, the Cliffs of Moher, Kylemore Abbey, and Castles! For more information, call Lori Hines at 325-942-8192. If you would like a brochure emailed to you, send a request to [haedu61@verizon.net](mailto:haedu61@verizon.net).

**SEAS pilgrimage to Italy**

ODESSA — Join the St. Elizabeth Ann Seton Choir and Parish on a ten-day pilgrimage to Majestic Italy, **March 5-14, 2013**. Attend various sung liturgies, including the Solemn Mass at the Altar of the Chair of St. Peter's Basilica in Vatican City, and the opportunity to sing for the Holy Father during his weekly general audience.

In addition to singing and celebrating Mass at the Basilica of

St. Mark in Venice and the Basilica of St. Francis in Assisi, the St. Elizabeth Ann Seton Choir will also perform a formal, public concert at the Church of St. Ignatius for the City of Rome. Besides offering unique liturgical and musical opportunities, this pilgrimage will take us to the sacred sites of our Catholic faith, including the Sistine Chapel, and to pray at the tomb of Blessed John Paul II, in St. Sebastian's Chapel. We will also take in the historic venues of Rome, including the Coliseum and the Roman Forum. Visiting Venice, Padua, Florence, Livorno and Assisi will certainly round out what promises to be a spiritually rewarding and altogether unforgettable experience.

The package cost is \$3,195.00 plus taxes and fuel surcharges. For more information or to obtain a brochure, contact Christopher Wilcox at 432-367-4657 or [seasmusicodessa@gmail.com](mailto:seasmusicodessa@gmail.com), or Peter's Way Tours at 1-800-225-7662.

**Harvest of Hope, Peace and Joy**

FORT WORTH — Catholic Divorce Ministry (CDM) presents Harvest of Hope, Peace, and Joy, its International Conference and Leadership Seminars; open to all who have experienced divorce or loss of a relationship and those who minister to them.

Learn to laugh with friends and peers as you journey toward wholeness, healing, growth, wisdom and peace! With a focus on spirituality, this conference offers knowledgeable speakers and variety of topics plus a rich array of activities, workshops, and people who understand that God never abandons us. International Conference and Leadership Seminars at Diocese of Fort Worth — Campus of St. Ann Catholic Church, 100 SW Alsbury Blvd., Burleson, TX 76028, **October 4-6, 2012**.

The 2012 theme is Harvest of Hope, Peace, and Joy! Keynote speaker will be Bishop Kevin Vann, JCD, DD. He was ordained and installed as the third bishop of the Catholic Diocese of Fort Worth TX in July 2005 and has served as the US Conference of Catholic Bishop Episcopal Liaison to Catholic Divorce Ministry since May 2010.

The entire CDM Board of Directors is committed to offering an affordable, valuable, and memorable experience. We hope we can count on your commitment to join us! Conference details and registration information is available at [www.nacsdc.org](http://www.nacsdc.org).

**Scheduled Executions**

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

**Offender/Scheduled Execution Day**

Marcus Druery / August 1

Ramon Hernandez / November 14

**Court St. Monica Catholic Daughters of Olfen celebrate 75 years**

**Court St. Monica Catholic Daughters of Olfen 75th anniversary celebration, pictured left to right: Doris Halfmann, Jane Cook, Sharon Rohmfeld, Mary Lou Multer, Tracy Grimes, Geneva Russell, Harriet Fischer, Felda Lange and Kathy Halfmann.**



**Agnes Fuchs, seated, charter member of Court St. Monica Catholic Daughters of Olfen, was presented with a membership pin. Pictured left to right are Sharon Rohmfeld, Felda Lange, Agnes Fuchs, Mary Lou Multer, Jane Cook and Harriet Fischer. (Courtesy photos.)**

## DIOCESAN DATES

### Bishop's Calendar

#### JULY

8-14 — Vacation  
17 — **SAN ANGELO**, Lunch with Honduras Group  
17-24 — **ZAMBIA**, Oblate Ordinations  
25-29 — Vacation

#### AUGUST

1-3 — Rest and Prayer  
5 — **ELDORADO**, Our Lady of Guadalupe - Mass at 11:30 a.m.  
6-8 — San Antonio  
9-12 — Wedding  
13-18 — Vacation  
19 — **JUNCTION**, St. Theresa - Mass at 9:00 a.m.  
24 — **SAN ANGELO**, Diocesan Pastoral Center — Staff Mass at 8:30 a.m. and Staff Meeting at 11 a.m.  
26 — **MIDLAND**, St. Ann — Mass at 2:00 p.m. and Bless New Buildings  
29 — **SAN ANGELO**, Newman Center — Mass at Noon  
31 — **SAN DIEGO** — Reception of New Member of a Religious Community

### Christ the King Retreat Center

#### JULY

23 -- Heart of Mercy Prayer Grp  
24 -- Adoration  
26-29 -- Women's Catholic Cursillo  
30 -- Heart of Mercy Prayer Grp  
31 -- Adoration of the Blessed Sacrament

#### AUGUST

1-5 -- Lubbock Diocese Deacons Ordination Retreat  
6 -- Heart of Mercy Prayer Grp  
6-10 -- Region X Youth Conference  
10-12 -- DOSA Deacons Annual Retreat  
13 -- Heart of Mercy Prayer Grp  
14 -- Adoration  
15 -- Office Closed — Assumption of Mary  
18-19 -- CRE & CYM Weekend Training  
20 -- Heart of Mercy Prayer Grp  
21 -- Adoration  
23-26 Men's Walk to Emmaus  
27 — Heart of Mercy Prayer Grp  
28-30 — DOSA Good Leaders, Good Shepherds  
31 — Labor Day Weekend

#### SEPTEMBER

3 -- Office Closed - Labor Day Holiday  
4 — Adoration  
7-9 -- Engaged Encounter Weekend

9 — Natural Family Planning Class  
10 — Heart of Mercy Prayer Grp  
11 — Adoration  
14-16 — Lubbock Deacons Annual Retreat  
17 — Heart of Mercy Prayer Grp  
18 — Adoration  
20-23 — San Angelo Men's ACTS Retreat  
24 — Heart of Mercy Prayer Grp  
25 — Adoration  
29 — Continuing Education of Deacons-Vatican II Documents  
28-30 — Beginning Experience

#### OCTOBER

1 — Heart of Mercy Prayer Group  
2 — Adoration of the Blessed Sacrament  
8 — Heart of Mercy Prayer Group  
9 — Adoration of the Blessed Sacrament  
12-14 — Engaged Encounter  
14 — Natural Family Planning  
15 — Heart of Mercy Prayer Group  
16 — Adoration  
16 — Deacon Quarterly Meeting  
18-21 — Women's Walk to Emmaus  
22 — Heart of Mercy Prayer Grp  
23 — Adoration of the Blessed Sacrament  
26-28 — Encounter the Cross  
29 — Heart of Mercy Prayer grp  
30 — Adoration of the Blessed Sacrament

### Ethics Workshops

None currently scheduled

### NECROLOGY AUGUST

7 — Rev. Andrew DeMuth (1969)  
10 — Rev. Michael 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 Enemensio Samaniego (2008)  
22 — Rev. Charles Larue (2005)  
23 — Rev. Raymond Gallagher (2010)  
23 — Rev. Charles A. Knapp (1978)  
23 — Deacon Eufrazio Hernandez (1998)  
28 — Deacon Mario Calderon (1998)

## From the Editor

# Lessons from beyond — even more to learn

By Jimmy Patterson

My Uncle Bill's life was celebrated, and he was mourned and shown to his final resting place last month on the same Thursday and Friday in June that over a thousand remembered the gentle giant, Father Barry McLean. Both the men died on the same day. Two excellent examples of the faith, gone, just like that.

My Uncle Bill had a huge influence in my life. It was 1973 when I visited him and my Aunt Loretta, another marvelous example of character in our family, in their suburban Columbus, Ohio, home.



Patterson

In the corner of their backyard were a set of stairs that led to a pathway across a creek. Over the creek was a snow-covered meadow and I remember distinctly walking across it even after almost 40 years. My memories, I suppose, remain so great of that walk because at the end of it was a church, St. Pius X, my aunt and uncle's home parish.

I still remember my first Mass and the serenity and peace I felt. The feeling of calm I was left with. The newness of the Catholic worship experience.

Having been born a Southern Baptist, I was used to a somewhat different way of hearing the Word, and though I still count my childhood preacher, Brother Henry Kinkade, and Billy Graham as two major spiritual influences in my life, I will never forget the experience of that first Mass.

It would be 10 years before I was

again treated to the Catholic way, when I met my wife Karen and went through RCIA.

My family never really opposed my move to Catholicism -- after all, Uncle Bill and Aunt Loretta were strongholds of the faith. When Karen and I told my parents I would be converting, though my mother had some hesitation, my father, I distinctly remember, simply said, "As long as you believe in Jesus, I don't care how you do it."

My Uncle Bill used to write letters, back when letter writing was how extended families communicated. Long distance charges were too much for most families, especially when they piled up every month. So my Uncle Bill would write letters and my father would sit in the living room and read them to my mom and me back in the day. And I loved those letters.

(Please See PATTERSON/21)

## Del Escritorio del Obispo

# LEVÁNTATE trae nueva vida a nuestra comunidad

Por el Obispo Miguel Pfeifer, OMI

Hay una energía extendiéndose por la diócesis de San Angelo debido a la implementación del programa ARISE/LEVÁNTATE de Renovación Internacional. Gracias a una donación de Catholic Extension Society, parroquias y misiones pueden participar sin tener que pagar la cuota parroquial. Más y más gente está participando en fieles comunidades pequeñas y están descubriendo el valor de desarrollar su fe por este proceso.

Durante la preparación para nuestro quincuagésimo aniversario de nuestra diócesis, hemos afirmado que La Vida Matrimonial y Familiar sería nuestro ministerio número uno, y la prioridad número uno bajo este ministerio sería la protección del precioso no nacido, y el respeto por toda vida humana en todas sus etapas. Recientemente, el Consejo Presbyteral unánimemente le recomendó al Obispo, y el Obispo aprobó, que ARISE/LEVÁNTATE fuera implementado en todas las parroquias y misiones como una manera para enfocar en el ministerio La Vida Matrimonial y Familiar, el cual es ministerio número uno. Este pro-

grama provee a parejas y familias una oportunidad de:

- Tener un sentido de pertenecer y no sentirse aislado de la comunidad de fe
- Crecer en su fe por medio de integrar Escritura en su vida diaria
- Unirse con las fieles comunidades pequeñas y así mismo tener el apoyo de vida familiar
- Desarrollar un sentido de alcance a la parroquia y la más ancha comunidad
- Fortalecer su matrimonio por medio de desarrollar un sentido de santidad en otros.



Obispo Miguel Pfeifer OMI

El Beato Juan Pablo II dijo en LA NUEVA EVANGELIZACIÓN que necesitamos re-evangelizar a los bautizados. Para tomar esto en serio, entonces, debemos comenzar con nosotros mismos. Necesitamos recapturar el fuego de nuestra fe. ¡Es lo que ARISE/LEVÁNTATE está haciendo!

Ha sido tan emocionante ver a líderes laicos adueñarse de este programa y organizando e invitando a otros a unirse a fieles comunidades pequeñas y edificar un sentido de unidad en la parroquia y en la comunidad familiar. ARISE/LEVÁNTATE también puede ser integrado en otros programas existentes

(Mira LEVANTATE/22)

# Odessa coaching legend finds passion in helping others

By Jimmy Patterson  
Editor / West Texas Angelus

ODESSA — There really is no way of getting around it: John Wilkins is a legend in Odessa; as big a name as can be found. In fact, more than 25 years now after he last coached on the Odessa Permian sideline, Wilkins is still unable to walk down the street, or wherever he chooses to walk, without being recognized.

Wilkins, a native of Waco and a cradle Catholic, made his name on Friday nights, helping lay the groundwork for a football dynasty that really didn't show signs of slowing down until the mid-90s.

Wilkins won 10 district titles in the days that West Texas high school football was called "The Little Southwest Conference." He took his Mojo-filled Permian Panthers to the state title game a remarkable four times in that 14-year span as coach — the last 12 years as head coach — losing twice, winning one state championship outright and a second co-championship in a game in which the teams fought to a draw.

"We won a lot of games," Wilkins said. "Someone asked me the other day how I explained our success. We had a lot of hard working kids, hard-working coaches. I'm not saying we outworked any other program. But I don't think anyone outworked us either."



In an old photo from John Wilkins' home, the former Permian coach is hoisted atop the shoulders of his players after winning a state championship in Class 5A football. (Courtesy photo)

Imagine being a student in a GED class sponsored by Odessa's Catholic Charities — where Wilkins served as a board member from 2006 until this summer, when he rolled off. It was possible he was noticed during his brief tenure as a teacher in '06. He would have taught another semester, but was asked instead by the Ector County Independent School District to fill in as interim athletic direc-

tor later that fall, which briefly returned him to what he had given so much of his life to.

It's interesting to note what was at work during all those years as head coach of one of the most successful football programs in Texas history. High school coaches have occasion to visit players' homes. The economic conditions under which some players are forced to live are

apparent during the school year when students arrive at the locker room every day.

"You see some kids that come out of terrible, terrible circumstances in their home life," Wilkins said. "Some of them are just surviving and getting by and athletics often serve as an anchor for them.

"Seeing some of them in coaching visits brought it home for me. It's a constant fight for many of them when they left the practice field and went home, or onto the streets on Saturday nights and weekends."

Having come from a "fairly poor family" himself, Wilkins appreciated the conditions many of his players endured, something that opened his eyes and led him to helping in the trenches through Catholic Charities of Odessa these past several years.

"We were never hungry," Wilkins said. "My dad had an eighth-grade education and dropped out, and my mother never finished high school. We had a section of farm just after the depression. We basically lived hand to mouth."

Wilkins said when his father landed a job as a house painter, he settled into the job for the rest of his life, joining a painters union in Waco.

"Dad told me the union really, really helped us on more than one occasion," Wilkins said. "He made some pretty

(Please See **WILKINS/20**)

## Longtime Catholic Charities of Odessa ED to step down at year's end

By Jimmy Patterson  
Editor / West Texas Angelus

ODESSA — Faye Rodriguez remembers the time a woman came to her for help in her earlier days at Catholic Charities of Odessa. The woman, Rodriguez said, needed \$200 to help her through a financial crisis she was facing. Rodriguez could see the woman's needs and that her story was sincere and she made the decision then and there to help her. There was only one problem: She didn't know how she would do it because the request the woman made was, as Rodriguez said, out of the ordinary.

"I said to myself, I'll worry about how I'm going to get it later. but I'm going to do it. When I went to church that Sunday, at St. Elizabeth Ann Seton, I was sitting in the pew after Mass. A gentleman came over and said to me, how are you doing. He said, 'I saw you sitting here, and I came to give you something

for Catholic Charities,' " Rodriguez said. "He put something in my hand and said it's nice to see you again. When I got to get up to leave, I looked in my hand and he had given me \$200."

Like many stories such as this, Rodriguez said she never saw the man again after his act of generosity.

It is kindness and help like Rodriguez's that Catholic Charities finds itself having to replace. After 20 years with the agency, Rodriguez will retire later this year, content with where the organization is and seeing the need to have a younger leadership to take it where it needs to go next.

A graduate of Odessa High School, Rodriguez wasn't looking for work in 1992 when CC's former executive director approached her when she was volunteering as a CCD director at St. Elizabeth, and asked her if she would apply at CC.

(Please See **RODRIGUEZ/20**)



Faye Rodriguez will end her 20 year career at Catholic Charities at the end of 2012. (Photo by Jimmy Patterson)



# Praying *for* Life



Bishop Michael D. Pfeifer, OMI, top right photo with Midland Knight John Davis, led a rosary for the unborn in Midland on Friday, June 8, in conjunction with the Feast of Corpus Christi, June 9. Other photos, clockwise from above, a young girl prays on her knees during the rosary; members of the choir; Midland pro-life supporter Gina Aaron discusses where attendees could stand during the rosary; children hold signs protesting abortion at Planned Parenthood, and, top left, Father Mark Woodruff (with hat), with Deacon Jesse Guajardo, left, and Father Rick Lopez. (Photos by Jimmy Patterson)

# God blesses diocese with new deacons, seminarians

► In the midst of the celebrations of the diaconal ordination of four seminarians, God calls home a trusted servant, Father Barry McLean.

By Bishop Michael Pfeifer, OMI

We have been constantly praying for more priestly vocations for our Diocese, and our loving God has heard our prayers and sacrifices and has granted us four new deacons and many new seminarians for the fall program. Hence, this is a time to say thank you to Christ and our Blessed Mother for blessing us with many new priestly vocations.

In late April and early May, I had the privilege of celebrating the diaconal ordination of four of our seminarians in different parishes of our diocese, and these ordinations were indeed very joyful liturgical celebrations and attended by many, many people. I thank God that I had the privilege of ordaining as deacons the following four seminarians: Sam Matthiesen, Innocent Eziefule, Lorenzo Hatch, and Francis Onyekozuru. I am very proud of these good men who have celebrated this major step on the road to priesthood, and God willing, in less than a year, these four will be ordained priests for our diocese. This is what we have been waiting for and praying for a long, long time. Because of our many prayers, and because of the dedicated work and personal touch of our good Vocation Director, Father Barry McLean, who died recently, we will have a total of 17 seminarians for our diocese when we begin the fall program. The number of seminarians continues to increase, and again we thank our God for these good seminarians. We need to remind ourselves that all of us are to be promoters of vocations for our Church and support the dedicated work of our vocation director.

As we know, our dear friend, kind priest and vocation director, Father Barry, was suddenly taken to his eternal reward while offering the annual Marriage Jubilee Mass with me at the Cathedral on Sunday, June 17. Father Barry had the great joy of witnessing those four diaconal ordinations. We are shocked by his loss here on earth, but we know our Father, has given him a special place in God's eternal Kingdom. Continue to pray for him, for is dear mother, sisters and family members. A special way to honor Father Barry is for all of us to rededicate ourselves to not only praying, but working for more vocations for the entire Church, but especially for priesthood and religious life. Dear Father Barry, thank you for being the good priest you were, and for the ever-increasing number of seminarians you provided for our diocese. Continue to pray for us from your home in Heaven.

Now that God is blessing us with more vocations, we need to thank our God for hear-

ing our prayers and for the good men who have accepted the call to priesthood. I am very proud of these seminarians, as they are indeed fine Christian men of high quality. Every day we need to pray for them that the Holy Spirit guide all of them on the road to priesthood as we continue to pray for all vocations for our diocese and the entire Church – but especially priestly and religious vocations.

We have prayed and now that God has heard our prayers and our numbers of seminarians have increased, we are now called to not only continually pray for these good seminarians, but also to pay for the ever-increasing cost to educate our seminarians. Because of the increasing number of seminarians for our diocese, the Seminarian Budget has greatly increased, and we need more funds to cover the cost of these seminarians. Currently we must include about \$50,000 in our annual budget for each seminarian. I invite all of our people to be generous in the annual collection for our seminarians, but also to consider providing extra funds to help the diocese cover the cost of the education and formation for these seminarians. To help cover the cost, I am proposing a program called "Adopt a Seminarian."

## "Adopt A Seminarian"

How does this "Adopt a Seminarian" program work? It simply means a parish, or individual families, adopt one of our seminarians and consider them a spiritual son or brother. Pray for your adopted seminarian, and send him a letter. Your financial assistance for each seminarian should be sent to the Diocese, indicating for which seminarian it is to be applied. I am including a list here of our seminarians and the parishes from which they come, and encourage the people of the parishes which have seminarians to send something extra each month or now and then to the diocese to help cover the cost of this seminarian. As some of our seminarians are international students and come from other countries, they would not have a home parish in our diocese and they are listed simply as seminarians of the diocese and can be adopted by any parish or families.

At right is the list of seminarians and the parishes from which they come and the Seminary where each one is studying:

I thank you for considering to be part of the "Adopt a Seminarian" program, and I am grateful to all those who will pray for seminarians and who offer more financial assistance for the increased number of seminarians of our diocese and to cover the cost for their training, education and formation. Thank you for all the support you will give these seminarians and may God bless all.

## Se habla espanol?



Duberlinda Mauricio, left, a native of Peru and currently a Spanish instructor at Midland College, tutors seminarians Reggie Odima, center, and Sam Matthiesen recently at St. Ann's in Midland. Five seminarians preparing for their final semesters of instruction are spending parts of their days at St. Ann's learning conversational Spanish, a language in which none of the current seminarians/new deacons are fluent. Odima's home parish is St. Mary's in San Angelo, Matthiesen's is St. Boniface in Olfen. Odima is a student at the Mexican American Cultural College in San Antonio, while Matthiesen, who was ordained a deacon in May, will soon complete his studies at Assumption Seminary in San Antonio.

## Seminarians' Contact Information

Name	Home Parish	Seminary
Reginald (Reggie) Odima	St Mary's, San Angelo	MACC
Lorenzo Hatch	Sacred Heart Cathedral, San Angelo	Assumption Seminary
Antonio (Tony) Franco	St. Ann's, Colorado City	St.Mary's Seminary
Joshua Gray	St. Mary, Brownwood	Conception Seminary
Bala Anthony Govindu	India (no parish in USA)	Assumption Seminary
Samuel Matthiesen	St.Boniface, Olfen	Assumption Seminary
Ryan Rojo	St.Joseph, Odessa	Mundelein Seminary
Timothy Hayter	St.Agnes, Fort Stockton	St. Mary's Seminary
Innocent Eziefule	Holy Family, Abilene (Nigeria)	Assumption Seminary
Francis Onyekozuru	St. Elizabeth Ann Seton(Nigeria)	Assumption Seminary
Freddy Perez	St.Mary's, San Angelo	MACC
Adam Droll	St.Margaret of Scotland, San Angelo	Mundelein Seminary
Praveen Kumar Lakkiseti	India (no parish in USA)	Assumption Seminary
Felix Archibong	Nigeria (no parish in USA)	Assumption Seminary
Kevin Lineus	Sacred Heart, Abilene	Conception Seminary
Justin Eccles	St.Elizabeth Ann Seton, Odessa	Conception Seminary
Anthony G. Flores	St.Margaret of Cortona, Big Lake	Conception Seminary

### Addresses for the four seminaries associated with the Diocese of San Angelo:

Assumption Seminary, 2600 W. Woodlawn Drive, San Antonio, TX, 78228  
 Conception Seminary, Box 502, Conception, MO., 64433  
 Mundelein Seminary, 1000 E. Maple Ave., Mundelein, IL, 60060  
 St. Mary's Seminary, 9845 Memorial Dr., Houston, TX 77024

# Odessa teens: 'We have reason to choose abstinence as a way of life'

**Publisher's Note:** I share with you here the thoughts and reflections from the letter that was sent to me by the Confirmation Class of 2012 of Holy Redeemer parish in Odessa. I had the joy of celebrating Confirmation with these fine young Catholic youth on April 20, 2012.

~Bishop Michael D. Pfeifer, OMI.

**By the 2012 Confirmation Class**  
Holy Redeemer-Odessa

To Bishop Pfeifer: Below are our thoughts and reflections on your letter on chastity:

We found your letter on chastity quite intriguing. As teenagers we constantly hear that we have to be abstinent and

that's just the way it has to be. After reading and discussing your letter, we are glad to have learned many things and actually have reasons to choose abstinence as a way of life with positive consequences and outcomes.

Being teenagers in today's society is a challenge. We are surrounded by media that revolves round the idea that sex is a casual activity and should be experienced liberally, not responsibly by all. Pop culture and the need to fit in coax your youth into making poor choices with their sexuality. We wholeheartedly agree with your statements supporting the misuse of sex in our culture.

We need to have self-control of our bodies, by praying to God to help us get through all the pressure when society says that it's OK to have sex before mar-

riage. With chastity we have freedom (we don't have to worry about pregnancy, STDs, and how our families will be affected in the future). We never have to feel ashamed about our actions and try to hide what we have done. Sex is supposed to be Sacred and Holy, a bond that a husband and wife share that can create new life.

Our teachers led us in a discussion on chastity and allowed us reflection time to evaluate our own situations and envision possible changes to our lifestyles. Our collective goal is to remain or become chaste and be proud of it. We will strive to support and encourage one another though it may not be the popular thing to do. There will be many rough patches along the road to chastity and we will pray for the strength to overcome our

issues. We are fully cognizant of the temptations that lie ahead and we feel well armed with the knowledge to make the right choices for our future.

Regardless of the mistakes we may have made or make, it is comforting to know that faith and trust in our Lord and Savior Jesus Christ will guide us and help us to build fulfilling relationships. We aim to continue seeking His guidance and pray for the motivation to become the people He wants us to be.

Bishop Pfeifer, we thank you for sharing your letter and we are grateful for your leadership and guidance.

Respectfully,  
Holy Redeemer Church  
Confirmation Class of 2012

## Poll finds most value religious freedom even when it conflicts with law

**By Catholic News Service**

NEW HAVEN, Conn. -- Nearly three-quarters of Americans in a Knights of Columbus-Marist poll said freedom of religion should be protected in this country, even if it conflicts with other laws.

The survey of 1,606 U.S. adults was conducted by telephone May 10-14, shortly before 43 dioceses and Catholic organizations filed suit in 12 federal courts against the Obama administration's mandate that contraceptives, some abortion-inducing drugs and sterilizations must be provided free of charge in most health plans, even by employers that have religious objections.

Results of the survey were released May 22, a day after the lawsuits were filed.

In the poll, respondents were asked to choose which of two statements "comes closer to your view": "Freedom of religion should be protected even if it goes against government laws" or "Government laws should be observed without exception even if it restricts freedom of religion."

Overall, 74 percent of the respondents agreed with the first statement and only 26 percent agreed with the second. Support for the first statement was highest among

Republicans (86 percent) and those who described themselves as conservative or very conservative (84 percent), but even 60 percent of those who said they were liberal or very liberal said freedom of religion should be

protected.

Strong majorities also said health professionals and organizations should be permitted to opt out of participating in procedures they oppose for religious reasons. By a margin of 58 percent to 38 percent, poll respondents said these individuals and groups should be able to opt out of providing abortions; a smaller majority (51 percent to 46 percent) said they should be allowed to opt out of prescribing or dispensing birth control.

But 88 percent of the survey respondents -- and 77 percent of the self-described practicing Catholics who took part in the survey -- said it was morally acceptable to use contracep-

tives to prevent pregnancy.

More than half of the respondents also said individual health care providers and organizations should be able to opt out of providing: abortion-inducing drugs (51 percent), in vitro fertilization treatments that could result in the death of an embryo (52 percent) and medication to speed the death of a terminally ill patient (55 percent).

"This survey reveals that the American people are fundamentally dedicated to protect-

ing the First Amendment conscience rights of everyone," said Carl A. Anderson, supreme knight of the New Haven-based Knights of Columbus.

**DESPITE CHURCH TEACHINGS** to the contrary, a significant number of Catholics respond that the following are morally acceptable.

% who believe this is morally acceptable

■ ALL CATHOLICS ■ PRACTICING CATHOLICS



From a survey of 1,606 adults taken May 10-14. Results for the "Catholics" group are statistically significant within plus or minus 5 percentage points. The error margin increases for cross-tabulations.

Source: Knights of Columbus-Marist Poll

©2012 CNS

"Allowing people to opt out of these procedures or services -- which violate their faith -- is the right thing to do," he added. "It is also key to protecting the First Amendment rights of all Americans and enjoys strong public support as well."

The survey also asked

whether respondents think U.S. laws in the past few years have "made it easier or harder for people to live according to their religious beliefs." More than half (52 percent) said it had become harder, 31 percent said it was easier and 17 percent were unsure.

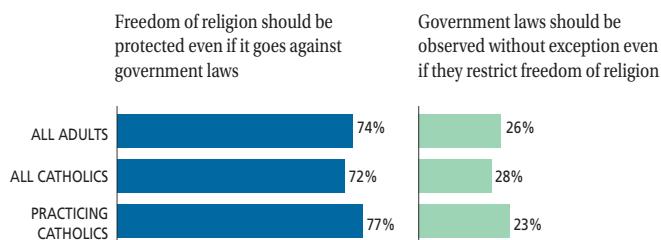
A large majority (72 percent) said it was morally wrong to require medical professionals to perform legal abortions against their religious beliefs. Only 27 percent said it was morally acceptable, and 1 percent said it was not a moral issue.

Asked about the abortion issue in general, 58 percent said it was morally wrong, 40 percent said it was morally acceptable and 2 percent said it was not a moral issue.

Opinion was more closely split on the issue of same-sex marriage, which 52 percent said was morally wrong, 45 percent said was morally acceptable and 2 percent said was not a moral issue.

The margin of error for the survey was plus or minus 2.5 percentage points, but it was larger for subgroups.

**A MAJORITY OF AMERICANS** give religious freedom greater weight than government laws when asked which should be afforded greater protection.



From a survey of 1,606 U.S. adults taken May 10-14. Results are statistically significant within plus or minus 2.5 percentage points. The error margin increases for cross-tabulations.

Source: Knights of Columbus-Marist Poll

©2012 CNS

## Catholic Voices

# Context important when hearing Jesus talk of 'hating family'

By Fr. Ron Rolheiser

One of the great iconoclasts of our age, Simone Weil, was fond of pointing out that in the house of idolatry there are many rooms. "One can take as an idol," she states, "not something made of metal or wood, but a race, a nation, an idea, a philosophy, a religion, something just as earthly. All of these can be essentially inseparable from idolatry."



Rolheiser

When Christ states that no one can be a true disciple of his unless he or she first hates father, mother, wife, husband, children, brothers, sisters and even his or her own life, the harshness of that statement must be understood precisely in the context of idolatry. Family can be idolatrous if it lets its demands get in the way of the higher dictates of charity and respect.

What does this mean? How can family, which is itself a sacred concept (and one which is under siege today and needs all the defense that the churches can give it) be idolatrous?

For all its sacredness and importance, natural family must always be subservient to higher family, the family of charity. Jesus, himself, clearly affirms this when he says, "Who are my mother, and brother and sisters? Those who hear the word of

God and keep it!"

In Jesus' view, only one kind of family does not, at a point, have to give way to something higher and more important than itself. The family that is constituted by "charity, joy, peace, patience, goodness, longsuffering, faith, fidelity, mildness, and chastity" is the only normative family. Its bonding alone is nonrelative. All other families are subservient to it. To deny this is to break the first commandment and worship the golden calf.

We all belong to many families. Many kinds of things naturally bond us to certain people and separate us from others. Blood, ethnic origins, language, gender, country, city, religion, political affiliation, ideology, a shared cause, a shared enemy, a shared neighborhood, a shared history, or even shared wounds divide us from some persons and form us into a certain natural family with others. Nature, temperament, and circumstance spontaneously form us into various cliques. One of these, our blood family, has a certain inherent sacredness and demands, just of itself, a primal loyalty and duty.

**W**hen Christ states that no one can be a true disciple of his unless he or she first hates father, mother, wife, husband, children, brothers, sisters and even his or her own life, the harshness of that statement must be understood precisely in the context of idolatry.

-- Ron Rolheiser

an ethnic, cultural, and linguistic family, political parties, and all kinds of groups to bond with for support. Natural families and other cliques are, in themselves, healthy both psychologically and sociologically. Thus, it can be good to be loyal and dutiful to our blood families, to fight for our language and culture, to be proud of our ethnic origins, to band together with others for political purposes, to work for our city and neighborhood, to cheer fanatically for our local teams, and to meet as women in feminist circles even as men to go off together to beat drums and tell each other masculine stories.

Yes, all of this can be good ... but only when it has a healthy in-built self iconoclasm, that is, only when it is prepared to step aside at each and every place where it finds itself blocking fundamental charity and respect and the needs of the larger

Moreover, all of these families are good, up to a point. It is not good to be alone, so the Creator says. We "need a helpmate" ... stable primary relationships, neighbors,

community. All groups must ultimately be subservient to the family of humanity and to the non-negotiable demands of charity and respect. When membership in any group blocks that it becomes, at that moment, idolatrous.

This is, today, hard to admit in both liberal and conservative circles. In more pious circles, blood and religious family easily becomes idolatrous. ("My family, my country, my church — I am for them, right or wrong — love 'em or leave 'em!") In more liberal circles, like-mindedness, shared cause, and shared gender easily become idolatrous. ("How can I respect or work with those who are so unenlightened?")

In both circles, there is the tendency to rationalize lack of respect and charity by appealing to family, namely, to some group loyalty (party affiliation, ethnic or language group, gender, cause, or shared wound) which justifies a certain smallness of mind and heart. But that is idolatry. Family is sacred, but, unless it itself submits to the higher call to charity and respect, it becomes the golden calf.

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

# God's mercy descends during the painful death of a friend

By Father Peter J. Daly / Catholic News Service

A few weeks ago, a good friend of mine went out into his garden on a lovely spring day and shot himself in the heart. He died instantly. He was 71.

My friend was super smart, full of ironic humor and serious thoughts. He was an engineer by training, but he was an artist by avocation. He could make anything out of wood and also was a master photographer. At his funeral, we recalled that he had the mind of a scientist and the soul of a mystic.

He was married and had three wonderful children and seven grandchildren. He was a loving and somewhat zany "papa."

When I got the telephone call, I was having lunch. My secretary said, "Something terrible has happened." I drove over to his house immediately. Eight police cars were parked in the cul-de-sac. A detective was putting up yellow crime scene tape across the driveway but they let me pass.

As I walked down the steep driveway, I felt weak,



Daly

almost dizzy. I couldn't bear to look at him lying there near the garden path. So I paused about 20 feet away and said a prayer with my eyes closed. I kept repeating under my breath, "What have you done?"

Inside the house, his wife and I hugged each other. No words were appropriate or needed.

My friend had been sick for a long time. He had heart trouble. The prognosis was not good. He also had struggled with depression, off and on, over many years, perhaps a side effect of medication.

He had overcome many things in his 71 years. The Saturday before he died, he had received his 20-year chip from Alcoholics Anonymous. The Thursday before, we had just finished the text and layout for a picture book we were writing together about the stained glass and art in our church. At the end of the day, he and I and his wife had gone out to celebrate with his favorite dinner, soft shell crabs.

When I got out of his car that night he said, "This has been a good day." I answered, "Yes it has." We were two old friends, sharing a moment. Then he was gone.

His funeral was joyful and tearful.

Fifty years ago, there never would have been a funeral

like that in a Catholic church. When I was a boy, the church might have refused him a funeral and burial in consecrated ground. But my friend had a church full of mourners and two priests and two deacons at the altar.

In my homily, I quoted from the Greek poet Aeschylus, "Even in our sleep, pain that cannot forget, comes drop by drop. Until at last comes wisdom, by the awful grace of God."

I prayed to God, "Send me some understanding."

A day later, I turned on the TV late at night to the Bloomberg financial news channel, which I never watch. Charlie Rose and his guests on TV were having a serious discussion about depression and suicide. Understanding, by the grace of God.

One man described how he felt when he was depressed. It was like a deep pit, he said. I thought of my friend. So sad that he felt that way. When people are profoundly depressed, they can't see a way out. Their pain is real.

So now my friend is gone. I am confident he is with God.

I'm glad we had a funeral filled with sorrow and joy. One thing the church has learned in the past half century is that the mercy of God is greater than our understanding.

## Catholic Voices II

***If we can regulate obesity, why not regulate violence?***

**By Stephen Kent**  
Catholic News Service

The day after the Memorial Day weekend, the top two in leadership of the Seattle Police

Department were called before the city council to explain what was going on in the city.

Multiple incidents in the prior three days included a home invasion homicide and four drive-by shootings. An outbreak of violence in the preceding weeks had left two victims dead and one wounded in three separate instances of stray bullets fired in public places.

"The best answer I can come up with right now is the prevalence of guns," said Seattle Police Deputy Chief Nick Metz.

The obvious nature of that statement was not to be overlooked, and he continued.

"A person who has a gun is more likely to use a gun," Metz said after the weekly



**Kent**

council briefing. "It's created a great deal of concern throughout the city."

Indeed it has.

The next day, less than 24 hours after that briefing, an armed man fatally shot four people in a coffeehouse in the north end of the city. Somehow, the gunman managed to get downtown after the shooting, accosted a woman, hijacked her car, shot her fatally and drove off. Later that afternoon, as police closed in, he fatally shot himself.

Adding those five homicides and the suicide to the total was surreal. What made the Wednesday killings even more surreal was that the Seattle shootings led national news broadcasts immediately followed by the story that the mayor of New York intended to ban soft drinks of more than 16 ounces.

Is it unfair to ask: If a government is willing to protect against obesity by legislating what willpower cannot, why can't it do something about the proliferation of firearms?

Seattle's solution was to increase patrols. But to stop something like the coffeeshop massacre requires a police

officer in every cafe and in every supermarket (maybe two or more if it is a larger one) at all times. A policeman a block away from the cafe that day would have been no more than first at the scene of a crime.

The Second Amendment is neither written on a tablet handed down by God nor is it part of the natural law. It can be changed and it can be changed by the same process that created it. It depends on the will of the people.

Gun ownership was not an issue on the front of the minds of the drafters of the Constitution. Otherwise, it would not have been a second-thought amendment.

It can be repealed -- a process that takes time and courage. The latter is in extremely short supply among today's politicians who are unwilling to even put the nation's economic well-being above their egos and political agendas.

It requires a nucleus of people to say this must be done.

Many impossible things -- eradication of smallpox, repeatedly placing a human on the moon, virtually driving tobacco use underground -- all happened because

enough people worked for it.

The tired old arguments don't hold water. Society and civilization have changed immensely in the past 250 years when there was a different slant on gun ownership.

Right-to-bear-arms proponents will have to do better than the bumper sticker philosophy of "the only way you get my gun is to pry it from my cold dead hand" and "guns don't kill people, people do" to make a case that can overcome strong presumption against possession of firearms in the 21st century.

Americans no longer own slaves or forbid women and black citizens to vote all because enough people of conscience spoke voice by voice until it reached a chorus to say "this will not continue."

It is hard to believe that serious consideration can be given to dealing with the harmful effects of soda pop while there is so little regard for dealing with firearms.

There are priorities. A soda may make you fat. A gun will make you dead.

***Lay ministers: the backbone of the Church***

**By Father Eugene Hemrick**  
Catholic News Service

Despite the distractions of the church taking on health care issues, the controversy of the religious sisters and other scandals, the church continues to make progress thanks to its corps of lay ministers.

In early June, the National Association of Lay Ministry held its annual conference in Washington, D.C.

Dr. Carolyn Woo, CEO and president of Catholic Relief Services, spoke of the daily graces that bless us. Listening to her reminded me of my favorite spiritual exercise: theological reflection.

After the day has ended, this reflection encourages us to recall the significant relationships we encountered. It may consist of

someone greeting us with a cheerful "hello, how are you doing?" as we go to work, a co-worker struggling with us to find the solution to a problem, or spending time with a friend with whom we play golf or tennis.

Woo, and the exercise of theological reflection, reminds us that life is filled with blessings that we sometimes take for granted. To digest them is to savor God's providence and to connect our mundane life with that of God's life of grace.

Lay ministry is the core of the church, and the type of spirituality addressed at the lay ministry conference is the core of that ministry.

Also addressed was the role of the church in ecology. In the first pages of Genesis, humans are given responsibility over the environment and the earth's resources. It is the beginning of stewardship that has taken on enormous importance these days. The conference reminded us that lay ministers shoulder the bulk of responsibility for promoting

these ideas.

One workshop that especially grabbed my attention spoke of parishes welcoming soldiers returning home from war.

I spend much time at the Old Soldiers' Home in Washington and have played golf with a soldier who was badly hurt by a roadside bomb. He told me, "Six wires attach my collarbone to my arm. There's a plate in my foot and two titanium vertebrae in my neck. But the most difficult part of my rehab has been psychological."

Yet blessings for him, as for us, are still there.

The conference also tackled new types of leadership needed in challenging times, assisting health professionals understand the importance of spirituality in their work and the challenges of the new evangelization.

Hopefully, the blessings the association and lay ministers provide to the church will be repaid countless times.

***What's next, I wonder?***

**"After last night's confession you probably wonder what I've done for an encore."**

## Making Sense of Bioethics

# Use of ventilators can often pose hard questions at life's end

By Father Tad Pacholczyk

The use of ventilators can pose particularly challenging problems during end of life situations for families. When should we place a loved one on a ventilator? If somebody is on a ventilator, can we ever “pull the plug?” Understanding our moral duty depends upon whether the use of a ventilator in a particular case can be considered “ordinary” or “extraordinary.”

Ordinary interventions can be understood as those medicines, operations and treatments that offer a reasonable hope of benefit for the patient and that can be obtained and used without excessive pain, expense, or other significant burden. Use of a ventilator will sometimes satisfy these criteria, and other times it will not, depending on the specifics of the patient's situation.

Consider a young woman with serious pneumonia who is having difficulty breathing and is placed on a ventilator. The physicians treating her believe the pneumonia eventually can be controlled so that she can be weaned off the ventilator and breathe on her own in a few days or a week. They believe the device will be needed mostly as a temporary “bridge to healing,” that it will be effective while in use, and that it will not impose much burden on her. In such circumstances, the use of the ventilator could reasonably be considered “ordinary” and thus morally obligatory.

Whenever there is a considerable hope of recovery from the illness by making use of a particular means (a ventilator, in this case), and when the patient can employ the means without much difficulty or burden, it is likely to be “ordinary” treatment. Thus, in the experienced hands of a well-trained physician, in a developed country with access to proper medication and equipment, intubation and ventilation of a patient can be a low-burden intervention.

The difficulties associated with using a ventilator, however, can become notable depending on the details of a patient's situation. Dr. Stephen Hannan, a pulmonary and critical care specialist in Fort Myers, Florida recently summarized some of the burdens associated with ventilation, noting particularly

“...the physical discomfort of the endotracheal tube going from the mouth, traversing the oropharynx, crossing the larynx, and reaching the trachea. Sedation, analgesics, and physical restraints are often necessary. The patient cannot talk while ventilator support is in use. The ventilator exposes the patient to greater risks of infection and barotrauma [damage to the lung tissue from the pressure of



Pacholczyk

ventilation]. Even an untrained observer will recognize that the burden imposed by a ventilator with a standard endotracheal tube is much greater than the burden of a feeding tube.”

We can consider an example that highlights these burdens: an 85 year old grandfather is placed on a ventilator after suffering several serious strokes that damaged his brainstem so that he cannot breathe on his own. The physicians treating him are convinced that the damage from his most recent stroke will continue to get worse, with the nearly-certain outcome that he will die in a few hours or days. Assuming that he is unconscious, and that other matters have been taken care of (last sacraments, opportunities for loved ones to say goodbye, etc.), the family could reasonably conclude that continued ventilation would be “extraordinary” and decide to have the ventilator disconnected, even though it would mean their grandfather would be expected to die in a matter of minutes without it. Such an act of withdrawing the ventilator would not be an act of euthanasia, because he would be dying due to the underlying condition. It would be a recognition of the burden-someness of continued ventilation and an acknowledgement that heroics are not required, especially when death is imminent.

Occasionally ventilators may end up being part of a long-term solution for a patient. Christopher Reeve, who played Clark Kent in the movie “Superman,” for example, was able to live for several years with a tracheostomy and a ventilator following an equestrian accident that severely damaged his spinal cord. The ventilator, while clearly a burden, offered many benefits to his situation as well, and in the final analysis, seemed to be a reasonable and proportionate intervention for his particular set of circumstances.

Other cases with ventilators can be more difficult to decide, because a prognosis may be uncertain or debated. Sometimes the expense of providing long term ventilation and critical care may need to be factored into the judgment about whether ventilation is ordinary or extraordinary. Determining whether there will be a “reasonable hope of benefit” to a particular patient by using a ventilator can be challenging. Each case must be considered on its own merits, as we seek to make a good prudential judgment, and to provide for our loved ones in a way that corresponds to their real medical needs, so that we neither neglect nor overburden them in the face of powerful medical technology.

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

# Church takes lead role in confronting ‘silent scourge’ of sex abuse

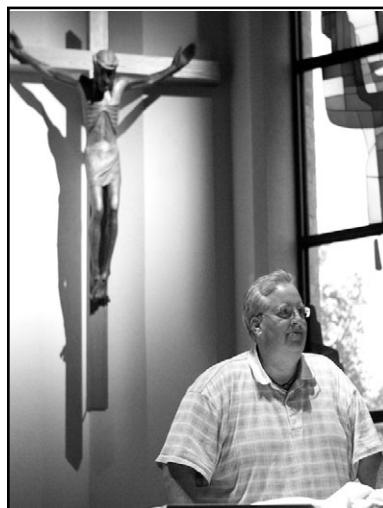
By Dr. Sylvia Soto, PhD and Dr. Robert Patyrak

There should be no doubt that the Catholic Church has been at the forefront of addressing the sexual abuse crisis in this country. While sexual abuse did not become a media “hot topic” until the past decade, we are painfully aware that sexual abuse of minors has been, and continues to be, a silent scourge among us. In 2002, the U.S. Conference of Catholic Bishops made the decision to establish a diocesan review board in each diocese across the country to assist Bishops in dealing with the sexual abuse of minors by clergy and church personnel. In selecting his review board Bishop Michael Pfeifer chose professionals from throughout the Diocese in the professions of psychology, medicine, social work, and the clergy to advise him. Bishop Pfeifer has emphasized the importance of not only dealing with abuse after it has occurred, but also becoming increasingly mindful of the importance of preventing abuse from occurring in the first place.

We realize the importance of educating all members of the Catholic family through such programs as creating a safe environment program based on background checks, education throughout the diocese, and emphasizing the need for continued active participation and coordinated efforts to prevent abuse. Unfortunately, sexual abuse occurs among all religious denominations, in public schools, other professions, and wherever vulnerable children are present. Some authorities have stated that despite what the media may have you believe, sexual abuse of minors occurs with even greater frequency in other settings outside the Catholic Church. Nonetheless, we must not rest in our efforts to prevent even one instance of abuse. Even more traumatic is the fact that the perpetrator is often a family member or an authority figure that the child knows and trusts. Given these sad realities, the Board, together with our Bishop, urges everyone to be mindful of our joint responsibility to take special care in listening to children, especially if we detect signs of distress. Sometimes abuse continues to occur because the child did not feel safe talking to anyone. In our interaction with children, it behooves all of us to make every effort to help them feel free to express their thoughts and feelings without fear of shame or rejection.

We of the review board, like all Catholics, have been embarrassed, saddened, and angered by the sexual abuse scandal of our Church. At the same time, however, we are very proud that the Church has responded positively to this crisis like no other institution in the country. Sexual child abuse permeates all aspects of society. A pamphlet provided by the American Academy of Pediatrics as far back as 1988 noted: “Sexual abuse of children is a grim fact of life in our society. It is more common than most people realize. Some surveys say that at least 1 out of 5 grown women, and 1 out of 10 grown men recall sexual abuse in childhood.” Sexual abuse occurs in homes, schools, sports, churches, and any institution where a perpetrator, who is often an authority figure whom a child trusts or loves, has access to children.

(Please See **RESPONSE/22**)



## Rev. Barry McLean, 1961-2012



Processing in with Bishop Michael D. Pfeifer, OMI, top left.

At the annual priest retreat at Christ the King Retreat Center, second from left, top.

With Archbishop Joseph Fiorenza, of Galveston-Houston, top right.

At the diocese's 50th anniversary celebration, October 2011, far right.

With Father Hubert Wade and Deacon Francis Onyekozuru, above



# Obituary Rev. Barry McLean

Father Barry McLean passed away suddenly in San Angelo on June 17, 2012 at the Cathedral of the Sacred Heart in San Angelo where he was concelebrating at the Marriage Jubilee Mass with Bishop Michael D. Pfeifer, OMI.



Rev. Barry McLean

Fr. Barry McLean was born to Nena and Barry McLean at Vandenberg AFB, California on March 13, 1961. He is survived by his mother, Nena Grenon and two sisters; Joanna Dykes, her husband Charles of Big Spring; and Larhesa Gallion of Williston, Florida. He has two nephews, Charlie Dykes and Kenny Gallion and one niece Chaneel Dykes. He also has an aunt, Raynell Best of Coahoma, and an aunt and uncle, Carol and Martina Best of Noodle, Texas.

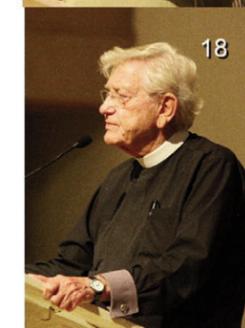
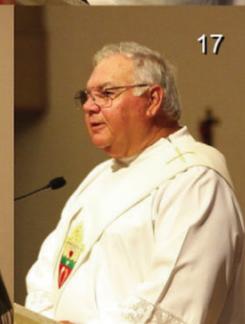
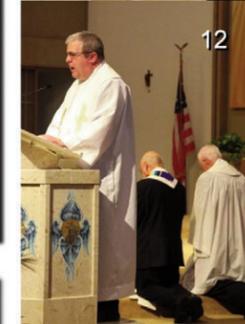
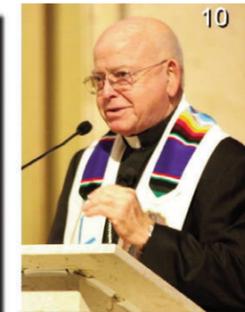
Fr. Barry was ordained a Roman Catholic Priest by Bishop Michael D. Pfeifer, on August 4, 1990 at Sacred Heart Cathedral in San Angelo, Texas. Following his ordination he served at the following parishes in the Diocese of San Angelo: Sacred Heart Cathedral in San Angelo, St. Mary's Church in Odessa, Good Shepherd Church in Crane, Sacred Heart Church in McCamey, St. Francis Mission in Iraan, St. Margaret of Cortona Church in Big Lake and St. Mary Queen of Peace Church in Brownwood and for the last five years he was Director of Vocations for the Diocese of San Angelo.

In addition to his parish assignments he served in numerous diocesan positions on various councils and boards: Director of Clergy Continuing Education, member of the Diocesan College of Consultors, President of the Deacon Council, member of the Diocesan Liturgy Commission, member of the Office of Education Advisory Committee, member of the Diocesan Presbyteral Council, member of the Priest Pension Board, Chaplain for the 3rd Degree Knights of Columbus Council # 2136 in San Angelo, Chaplain for the 4th Degree Knights of Columbus Council #2986 in Brownwood, a member of Equestrian Order of the Holy Sepulchre of Jerusalem, and a spiritual director for the Carmelite Sisters of Eldorado. Fr. Barry was also active in the Cursillo Movement, Engaged Encounter, SEARCH, and ACTS.

Visitation was at Johnson's Funeral Home in San Angelo. In lieu of flowers, donations in memory of Fr. Barry, may be made to the Diocesan Seminarian Burse, Catholic Diocese of San Angelo, P.O. Box 1829, San Angelo, Texas 76902 to support the education of seminarians.



Father Barry McLean



- 1. Mourners at the Cathedral
- 2. Mass procession at Holy Trinity
- 3. Nena McLean, mother
- 4. Fellow priest bidding goodbye
- 5. Knights of Columbus honor guards
- 6. Final prayer and litany
- 7. Consecration at Holy Trinity Church
- 8. Sisters Joanna & Larhesa with family
- 9. Eddie & Sylvia Noriega with son Barry
- 10. Bishop Michael Pfeifer
- 11. Fr. Santiago Udayar
- 12. Fr. Terry Brenon
- 13. Msgr. Bernard Gully
- 14. Fr. Brendan Cahill
- 15. Msgr. Robert Bush
- 16. Dolores Piña
- 17. Deacon Charlie Evans
- 18. Msgr. James Bridges
- 19. Sir Knight Tony Schillo

Photos by Alan P. Torre / aptorre.com



## Community needed to combat childhood obesity

By Maria Pia Negro  
Catholic News Service

WASHINGTON (CNS) -- Longtime pediatricians say they have seen the rate of childhood and adolescent obesity triple in the past 25 years, and now communities are joining forces to address the problem.

One in every three children is obese, the Institute of Medicine reported in a study published in early May. Another 2012 government-fund-

ed study suggested that 42 percent of U.S. adults will be obese by 2030.

"If we don't turn it around, children will be dying before their parents," said Kim Amer, interim director of DePaul University's School of Nursing. "This is a community issue, not just a child or family issue."

Obese children can develop asthma, sleep apnea, bone and orthopedic problems, skin problems, liver disease, diabetes and future coronary diseases, said Dr. Garry Sigman, an

expert in childhood obesity at Loyola University Health System in Chicago.

Other problems are psychological, as discrimination can impact children's self-esteem and social success, the Centers for Disease Control and Prevention reported.

Sigman and specialists at the University of San Diego recommend children and teenagers avoid sodas or sugary drinks, eat at home at least

(Please See **OBESITY/23**)

### Your Family

## Keeping the peace at summer reunions

By Bill and Monica Dodds  
Catholic News Service

The family reunion could be a little hotter this summer.

Not all your relatives, perhaps especially the in-laws, may see eye-to-eye with you -- and the Catholic Church -- when it comes to presidential candidates' positions, recent developments in same-sex marriage laws, the U.S. bishops vs. the White House, and a lot of other current topics.

As you well know, there are times when, ready or not, you're the voice the church. At the reunion (or the workplace or your children's playground), a family member or co-worker or fellow parent wants to know "Why does the church say this about ...?" Politics. Homosexuality. Contraception. Religious freedom. Assisted suicide. Clerical sex-abuse. The unborn. AIDS. Marriage. Women.

That's where the recently published "How to Defend the Faith Without Raising Your Voice" comes in so handy. It looks at those topics, explains

why the church says what it says, and points out how you can share the explanation with others.

The author is Austen Ivereigh and the book is based on questions and answers formed by "ordinary Catholics" in the United Kingdom seeking a "way of explaining the church's teaching on contentious issues" before Pope Benedict XVI visited Britain in 2010.

The group's "Ten Principles of Civil Communication" will work equally well in the United States when conversations this summer, such as "The bishops have filed a lawsuit? What's up with that?" pops up between "Pass the potato salad" and "Who has room for dessert?"

Here's a sampling of that list, taken from the book:

-- Look for the positive intention behind the criticism.

Rather than the arguments you are going to face, consider the value that those arguments appeal to. Look for the (sometimes buried) Christian ethic behind the value.

-- Shed light, not heat.

As people of faith, we want to shed light on the difficult topics -- enough heat has already been generated. But we also want to represent in ourselves and in our manner the church we

belong to and which has formed us. When we speak -- as well as how we speak -- we are offering a glimpse of what we are speaking about.

-- People won't remember what you said as much as how you made them feel.

It's not just about the lucidity of your arguments. It's about the effect that your words have on others.

-- Check your facts, but avoid robotics.

Part of good preparation is marshaling helpful facts and figures that reframe the discussion. But remember that statistics can appear abstract and inhuman, or a cover: Politicians using them are usually thought to be lying. Above all avoid statistical ping-pong. If you must use statistics, keep them simple.

-- It's not about you.

Good communication is essentially about putting the ego in the back seat. It's not you that the critic is failing to value or respect; it's what you represent. Your fear, self-consciousness, and defensiveness are the products of your protesting ego. Think of John the Baptist, a fearless communicator; his strength came from knowing that he was the glass door through which people would come to Christ.

*Bill and Monica Dodds are editors of My Daily Visitor magazine.*

### Spirituality for Today

## There's something special about not being special

By Erick Rommel  
Catholic News Service

"You are not special."

Those were the words of wisdom imparted to graduating high school seniors at Wellesley High School's commencement in Massachusetts by one of the school's English teachers.

David McCullough Jr. told students that they are a small number of the more than 3 million high school seniors graduating this year. He explained that with almost 7 billion people on earth, even a "one-in-a-million" student faces nearly 7,000 people just like them.



Rommel

Hundreds of miles away in North Carolina, Dawn Loggins is too busy to worry about what McCullough said. She grew up in a home with no electricity and no running water. Her parents abused drugs. She couldn't complete her homework at night because her family ran out of candles.

She attended three high schools in two years before enrolling at Burns High School. A guidance counselor, Robyn Putnam, saw potential in Dawn and enrolled her in online classes to catch up with her classmates.

Dawn did so well that last summer she attended the Governor's School of North Carolina, a six-week residential summer program for the state's best students. When she returned home, she learned she had no home to return to. Her parents had abandoned her and moved to Tennessee.

Putnam, her counselor, saw that something had to be done. She arranged a place for Dawn to live. She wanted to avoid having state social services become involved months before Dawn's 18th birthday and high school graduation.

With an improved living environment, Dawn focused on her future. She earned excellent grades and began focusing on college. She applied to four state schools, including The University of North Carolina at Chapel Hill and North Carolina State University. She also sent one application to her dream school: Harvard University.

The state schools quickly sent four letters of acceptance. Then, Dawn waited. Months passed before she opened the letter she'd been waiting for. She was admitted to Harvard.

When you hear Dawn's story, it's easy to point and say that she proves McCullough wrong. Dawn is special.

The first person to agree would probably be McCullough.

(Please See **ROMMEL/23**)

## JUST 4 KIDS



### READ MORE ABOUT IT: Ezekiel 1-3 Q&A

1. What was Ezekiel's position in Israel?
2. What did the figure tell Ezekiel to eat?

### BIBLE ACCENT

When King Nebuchadnezzar captured the city of Jerusalem, he ordered many of its most important and influential men into exile in Babylon. One of those men was a priest named Ezekiel.

While in this time of exile, Ezekiel was called by God to be a prophet. God told Ezekiel to deliver messages to the people of Israel, whether they wanted to hear them or not.

At first, Ezekiel was so nervous about the responsibility he had just been given that he stayed with the other exiles for seven days before obeying the Lord. After these first

seven days, the Lord again spoke to Ezekiel and brought him out into the plains away from the city.

There, Ezekiel said that he saw the glory of the Lord. We can read his messages in the Book of Ezekiel in the Old Testament.

### KIDS' CLUB

Share your thoughts on this week's Bible story with family and friends by writing an essay in response to this question: What role did the prophets play in our faith history?

### PUZZLE

Using the letters in the list below, can you spell the names of 11 prophets whose books are part of the Old Testament? Not all of the letters will be used, and the letters provided may be used more than once.

w e d o x a m l n j s h f z k r c t

(Answer at the bottom of Pg. 17)

# Ezekiel is asked to deliver a message

By Joe Sarnicola

Ezekiel was a priest during the time when the people of Israel had been exiled in the land of Babylon. While he was there, the Lord appeared to him and showed him many visions. One of his visions was of a majestic figure sitting on a throne made of sapphire and surrounded by fire, and above him was a bright rainbow. Ezekiel bowed down before this figure and then it spoke to him.

"Son of man, stand up!" the voice commanded. "I wish to speak to you."

Feeling the power of the spirit of the figure, Ezekiel stood up. "Son of man," the voice said again. "I am sending you to the Israelites, a nation of rebels who have rebelled against me; they and their ancestors have been in revolt against me to this very day. Their children are bold of face and stubborn of heart -- to them I am sending you."

Ezekiel remained quiet as the voice continued speaking to him. "You shall say to them: Thus says the Lord God. And whether they hear or resist -- they are a rebellious house -- they shall know that a prophet has been among them."

The figure told Ezekiel not to be afraid, even if the people hearing his message appeared as frightening as scorpions or if their words seemed as sharp as thorns. The figure told Ezekiel he would be safe as long as he, too, did not rebel as Israel had rebelled against God.

Then the figure said, "Open your mouth and eat what I am giving you." Ezekiel saw a hand stretch forward, and it was holding a scroll. The scroll was unrolled and on it was written, "Lamentation, wailing, woe!"

"Son of man, ... eat this scroll, then go, speak to the house of Israel." So Ezekiel opened his mouth and he ate the scroll that had been given to him. He was surprised, because he thought it would be dry and brittle and difficult to chew, but it tasted as sweet as honey, and he ate it.

When Ezekiel had eaten the entire scroll, the voice said to him, "Son of man, go now to the house of Israel, and speak my words to them. ... Son of man, take into your heart all my words that I speak to you; hear them well."



Osborne

## Never judge a person by the job they hold

By Karen Osborne  
Catholic News Service

What is the most important job on earth?

Is it being president of the United States? Editor of Vogue magazine or CEO of ExxonMobil Corporation? Is it a job in teaching or in medicine? Is it being a mom or a dad? A famous entertainer or an actor with a lot of influence?

Our culture places a lot on having

an important job. At any party, anywhere, the second question after finding out someone's name is almost always a sweet-voiced "So, what do you do?" Your answer often dictates if that person will remain interested in having a conversation with you, let alone be your friend or date you.

I've seen this firsthand. When I tell people at networking parties that I'm a columnist and a videographer, many are interested in talking with me, more than when I told them I

was a high-school English teacher, a checkout girl, or a bookseller. In the eyes of the world, my current job is a lot more important than those other jobs.

But I've still met people at networking events who find out what I do, realize I can't help them climb the career ladder, and wander off to talk to someone else.

The same sort of hierarchy and discrimination exists in high school. Of course everyone wants to hang out

with the coolest people with the "coolest jobs" -- the kids on the football team or the cheerleading squad in some schools, or the kids with money or power. It's often the people without money -- or on the sidelines -- who are ignored.

No matter how ingrained in our culture, this is wrong.

Seeing a person as "important" or "not important" based on what they do for a living or how much they (Please See **OSBORNE/23**)

## Nation: Religious Liberty Battle Continues

# Bishops to Congress: Fix health law flaws after SCOTUS decision

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON — The U.S. Supreme Court's June 28 decision upholding the health reform law makes it even more urgent for Congress to act to fix the law's "fundamental flaws" on abortion funding, conscience protection and immigrants' access to health care, the U.S. bishops said.

The court found that although the individual mandate in the 2010 health reform law does not pass constitutional muster under the Commerce Clause of the Constitution, it can be upheld as an acceptable exercise of Congress' taxing powers.

In a 65-page opinion announced by Chief Justice John Roberts, five members of the court upheld the Patient Protection and Affordable Care Act in full but limited the federal government's right to withhold its share of Medicaid funding from states that do not expand the health program for the low-income and disabled as mandated by the law.

"The U.S. Conference of Catholic Bishops has not joined in efforts to repeal the law in its entirety, and we do not do so today," said a USCCB news release issued shortly after the decision. "The decision of the Supreme Court neither diminishes the moral imperative to ensure decent health care for all, nor eliminates the need to correct (the law's) fundamental flaws."

Sister Carol Keehan, president and CEO of the Catholic Health Association,



A detractor of the administration's health care reform law holds a sign in front of the Supreme Court after the court upheld the legality of the law in Washington June 28. The nation's high court upheld the Patient Protection and Affordable Care Act as constitutional but placed some limits on the federal government's ability to terminate states' Medicaid funding. (CNS photo/Joshua Roberts, Reuters)

said she was pleased that the health care law "has been found constitutional and will remain in effect." The Daughter of Charity noted that CHA had submitted friend-of-the-court briefs urging the court to find in favor of the individual mandate and the Medicaid expansion.

"In the coming weeks and months, we will continue working closely with our members, Congress and the administra-

tion to implement the ACA as fairly and effectively as possible," she added.

However, CHA has agreed with the bishops in urging the government to expand its definition of religious employers who are exempt from the requirement to provide contraceptives and sterilization free of charge to their employees.

Joining Roberts in the majority opinion were Justices Ruth Bader Ginsburg,

Stephen Breyer, Sonia Sotomayor and Elena Kagan, although Ginsburg differed from the other four on whether the mandate was constitutional under the Commerce Clause.

"The federal government does not have the power to order people to buy health insurance ... (but) does have the power to impose a tax on those without health insurance," the Roberts opinion says. The mandate "is therefore constitutional, because it can reasonably be read as a tax."

Dissenting were Justices Antonin Scalia, Anthony Kennedy, Clarence Thomas and Samuel Alito, who would have overturned the entire law as an unconstitutional violation of the Commerce Clause.

By forcing those who are young and healthy to purchase health insurance, the law compels those who do not wish to participate in a particular marketplace to do so, the dissenters said.

"If Congress can reach out and command even those furthest removed from an interstate market to participate in the market, then the Commerce Clause becomes a font of unlimited power, or in (Alexander) Hamilton's words, 'the hideous monster whose devouring jaws ... spare neither sex nor age, nor high nor low, nor sacred nor profane,'" said the dissenting opinion, written by Scalia.

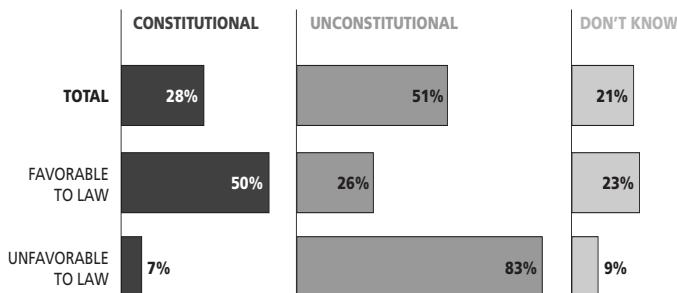
The decisions do not affect other lawsuits against the health reform law's requirement that most religious employ

(Please See **SCOTUS/20**)

## More to Come: Lawsuits over HHS mandate keep health reform law in court

### IS INDIVIDUAL MANDATE CONSTITUTIONAL?

Opinions about the constitutionality of the individual mandate depend largely on whether one favors or opposes the health reform law.



Source: Kaiser Family Foundation Health Tracking Poll

©2012 CNS

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON -- Although legal scholars and political observers will likely spend days parsing each line of the 193 pages of U.S. Supreme Court opinions and dissents on the health reform law, the court's June 28 decision is not likely to be its final word on the Patient Protection and Affordable Care Act.

"It seems to me the (Obama) administration has won one legal challenge and there are 23 others waiting in the wings," said Mark

Rienzi, senior counsel at the Becket Fund for Religious Liberty and a professor of constitutional law at The Catholic University of America's Columbus School of Law.

The Becket Fund represents Belmont Abbey College in North Carolina, Colorado Christian University in Denver, Eternal Word Television Network in Birmingham, Ala., and Ave Maria University in Florida in lawsuits challenging the Department of Health and Human Services' mandate requiring most religious employers to provide contraceptives and sterilization to their

employees free of charge.

Another 12 lawsuits involving 43 Catholic dioceses, schools, hospitals, social service agencies and other institutions were filed simultaneously in May; several private employers, Catholic organizations such as Priests for Life and Legatus and some non-Catholic colleges also are challenging the mandate in court.

The June 28 decision dealt with the individual mandate -- the requirement that individuals buy health insurance or pay a penalty to the Internal Revenue Service --

(Please See **LAWSUITS/20**)

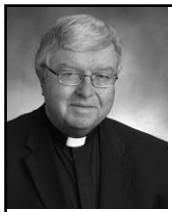
## Our Faith

# The Church does not endorse political candidates

By Father Kenneth Doyle  
Catholic News Service

Q. I am very disillusioned and angry with the leadership of the Catholic Church in the U.S.

How can the church endorse (Barack) Obama for president? They did it in 2008, and I am sure they will do it again in 2012. He thumbs his nose at everything we Catholics believe in but -- as with the Kennedys in years gone by -- in the eyes of the Catholic Church, he can do no wrong.



Fr. Doyle

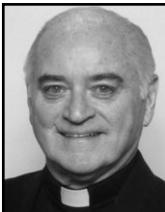
No wonder the young people are leaving the church (including several from my own family). I will tell you this: If the church endorses Obama again this year, I will leave the church. (Bel Air, Md.)

A. Normally, I would choose not to respond to a reader's question that contained such flagrant misinformation as this one does, but I consider it important to set the record straight. The Catholic Church did not endorse Barack Obama in the presidential election of 2008, will not endorse him in 2012 and does not, as a matter of policy, endorse or oppose any candidates for political office.

## On the Church being a monarchy, not a democracy

By Father John Catoir  
Catholic News Service

The first thing to remember about the law and the church is that there is a distinction between divine law (the Ten Commandments) and human or ecclesiastical law (the Code of Canon Law). The latter is meant to be a reflection of the former.



Fr. Catoir

The second thing to keep in mind is that the church is a monarchy, not a democracy. In the church, there are three branches of government: the executive, the legislative and the judicial branches.

1. The pope is the supreme monarch, but Jesus Christ is the head of the whole church; the pope is his vicar on earth.

2. The pope is the legislative branch of the church. He is the sole lawmaker. Aided

by his staff, he strives to pass laws in harmony with the teachings of Jesus in the governance of the universal church.

3. The judicial branch deals with justice issues. The pope does not interfere in judicial matters, though he appoints the senior judges.

Another thing to remember is that canon law deals with the regulation of human actions, not human feelings or thoughts. No one can control your feelings or thoughts. It is no sin to feel frustrated. The moral tradition of the Catholic Church has always attested to the fact that each member of the church is bound to follow his or her conscience. This tells us that the church tries to be eminently reasonable. The laws are all written for the common good.

When disputes arise from time to time, Catholics are allowed to voice their opinions. Disagreements range from verbal protest to open defiance. Public defiance will meet with opposition.

For one thing, the church is prohibited from doing so by the Internal Revenue Code. As a 501(c)(3) charitable institution, the church would risk losing its tax exemption by endorsing particular candidates.

The rationale for the church's policy, though, goes much deeper than tax exemption. It is perhaps best expressed by the U.S. Conference of Catholic Bishops in a document entitled "Forming Consciences for Faithful Citizenship" (issued in 2007 and reaffirmed in 2011).

In No. 55 of that document, after detailing several ethical issues for a voter to consider, the bishops point out that Catholic social teachings provide "a moral framework that does not easily fit ideologies of 'right' or 'left', 'liberal' or 'conservative,' or the platform of any particular political party. They are not partisan or sectarian, but reflect fundamental ethical principles that are common to all people."

Expanding on that view, the bishops note in No. 58 of the document that "the church is involved in the political process but is not partisan. The church cannot champion any candidate or party. Our cause is the defense of human life and dignity and the protection of the weak and vulnerable."

Some Catholics would doubtless find it easier if the church lifted their burden and issued a clear-cut scorecard or rating on each candidate for public office. But the church does not, cannot and will not do that. Instead, it is left to each voter to decide how to vote, having weighed the issues, and the church recognizes that prudential judgments can differ

evaluate a candidate's platform.

Among them are: the treatment of the unborn and of others who are weak or unwanted; government regulations that would require Catholic institutions to violate their consciences; marriage as a permanent and faithful union between one man and one woman; an economic crisis that has deepened poverty and increased global unemployment; a "broken" immigration system that must learn to protect the dignity of refugees and immigrants and to keep families together; and wars, terror and violence that raise serious moral questions, especially in the Middle East.

The bishops highlight the serious responsibility of each citizen to participate in a democracy by exercising the right to vote. Then, having set forth some of the issues to consider, the church leaves it to the voter to apply those principles and decide which candidates are most likely to advance the goals of Catholic social teaching.

Some Catholics would doubtless find it easier if the church lifted their burden and issued a clear-cut scorecard or rating on each candidate for public office. But the church does not, cannot and will not do that.

Instead, it is left to each voter to decide how to vote, having weighed the issues, and the church recognizes that prudential judgments can differ

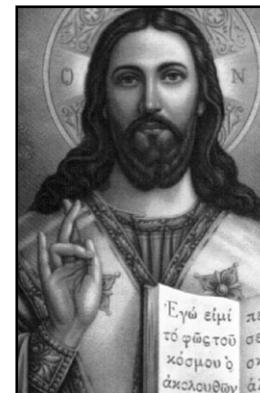
The Catholic Church is a voluntary society. Each member is free to join, or not. Once a person chooses to join, it is presumed that he or she agrees to accept church authority.

Jesus expects obedience. However, disagreements do arise over the words of Jesus in Scripture and over church practice. The church does not have a police force, so these disagreements are considered normal discord and are resolved with patience and charity.

However, if a group of individuals unite and protest to the point of defying church authority, there will be consequences. Those who defy the vicar of Christ are in for a shock if they think democratic principles apply in the church.

During the artificial birth control controversy back in the late 1960s, a group of priests protested publicly against "Humanae Vitae." They had popular sup

(Please See CATOIR/22)



## Our Holy Father's 2012 Monthly Intentions

### JULY

**General Intention:** Work Security. That everyone may have work in safe and secure conditions.

**Missionary Intention:** Christian Volunteers. That Christian volunteers in mission territories may witness to the love of Christ.

### AUGUST

**General Intention:** That prisoners may be treated with justice and respect for their human dignity.

**Missionary Intention:** Youth Witness to Christ. That young people, called to follow Christ, may be willing to proclaim and bear witness to the Gospel to the ends of the earth.

### Daily Offering Prayer

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

**Answers from Kids Puzzle (Pg. 15)**  
Daniel, Ezekiel, Hosea, Jonah, Isaiah, Jeremiah, Joel, Micah, Amos, Zechariah, Malachi.

Culture**Intelligent 'People' film will win over many adults**

By John Mulderig  
Catholic News Service

NEW YORK -- Based on real events and aimed at intelligent, mature audiences, "People Like Us" (Disney) can, refreshingly, be read as emphasizing the first word in its title.

Thus, as directed and co-written by Alex Kurtzman (in collaboration with Roberto Orci and Jody Lambert), this low-key blend of comedy and drama features no explosions, car chases, aliens, comic-book superheroes or, for that matter, four-letter-word-spouting teddy bears. Instead it showcases some fine acting and delivers a thoughtful -- if not always entirely plausible -- examination of its main characters' struggle to overcome a legacy of family dysfunction.

We can see some of the results of that blighted heritage in the behavior of fast-talking, 20-something businessman Sam (Chris Pine) to whom early scenes introduce us. Basically good-hearted, but less than scrupulous, Sam specializes in wholesale barter, and is under investigation by the feds for his fast-and-loose flouting of various regulations. He's also up against significant financial reversals.

In the midst of all that, Sam's live-in girlfriend Hannah (Olivia Wilde) passes on the news that his father, from whom Sam has long been estranged, has died. Traveling back to his hometown with Hannah in tow, emotionally conflicted Sam uses underhanded means to avoid having to attend the funeral. In return for this slight, his tardy arrival is greeted by a slap in the face from his understandably irritated mom, Lillian (Michelle Pfeiffer).

Something more akin to a sucker punch awaits Sam as he gradually discovers, in the wake of a one-on-one meeting with his dad's lawyer, that he has a 30-year-old half-sister named Frankie (Elizabeth Banks), and that



Chris Pine, Elizabeth Banks and Michael D'Addario, front center, star in a scene from the movie "People Like Us." The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13

two-timing Pa, a successful but self-absorbed music producer, left secret instructions for Sam to convey a large cash bequest to her.

Given how much he could use the money himself, this sets up quite the moral dilemma for Sam. But as he gets to know his struggling sibling -- Sam contrives to cross her path as though he were a chance acquaintance -- less selfish considerations come to the fore. All the more so, because Sam begins to bond with Frankie's troubled pre-teen son Josh (Michael Hall D'Addario).

Conceived while his mom, a recovering alcoholic, was in the midst of a binge of drinking and anonymous sex, Josh doesn't know who his father is because Frankie can't say for sure herself. So his need for a male mentor to guide him back to the straight-and-narrow is patent.

Scarred by his own dad's parental deficiencies, Sam willingly plays the role of big brother/father figure to the lad.

Since Sam keeps delaying the big reveal, and persists in posing as nothing more than a would-be friend, Frankie, not surprisingly, starts to imagine an entirely different role for him in her life. This needlessly prolonged case of mistaken identity comes across as increasingly unrealistic on one level and as at least notionally icky on another.

But, of course, things get wrapped up without anything remotely untoward transpiring.

While certainly not fit fare for youngsters, this generally warm offering will likely win over those adult viewers.

**Some may have trouble with themes in Catholic drama 'Stella Days'**

Martin Sheen stars in a scene from the movie "Stella Days." The Catholic News Service classification is L -- limited adult audience, films whose problematic content many adults would find troubling.

**Catholic News Service**

Change is in the air in 1950s Catholic Ireland, and a discontented parish priest (Martin Sheen) struggles to keep his flock -- and himself -- from spiritual exhaustion in director Thaddeus O'Sullivan's adaptation of Michael Doorley's memoir. Ordered by his bishop (Tom Hickey) to build a new church, the pastor lights on a novel scheme to raise funds and, at the same time, engage his wandering flock: build a cinema, to be called "The Stella." His project gains the support of a newly arrived young teacher (Trystan Gravelle), but ignites

opposition both from the bishop and from a local politician (Stephen Rea) who predicts filth and immorality will result. Antoine O. Flatharta's script does not condemn the church and its role in Irish society outright. But he marginalizes it, casting it as a relic of a rose-colored time in recent history. An unflattering portrayal of the Catholic Church, an adulterous relationship and some rough language. The Catholic News Service classification is L - limited adult audience, films whose problematic content many adults would find troubling. Not rated by the Motion Picture Association of America.

## Movie Capsule Reviews

**NEW YORK (CNS) -- The following are capsule reviews of movies recently reviewed by Catholic News Service.**

### "Magic Mike" (Warner Bros.)

Sordid drama in which a veteran male stripper (Channing Tatum) convinces his boss (Matthew McConaughey) to hire a novice (Alex Pettyfer) he has befriended. But the experienced burlesque boy's romantic interest in his new pal's sister (Cody Horn) runs up against her well-founded disapproval of his immature, hedonistic lifestyle. Though it follows a morally acceptable thematic path, director Steven Soderbergh's somewhat random-feeling journey into the subculture of ladies-only clubs includes too many sleazy detours and too much flaunted flesh. Strong sexual content, including adultery, full nudity, semi-graphic nonmarital sexual activity and off-screen group sex, drug use, a couple of instances of profanity, pervasive rough and crude language. The Catholic News Service classification is O - - morally offensive. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

### "Ted" (Universal)

Sporadically funny, but excessively vulgar comedy charting the long-standing friendship between a slacker car rental agent (Mark Wahlberg) and the teddy bear (voice of Seth MacFarlane) his childhood wish miraculously brought to life. When their bond is tested by tensions surrounding the wastrel's romance with his live-in girlfriend (Mila Kunis), the party-loving plush toy proves a negative influence, despite good intentions. MacFarlane, who also directed and co-wrote this mix of live action and computer-generated animation, endows the titular character with a foul mouth, a taste for the company of prostitutes and a love of illegal substances. Cuddly does not describe it. Occasional irreverence, a benign view of drug use, cohabitation, brief upper female and rear nudity, a same-sex kiss, much sexual and scatological humor, numerous uses of profanity, pervasive rough and crude language. The Catholic News Service classification is O -- morally offensive. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

### "Abraham Lincoln: Vampire Hunter" (Fox)

The 16th president of the United States uses his trusty ax to split a lot more than rails in this goofy mash-up of American history, directed by Timur Bekmambetov from a screenplay by Seth Grahame-



Smith (based on his 2010 novel). Lincoln (Benjamin Walker) vows revenge after his mother is killed by a vampire's bite. Trained in the killing arts by a mysterious mentor (Dominic Cooper), Lincoln sets out to vanquish evil and prevent the undead-aided Confederacy from winning the Civil War. Relentless bloody violence, fleeting upper female nudity, occasional use of profanity and rough language. The Catholic News Service classification is L - limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R - restricted. Under 17 requires accompanying parent or adult guardian.

### "Brave" (Disney)

A teenage Scottish princess goes to extreme lengths to break free of custom and convention in this 3-D animated adventure, directed by Brenda Chapman and newcomer Mark Andrews. A king and queen (voices of Billy Connolly and Emma Thompson) rule a peaceable version of medieval Caledonia. When it comes time to arrange the marriage of their rambunctious daughter (voice of Kelly Macdonald), however, she rebels and runs off to the forest. Determined to change her destiny, she persuades a witch (voice of Julie Walters) she encounters there to cast a spell, with disastrous consequences. Her adventure teaches the royal miss the hard way that selfishness and revenge are wrong, and family, duty and honor paramount. Intense action and scenes of peril, the use of sorcery, brief rear animated

nudity and some rude humor. The Catholic News Service classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested, some material may not be suitable for children.

### "Seeking a Friend for the End of the World" (Focus)

With an asteroid on course to obliterate all life on Earth within a few weeks, a soft-spoken conformist (Steve Carell) and his free-spirited, British-born neighbor (Keira Knightley) set off on a road trip. He wants to reconnect with his high-school sweetheart, while she hopes to find transport back to England (all airline flights have been discontinued) so she can repair frayed ties with her semi-estranged family. The first part of writer-director Lorene Scafaria's drama registers as a deeply cynical examination of how a secularized society would react to the certainty of mass extinction. The tone of her script warms as its focus shifts to the deepening bond between the opposites-attract main pair. But the welcome affirmation of their increasing connectedness is offset by the heroine's insistence that the physical expression of love be treated casually, and by the film's implicit message that, in a world without God, romance is the only source of salvation. Fleeting blasphemous humor, brief but intense violence with gore, drug use, underage drinking, cohabitation, off-screen premarital sexual activity, a couple Anthony Mackie and Benjamin Walker star in a scene from the movie "Abraham Lincoln: Vampire Hunter." The

Anthony Mackie and Benjamin Walker star in a scene from the movie "Abraham Lincoln: Vampire Hunter." The Catholic News Service classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R -- restricted.

Catholic News Service classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R -- restricted. of uses of profanity and much rough and crude language. The Catholic News Service classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is R -- restricted. Under 17 requires accompanying parent or adult guardian.

### ON DVD (Recommended)

#### "The Artist" (2012)

A modern-made silent film proves to be a breath of fresh air without uttering a word. A dashing star of the silent screen (Jean Dujardin) plays every role with panache: the handsome lover, the swashbuckling hero, the athletic comedian with a sidekick Jack Russell terrier. But Hollywood is changing, and the arrival of the "talkies" presages his decline. Meanwhile, an adoring fan (Berenice Bejo) gets her big break in show business and becomes destined for stardom. Their paths intersect in a film that is at turns zany and hilarious, sad and affecting, uplifting and inspiring. One obscene hand gesture, two scenes of attempted suicide. Spanish titles option. The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13. (Sony Pictures Home Entertainment; also available on Blu-ray)

## SCOTUS

(From 16)

ers must provide contraceptives, including some abortion-causing drugs, and sterilization to their employees at no cost. Those cases are still in lower courts and have not yet reached the Supreme Court.

But Charmaine Yoest, president and CEO of Americans United for Life, said the Affordable Care Act "forces an abortion agenda on the American people unlike anything seen since *Roe v. Wade*," the 1973 Supreme Court decision that lifted most state restrictions on abortion.

Criticizing the law's "numerous anti-life provisions and mandates," Yoest said, "Congress must repeal these provisions and ensure that any health care law respects life."

The opinions issued by the court June 28 actually involved four separate challenges to the constitutionality of the health reform law. The court first had to decide whether the Anti-Injunction Act, which says no tax can be challenged in court before it is due, precluded a challenge to the Affordable Care Act until after the individual mandate takes effect in 2014. The majority decided that it did

not.

The next question was whether the individual mandate -- also called a "shared responsibility payment" -- exceeded Congress' authority to "regulate commerce" or to impose taxes. Roberts played the key role in deciding that, siding with the dissenters on the commerce question but with the majority on the tax question.

If the mandate had been overturned, the court would have had to decide whether the entire health law must fall if one section does -- the so-called "severability" issue. But the affirmation of the mandate made that question moot.

Finally, the court faced the question of whether Congress could penalize states that opt out of the law's requirement to expand their Medicaid programs. In its early years the expansion is mostly funded by the federal government, but states are expected to take over funding the coverage in later years.

The court ruled that the federal government cannot threaten states with the loss of their existing Medicaid funding if they do not participate in the expanded Medicaid program.

## RODRIGUEZ

(From 4)

"I firmly believe that God puts people in our path to take us where we're going next," Rodriguez said, which would explain the woman who asked for \$200, not to mention any number of workers and volunteers Catholic Charities has had over the last two decades.

She calls her decision to retire "major, major hard."

"This has been my second home," Rodriguez said, adding that there have been times when she has been in her office as late as 3 a.m. working on grants

for the organization.

One of her career highlights she said has been having the United Way of Odessa come to her to apply for funding, not a typical mode of operation for the organization that helps other charities.

"I have never worked for the money," Rodriguez said. "I have worked because I felt I was called to do this."

Despite that call, Rodriguez does admit in the early days, she wouldn't be entirely honest if she said she felt she had been called then.

"When they asked me to come in and fill out an application, I was only doing it

## WILKINS

(From 4)

decent money but there wasn't always work. Weeks would go by without a job for my dad. especially in the winter time."

Catholic educated and raised in down economic times played a part in Wilkins' passion for social and economic justice issues, and he sees class and economic divisions as the top problem facing the country.

"We have an obligation as a Church to help others help themselves, it's all throughout the Bible," Wilkins said. "It is our main mission, other than saving souls, of course.

An unabashed Democrat, something he's, "always been, am now and always will be," he says the economic inequities he saw when he was working as a football coach and athletic director he could see more starkly.

"The middle class has just been gradual-

## LAWSUITS

(From 16)

but the lawsuits against the HHS mandate relate to the law's employer mandate, which punishes employers who do not provide health insurance to their employees.

"The court's opinion today did not decide the issues in our cases," said Hannah Smith, another Becket Fund senior counsel. "We are challenging the HHS mandate on religious liberty grounds which are not part of today's decision. We will move forward seeking vindication of our client's First Amendment rights."

Legal scholars did not see a lot of new constitutional ground broken by the decision, which found that although the individual mandate does not pass constitutional muster under the Commerce Clause of the Constitution, it can be upheld as an acceptable exercise of Congress' taxing powers.

The decision also limited the federal government's right to withhold its share of Medicaid funding from states that do not expand the health program for the low-income and disabled as mandated

by the law.

It would have been groundbreaking, according to former U.S. Solicitor General Walter Dellinger, if the four dissenting court members had been able to convince a fifth to overturn the entire Affordable Care Act.

"That would have been an extraordinary expansion of constitutional law," said Dellinger, now a partner in Washington with the international law firm O'Melveny & Myers, at a June 28 teleconference sponsored by the American Constitution Society for Law and Policy.

He said the decision represents "only a modest incursion on congressional powers in terms of the spending clause." But the court was "one vote away from severe limits on the authority of Congress."

Richard Garnett, a professor of law and political science at the University of Notre Dame and a former law clerk for the late Chief Justice William Rehnquist, said he found the decision "complicated and interesting," especially because of its findings on the limits of congressional power and on states' rights.

trying to be nice. It wasn't because I wanted to work here."

That hesitation has turned into a person whose heart is as big enough to run an agency that helps 1,500 families with utility and rent assistance a year. Add to that the people who come to Catholic Charities for food distributions, and Rodriguez says the number of families helped probably reaches 5,000 a year.

When her retirement becomes effective, she will spend more time with her grandchildren, and, oh yes ... she told her husband she wants a tractor. Rodriguez says in her spare time, she can cultivate a

community garden on a piece of unused land she owns. The land, she said, is not big, but is big enough to accommodate a garden to help the people of Odessa, something she has a lifetime of experience doing.

"I don't think God is through with me yet," she said. "He's just moving me to another place. Someplace where I don't have to walk as much."

The only missing piece of the puzzle, then, is that God will need to put in her path a tractor salesman. So she can be taken to where she's going next.

ly diminished," he said. "There are things that have happened that reek of injustice. It just is apparent that everything is geared politically both economically and socially to those who have the most."

Wilkins, a history expert with a bachelors from Rice and his masters in education from the former West Texas State University (now West Texas A&M), is not the type to be idle in his retirement years. Rolling off the board will not silence him nor keep him from the work

of the people. One thing is for sure, though, is that his contributions as a board member at Catholic Charities will not be easily replaced.

"I have been blessed to have him as part of my board," said Catholic Charities executive director Faye Rodriguez (see related story). "It doesn't matter what I need, I can always count on John."

## PATTERSON

(From 3)

They were funny and packed with the latest from the Ohio Pattersons. (We were the Texas Pattersons).

Listening to those readings of my uncle's letters are I am sure what gave me my initial interest in writing and the appreciation I have for the power of the written world.

It can be easily argued that Uncle Bill, then, planted the seeds in me for both my faith and my profession, although my wife Karen has been the guiding light for both these past 30 years or so.

My uncle was a huge influence in my life and was one of my heroes.

At his funeral Mass at St. Pius X last month, he taught me another lesson; a lesson that my father had long since instilled in me, but perhaps I had not remembered quite the way I should have these years.

My grandmother lost two husbands. The first, Claude Patterson, my grandfather, died of a hereditary cancer the family still deals with today. Grandma's second husband died in what my family still only



Bill Patterson

refers to as "a horrible accident in a train yard."

When my grandmother's second husband died, she was on her own with four children — my father, my two uncles and my aunt. My dad was already away in the Navy, and would

send his military paychecks back home to help my grandmother with the essentials. As much as it helped, it wasn't enough to handle everything, and so my Uncle Bill, still in high school, moved out and got his own apartment so there would be enough money for his mother to raise his younger brother and sister.

Perhaps an even bigger lesson in humility I was reminded of at my uncle's funeral was his work as an engineer at North American Aviation, a company that worked with NASA. Uncle Bill held the patent on the design of an antenna that improved communications between the Apollo spacecraft and mission control. I'm sure I was told the story years ago, but it was not

something we went around bragging about.

Although Uncle Bill invented the improved communications aboard the spacecraft, he was an employee of North American Aviation, and as such, a cog in the machine, if you will. He never received — or, more importantly, sought out — recognition for his achievement and technological advancement. And he never received what he deserved. Sadly, a superior took credit for his accomplishment.

Throughout much of his life, Uncle Bill constantly fought a degenerative bone disease that made it nearly impossible for him to move even from room to room without a walking aid of some sort. Yet he was diligent in whatever craft he took up and was known in our family as a man who never met a clock he couldn't fix. He worked with great intricacy on the tiniest of pieces.

Two days before he died he fell and the frailty of what remained of his physical body could no longer take any more upheaval. The fall was thought to have directly contributed to his death on June 17.

Two of my larger-than-life heroes — my

father and my uncle — are now gone.

Or are they?

Both left anyone they touched with a lifetime of lessons. Both taught that humility was a gift, bestowed by God's grace. If that humility is practiced it will lead to a life from which many can learn much.

My uncle was a writer, a humorist, and an evangelizer of the faith. He was a good husband married 60 years to Aunt Loretta and a loving father of six children. He was a veteran of the United States Navy and he was a humble man who did what was asked of him and would have never thought once about shouting about his accomplishments.

Isaac Newton once said, "If I have seen further than others, it is by standing upon the shoulders of giants."

In many ways, I am who I am today because of these two men who have served as great teachers.

Men of humility don't strive to leave a mark on others, it just happens. What higher praise can be bestowed on one's life?

## GOVERNMENT

(From 1)

insurance plans.

In this column, we want to outline clearly what is the correct Catholic Church position on the Obama Administration's recent compromising statement on insurance coverage that does not meet the standards of respecting religious liberty and moral convictions of all the stakeholders in the health coverage transaction.

The Catholic Church remains fully committed to defense of our religious liberty, and we strongly protest the violation of our freedom of religion that has not been addressed. Violation of our religious freedom is at the center of this vital issue.

The mandate of the Department of Health and Human Services has received wide attention and has been met with vigorous and united opposition. In an unprecedented way, the federal government will both force religious institutions to facilitate and fund a product contrary to their moral teaching and purport to define which religious institutions are "religious enough" to merit protection of their religious liberty. This amounts to an unjust law. An unjust law cannot be obeyed. It must be pointed out loudly and clearly that this is not a matter of whether contraception can be prohibited by the

government. This is not even a matter of whether contraception can be supported by the government. Instead it is a matter of whether religious people and institutions can be forced by the government to provide coverage for contraception or sterilization, and abortifacient drugs even if that violates their religious beliefs. So that she doesn't make other false assumptions, Bonnie Erbe needs to read clearly the latest Catholic statement on this important matter of conscience and religious freedom.

The debate is not about access to contraception, nor is it about religious freedom of Catholics only, but also those who recognize that their cherished beliefs may be next on the block. This is not about the Bishops "banning contraception" when the U.S. Supreme Court took that issue off the table two generations ago. This is not about health care — which we want for all women and all men. Indeed, this is not about the Church wanting to force anybody to do anything. Rather, it is instead about the federal government forcing the Church, consisting of its Faithful and its institutions — to act against Church teaching. This is not a matter of opposition to universal health care, which has been the concern of the Bishops Conference since 1919, virtually at its founding. This is not as Erbe would want to characterize it — about a Republican, Democratic, a Conservative

or Liberal issue — it is an American issue.

At the heart of this issue is that the government has no place defining religion and religious ministry. The government would want to create and enforce a new distinction — alien both to our Catholic tradition and to federal law — between our houses of worship and our great ministries of service to our neighbors — namely the poor, the homeless, the sick, the students in schools and universities, and others in need, of any faith community or none.

The health mandate forced by the government is an error in theory — an error that has great consequences in principle and practice. It violates basic principles of morality, and violates the practice of freedom of religion as understood in the First Amendment.

At the basis of the Church's position on this critical issue is the teaching about religious liberty. The human person has a right to religious freedom. This freedom comes from God, not from any human being. This freedom means that all people are to be immune from coercion on the part of individuals or of a social group, or any human power, in such ways that in matters of religion, no one is to be forced to act in a manner contrary to his or her own beliefs — this right of human persons to religious freedom is to be recognized in the constitutional law whereby society is governed. Thus, it is to become

a civil right.

A recent letter to President Obama from some sixty religious leaders, including Christians of many denominations and Jews, argued that "It is emphatically not only Catholics who deeply object to the requirement that health plans they purchase must provide coverage of contraception that includes some that are abortifacients."

Let it be said loudly and clearly as regards this issue — that we do not seek a sacred public square which gives special privileges and benefits to religious citizens. Rather, we seek a civil public square, where all citizens can make their contributions to the common good. At our best, we might call this an American public square.

Never before has the federal government used its power to violate religious liberty in the way it is happening now, insisting that religious organizations pay for programs that violate their moral convictions.

A decade after drafting the Declaration of Independence, Thomas Jefferson wrote the Virginia Act for Establishing Religious Freedom. In it, he stated: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical."

## MCLEAN

### (From 1)

as spouse. It was out of his love for the Church (and therefore its members) that moved Fr. Barry to action. The universal call to serve was, therefore, actualized and exalted through the grace of his ordination.

The priest, while participating in the universal call to service, is engaged in some type of "super-service" through his administering of the sacraments. Fr. Robert Barron, rector-designate of Mundelein Seminary in Chicago, reminds his seminarians that the priest is always standing

on the edge of mystery. The priesthood, therefore, is always pointing to something that is "larger than this life." In his administering the sacraments, the priest is making visible (although veiled) an invisible reality. By administering the sacraments, the priest is allowing the faithful to participate with grace that makes them more human. Fr. Barry, therefore, also participated uniquely through his priestly office in the service of God and man through the sacraments.

## LEVANTATE

### (Para 3)

como un seguimiento; estos incluyen ACTS, Cursillo, grupos de oración, etc. Una de las ventajas de este programa es que es ofrecido en ingles y en español. Ambos, los materiales y el entrenamiento están dispuestos en ambos lenguajes. El apoyo del párroco es crucial para traer unidad a la parroquia. Un párroco comentó como su papel de pastor se ha mejorado al visitar con las diferentes comunidades fieles pequeñas. La inspiración del párroco es importante pero el programa se llevará a cabo por los feligreses.

ARISE/LEVANTATE ya ha probado ser un programa practico y pastoral para

renovar espiritualmente nuestras comunidades y fortaleciendo la vida familiar por la palabra de Dios y la celebración de los sacramentos. De nuevo, pido que todas las parroquias y misiones implementen este programa y recuerden que no hay gasto, solamente por los libros, ya que Extension está cubriendo los fondos para este buen programa de renovación. Si su parroquia o misión no está usando este programa, por favor de comenzar, y si necesitan más información en como proceder, por favor de ponerse en contacto con la Oficina de Educación y Formación al 325-651-7500 o e-mail dosaoef@aol.com para más información.

## RESPONSE

### (From 10)

The Catholic Church has responded to this crisis on many fronts:

- The United States Conference of Catholic Bishops (USCCB) developed and implemented the Charter for the Protection of Children and Young People.
- Creation of Diocesan Review Boards in each diocese by the USCCB.
- Implementation by the USCCB of a National Safe Environment Audit for all Dioceses. Since the first audit in 2003, the Diocese of San Angelo has been found compliant in all articles of the USCCB Charter for the Protection of Children and Young People in each of the annual audits.
- On June 1, 2003, our Diocese published The Diocese of San Angelo Policies on Ethics and Integrity in Ministry, which is periodically reviewed and updated. This is a 50-page policy manual set up for the

protection of children and young people.

- The Diocese implemented a National Background Check system for all clergy, religious, employees, and volunteers working with children or youth ministry. Since this program began almost 5,400 individuals have been screened before being permitted to work in ministry. The fact that over 130 individuals have been rejected for ministry indicates that the program is very crucial to our selection process.
- The Diocese has an extensive education program which consists of an Ethics and Integrity Workshop for all clergy, religious, employees, and volunteers working with children and youth; a seminar on Preventing Child Sexual Abuse available to parents and other interested people; and an Empower Program which is integrated into the diocesan and school religious education programs to help prevent children and youth from becoming vic-

## ARISE

### (From 2)

Blessed John Paul II stated in THE NEW EVANGELIZATION that we need to re-evangelize the baptized. In order to take this seriously then, we must begin with ourselves. We need to recapture the fire of our faith. ARISE/LEVANTATE is doing just that!

It has been exciting watching lay leaders take ownership of this process and organizing and inviting others to join small faith communities and building a sense of unity in the parish and in the family community. ARISE/LEVANTATE can also be integrated into other existing programs as a follow-up; these include ACTS, Cursillo, prayer groups, etc. One of the advantages of this program is that it is offered in English and Spanish. Both the materials and the training are available in both languages. The support of the pastor is crucial to bring unity to the

## CATOIR

### (From 17)

port but got nowhere. Eventually a good number of them resigned from the priesthood in anger and left the Catholic Church. The laity resolved things quietly on the basis of the privacy of conscience.

Recently, a group of 400 protesting priests in Austria demanded that the pope change the law banning the ordination of

parish. One pastor commented how his role as pastor has improved as he visits with the different small faith communities. The inspiration of the pastor is important but the lay people make the program happen.

ARISE/LEVANTATE has already proven to be a practical and pastoral process of spiritually renewing our communities and building up family life through the word of God and celebrating the sacraments. Once again I ask that all parishes and missions implement this program, and remember there is no expense, except for the books, as Extension is covering the funding for this fine renewal program. If your parish or mission is not using this program, please begin, and if you need more information on how to proceed, please contact the Office of Education and Formation at 325-651-7500 or email dosaoef@aol.com for more information.

women. Pope Benedict XVI told them that both he and Pope John Paul II have already declared that no pope has the authority to ordain women.

There is no telling what may come of this conflict. I believe these priests are well-intentioned, but they may end up losing their own priesthood in the process of trying to gain it for others.

Christ called his followers to strive for peace and unity.

tims of sexual abuse.

- The Diocese has a Victim Assistance Coordinator to assist victims of sexual abuse by clergy or Church personnel.

As you can see, the Church, and our Diocese, has been proactive over the last ten years in an effort to protect our children from sexual abuse. For this, we are very proud. We, the Board, ask for your prayers as we continue to address this most solemn and sacred responsibility - the protection of our vulnerable children. We offer you the following recommendations from the American Academy of Pediatrics encouraging us to take the following steps in preventing child sexual abuse:

- Check to see if your child's school has an abuse prevention program for teachers and children. If not get one started.
- Talk to your child about sexual abuse. A good time to do this is when your

child's school is sponsoring a sexual abuse program.

- Teach your child about the privacy of body parts.
- Listen when your child tries to tell you something, especially when it seems hard for him to talk about it.
- Give your child enough of your time so that attention will not be sought from other adults.
- Know with whom your child is spending time. Be careful about letting your child spend time in out-of-the-way places with other adults or older children. Plan to visit your child's caregiver without notice.
- Tell someone in authority if you suspect that your child or someone else's child is being abused.

*Dr. Soto is the Chair of the Diocesan Review Board and Dr. Patyrak sits on the Review Board.*

## OBESITY

(From 14)

four times a week, aim for 60 minutes of daily activity, control portions, eat breakfast and limit "screen time" to two hours a day. Having meals at home with the family, with the TV off, can also help, he said.

"Not only is the food often better prepared, there is conversation and other things happening. In front of TV, they just shovel the food inside," Sigman told Catholic News Service.

But physicians said reducing the obesity epidemic does not depend on doctors and parents alone.

Communities can help by providing safe spaces for children to play, ensuring healthy food options for families and requiring more physical education in school, reported the National Academies, which includes the Institute of Medicine and other entities.

Faith-based organizations have been working with communities to promote healthy living.

WellnessWorks of Catholic Charities West Virginia, Catholic Charities of the

Chicago Archdiocese and St. John Providence Health System in Michigan are among the organizations that have joined a national initiative called "Let's Move Faith and Communities."

The initiative is part of first lady Michelle Obama's "Let's Move" public awareness campaign to reduce childhood obesity to 5 percent by 2030.

St. Joseph Health System, which has facilities in California, west Texas and eastern New Mexico, took a community-oriented approach to reduce childhood obesity with a school-based program called Healthy for Life.

Since 2008, St. Joseph Health System has provided nutrition education and facilitated physical activity for a total of 22,600 teachers, children and parents in California's Orange County alone, said Tracy Bryars, a registered dietitian and Healthy for Life's program director. During the 2010-2011 school year, the percentage of clinically obese students decreased from 47.8 percent to 45.6 percent.

Schools nationwide are promoting healthy eating with the "Chef Moves

In" initiative, which fosters partnerships between chefs and schools, according to the U.S. Department of Agriculture.

One of these schools is Holy Redeemer Catholic School in College Park, Md., which started a Chef's Club whereby students from fourth through eighth grade learn to make healthy recipes.

Led by local chef Monica Thomas, nearly 50 children have learned to stir, chop and mince healthy foods twice a month in the school's cafeteria to create nutritious snacks such as pumpkin and black bean quesadillas and turkey meatloaf.

"Chef Monica exposes them to different foods, really good foods, that can still be quick and easy," said Carl P. Jankowski, the school's vice principal. "All you have to do is find the other places in the grocery store to pick up your ingredients."

The after-school program helps children, and the volunteers that work with them, to learn the ingredients' nutritional values and how to cook them.

## ROMMEL

(From 14)

His declaration "You are not special," gained attention, but what he meant, many overlooked.

McCullough said people love accolades more than achievement. He believes people are so interested in what they get out of something that they no longer care about what the something is. He used the example of students building a medical clinic in Guatemala, not so they can improve the lives of

Guatemalans, but because it looks good on a college resume.

Dawn is neither special nor unique because of her admission to Harvard. More than 2,000 students received the same acceptance letter. She is special and unique because of the life experience that led her to the moment where Harvard deemed her worthy of admission.

McCullough's message to all of us, not just students at Wellesley, is to enjoy the moment. A wonderful life isn't a goal

you set with a lifetime to achieve; it's the achievement you earn through a lifetime of doing wonderful things.

Dawn Loggins is an inspiration to all of us. When faced with adversity most of us can never imagine, she didn't look for a reason to stop trying. She didn't accept the easy path life presented her. She didn't fall for the traps that caught her parents. The last thought on her mind was that she wanted other people to think she was special.

And that's why she is special.

## OSBORNE

(From 15)

have materially is one of the least Christian things we can do. People should be considered as more than just utilitarian cogs in a machine, useful only as an assembly line, fix your illness, take out your trash, check you out at the grocery store, or give you allowance money -- but not as friends.

Yes, the president is pretty important, and so are senators and CEOs. The decisions they make affect us all.

But that doesn't mean those people are intrinsically more important than the maid, the nanny or the mailman. These

jobs should be celebrated far more than they are. Without those who toil day in and day out, doing work a lot of people would consider unworthy, the decisions made from above don't matter.

Without garbage collectors and sanitation workers, the president would be dealing with a country overwhelmed with rodents and disease. Without the truck drivers who bring food from farms and factories to supermarkets, we'd find it a lot harder to eat.

Without the people that pick and pack at Internet-sales warehouses, we wouldn't get deliveries on time. Hotel maids, soldiers, nurses' aides, pharmacy techs,

and cable TV installers aren't as high-profile as Lady Gaga or Barack Obama, but without their work, none of us would have a good life.

Our society forgets that too often.

Instead of asking someone what they have or what they do, ask them about their family, their likes, their favorite subjects, their dreams and goals. That's the way you learn about people, not by asking how much money they have, how many people they know or the perceived importance of their job.

Everyone deserves the kind of love and respect that the "important people" get.

## House, Senate Contact information

-- **U.S. Congressman K. Michael Conaway** (District 11-- San Angelo, Midland-Odessa, Andrews, Stanton, Crane, Rankin, Big Lake, Colorado City, Sterling City, Robert Lee, Bronte, Ballinger, Winters, Miles, Christoval, Eldorado, Junction, Menard, Eden, Melvin, Brady, Coleman, Brownwood, Sonora, McCamey, Mertzon, Sweetwater )

**Phone:** 202-225-3605

**Mailing Address:** 511 Cannon House Office Building, Washington, DC 20515

**Email (via Web):**

<https://writerep.house.gov/writerep/welcome.shtml>

**Web:** <http://conaway.house.gov/>

-- **Rep. Randy Neugebauer** (District 19 -- Big Spring, Abilene, Clyde)

**Phone:** 202-225-4005

**Mailing Address:** 1424 Longworth HOB Washington, DC 20515

**Email (via Web):**

<https://writerep.house.gov/writerep/welcome.shtml>

**Web:** <http://randy.house.gov/>

-- **Rep. Francisco Canseco** (District 23 -- Fort Stockton, Iraan, Ozona)

**Phone:** 202-225-4511

**Mailing Address:** 1339 Longworth HOB Washington, DC 20515

**Email (via Web):**

<https://writerep.house.gov/writerep/welcome.shtml>

**Web:** <http://canseco.house.gov/>

-- **U.S. Senator John Cornyn**

**Phone:** 202-224-2934

**Mailing Address:** 517 Hart Senate Office Bldg., Washington, DC 20510

**Web:** <http://www.cornyn.senate.gov/public/>

-- **U.S. Senator Kay Bailey Hutchison**

**Phone:** 202-224-5922

**Mailing Address:** 284 Russell Senate Office Building, Washington, DC 20510

**Email:**

[http://hutchison.senate.gov/?p=email\\_kay](http://hutchison.senate.gov/?p=email_kay)

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

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

**Jimmy Patterson**  
*Director of Communications  
Editor*

Member  
*Catholic News Service  
Catholic Press Association  
Texas Catholic News*

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

Subscription rate for all others:  
\$10 per year

THIRD CLASS POSTAGE PAID  
AT SAN ANGELO, TEXAS

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

**Submissions:**

Story suggestions, calendar items,  
parish briefs and all other  
submissions should be emailed to  
JimmyLeePatterson@gmail.com.

**COPY, PHOTO DEADLINE:**

Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome,  
and should be emailed to  
JimmyLeePatterson@gmail.com.  
Letters to the editor are printed at  
the discretion of the editor and  
identities of the writer are subject  
to verification. Please include  
name, address and phone number  
when submitting letters.



CATHOLIC PRESS ASSOCIATION  
of the United States and Canada

## Diocesan Scenes



### Abilene

Scenes from St. Vincent Pallotti's 30th annual Cinco de Mayo celebration on May 5-6 with food booths, games, J.D. and live music, plus a softball tournament.

(Courtesy photos)



### Junction



On Corpus Christi Sunday, parishioners of St. Theresa's in Junction participated in a Eucharistic Procession through the entire length of the town. The annual event has been held on Corpus Christi Sunday each year for three years and is a simple way to claim Junction for Jesus, carrying the Blessed Sacrament past the businesses, churches, homes, court house and passersby on Main St. Horns honked and "thumbs up" were given to the group along the route and the Junction Police provided an escort. Deacon Tim Graham and Altar Server Rachel Stapper lead the singing and praying participants on the 100+ degree, sunny afternoon from the North Llano bridge to the South Llano bridge, ending up at St. Theresa's Church for a final blessing from the pastor, Fr. George Thirumangalam and refreshments in the hall.

(Courtesy photo)