

**The Measure of Love**

The annual Respect Life Program begins October 2. The theme of the 2010-2011 program is "The Measure of Love is to Love without Measure."



/ Pg. 2

**CALENDAR**

**September**

- 5 -- 23rd Sunday of the Year
- 8 -- Birthday of the Blessed Virgin Mary
- 12 -- 24th Sunday of the Year
- 14 -- The Exaltation of the Holy Cross
- 19 -- 25th Sunday of the Year
- 21 -- St. Matthew, Apostle, Evangelist
- 26 -- 26th Sunday of the Year
- 29 -- Sts. Michael, Gabriel and Raphael, Archangels



**Just 4 Kids**

Isaiah called to be a prophet of God / Pg. 16

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**Gulf disaster prompted by carelessness, disregard of safety**

*Read More,*  
**Pg. 7**

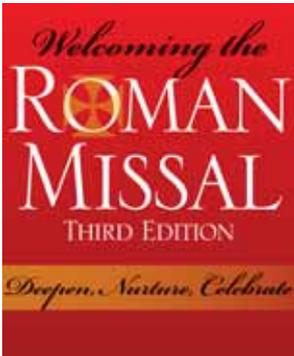
**Leaders meet on Missal changes**

**By Jimmy Patterson**  
Editor / West Texas Angelus

SAN ANGELO -- Church leaders from throughout the Diocese of San Angelo gathered at Christ the King Retreat Center August 25 for the first of several instructional sessions aimed at simplifying the changes in the new

Roman Missal, changes that will be implemented late in 2011.

One of the reasons for the change is to return the Church to a version of the readings that would be closer to the original message of Jesus. The changes will take work not only for the laity but also for priests and other religious (Please See **MISSAL/19**)



**INSIDE**

▶ Local: Midland's Fr. Ed deLeon on the New Missal / Pg. 10

▶ National: Stories from the U.S. Catholic Bishops, Catholic News Service / Pgs. 12-13

**DIFFERENT SIDES**



A Planned Parenthood representative patrols the grounds of the Midland abortion clinic Sept. 3 as Bishop Michael Pfeifer prays for the unborn outside the downtown Midland location where abortions are performed every Tuesday and Friday.

Photo by Jimmy Patterson/The Angelus

**Midland's St. Vincent de Paul sees dip in donations**

**By Jimmy Patterson**  
Editor

MIDLAND -- The economic boom in Midland has had at least one negative effect: sky-high rent, home mortgages and utility costs have served to deplete at least one local Catholic organization that helps families when times get tough.

St. Vincent de Paul Society-St. Ann's Conference president Kevin Harrington said most of the donations and grants it received went to utilities and rent assistance, causing a spillover effect in the agency's food pantry. In recent weeks, the pantry was forced to curtail its Saturday hours of operation -- staying open only 30 minutes opposed to its usual one hour --

and cutting back on food box distributions by 25 percent because of a downturn in its available capital.

"When we've had the money we've spent it helping people in need," said Harrington. "We increased our caseload, as far as the number of cases we took on

(Please See **SVDP/6**)

From the Bishop's Desk

# The measure of love: to love without measure



Pfeifer

By Bishop Michael Pfeifer, OMI

The annual Respect Life Program begins this year on October 3, 2010, Respect Life Sunday. The theme of the 2010-2011 program is "The Measure of Love is to Love without Measure."

This theme reminds us that in caring for family members, friends, and patients, we must never withhold the compassion and care that they deserve as our fellow human beings. This standard applies at the earliest stages of life, when the human being is microscopically small, and in life's waning days, even in the face of severe cognitive and physical impairment.

The theme for this year, "The Measure of Love is to Love without Measure," is a constant call to all

of us to reach out in love to each person, unborn, young and old, made in the very image and likeness of God. Every human being, at every stage and condition, is willed and loved by God. For this reason, every human life is sacred. To deprive someone of life is a grave wrong and a grave dishonor to God. Because we are created in the image of God, who is Love, our identity and our vocation is to love. Pope Benedict has called this "the key to [our] entire existence."

We do not begin life as free and autonomous individuals. We are entirely dependent on others for our very existence, and others are dependent on us for their existence and well-being. What brings all of this together is love, the compassion and care that we show for each other imitating Jesus, who

reached out with constant compassion to the most fragile persons he met.

How we care for an unexpected child, a parent or older person suffering from cognitive impairment, or an infant with a disability, does not just reflect the degree of their humanity, but our own. There can be no compromise with the standards Jesus set that continually call us to: The Measure of Love is to Love without Measure.

During the year of this Respect Life Program, I encourage all to make a new effort to study the Church's teaching about the beauty and sacredness of each human life, and to work and pray to bring an end to all disrespect for life, from its very beginning until its natural end, working and praying especially to overcome the terrible evil of abortion.

## DIOCESAN BRIEFS

### A note from William Scherz

"Many people had their picture taken with Bishop Pfeifer at the celebration Mass of his 25th anniversary as bishop. Please visit [www.scherzstudio.com](http://www.scherzstudio.com) if you wish to order any of these pictures."

Thank you,  
William Scherz

### Marriage Encounter Weekend

Strengthen your marriage and family to make this a God-filled year in your life!

The next Worldwide Marriage Encounter weekend is Sept. 17-19 in Midland.

Early registration is highly recommended. For more information, visit the ME website at [mewesttexas.org](http://mewesttexas.org) or call Tom and Susan Williams at 432-697-9904 or email [padani-mal@sbcglobal.net](mailto:padani-mal@sbcglobal.net).

### World Priest Day

MARK YOUR CALENDARS! World Priest Day this year is celebrated on Sunday, October 31. This is a special day to show our appreciation to our priests for the wonderful service they give to God's people. Please pray for all of our priests on that day, and pray that God give us many more priestly vocations.

"On this special Sunday, reach out and share your support and love for our priests by planning something special for them," said San Angelo Bishop Michael D. Pfeifer.

### Home School Graduates

The Permian Basin Home School Graduating Class of 2010 included a number of Catholics in the Midland area. Graduates from the May 8 ceremony include: Claire Banschbach, Jonathan Carr, Brittney Edwards, Caitlyn Enderson, Ariel English, Mathew Gregg, Jamison Knight, Melody McCrackin, Kristen Millstead, Elizabeth Mueller, Zach Riggs and Alyssa Vaughn.

### Rohr to attend NM seminar

ALBUQUERQUE, NM — Richard Rohr, OFM, founder of the Center for Action and Contemplation, and three other guest pre-

## DOJ selects diocese to provide immigration appeals

The Diocese of San Angelo has been recognized by the U.S. Department of Justice, Board of Immigration Appeals to provide immigration services for people wishing to process applications for citizenship and permanent resident.

The following three locations have been recognized and five representatives of the diocese are accredited by the Board of Immigration Appeals to provide these services:

### San Angelo Diocese Immigration Services - Abilene

The local representatives for the diocese are Nellie Diaz and Ramona Sosa. They will be available by appointment only on Monday, 2-5 pm; Tuesday, 2-8:30 pm, and Wednesday, 2-5 pm; at 1929 S. 11th St., Abilene (Abilene ISD Admin Office). If you wish to make an appointment please call them at 325-671-4419 x 2776 during the above office hours.

### San Angelo Diocese Immigration Services - Odessa

The local representatives for the diocese are Faye Rodriguez and Dora Valdemar. Faye and Dora operate this service by appointment only at the Catholic Charities Office, 2500 Andrews Hwy, Odessa. Those who wish to avail themselves of their services should call to make an appointment at 432-332-1387 between the hours of 9 a.m.-5 p.m.

### San Angelo Immigration Services San Angelo

The local representative for the diocese is Linda Erickson. Linda will be available by appointment only approximately 20 hours a month at Catholic Outreach Services, 410 N. Chadbourne. Those who wish to make an appointment should call Catholic Outreach at 658-4124 and leave their name and phone number for Linda Erickson. Linda may also be contacted through email at [LindaDOSA@aol.com](mailto:LindaDOSA@aol.com).

senters keynote this year's Association of Christian Therapists (ACT) conference, "Healing the Roots of Addiction: Inviting Jesus Into the Pain," Sept. 16-19, 2010, at the Hilton Albuquerque in Albuquerque, NM.

Registration fees vary depending on level of participation and time of payment. Member rates apply to those current through 2010. Please consult [www.ACTheals.org](http://www.ACTheals.org), for registration information, fees, dates, complete speaker and session information and to download an application, or call ACT International Headquarters at 703-556-9222.

### Natural Family Planning

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church's total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes

both education and pastoral care. This means "instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way" Scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

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

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

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

### Adoption options in W. Tex.

**Abilene:** The Gladney Center (800) 452-3639. <http://abilene-tx.adoption.com/>;  
**Lubbock:** Children's Connection: 800.456.4862 [www.childrensconnections.org](http://www.childrensconnections.org)

## Family Day '10: A great day to join together at table

By Bishop Michael Pfeifer, OMI

The annual celebration of Family Day, focusing on eating together as a family, is celebrated every year on September 27, which this year is a Monday. Parents, mark this special day on your calendars and plan a wonderful dinner together with your children. I encourage all of our parishes to celebrate this day, as it is a unique way to give life to our number one diocesan priority — Family Life and Marriage.

Parents, dinner time is the perfect time to connect with your kids on a daily basis. Through the reflective prayers said during grace plus the array of favorite meals served and the loads of laughs shared about the day's events, you can help continually feed your child's mind, body and soul.

Family Day is a national movement that encourages parents to frequently eat dinner with their children. The parental engagement fostered during your frequent family dinners can also help keep your kids substance free. More than a decade of research by The National Center on Addiction and Substance Abuse at Columbia University has consistently found that the more often kids eat dinner with their families, the less likely they are to smoke, drink or use drugs.

Moms and Dads, here is a guide -- the Family Day Star Pledge -- to bring families together:

(Please See FAMILY/24)

## DIOCESAN DATES

### Bishop's Calendar

#### SEPTEMBER

**9 -- SAN ANGELO**, Diocesan Pastoral Center – Meeting of the Steering Committee for 2011 Anniversary Celebration at 11:00 a.m. and Lunch

**10-12 -- DEL RIO**, Meeting of Tex-Mex Bishops

**11 -- SAN ANGELO**, 9/11

Memorial Service at the Memorial Monument at 9:00 a.m.

**13 -- SAN ANGELO**, Bishop's Residence – Dinner for Sisters, Priests, Bishop's Staff and Retreat Center Staff at 6:00 p.m.

**15 -- SWEETWATER**, Immaculate Heart – Confirmation at 6:30 p.m.

**19 -- IRAN**, St. Francis – Mass at 9:30 a.m.

**20-23 -- CHICAGO**, Mission Bishops Conference – The Catholic Church Extension Society

**25 -- SAN ANGELO**, Sacred Heart Cathedral: 8:30 a.m. to 3:00 p.m. : Catholic Families and the Bible: A Workshop for Parish Leaders

**26-28 -- AUSTIN**, Meeting of the Catholic Health Association of Texas at 8:30 a.m. , Texas Catholic Conference

**29 -- SAN ANGELO**, Diocesan Pastoral Center – Staff Mass, 8:30 a.m.; Staff Meeting, 11 a.m.

**30 -- SAN ANGELO**, Diocesan Pastoral Center – Presbyteral Council Meeting – 11:00 a.m.

#### OCTOBER

**1 - SAN ANTONIO**, Oblate Partnership Meeting

**4 -- SAN ANGELO**, Holy Angels – Mass and Blessing of Animals at 8:30 a.m.

**4-5 -- SAN ANGELO**, Christ the King Retreat Center – Priests Fall Convocation

**6-8 -- SAN ANTONIO**, MACC meeting

**9 -- BRADY**, St. Patrick – Mass at 11:00 a.m. -25th Priestly Anniversary of Father Hilary Ihdioha

**10 -- STANTON**, St. Joseph – Confirmation at 9:30 a.m.

**12 -- ABILENE**, St. Vincent – Meet with RCIA Groups at 6:30 p.m.

**13 -- ODESSA**, St. Mary – Confirmation at 6:30 p.m.

**14 -- SAN ANGELO**, Diocesan Pastoral Center – Meeting of Diocesan Legal Team at 11 a.m.

**17 -- FT. STOCKTON**, St. Joseph - Install New Pastor, Father George Thirumangalam, CMI at 11:30 a.m. Mass.

**18-20 --** Rest and Prayer

**21 -- ABILENE**, Sacred Heart –

Confirmation at 6:30 p.m.

**22 -- SAN ANGELO**, Diocesan Pastoral Center - Staff Mass, 8:30 a.m.; Staff Meeting, 11:00 am.

**23-25 -- ALBUQUERQUE, N.M.**, – Annual meeting of the Holy Sepulchre

**27 -- CRANE**, Good Shepherd – Confirmation at 6:30 p.m.

**28 -- BIG SPRING**, Holy Trinity – Confirmation at 6:30 p.m.

**30 -- ABILENE**, Holy Family – Mass –Diaconal Ordination of Sunil (Prem) Kumar Thumma at 11 a.m.

**31 - SAN ANGELO**, Holy Angels - Mass at 11:00 a.m.

### CHRIST THE KING RETREAT CENTER SEPTEMBER

17-19 -- Engaged Encounter

19 -- Natural Family Planning Class 2-4

20 -- Heart of Mercy Prayer Grp

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

23-26 -- San Angelo Men's

ACTS Retreat

27 -- Heart of Mercy Prayer Grp

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

29-30 -- Fall Clergy Convocation

#### OCTOBER

1-3 -- Lubbock Deacon's Annual Retreat

4 -- Heart of Mercy Prayer Grp

4-5 -- Fall Clergy Convocation

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

10 -- CKRC Confirmation Retreat

11 -- Heart of Mercy Prayer Grp

11-13 -- Volunteer Management Seminar

12 -- Deacon Quarterly San Angelo Deanery

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

15-17 -- Engaged Encounter

18 -- Heart of Mercy Prayer Grp

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

21-24 -- Women's Walk to Emmaus

25 -- Heart of Mercy Prayer Grp

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

### NECROLOGY OCTOBER

4 -- Deacon Thomas Lambdin (1982)

5 -- Rev. William Meagher, OMI (1970)

7 -- Rev. Francis Schoutteten, OMI (2002)

8 -- Deacon Simon Franco (2008)

15 -- Rev. James Norman, OMI (1987)

21 -- Deacon Richard Blake (1989)

# Bishop: Every unborn child a life with potential, not a potential life

► 23 reasons that prove all human life is made in the Divine image

By Bishop Michael Pfeifer

1 – Blessed Mother Teresa said that abortion kills not only the child but also the conscience. More than 50 million deaths have numbered our consciences to the horrible reality of abortion since the deadly decision of our Supreme Court in 1973. All too often we have ignored the plight of the unborn, and even ignored their existence. Many dehumanize the unborn through terms like mass-of-tissue, zygote, embryo,

or fetus. Those are words used by Planned Parenthood and other death centers, not God's. We know the truth: at every stage, every unborn is a life with great potential, not a potential life. Would God ever want them aborted?

2 –There is a profound two-word difference between abortion and every other social issue: legalized evil. No political candidate proposes that we end poverty by killing the poor. No one suggests that we solve our immigration, education, and health care woes by killing immigrants, school kids, and the sick. But to

solve the problem of unwanted pregnancy, many would have us kill the innocent unborn. And we have by the millions. Can anyone honestly believe that God approves our sacrificing the most innocent and defenseless humans of all –the unborn? Can anyone find a word or sentence in the Bible, or a teaching of Christ to justify the barbaric evil of abortion?

3 – As far as political offices, some try to justify their supporting abortion-rights candidates by arguing that we may not impose our morality on others. But if so, why does our society rightly pro (Please See **UNBORN/22**)

## Catechetical Sunday focus on matrimony

By Bishop Michael Pfeifer, OMI

Catechetical Sunday will be celebrated on September 19, 2010, and the main theme this year is: "Matrimony: Sacrament of Enduring Love." The material to be sent out to our parishes to cele-

brate this special Sunday reflects once again the commitment of the United States Conference of Catholic Bishops to help pastors, families, catechists, marriage preparation leaders, school teachers, youth ministers, and others to deepen their understanding of the

Sacrament of Matrimony and the riches that flow from living it to the fullest.

The theme for this year's Catechetical Sunday mirrors what is the number one ministry of our

(Please See **CATECHISTS/23**)

### Del Escritorio del Obispo



Obispo  
Miguel Pfeifer  
OMI

## Le medida del amores amar sin medida

Por el Obispo Miguel Pfeifer, OMI

El programa anual de Respetemos la Vida comenzará este año el 3 de octubre del 2010, domingo de Respetemos la Vida. El tema del programa para el 2010-2011 es "Le Medida del Amor es Amar sin Medida."

Este tema nos recuerda que en el cuidar de nuestros miembros familiares, amigos, y pacientes, nunca debemos detener la compasión y el cuidado que ellos merecen como seres humanos. Esta norma aplica en las etapas más tempranas de vida, cuando el ser humano es microscópicamente pequeño, y en los últimos días de vida, hasta al enfrentarnos con un impedimento cognitivo o físico.

El tema de este año, "La Medida del Amor es Amar sin Medida", es una constante llamada a cada uno de nosotros a

extender la mano con amor a cada persona, no nacida, joven y anciano, hecha en la mera imagen y semejanza de Dios. Todo ser humano, en cualquier etapa y condición, es querido y amado por Dios. Por esta razón, toda vida humana es sagrada. Quitar la vida a alguien es un mal grave y una deshonra grave a Dios. Porque somos creados a la imagen de Dios, que es Amor, nuestra identidad y nuestra vocación es amar. El Papa Benedicto ha denominado esto como "la clave de toda [nuestra] existencia."

Nosotros no comenzamos la vida como individuos libres y autónomos. Somos completamente dependientes en otros para nuestra existencia, y otros son dependientes en nosotros para su existencia y bienestar. Lo que une todo esto es el amor, la compasión y cuidado que demostramos a

(Please See **OBISPO/23**)

## PARISH FESTIVAL SCHEDULE -- FALL 2010

**SEPTEMBER 12**

### ST. MARY, STAR OF THE SEA PARISH FESTIVAL BALLINGER

6th and Crosson Street 10AM - 4pm

The Festival includes:

Fajita Dinner \$8.00

A country store with all kinds of goodies

Bingo with many different gifts to win

Games for the children

Raffle for hand-sewn quilt made in Ballinger.

Parish Raffle with several prizes:

1st prize: Gas Grill (Value \$600)

2nd Prize: Patio Furniture Set (Value \$400)

3rd Prize: \$250.00 Walmart Gift Card

There will also be a silent and live auction

Come join us and have a fun day

**SEPTEMBER 19**

### ST. THERESE -- CARLSBAD Annual Fall Festival

Knights of Columbus Hall  
3636 N. Bryant, San Angelo

A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11 am-2 pm. The meal may also be purchased from a drive-thru at the same location. Cooked/Uncooked sausage and barbecue brisket may be purchased in the afternoon.

An auction featuring donations from merchants and parishioners begins at 1:15 p.m.

A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Church, 465-8062.

**SEPTEMBER 23-26**

### ST. ANN'S -- MIDLAND

St. Ann's Family Fair & Carnival

St. Ann's of Midland will host the 62nd annual Family Fair and carnival on church grounds (Illinois @ Avenue M) on Saturday, September 25th from 10am-10pm. Additional carnival hours are 6-10pm on September 23-24, and 1-6 pm on September 26. The raffle's 1st Prize—2010 FLSTFB Fat Boy Lo Harley Davidson Motorcycle (MSRP \$16,674) with stage 1 upgrade including D&D two in to one exhaust, race tuner, heavy intake air cleaner (\$1,697.90 value). 2nd Prize - \$1000.00 gift card to Carter's Furniture. 3rd Prize— 16GB iPad with Wi-Fi by Apple. There will be non-smoking bingo, arts and crafts, a country store, and the famous odds and ends booths. Some of the great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. There is something for everyone to enjoy including loads of children's games!!! For more info, please call 432-682-6303. The Fair benefits St. Ann's School.

**SEPTEMBER 25**

### ST. THERESA--JUNCTION

Fall Festival - September 25, 2010

10:00 AM-3:00 PM

Mexican Food, BBQ, Horse rides, Country Store, Booths, Raffle, Auction, Bingo

Parish Hall - South 7th and Oak Street -- Junction

**SEPTEMBER 26**

### IMMACULATE CONCEPTION CHURCH -- KNICKERBOCKER Annual Fall Festival

Mesquite-cooked brisket & sausage plate, all the trimmings \$7 a plate / \$4 (12 & under) Served from 11 a.m. to 2 p.m.

Live auction 2 p.m. Music by the Old Hat Band

Raffle/ Bingo/ Games & more!

**OCTOBER 3**

### ST. LAWRENCE

54TH ANNUAL ST. LAWRENCE FALL FESTIVAL  
ST. LAWRENCE PARISH HALL & GROUNDS  
15 MILES SOUTH OF GARDEN CITY

Festivities begin with Mass at 9 a.m. followed by the opening of booths and selling of uncooked homemade German Sausage at 11 a.m. The noon meal consisting of barbeque brisket, German sausage and all of the trimmings, including homemade desserts will be served from 11 am-2 pm, with to-go plates available.

Various children's booths, bingo (Noon-4 pm), arts and crafts booths, Kountry Kitchen & Krafts, Religious Booth, event t-shirts, silent and live auctions will highlight the day. For more info, call Martha Schwartz, 432-397-2268.

**OCTOBER 3**

### St. PATRICK'S--BRADY Fall Festival

Ed Davenport Civic Center, Hwy 87/San Angelo Hwy  
Serving starts at 11 a.m. Meal price: \$8 adults, \$6 children  
Meal consists of: Turkey and dressing, German sausage, mashed potatoes, green beans, dessert and tea.

Events include: Country store, silent auction, cake walk, bingo, auction, outdoor kids games

RAFFLE TICKETS STILL AVAILABLE TO WIN A 2010 CHEVY PICKUP and other prizes, tickets are \$100 ea.

For more information call parish office, 325-597-2324. Hope to see everyone there.

**OCTOBER 12**

### St. Boniface-Olfen

The St. Boniface Fall Festival is Oct. 12 featuring traditional sausage, turkey & dressing meal (11a.m.), along with auction (1 p.m.), bingo and games (12 p.m.). This year's theme is "Happy Trails". Come enjoy the fun. Drive thru plates to go.

**OCTOBER 17**

### SACRED HEART -- COLEMAN

Sacred Heart's fair will be Sun., Oct. 17. More info coming.

**OCTOBER 17**

### ST. AMBROSE/HOLY FAMILY -- WALL

Fall Festival

#### "GOD'S PROMISE"

A turkey/dressing/sausage meal with all the trimmings, including homemade desserts will be served beginning at 11 am in the Parish Hall. You may also purchase tickets for plates to go. Entertainment will begin at 1 pm (auction area) and the live cotton/miscellaneous auction will begin at 1:30 pm. There will be indoor games open from 10 am-4 pm and outdoor games open from 11:00 am to 5:00 pm for the kids. There will also be bingo and a market for all to enjoy.

**OCTOBER 24**

### ST. ANN'S -- SONORA "Bountiful Blessings"

Sutton Co. Civic Center

A brisket and sausage plate with all the trimmings will be served from 11 a.m.-2 p.m. Game booths, silent auction, cake walk, arts and crafts from 11 a.m.- 4 p.m. Raffle drawing 4 pm.

**NOVEMBER 14**

### ST. JOSEPH--ROWENA

88th Annual St. Joseph Fall Festival

Meal, Auction, Games for all ages Country Store - 2 Raffles  
Time, price specifics in the October edition of The Angelus.

Please email your parish's festival info to JimmyLPatterson@grandecom.net



Marcos Aragon, Shelly Rubio, Joseph Rubio, with Bishop Michael D. Pfeifer on 'Make a Difference Day.'

## 5 parishes help out with this year's Make a Difference Day

By Sister Adelina Garcia

Office of Education and Formation

Participants from five parishes -- Our Lady of Guadalupe (Eldorado), St. Joseph (Stanton), Good Shepherd (Crane), St. Mary (San Angelo) and St. Therese (Carlsbad) gathered at Angelo State University for an opportunity to live in a small faith community, study Scripture and Church documents on social justice, and outreach to the local community. Experiencing different forms of prayer, discussing and connecting faith with their daily reality helped participants to broaden their understanding of being a Catholic in today's society.

Linda Erickson of Diocesan Immigration Services, through her presentation, spoke of problems involved in seeking citizenship and how people can help alleviate the situation.

Outreach projects included painting two homes and helping at the northside Boys and Girls Club. The owners of the two homes were so grateful they made cold drinks for the young people as they worked. One cried in gratitude for the generosity of the young people.

Comments made by the participants during the June 7-11 event included: "Make A Difference was one of the best experiences I have ever had!" ... "I was ignorant of how some people really have challenges in their lives. Our actions affect those around us." ... "The thing I liked most about this was working together and having a great time." ... "The Boys' and Girls' Club was an amazing experience. Seeing the smiles on the kids with our attention made me happy. Because I really enjoyed everything it was hard to say goodbye." "Make A Difference week is a true testament to life in a Christian community."

The week ended with a commissioning service at the Newman Center at ASU. Friends and family members joined the group for the service followed with refreshments. Bishop Michael Pfeifer met with the young people during the week and sent a cake for the gathering along with a letter congratulating them on their endeavor.

# Prenatal diagnosis webinar free to expectant mothers, others

By Bishop Michael Pfeifer, OMI

I encourage all of our people, especially priests, deacons, seminarians, women religious and pastoral leaders to participate in an important online training (webinar) on Tuesday, October 5 from 1:00-2:30 p.m. (EDT) as regards supporting families who receive a prenatal diagnosis of a disability or lethal condition. This webinar is sponsored by the

National Catholic Partnership on Disability (NCPD) and will be held in front of a live audience at the Catholic University of America.

Abortion rates for pregnancies that involve diagnosis of a disability or lethal condition is alarmingly high—up to 90% of mothers who make a choice against life, sadly including even Catholic women. However, a recent study showed that when support is provided to the

expectant parents, the abortion rate drops significantly. This webinar will equip our clergy and other diocesan personnel to respond to the needs of expectant parents who face these troubling conditions.

I earnestly recommend this timely and valuable production. As the diocese is a member of the National Catholic Partnership on Disability, there is no fee to take part in this webinar (at [www.ncpd.org](http://www.ncpd.org)), and any person of our

diocese can tap in free because of our affiliation with the National Catholic Partnership on Disability. For dioceses who do not have membership with NCPD, people of the parish would have to pay \$30.00 per logged-in computer.

Please take advantage of this special opportunity for teaching, especially as we begin in October the annual Respect Life Month. Thank you for your cooperation.

## Odessa's St. Elizabeth begins online giving

ODESSA – A parishioner of St. Elizabeth Ann Seton Parish recently remarked to his pastor, Fr. Mark Woodruff.

“The only check I write each month is to the parish,” he said. “Isn’t there a way I can give my parish tithe over the Internet?”

Not long afterward, another parishioner asked if there was a way he could pay his tithe to the church with a credit card.

As it turns out, there is a way! The parish’s business staff contacted several companies offering such a program. Finally the staff discovered a very parish-friendly program offered by a familiar company, Our Sunday Visitor. OSV publishes a national Catholic newspaper, along with magazines and books. It also supplies many parishes, including St. Elizabeth’s, with weekly offering envelopes. Last year OSV developed a program for Internet giving which it now offers to Catholic parishes for a minimal cost.

With the support of the parish pastoral and finance councils, St. Elizabeth’s has signed on and the program is up and running. Numerous parishioners are now signed-up and donating to the parish online. Donations transfer directly from their designated account or credit card to the parish bank account.

The parish hopes about 20% of its givers will participate. There is a slight cost to the parish, but studies of other parishes using the program show that program of on-line giving increases parish income among those who give over the Internet.

That’s because parishioners who miss a few Sundays because of vacations, business or even illness are now able to give consistently. One parish council member remarked, “My husband and I go out of town many weekends to visit our grandchildren, and though we try to make up the Sunday offerings we miss, but that doesn’t always happen. Now we can support our parish whether we are in town or not!”

St. Elizabeth Ann Seton is possibly the first parish in the Diocese of San Angelo to offer online giving to its computer-savvy parishioners.

## Guidelines for offerings for Mass Intentions

By Tom Burke

For centuries, the faithful have participated in an intimate way with the Eucharistic celebration by making an offering for its special intention. Long before there were common currencies, the faithful would bring ‘first fruits’ of their livestock or harvest and give it to the priest with the request that he remember their family, a special person, or some other need at Mass. This meaningful tradition continues to this day in parishes and missions throughout our diocese...and the world.

Without boring the reader with each canon (945-958) in the 1983 Code of Canon Law, I thought I’d write and share about the Mass intentions process with the hope that it will encourage you to consider participating anew in this Catholic

tradition.

Priests are oftentimes approached after Mass or at the office by someone seeking to have them “say a Mass” for a particular need. Priests are glad and always humbled by the person seeking their services and usually reply, “I don’t have my book with me, so I’ll have to call you back.”

This “book” is a special book in which Mass intentions are placed. A pastor is required to safeguard it due to the obligations that have been made to the faithful. It contains important details that are somewhat self-explanatory: the agreed upon date and time of the Mass at which the intention will be applied; the intention; the name of the person requesting the Mass intention; the total amount offered; the name of the priest who presided at the Mass;

a checkbox indicating that the presiding priest received the offering; and a memo portion on which notations may be entered.

The bishops of each province are to establish the amount that a priest is to ask of the faithful for a Mass offering for that region. Our diocese is within the Province of San Antonio and the bishops have determined that the amount that a priest is to ask for a Mass intention is \$5. Yet, that does not restrict the donor from being generous with their priest. Although many of the faithful are limited financially, many offer more than the established amount, oftentimes with the quip, “Have a nice meal on me, Father!” And, they give it in the spirit in which it was intended, thanking their priest for helping spiritually

(Please See **INTENTIONS/23**)

## San Angelo family receives papal blessing

The Angelus

Jim Riley, of San Angelo, his wife, Cristina Islas Cano de Riley, and their children, Alexandra-Marie Rosemary, Jimmy, Jr., Dolores-Christine Rosemary and Joseph Edward James received a Papal Blessing, or ‘Benediction Papalis,’ an inscribed certificate featuring hand painted calligraphy on parchment with the papal seal and signature, conferred by Pope Benedict XVI.

The Rileys attend Holy Angels parish in the College Hills area of San Angelo, where Father Charles C. Greenwell, Ed.D, their pastor requested the Papal Blessing through the office of the Almoner of the Elemosineria Apostolica in Vatican City as established by His Holiness, Pope Leo XIII in the 1800’s.

In addition to the Papal Blessing, Jim Riley has recently received a Certificate of Recognition from (Please See **RILEY/19**)



Bishop Michael Pfeifer, left, and Fr. Charles Greenwell pose with Jim Riley, second from left, Dolores, Joseph and Cristina Riley upon Mr. Riley receiving his papal blessing (Courtesy photo).

## 'Our No. 1 priority'



Scenes from this year's Pro-Life Mass, held across the street from Midland's Planned Parenthood abortion clinic. Clockwise from top left, St. Ann's students during opening prayers; worhipers sit under a controversial sign located at the Midland Prayer Garden; a baby naps, and Bishop Pfifer welcomes those in attendance at the Sept. 3 Mass to pray for the unborn.

## SVDP: Conference relies on generosity of foundations, people to survive lean times

(From 1)

during the week. Now we're only taking six. When we've got the money we take on more and give more authority to the case workers."

The obvious place to cut back, odd as it may at first seem, was the food pantry. A number of organizations provide food in Midland, but when life's other essentials need to be met, SVDP's promise is to help.

"If there's a case that needs a little more help, such as if we have a grandmother with three kids and she needs \$500 to pay her electricity or it's going to be shut off, our pledge is to help with that. We may do \$100 if she can get help from other agencies. If other agencies can't or won't help, then we have to take that on."

St. Stephen's-based Helping Hands director Mary Hardin says that while it can always use more help in order to provide help for more people, the charity has not reported any cash flow problems. The congregation at St. Stephen's, Hardin reports, contributes to the agency to the tune of \$40,000 a month. Such big numbers have enabled Helping Hands to weather the unexpected, such as absorbing \$15,000 in additional assistance pay outs in one recent week after a temporary closure of the Salvation Army of Midland.

Harrington said when the boom turned to bust, rent, mortgage and utility prices stayed high and as a result the first to suffer were the poorest of the poor, those who must seek agency-supported assistance.

As it has in the past, Harrington said, SVDP will seek funding from foundations that have traditionally helped. Many of those foundations, though, are themselves facing leaner economic times. The agency, as a result, will continue to rely on what has received during other tough times in the past: the generosity of the people of St. Ann's, who continue to give through a monthly second collection, as well as the help of generous local foundations.

# Cardinal DiNardo against taxpayer-funded abortion bill

## U.S. Conference of Catholic Bishops

WASHINGTON—Cardinal Daniel N. DiNardo, chair of the U.S. bishops' Committee on Pro-Life Activities, called on members of the House of Representatives to support the "No Taxpayer Funding for Abortion Act" (H.R. 5939), introduced by Rep. Chris Smith (R-NJ) at the end of July.

He called for support in an August 20 letter. The bill already has 166 co-sponsors including 20 Democratic members. The text of the letter can be found at [www.usccb.org/prolife/DiNardo-HR5939.pdf](http://www.usccb.org/prolife/DiNardo-HR5939.pdf).

"H.R. 5939 will write into permanent law a policy on which there has been strong popular and congressional agreement for over 35 years: The federal government should not use taxpayers' money to support and promote elective abortion," Cardinal DiNardo said. "Even public officials who take a 'pro-choice' stand on abortion, and courts that have insisted on the validity of a constitutional 'right' to abortion, have agreed that the government can validly use its funding power to encourage childbirth over abortion."

He said some people assume this position already is fully reflected in U.S. law, and noted, for example, that "some

wrongly argued during the recent debate on health care reform that there was no need for restrictions on abortion funding in the new health legislation, because this matter had already been settled by the Hyde amendment."

However, he noted, the Hyde amendment, which precludes money for elective abortions and health plans that provide them, is only a rider to the annual Labor/Health and Human Services appropriations bill. It has been maintained essentially intact by Congress over the last 35 years, but it only governs funds appropriated under that particular act.

Federal funds are prevented now from

funding abortion by riders to various other appropriations bills as well as by provisions incorporated into specific authorizing legislation for the Department of Defense, Children's Health Insurance Program, foreign assistance, and so on. Gaps or loopholes in these protections have also been discovered at various times, requiring Congress to address them individually.

Thus, "while Congress's policy has been remarkably consistent for decades, implementation of that policy in practice has been piecemeal and sometimes sadly inadequate," Cardinal DiNardo said.

# Gulf disaster prompted by carelessness, disregard of safety

By Fr. John S. Rausch

The pictures of oil encrusted seagulls and cranes from the Gulf of Mexico glimpse only the surface of the death and destruction beneath the sea from the Deepwater Horizon/BP oil spill. Marine biologists fear for shrimp, oysters, crabs and untold varieties of fish endangered by the oil assault on the fragile ecosystem. The wetlands of Louisiana, a critical spawning ground for many species, present the next worry.

Our addiction to oil keeps 7,000 oil platforms with 35,000 wells in the Gulf pumping crude to fuel our lifestyle of mobility and convenience. Yet, federal statistics reveal 172 spills of more than 2,100 gallons in the Gulf over the last decade. The effects of the Exxon Valdez spill still linger in the coastal habitat two decades later along the Alaskan shoreline. Our petroleum economy with its drilling, shipping, refining and burning oil is killing the planet locally with poisoned water and air and globally with accelerated climate change.

While secular publications raise the issues of economic impact and legal liability, people of faith are reflecting on phrases like "common good," "solidarity" and "care of creation." The National Catholic Rural Life Conference



A hard hat from an oil worker lies in oil from the Deepwater Horizon oil spill on East Grand Terre Island, La., June 8. (CNS photo/Lee Celano, Reuters)

Carelessly we ignored essential moral principles and consequently invited disaster. All workers have a right to a safe workplace, yet we complacently allow workers to risk their lives to supply our energy from oil rigs and coal mines. Eleven men died in the Gulf rig explosion when only two weeks before 29 miners died in West Virginia's Upper Big Branch Mine. The global economy demands productivity and profits, producing a corporate culture that occasions short-cuts and negligence. Regulations go unenforced and workers give their lives for a paycheck. Bishop Michael Bransfield of the Wheeling-Charleston Diocese, in his pastoral letter, "On My Holy Mountain," asks: "Why is it safer to travel in space than to work in a West Virginia mine?"

Extractive industries, now virtually controlled by

(NCRLC) issued a statement encouraging people of faith to "ask for the wisdom to live in harmony with God's plan and the courage to serve as stewards of God's creation." The statement implies our ordinary economic ways disregard God's plan, especially when rural residents and the environment pay the price. (Disclosure: as board member, I contributed to the statement.)

Please See CRADLE/21)

## Billboards show gruesome brutality that is abortion

By Bishop Michael Pfeifer, OMI

"The unborn child is made in the image of God. Abortion kills a child." This is the message being featured, or will be featured soon, on three major billboards that the Diocese of San Angelo is placing for one year near the three Planned Parenthood centers in our diocese that do abortions—in Abilene, San Angelo and Midland.

To erect these billboards in each of the critical centers where sadly abortions are being performed, the diocese is covering the cost. It was my hope that, from my plea to all the Councils of the Knights of Columbus in our diocese, that each council would contribute at least \$250.00 for this fiscal year to assist the diocese with our pro-life efforts. It was my hope that the councils would provide sufficient funding for the three billboards. So far this has not happened and I encourage our Knights to please be generous to this special pro-life project.

To show our commitment to the unborn, and for the new diocesan plan to protect the unborn in our diocese, the diocese has tripled the pro-life budget for this year. Without other assistance, most of the diocesan pro-life funds for this fiscal year will have to be used to cover the cost of the billboards. I strongly encourage all of my brother Knights, and pro-lifers to contribute to these special billboards that will publicly proclaim the belief and teaching of our Catholic church that the unborn from the first moment of conception is indeed a child of God, made in the divine image, and to show our commitment to respect the dignity and sacredness of all human life at all stages.

## Natural, supernatural laws have defined marriage

By Bishop Michael Pfeifer, OMI

Along with the other bishops of the United States Conference of Catholic Bishops, I decry and take great exception to the August 4 decision of a Federal Judge Walker, who overturned the California voters' 2008 initiative that protected marriage as the union of one man and one woman. Thank God a wise federal appeals court on August 16 put the same-sex weddings in California on hold indefinitely while it considers the constitutionality of the state's gay marriage ban. This trumps Judge Walker's decision. No church, no man-made law, no judge can change the natural and supernatural meaning of marriage that has been given to us

by God since the beginning of time.

Nature itself clearly indicates, as all reasonable people have recognized for centuries, that a true marriage can only be between a man and a woman, and this has been reinforced by the supernatural, the revelation we have received from God about marriage, beginning with the first book of the Bible itself, and the teaching of Jesus Christ. The ruling of the Federal Judge violates both the natural and supernatural meaning of marriage, and the misuse of law to change the nature of marriage undermines the common good. Marriage between a man and a woman is the bedrock of any society. It is alarming and tragic that a federal judge would overturn the clear

and expressed will of the people in their support for the institution of marriage. No court of civil law can change what nature itself has defined about marriage.

The citizens of this nation have uniformly voted to uphold the understanding of marriage as a union of one man and one woman in every jurisdiction where the issue has been on the ballot. This understanding is neither irrational nor unlawful, because marriage is more fundamental and essential to the well-being of society than perhaps any other institution. It is simply unimaginable that a Court could now claim a conflict between marriage and the Constitution.

## San Angelo native elected assistant to MCDP superior

The Angelus

San Angelo native Sister Delia M. Herrera, MCDP, was recently elected to the office of Assistant to the Superior for the religious order, the Missionary Catechists of Divine Providence, (MCDP), of which she has been a professed religious sister for 23 years.

Sister Delia, whose home parish is St Joseph the Worker, is the daughter of the late Heraclio R. Herrera, and Viola N. Herrera. Sister Delia attended public schools in San Angelo, graduating from Central High School and from Angelo State University with a Bachelor of Science in Education. Sister Delia also has a

Bachelor of Arts in Psychology from Our Lady of the Lake University and a Master of Arts in Religious Studies from the University of the Incarnate Word, San Antonio.

Sister Delia nurtured her vocation while attending retreats sponsored by the SEARCH Retreat Program and later working on the SEARCH Retreat Adult Team led by Rev. Robert Bush. The SEARCH Retreat Program proved to be an integral part of her spiritual life, which she continued to nourish while attending Angelo State University and becoming a member of the

(Please See ELECTIONS/11)

## Catholic Voices

# Mosque near ground zero: an exercise in demagoguery

By Stephen Kent  
Catholic News Service

It's an every-summer event, this domination of news channels by a subject filled with sound and fury, which serves little purpose other than to fill time during the dog days of August.

This year's edition is the "Mosque Near Ground Zero," an event swirling amid ignorance, fallacies, misrepresentation and bigotry.

It would be easy to ignore it, if not for the undercurrents that carry disturbing aspects of prejudice and racism.

It is a perfect platform for demagogues and politicians looking to make headlines now.

Park 51, originally named Cordoba House, is a planned \$100 million, 13-story glass-and-steel Islamic community center, which will include a 500-seat



Kent

auditorium, a swimming pool, a restaurant and a bookstore. The center also aims to provide space for Friday prayers for 1,000 to 2,000 Muslims. It would replace an existing building that was damaged in the Sept. 11, 2001, attacks located two blocks from ground zero in New York City.

It is not a mosque and it is not on ground zero. That didn't deter objections by those who claim it is a slap in the face because it so near the scene of the attack.

One can empathize with the concern about a facility near a site that has emotional meaning to a nation. However, the World Trade Center was attacked by individuals, not by a religion. Granted, the attackers were believers in a religion, but they were extremists and did not represent the true faith.

Blaming a religion or a race or a gender for the misdeeds of its members or adherents has left a horrible legacy in history.

If the proposed building was meant to be a symbol of Islamic triumphalism to celebrate and memorialize 9/11 as some

sort of high-rise victory arch, it would be a problem.

But taken at its word, the Cordoba Foundation aims to improve relations between Islam and the West by hosting leadership conferences for young American Muslims and organizing programs on Arab-Jewish relations.

It may be prudent if the Cordoba Foundation were to give some thought to a different location to exercise its right. But the practice of prudence and the exercise of a right are separate.

Earlier in the summer, the trustees of a parish on Staten Island, N.Y., ratified the decision of the pastor not to sell the parish convent to the Muslim American Society, which wanted to use it as a mosque.

In a June 8 blog posting about both situations, New York Archbishop Timothy M. Dolan wrote that "legitimate and understandable concerns about these two endeavors have arisen, and it is good these are being aired and discussed. ...

"Yes, it is acceptable to ask questions

about security, safety, the background and history of the groups hoping to build and buy.

"What is not acceptable is to prejudge any group, or to let fear and bias trump the towering American (and for us Catholics, the religious) virtues of hospitality, welcome and religious freedom."

Those who find any sincerity in those stirring up the discontent in Manhattan may also find a bargain in purchasing the nearby bridge to Brooklyn.

As it develops, the controversy is being called a national election issue, a wedge issue used to cause divisiveness in the support base of a political group.

Continuing that hardware analogy, if politicians employ a wedge issue to divide, the followers of Christ should use the "clamp" to produce the unity so that we may all be one.

*(Kent, the retired editor of archdiocesan newspapers in Omaha and Seattle, can be contacted at considersk@gmail.com.)*

# Saints are people too, and get angry from time to time

Fr. John Catoir  
Catholic News Service

The late Dorothy Day, a 20th-century Catholic, is someone many people hope will be named a saint. Her life of service to the poor and homelessness in New York City won her worldwide respect. She often spoke about the glory and the drudgery of motherhood.

"What mother ever considers the ugliness of cleaning up after her baby or sick child?" she said. Saints are like mothers, she said; saints see the world through the eyes of faith. They have the same perspective of a loving mother. She said, "To the saints everyone is child and lover. Everyone is Christ."

A lot of people scoff at the idea of miracles, but saints see miracles occurring every day. Even the great Albert Einstein saw this truth when he wrote, "There are two ways to live your life; one is as though nothing is a miracle, the other is as though everything is a miracle."

Saints have no problem seeing the hidden hand of God in miraculous events. For instance, at Lourdes, France, the shrine where Our Lady appeared to St. Bernadette over 150 years ago, thousands of little miracles take place every year.

Recently, a little girl with Down syndrome named



Catoir

I wonder how he would be received today if he told people they should deny themselves the things that everyone believes they must have.

Try telling young people that as a sign of their devotion to the Gospel, they should give up the latest cell phone. -- Fr. John Catoir

Riley needed a kidney operation. X-rays showed that she also had a hole in her heart. Her family took her to Lourdes hoping for a cure. When they returned, the doctor checked her heart and found it no longer had a hole in it. Her kidney problem had also disappeared.

Riley still has Down syndrome, but today she is a lovely young lady enjoying life. This story will never be recorded as a miracle, but to her saintly family it certainly was.

Saints are subject to faults and failings like everyone else. Many of them suffered from fits of anger. St. Teresa of Avila probably never realized that her hot temper could have been caused by dehydration. She once wrote, "The devil sends me so offensive a

bad spirit of temper that at times I think I could fly into a rage."

Maybe all she needed was a tall glass of water. Maybe we all should be more patient with ourselves when we fly off the handle.

Did you know that irritability is the first sign of dehydration?

People get angry when their body is thirsty. We're told that if you do not drink at least two quarts of water a day, chances are you might be dehydrated, too.

Speaking of anger, the great St. Thomas Aquinas had this to say, "There is no sin in having righteous wrath, provided there is no undue desire for revenge."

He meant that as long as you don't plot the downfall of your tormentor, there is no malice in anger; in fact it might be fully justified.

Jesus was often angry, and for good reason.

I wonder how angry St. Francis of Assisi became when people turned on him for preaching against the culture of greed and materialism. He recommended voluntary poverty as a remedy and an antidote to the avaricious spirit.

In a materialistic age such as ours, I wonder how he would be received today if he told people they should deny themselves the things that everyone believes they must have.

Try telling young people that as a sign of their devotion to the Gospel, they should give up the latest cell phone.

## Catholic Voices II

# Do yourself, others some good: Be a boat rocker

By **Tony Magliano**  
Catholic News Service

Don't rock the boat.  
Don't challenge the system.  
That message -- promoted by the vast majority of the economically and politically powerful -- continually is transmitted through a myriad ways to numb the rest of us into submission.

Our culture encourages us to accept the status quo; to be quiet; to leave things the way they are. Boat rockers are not welcome.

It takes courage, integrity and selfless love to challenge the powerful -- to be a boat rocker! Most of those who hold wealth and power rarely want to share it and, therefore, work hard to keep things much the way they are. Their continued goals are to make the system work to their benefit.



Magliano

Also, the shrinking middle class -- that's still most us -- receive certain benefits from leaving the status quo as it is.

After all, challenging the system might mean that our benefits could be lessened, or that we might have to tighten our belts to more equitably share wealth and power with those who have neither.

But when we ignore the vulnerable, the poor and those on the fringe of society, we make a mockery of America's foundational principles: "That all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

How is the right to life honored when rich and powerful entities such as Planned Parenthood, and American weapon-producing corporations such as Martin Marietta, profit from abortion and war, respectively?

And how are the principles of liberty and the pursuit of happiness honored when the rich and middle class turn their backs on America's poor?

Not only do many of our cultural values contradict our nation's founding principles, but much more importantly, they conflict with the principles of the Gospel.

While abortion, pornography, same-sex marriage, capital punishment, environmental degradation, poverty, hunger, homelessness, corporate greed and war-making are culturally acceptable, they are absolutely unacceptable to the Gospel of Jesus Christ!

Yet, many Catholics ignore the Gospel call to actively build a kingdom based on the highest principles of love, justice and peace -- the kingdom of God.

As disciples of the Lord, we cannot turn a blind eye to the many ills of our society. In the face of so many societal evils, we cannot allow ourselves to be lulled into sleep-like complicity. We cannot allow popular culture to influence us more than the Gospel.

Forty-five years ago, the world's Catholic bishops at the Second Vatican Council approved the "Decree on the Apostolate of the Laity." This highly

challenging and relevant document -- well worth reading and praying over -- calls the laity to renew today's culture in the "light of the Gospel and the mind of the church."

Because the needs of most everyone -- especially the poor and vulnerable -- are often ignored by the raw laws of the marketplace, the workplace and society in general, it would be foolish to continue letting these entities largely regulate themselves.

Instead, those of us who comprise the laity are called to "infuse the Christian spirit into the mentality, customs, laws and structures of the community ..."

By tirelessly striving to bring the love, justice and peace of Christ to the social, economic and political arenas of American culture, we fulfill our unique role in bringing about the kingdom of God.

So, by all means, let's rock the boat!

*Tony Magliano writes for Catholic News Service from Baltimore, Md.*

## Six steps to effective communications

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

In a recent job interview, I was asked, "How would you get your client to see things your way?"

I said, "By seeing things his way first." The associate looked a little confused, so I continued.

"You aren't going to get anywhere if you don't listen first, right? You can't make him come around to your plan if you don't understand the purpose and intention behind his plan."

In their insightful book, "We Really Need to Talk: Steps to Better Communication," Paul J. Donoghue, Ph.D. and Mary E. Siegel, Ph.D., discuss how a few tweaks in how we approach difficult conversations can save relationships.

Whether it's confrontations between spouses, parents and children, work colleagues, or friends, knowing a few basic skills of expressing ourselves can lead to safer, closer bonds between everyone involved. I've paraphrased the following steps from "We Really Need to Talk."



Borchard

Step one: Stop to reflect. Per the authors: "You must be clear within yourself first if you want to have a chance of being transparent to others. Effective communication with others relies on successful communication with yourself." This is an exercise in stepping back to come up with a plan before you open your mouth.

Step two: Know your intentions. This is not as easy as it sounds. So often we speak not knowing what we truly want. We think our intention is one thing -- for example, getting our parents to exercise -- when, in reality, the deeper intention is to express our overriding concern about our parents' health, and for them to know that their health decisions affect us.

Step three: Start by saying "I." I learned how to use "I" statements in eighth grade, when my mom made me and my sisters attend groups for children of alcoholics. The great thing about "I" statements is that you can pretty much say anything you want to, because you're keeping the focus on you, and you have the right to express your needs, perceptions, intentions, beliefs and thoughts. By beginning your statements with "I," you prevent unfair accusations.

Step four: Say what you are feeling. "I"

statements aren't effective if the pronoun isn't followed by the word "feel" or something equivalent. This is easier for some more than for others. If you are not accustomed to this way of talking, the authors suggest you start with basic adjectives such as "good" and "bad," or spatial terms such as "close" and "distant." Like a foreign language, it may require some practice.

Step five: Identify your perceptions. A perception is the reason for your feeling. If you were an attorney, you might call it Exhibit A. Because, in most cases, you need to provide some rationale or justification for your feeling. Donoghue and Siegel explain: "Your feelings are not governed by another's behavior but by the way that you interpret that behavior. You have every right to your emotions and to your perceptions. But good communication requires that you accept that YOUR feelings are based on YOUR perceptions."

Step six: Expressing your perceptions. The final step often involves using the word "when" so that you can direct your feelings and perceptions to a specific moment, which improves your chances of being heard and understood by the other person.

## Freedom



## Making Sense of Bioethics

# What happens when the children grow up and find out about test tubes

By Rev. Tad Pacholczyk

When I do presentations on in vitro fertilization, audience members sometimes ask whether test tube babies experience psychological problems as they grow up. Although they clearly face elevated health risks for a number of diseases and physical disorders, the psychological effects on these children have not been thoroughly studied. Nevertheless, children born from other, closely related technologies, like anonymous sperm donation, are starting to be tracked, and researchers are finding that these children face significant difficulties in dealing with their feelings and emotions as they grow older. They oftentimes struggle with their own sense of dignity and identity, with their need for a father, and with a desire to understand their family connection.

A recent online article in Slate Magazine entitled, "The Sperm Donor Kids Are Not Really Alright" describes one such study and includes some thought-provoking personal testimony from a British writer named Christine Whipp. Ms. Whipp, herself conceived by anonymous sperm donation, expresses the feelings that some donor offspring have of being, in the pointed words of the article, a "freak of nature" or a "lab experiment." She puts it this way: "My existence owed almost nothing to the serendipitous nature of normal human reproduction, where babies are the natural progression of mutually fulfilling adult relationships, but rather represented a verbal contract, a financial transaction and a cold, clinical harnessing of medical technology."

A growing number of children born this way instinctively sense how that "cold, clinical harnessing of technology" can never quite measure up to the warmth and commitment embodied in the life-giving marital embrace of a mother and a father. The absent father who donates sperm anonymously, the financial exchanges involved, and the depersonalized laboratory environment surrounding their origins imply an element of being "used." It can be difficult for such children to put into words what they are really feeling and experiencing, as a young man named Craig emphasizes in his online comments following the Slate Magazine article:

"The confusion I felt growing up was not your normal run of the mill confusion. I didn't even begin to understand the inner turmoil I felt until I found out about my beginnings. My suggestion

to you would be that before you start giving suggestions to others about how to live in a mixed family, come to know what it's like to be a child who knows something is wrong but you just don't know why. Know you're different... but you just don't know why. Live with a question mark over your head every day of your life and not be able to put words to that question."

Another young person in the same situation poignantly comments:

"I am a product of sperm donation and I can tell you that I always hated growing up without a dad. I can't tell my mom how I feel because I said something to her when I was little and she got very hurt and upset and tried to explain to me that a lot of kids grow up without dads and kinda went into all of this women can do this and women can do that and most women really don't need a man and blah blah blah. So I now keep all of my feelings to myself. I can tell you that for as much as I love her, inwards I still hate her for doing this to me and thinking that she had a right to decide if I needed a dad or not."

All children deserve to have a mother and a father as they grow up. We should never intentionally choose to set up situations where a child will be conceived in a manner that deprives him or her of a parent. Every child, moreover, is entitled to the full respect of being conceived and brought into the world only through the marital acts of committed parents, through the intimate, loving embrace of husband and wife, not in petri dishes and test tubes.

Because awareness of our own human roots is critical to our sense of personal identity, and because of our vulnerable "sense of self" as humans, we have a particular responsibility to avoid creating a subclass of those who have "different origins" from the rest of us. It ought to come as no surprise that subtle psychological burdens may be placed upon children born from donor sperm as they subjectively struggle with broken or absent relationships, and experience a sense of being a "commodity" or an "object" because of how they were created. These dark and morally troubling aspects of modern reproductive technologies need to be more fully acknowledged and discussed in our society, as they unleash powerful forces that profoundly affect the future of the human beings who are thereby brought into the world.

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)

## The New Roman Missal: Adjusting to a New Style

By Rev. Ed deLeon  
Diocesan Liturgical Committee

One year after the implementation of the new English translation of the mass, Catholics will be settled back into a routine. They will know the responses by heart. They will be singing new memorial acclamations. They will know how to pronounce "consubstantial."

Together with their priest, the people will have adjusted to the new style. They may be singing more dialogues back and forth. The prayers will sound humbler than before.

People will also realize how many things did not change. The repertoire of hymns will basically be the same. The lectionary will go untouched. The music, vestments, and decorations will all still observe the cycle of seasons. Families will still bring up the gifts. The altar society will still be looking for new members. Some may be comparing the anticipated catastrophe of the new translation with the Y2K bug.

There are two reasons why we are getting the new translation. One pertains to the contents of the book; the other to the rules of translation. The book in question is the one we have called the Sacramentary. It is an English translation of the second edition of the post-Vatican II *Missale Romanum*. The *Missale* is now in its third edition. It includes additional saints' days on the calendar, an expanded body of orations, a clarification of rubrics for Holy Week, and a more thoughtful layout affecting the location of certain mass texts and the appearance of each page, such as improvements to sense lines.

The Latin original of the third edition is a simple upgrade. It's non-controversial. It should actually be desirable in a culture that craves the latest software.

The controversy over the missal lies with the second reason it is coming: the new rules of translation. Those rules – requiring a closer adherence to the Latin – will make everything sound different, including the title of the book, which will now be called the Roman Missal. The revised translation will bring a wider vocabulary, more complex sentences, and a loftier style.

Catholics will probably notice two other features: a humbler tone and new references to the bible. These come from vocabulary already in the original Latin texts. The first translation omitted many of the words referring to the contrite attitude of our prayer. And in seeking a style that favored the flow of English, it apparently overlooked some of the missal's biblical foundations.

The most challenging part of the missal will be making the transition – first because we pray comfortably with the words we have, and second because the new translation has come to symbolize divided viewpoints of worship.

The first challenge is a practical one. We are comfortable with the prayers we have. Many people no longer need printed aids to recite the Glory to God and the Creed. Many priests do not refer to the Sacramentary for the ordinary dialogues and prayers. We will experience a sense of loss: loss of the words we have come to expect, and loss of a competency in the flow of our prayer. At first our new texts may feel more like reading than praying. We can expect the liturgy to run roughshod for a while. That is a practical matter.

(Please See **CHANGE/20**)

## Fr. Fabian celebrates 30th priestly jubilee



Pictured clockwise from top, middle photo: Most Rev. Manuel Cruz, auxiliary bishop of the Diocese of Newark, NJ; Bishop Michael Duca, of the Diocese of Shreveport, and former vocations director at the Diocese of Dallas when Fr. Fabian was vocations director in the Diocese of San Angelo, and Fr. Falco Thuis, O. Carm., former prior general of the Order of Carmelites and longtime supporter of Mount Carmel Hermitage near Christoval; Fr. Fabian interviews with a San Angelo TV reporter; Sister Mary Grace, of the nearby Carmelite convent; Fr. Fabian's mother, Rosa Bernal, and aunts, Maida Pazos from West Palm Beach Gardens, Fla., and Mirtha Brito from Kenner, LA; the hermits from the Mt. Carmel Hermitage; Bishop Michael Pfeifer, of the Diocese of San Angelo, with Fr. Fabian's mother; Brothers Martin and John David, of the hermitage enter with the cross, and Fr. Fabian's mother pins a papal medal on her son's vestments.

## ELECTIONS: MCDP sisters serve poor, neglected through evangelization

(From 7)

Newman Catholic Student Center on campus.

Inspired by and encouraged to pursue her vocation by Sister Rebecca Otter, OP, Director of the Newman Catholic Student Center in the late 1970s-1980s, Sister Delia attended many vocation retreats sponsored by the Diocese of San Angelo. At one such retreat, she met Sister Guadalupe Ramirez, MCDP, who then invited her to visit the Missionary Catechists of Divine Providence in San Antonio. It was during this visit that she realized she had found the community God was calling for her to join.

The Missionary Catechists of Divine Providence are a Religious Congregation of Pontifical Right dedicated to serve the poor and neglected through the ministry



of evangelization, catechesis, and social services. The Missionary Catechists of Divine Providence, composed primarily of Hispanic women, is the only native Hispanic religious order in the USA.

Sister Delia will be installed as the Assistant to the Superior, a member of the Council, during a Mass at Our Lady

Front row: Sister Mary John Trevino; Sister Carmen Sanchez, Superior and Sister Esther M. Guerrero. Back row: Sister Delia M. Herrera, Assistant to the Superior, and Sister Norma Gutierrez.

of Guadalupe Conventual Chapel, St. Andrew's Convent in San Antonio, Texas, on Saturday, May 29, 2010. Her term of office is for the time period of 2010-2014. She serves in this capacity as a member of the Council along with four other Sisters of her community. They are Sister Carmen Sanchez, Superior, and Councillors Sister Esther M. Guerrero, Sister Norma Gutierrez, and Sister Mary John Trevino.

Sister Delia has served her community as a Councilor on the Leadership Team of 1998 -2002. She has also served her community and the Church by serving as Youth Director at the parishes of Our

Lady of Guadalupe in San Antonio, Holy Spirit Church in Duncanville, and St. John the Apostle in Ft. Worth.

She is a Board Certified Chaplain with the National Association of Catholic Chaplains and has ministered as a Chaplain with CHRISTUS Santa Rosa in San Antonio, TX, CHRISTUS Spohn Hospital in Beeville, TX and as a Chaplain Clinician with the Methodist Healthcare System in San Antonio. She continues to serve as a PRN Chaplain Clinician for the Sexual Assault Response Team (SART) with the Methodist Healthcare System, San Antonio, TX.

If any young woman is discerning her vocation in life and is interested in pursuing her vocation as a woman religious, please call Sister Sylvia Garcia, MCDP at (210)432-0113.

# 14 months and counting...



FULL COVERAGE AT:

<http://www.usccb.org/romanmissal/>  
(Stories, aids, graphics, timelines, etc.)

IMPLEMENTATION DATE:

First Sunday of Advent, November 27, 2011



### EDITOR'S NOTE:

Church leaders from throughout the Diocese began meeting in San Angelo in August to begin implementation tips for the changes in the new Roman Missal (Page. 1). From here, meetings will be held in the deanery meetings as well as individual parishes. The Angelus will offer a story and other helpful information each month leading up to the implementation of the new Roman Missal on November 27, 2011.



## New translation a plus for Catholics

By James Breig

Microsoft Vista and "New Coke" have proven that not every change is for the better. Furthermore, when change comes to important elements of life, it is often resisted with the cry of "we never did it that way before."

However, experts who are enthusiastic about the changes to the Roman Missal – the book that contains the prayers for the Mass – think the alterations are improvements that will lead to a deeper spiritual experience.

"Because a new edition of the Latin

Roman Missal was issued in 2002, it is necessary for all the countries of the world to translate this missal into the vernacular," says Msgr. Anthony Sherman, executive director of the U.S. bishops' Secretariat of Divine Worship, in explaining why the changes are being made.

But translation is not something easy to accomplish, concedes Msgr. Kevin Irwin, dean of the School of Theology and Religious Studies at The Catholic University of America in Washington. "We all bring our own prejudices and ideas to translation," he says. "It is hoped that the new texts will be more accurate so that our

faith and our statements of faith are reliable."

Msgr. Irwin says changes to the Roman Missal are rare. "The previous Roman Missal (in Latin) was published in 1570, with minor adjustments [being made] in editions through 1962," he says. "After the Second Vatican Council, the new [Roman Missal] was published in 1970, followed by a 1975 edition with minor adjustments and then the third edition in 2002 with additional prayers for new saints' feasts etc."

Father Paul Turner of the Diocese of

(Please See PLUS/20)

## The Roman Missal: The Church's common treasure

By Lynn S. Williams

The new English translation of the Roman Missal, the official manual for the Roman Catholic Mass, has been approved, and soon familiar prayers and responses said in churches around the English-speaking world will change. Priests will follow newly translated instructions. Prayers used throughout the Mass and some responses of the congregation will change. Sacred chants and music used in worship will also be updated.

The full texts of the English translation received recognition, or approval, from the Vatican in June and July of 2010. The new translation will be implemented in U.S. dioceses in Advent 2011. It will be the most significant change to the Mass in over 40 years.

An occasion like this raises the question: Why is the Roman Missal so important? "The Roman Missal is a common treasure," says Msgr. Anthony Sherman, executive director at USCCB Secretariat of Divine Worship. "It is the book that provides us with

### Missal Change Info Meetings

Meetings to educate the laity on the forthcoming changes in the Roman Missal will be held in the diocese in October. Dates and details are listed below:

**MIDLAND/ODESSA:** October 2, Our Lady of Guadalupe Parish and Shrine, 1401 E. Garden Lane. Registration at 432.682.2581 or [guadalupe@olgmiland.com](mailto:guadalupe@olgmiland.com).

**SAN ANGELO:** October 9, St. Joseph the Worker Church, 301 W. 17th. Registration at 325.653.5006 or [Sjosephchurch.sanangelotx@verizon.net](mailto:Sjosephchurch.sanangelotx@verizon.net).

**ABILENE:** October 16, Holy Family Church Parish Center, 5410 Buffalo Gap Rd. Register at 325.692.1820 or [ail@holyfamilyabilene.org](mailto:ail@holyfamilyabilene.org).

Meeting times to be announced.

prayer text. It serves as a point of unity that keeps us all together, presenting the prayers that are used around the world, in many languages, during universal feasts or holy days." Latin is the core text of the Roman Missal,

evolving from oral tradition to written words. During the 15th century, in the era of the first printing press, the earliest book called Missale Romanum appeared. After the Council of Trent in 1570, Pope Pius V issued the edition that set the premier standard of uniformity used by celebrants of the Catholic faith.

Eight former Popes issued new editions between the 1604 and 2002, and each maintained a consistent style of worship for prayer in the Roman rite. Over time, additional Masses, prayers and revised rubrics (instructions) used to celebrate the Mass were added. The need for vernacular translations of the Roman Missal arose after the Second Vatican Council, and the present English translation of the Mass, which dates back to the 1970s, follows the Vatican's guidelines of that time, which favored translations that were easy to understand in the vernacular.

When Pope John Paul II issued the Third

(Please See TREASURE/21)

*Welcoming the*  
**ROMAN MISSAL**  
 THIRD EDITION  
*Deepen, Nurture, Celebrate*

## Original meanings are captured with several key changes to missal

By James Breig

Casual observers of the Roman Catholic Church often remark that it hasn't changed in 2,000 years. Actually, just like any living institution, it is constantly changing. Over the centuries, where and when the Mass is celebrated, how saints are chosen, and the method of electing popes are some of the ways the Church has adjusted its traditions and policies.

Now come changes to the Roman Missal, the book containing the prayers for the Mass. For years, the Church has been working to more accurately translate those prayers from the Latin in which the original Missal is promulgated into modern languages, including English. Msgr. Kevin Irwin,

dean of the School of Theology and Religious Studies at The Catholic University of America in Washington, says those alterations were necessitated by two factors.

"First, the Committee charged with the English translation of the Roman Missal issued the post-Vatican II translations very quickly," he notes, referring to the Second Vatican Council in the 1960s. "They realized, after a few years' use of the Missal, that some translations should have been more accurate. Second, some feasts have been added to the Church's liturgical calendar in recent years, for example, St. Padre Pio's. Those Latin Masses need to be translated into English."

(Please See KEY/21)

### Changes Coming

Some changes in wording at Mass that will come with the new Roman Missal in English at Advent 2011

PART OF MASS	PRESENT WORDING	NEW WORDING
People's response at the Greeting, Preface Dialogue, Sign of Peace and Concluding Rites	And also with you.	And with your spirit.
Penitential Act (form A)	... I have sinned through my own fault...	... I have greatly sinned... through my fault, through my fault, through my most grievous fault...
Gloria	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. ....	Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. ...
Nicene Creed	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. ....  ... one in being with the Father. Through him all things were made. ...	I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. ....  ... consubstantial with the Father; through him all things were made. ...
Sanctus	Holy, holy, holy Lord, God of power and might. ...	Holy, holy, holy Lord God of hosts. ...
Mystery of Faith (Memorial Acclamation, form A)	Christ has died, Christ is risen, Christ will come again.	We proclaim your death, O Lord, and profess your Resurrection until you come again.

## Nation/Vatican

# New Yorkers protest refusal to light building to honor M. Teresa

By Beth Griffin  
Catholic News Service

NEW YORK -- More than 1,000 people dressed in blue and white filled a cordoned traffic lane across from the Empire State Building Aug. 26 to protest the decision of the building's owner to deny a request to illuminate the upper floors in honor of the 100th birthday of Blessed Teresa of Calcutta.

The event, organized by the Catholic League for Religious and Civil Rights, featured a melange of local political, religious and entertainment personalities who addressed the crowd from a podium set on the back of a flatbed truck.

Since 1976, the top 30 floors of the Empire State Building have been lit regularly with colored lights to mark national holidays and recognize events as diverse as home team World Series victories, the death of Pope John Paul II, the 60th anniversary of the People's Republic of China and the DVD release of "The Simpson's Movie."

Catholic League president Bill



Members of the Missionaries of Charity lead a eucharistic procession through the streets around St. Rita of Cascia Church in the South Bronx section of New York Aug. 26. The procession, which followed a special Mass marking the 100th anniversary of the birth of Blessed Teresa of Calcutta, passed in front of the first convent established in the United States by Mother Teresa, founder of the Missionaries of Charity. (CNS photo/Gregory A. Shemitz)

Donohue said his application to bathe the tower in blue and white lights, the colors associated with Mother Teresa's Missionaries of Charity, was turned down in May without explanation after he was given verbal assurances that it would be accepted. He said he then launched a worldwide campaign to protest the "indefensible decision."

Lighting guidelines on the building's website say, "The Empire State Building celebrates many cultures and causes in

the world community with iconic lightings. Outside of its tradition of lightings for the religious holidays of Easter, Eid al-Fitr, Hanukkah and Christmas, the Empire State Building has a specific policy against lighting for religious figures, religious organizations and additional religious holidays."

Donohue said the prohibition on religious figures was added after his request was made.

Seventeen speakers at the early evening

rally competed to describe Mother Teresa in glowing terms as a global humanitarian and to criticize the building's owner, Anthony Malkin. They included New York state senators, New York City Council members and representatives of the Hindu, Jewish and Albanian communities.

Several exhorted the polite crowd to chant, "Shame, shame, shame" and "Turn on the lights."

Deal Hudson, director of operations for the website InsideCatholic.com, said Mother Teresa was "dissed" by New York City, which has a black eye because of the failure to light the building in her honor. "This is an issue of basic human gratitude," he said. "This is the first U.S. city where Mother Teresa came 30 years ago and (cared for victims of HIV/AIDS), drawing Catholics from all over the region to help and doing it for free, without tax dollars."

New York City police detective Steven McDonald said Malkin "has not broken any laws, but he has broken many hearts."

## Gulf Coast slowly rebuilds 5 years after Katrina

WASHINGTON (CNS) -- Five years after the devastating effects of Hurricanes Rita and Katrina, rebuilding efforts are still very much a work in progress. Many, but not all, Gulf Coast residents have returned and although many homes and buildings have been rebuilt, more still needs to be done.

Amid the ongoing recovery, many exasperated locals say they just want to move on, especially as the nation remembers the five-year anniversaries of Hurricane Katrina, which slammed into the Gulf Coast Aug. 29, and Hurricane Rita, which made landfall in Texas and Louisiana Sept. 24.

Moving past the collective grief and frustration of Katrina is the impetus behind a scheduled ecumenical service at Our Lady of Prompt Succor Parish in Chalmette, La., Aug. 28 dubbed "a funeral for Katrina." The church is located in the largest city in St. Bernard's Parish, a civil entity just east of New Orleans that was almost entirely flooded from the breached levees and has yet to completely recover. According to U.S. Census Bureau reports, the region is only half as populated as it



The beautifully restored mission church of St. Ann is seen in Empire, La., Aug. 13. The church, which was swept from its pilings by Hurricane Katrina in 2005, was rededicated Sept. 2 by New Orleans Archbishop Gregory M. Aymond, the latest sign of hope for the Archdiocese of New Orleans five years after Katrina. Aug. 29 was the fifth anniversary of the storm's landfall in Louisiana. growth."

was before the storm.

New Orleans Archbishop Gregory M. Aymond and other religious and community leaders were to direct the service where participants will be invited to write their feelings on strips of paper and toss them into a casket. After the service, the casket will be loaded into a horse-drawn vehicle and a high school jazz band will lead the funeral procession to the local cemetery to place the coffin in a newly built Katrina memorial vault.

A parish bulletin announcement of the event said: "It is time to move on with our lives and put Katrina to final rest. Many of us have already moved on, and the community is experiencing renewal and much

A big part of moving on depends on the help people received and continue to get after the largest natural disaster in U.S. history. Catholic Charities USA outlined the broad extent of its outreach in a new report "Katrina & Rita: Five Years Later."

The report notes that the national organization raised \$163 million for hurricane relief. Of these funds, \$116 million went to Louisiana, \$23 million to Mississippi and \$13 million to Texas. Five other jurisdictions -- Florida, District of Columbia, Georgia, Missouri and Tennessee -- received more than \$1 million for their assistance to evacuees.

## Cardinal encourages Catholics, Muslims to overcome violence

VATICAN CITY (CNS) -- As Muslims around the world prepare to celebrate the end of their monthlong Ramadan fast, Cardinal Jean-Louis Tauran encouraged Catholics and Muslims to work together in overcoming violence among followers of different religions. Cardinal Tauran, president of the Pontifical Council for Interreligious Dialogue, said it was important that teachers and religious leaders work together to promote peace and harmony in their communities. The message, released Aug. 27 at the Vatican, was issued in 31 different languages. It was addressed to Muslims around the world to mark the end of Ramadan on or around Sept. 10. Cardinal Tauran noted that many believers of other religions, especially Christians, have been "spiritually close" to their Muslim neighbors during Ramadan and have engaged in "friendly meetings which often lead to exchanges of a religious nature." Unfortunately, violence among people belonging to different religious communities is an urgent concern in some parts of the world, the cardinal wrote. Civil and religious authorities, he said, need to help remedy the root causes of this violence "for the sake of the common good of all society."

## Our Faith

# Can senior husband become a Catholic?

By Father John Dietzen  
Catholic News Service

**Q. My wife and I have been married 66 years. She is Catholic, I am not, but I want to join the church if that's possible. We have gone to Mass together through all those years, except when I stayed home with our young children so she could go.**



Dietzen

She now has Alzheimer's disease, but I still take her every Sunday. She doesn't want to walk up to Communion anymore. I offered to go up with her, but she says no. She's never alone.

Can you help me? What do I need to do to become Catholic? (Virginia)

A. It sounds as if you have had an unusually rich and blessed married life. In spite of the present suffering your wife's dementia is causing for both of you, I'm happy for you.

You have much to be proud of.

Have you talked with the pastor of your church, or perhaps another priest with whom you may be acquainted, about your desire to convert to the Catholic faith? Considering your history of Catholic worship with your wife, the "journey" would be a very short one for you -- mainly perhaps just making a profession of faith and starting to receive the Eucharist and other sacraments.

It's true that the usual path to membership in the Catholic faith is the Rite of Christian Initiation of Adults, a months-long process of study and Catholic practice leading to reception into the church, usually at Easter time.

For various reasons, however, that is often not possible or practical for people like yourself. A considerably briefer time can be arranged that is quite sufficient to fill in the details you might need to live a full Catholic life.

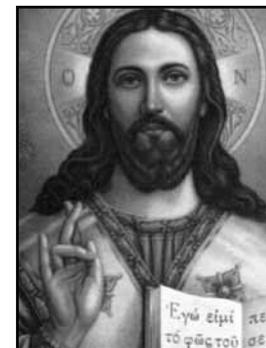
Based on the information you give, something like this could readily be done in your case. Please talk to someone soon, and take advantage of the time God is still giving you.

**Q. If a man leaves the priesthood to get married, is he excommunicated from the church? This happened a few years ago to a friend of ours, but we receive different messages from different priests. (Massachusetts)**

A. No, he is not excommunicated. According to canon law, a cleric who attempts a civil marriage incurs an automatic suspension. Without going into detail, this means that a priest in these circumstances is forbidden to exercise those acts or functions that are normally his as a priest.

The same canon (No. 1394) adds that, if after such an attempted marriage he is given a warning but doesn't have a change of heart and continues to give scandal, he can be punished with other sanctions, even to dismissal from the clerical state ("laicization").

All these sanctions are different from excommunication. Of course, if the priest has been removed from the clerical state by action of the Holy Father, none of these sanctions possibly apply. He still cannot exercise his priestly ministry except when it may be needed in extreme emergencies.



## Our Holy Father's Monthly Intentions 2010

### SEPTEMBER

#### The Word of God as Incentive for Social

**Development.** That the proclamation of the Word of God may renew people's hearts, encouraging them to work toward authentic social progress.

**End of War.** That by opening our hearts to love we may put an end to the wars and conflicts which continue to bloody our world.

### OCTOBER

**Catholic Universities.** That Catholic Universities may increasingly become places where, in light of the gospel, people may experience the unity of faith and reason.

**World Mission Day.** That World Mission Day may help Christians realize that the task of proclaiming Christ is a necessary service to which the Church is called for the benefit of humanity.

#### 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.

# Subscription cancelled due to Catholic bashing

By Father Peter J. Daly  
Catholic News Service

I canceled my subscription to The Washington Post. Now, for the first time in my adult life, I begin my day without a printed newspaper.

I canceled for four reasons: financial, environmental, technological and personal.

The financial reason was simple. Times are tough. The parish had been paying a lot to have the paper delivered. Every penny counts. We also canceled some phone lines, got rid of equipment and cut back on utilities.

The environmental reasoning was also obvious. Every day this paper pulp was delivered and every day I threw away 90 percent of it.

I never read the sports section; I got sports from TV and radio. I never read the Style section. Who cares what they are wearing in Milan?

So every day, I stacked up unread

newsprint and once a week we hauled it to recycling.

Three years ago, our parish made a decision to "go green." Being a good steward of the environment meant less waste.

Technology has also bypassed the daily paper, which incidentally was disappearing before my eyes. It just wasn't worth the subscription.

There were many other ways to get the same information the paper contained, and most of them are free. I get two daily newspapers online. Even my basic cable television has twice as many stations as I ever had when I was growing up.

Moreover, every month there was less and less to read. They eliminated business as a separate section. They did away with the Sunday book section.

When I was on retreat, a young priest said to me, "I don't subscribe to any print media. I get it all online."

Finally, even a baby boomer like me did not see the point.

But the final reason for cancellation was personal.

During Holy Week this year, The Washington Post printed a vicious cartoon by Tom Toles. It was a throwback to the

anti-Catholic cartoons of Thomas Nast in the New York Post during the 19th century. Toles' cartoon came out as the clergy sex-abuse scandal in Europe was in the headlines.

Toles drew a cartoon of two bullet-headed, evil-looking characters in clerical cassocks. The cartoon was labeled "Decades of Abusive Priests." One priest had a lasso in his hand, which lay on the ground in front of a poster of Jesus, ready to ensnare a child.

The poster read: "Let the little children come to me."

The priest exclaimed, "What a great recruitment poster!"

In the subtext, a tiny priest said, "How will we ever forgive ourselves?"

The other priest said with delight, "We are priests!"

I was stunned.

It was a vicious attack. It made a mockery of who I am and what I do. Abusive priests deserve criticism and condemnation, but this?

It went way beyond legitimate criticism. It betrayed deep anti-Catholicism on the

(Please See DALY/19)



Bosco

# JUST 4 KIDS

## Old Testament's Isaiah is called to be prophet of God

Isaiah received his call from God to be a prophet in the same year that King Uzziah died. He looked forward and saw the Lord on a beautiful throne encircled by winged seraphim with veils covering their faces.

They praised God by saying, "Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory!"

Then Isaiah's house was immediately filled with smoke and the door frame shook.

Isaiah became fearful and cried out, "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet I have seen the King, the Lord of hosts!"

After Isaiah said this, one of the seraphim came down and touched Isaiah's lips with an ember from the altar that had been burning in front of the Lord's throne. He said, "See, now that this has touched your lips, your wickedness is removed, your sin purged."

Then the voice of the Lord spoke, "Whom shall I send? Who will go for us?"

"Here I am," answered Isaiah. "Send me."

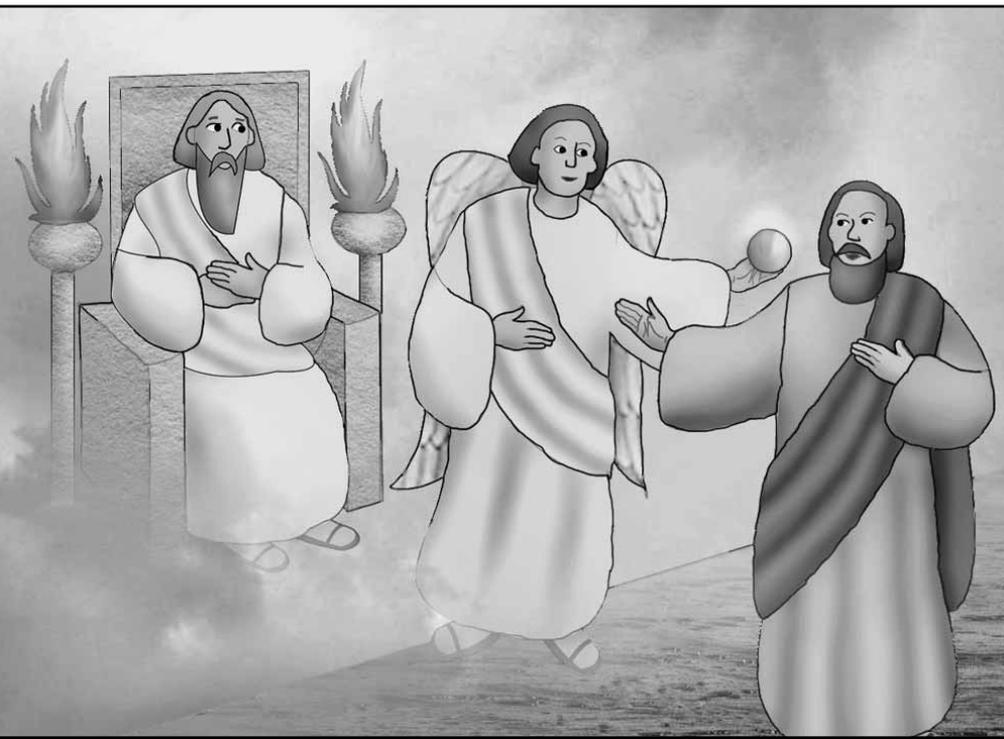
From that moment, God would give Isaiah words to speak to the people of Israel.

"I come to gather nations of every language," Isaiah said, speaking for the Lord, "they shall come and see my glory. ... I will send fugitives to the nations ... and they shall proclaim my glory among the nations.

"They shall bring all your brethren from all the nations as an offering to the Lord, on horses and in chariots, in carts, upon mules and dromedaries, to Jerusalem, my holy mountain, says the Lord, just as the Israelites bring their offering to the house of the Lord in clean vessels. Some of these I will take as priests and Levites, says the Lord."

Isaiah recorded his prophecies so that the words given to him by the Lord would be heard by people who lived long after Isaiah himself was gone. He left a prophecy that promised a beautiful place where God's people would be with him forever:

"As the new heavens and the new earth which I will make shall endure before me, says the Lord, so shall your race and your name endure. From one new moon to another, ... all mankind shall come to worship before me, says the Lord."



### READ MORE ABOUT IT (Isaiah 6 and 66)

#### Q&A

1. Who would see God's glory?
2. What did God say he would make?

#### BIBLE ACCENT

The Book of Isaiah records the ministry and prophecies of one of the greatest of the Old Testament prophets. Isaiah lived in the 8th century before the birth of Christ. Although much of the book was written by Isaiah himself, most biblical scholars believe that at least two other writers were responsible for a portion of the text.

Isaiah prophesied during the reign of three different kings of Israel: Jotham, Ahaz and Hezekiah. When the prophets would speak, they did so as if the Lord himself were speaking. Sometimes the people who were being criticized by the Lord listened and changed their ways, sometimes they did not.

There are examples of how God demonstrated both his anger and his love throughout the books of the prophets as well as the entire Old Testament. But the message, even in moments of God's anger, is that God loves his people, and he wants them (us) to love him in return.

#### SPOTLIGHT ON SAINTS

##### St. Rose

Rose (1586-1617) was born in Lima, the capital of Peru. She was given the name Isabel but was more commonly called Rose.

She tried to follow the example set by St. Catherine of Siena, even though she was made fun of. She was often complimented on her beauty, but she did not want the attention.

When her parents lost most of their money in a

failed investment, Rose worked long days in a garden or by taking in sewing to help with the family expenses.

She took a vow of chastity and joined a Dominican order, where she lived almost as a hermit. The last years of her life were spent fighting illness and painful conditions.

She was declared a saint by Pope Clement X in 1671, which made her the first canonized saint of the New World. We honor her Aug. 23.

#### PUZZLE

Using the Book of Isaiah as a guide, fill in the blanks with the words from the list in order to complete the following statements. Not all of the words will be used. Chapter numbers have been provided as hints:

throne  
light  
child  
fifteen  
four  
master  
servant  
righteousness  
glory  
Jerusalem  
Israel

1. \_\_\_\_\_ is crumbling. (3)
2. Isaiah saw the Lord on a \_\_\_\_\_. (6)
3. The people in darkness have seen a great \_\_\_\_\_ (9)
4. A little \_\_\_\_\_ will guide them. (11)
5. The Lord added \_\_\_\_\_ years to Hezekiah's life. (38)
6. God called Jacob his \_\_\_\_\_. (44)
7. Every nation will see the \_\_\_\_\_ of the Lord. (66)

## Family

# In dealing with a sudden tragedy, hope will lead to cope

It was a week ago this morning as I write this that I was sitting at the computer in my home working on this month's edition of *The Angelus*.

When the ambulance screamed down the street I thought little of it. In today's world, emergency vehicle dispatches seem to have become routine. Still, when one rips through your quiet neighborhood you tend to pause for a moment, check outside to see where it's headed and then slip back inside and return to whatever it was you were doing. Life goes on, right?

A couple hours later, our oldest daughter sent her mom and me a text message. A family friend who lived one street over had died overnight in his home. I put it all together and the chills activated as I realized that's where the ambulance was headed.

As the morning and the rest of the day dragged on, the friend's death began to hit me and my wife and our oldest daughter particularly hard. The man who died was 24, our daughter's age. The two of them had been best friends in elementary and junior high school.

The young man's family and ours had grown up together. We would take turns toilet papering each other's house

until finally they screamed 'uncle' when we pulled off the ultimate wrap job by papering their oaks during broad daylight on a Sunday morning when they were at church. (They're Methodists and are bound to that 11 a.m. Sunday hour; we, being Catholic, had had the pleasure of attending Mass the night before, leaving us open for our assorted Sunday morning shenanigans, yet another benefit of our faith.)

When they returned home from church, our family pelted them with water balloons as they whisked themselves from car to house in their Sunday best, the mom screaming "Dry clean only! Dry clean only!" It's one of my favorite memories of my entire life.

We have forever loved the family because they have always handled everything with a sense of humor. I marvel at their courage this week in the face of their tragedy

Even last week, when their son died, the young man's mom told me, "We have jumped ahead to humor in handling this. Humor? Is that one of the stages of grief? There's denial, isolation, anger, sadness. Is humor one of the stages? Well, if it's not, it is for us," she said with a slight smile.

Their son was one of the smartest people I have ever met. I once told him I thought he was smarter than I was -- when he was in the 7th grade and I was 40. He had two

chemistry degrees, a masters and was a teacher at Texas A&M by the time he was 22. He was brilliant.

Even though our families had drifted apart in recent years, his death hit us very hard. It represented not the passing of a young man, but the death of a child. It brought home to me the fact that our kids, everyone's kids, will forever be children first before they are anything else. Losing one at 24 is no easier than when they are half that age.

Within a week after our friend's death, two other people would die unexpectedly in Midland who had connections to our family. Though we weren't close to either, the lingering darkness of death was nearby and uncomfortably so.

I tried to explain it to myself and to our son that death is becoming no more prevalent, it's just that the pendulum, or whatever it is, is swinging nearer to us and it will swing away again soon.

There is much I don't understand in life. The loss of such an intelligent young man is now at the top of that list. But we're not meant to understand everything. Whether or not you are able to ever consider humor in the face of a devastating loss, do as the preacher at our friend's funeral advised: Cope and hope. Hope in Christ. Having *that* kind of hope is what makes it possible in loss to cope with things not easily understood.

*Jimmy Patterson is editor of the West Texas Angelus.*



Patterson

## Your Family

# The power and frustration of one simple word: 'No!'

By Bill and Monica Dodds  
Catholic News Service

We're positive one of the best things a parent can say to a child is a negative: "No!"

"No, you can't watch that movie. It's for big kids."

"No, you can't have a snack now. We're having dinner in half an hour."

"No, you can't drive your friends to the mall all by yourself. You've only had your license for a week."

No wonder a toddler's limited vocabulary includes the word "no." Even by that age, a little one has heard it a lot of times. It seems to him or her that the world is filled with no-nos.

And it is.

The reason toddlers, preschoolers, grade-schoolers, and high-schoolers hate to be told "no" is the same reason their parents and grandparents do: We're human.

God to Adam and Eve: "See that tree over there? No messing with it."

Adam and Eve to themselves: "That tree? Ooh, I like the looks of the fruit on that one."

None of us like hearing "no," no matter what we're asking for and no matter whom we're asking. We want what we want when we want it. That's the case whether we're ordering lunch at a restaurant ("What? You're out of the clam chowder!") or sending a prayer to heaven ("Look, Lord, your will be done, but this is what your will should be, and let me explain why.")

There's even a word or two to describe those who are unable to accept "no," reacting to it with fury, from a child throwing an on-the-floor tantrum to an adult stretching out the cold-shoulder/silent-treatment for days: "spoiled ... rotten."

The sad but unavoidable truth is that the only way a human being avoids becoming spoiled rotten is by experiencing "no" and learning to accept it graciously. And that's hard! (Or at least accept it without pouting. And even that's tough.)

A few points to consider:

1. A child who hears "no" from his or her parents at the age of 5 is more likely to be able to say "no" to peer pressure at the age of 15.

2. God didn't create parents because kids need more friends. They need a mom and dad, not a pal.

3. More than half of an adult's will power is really "won't power." ("I won't have that piece of cake at the office party." "I won't gossip, even though the information I have is so juicy." "I won't buy myself the newest laptop just because I love the latest bells and whistles." And on and on. And on.)

4. A spoiled person -- whether a child or an adult -- is an unhappy person, someone others don't want to be around.

On the Web: "How to 'Unspoil' Your Child"

This Redbook article offers suggestions for parents who said "yes" a little too often. Go to [www.redbookmag.com/kids-family/advice/unspoil-your-child](http://www.redbookmag.com/kids-family/advice/unspoil-your-child).

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is [www.FSJC.org](http://www.FSJC.org). They can be contacted at [MonicaDodds@YourAgingParent.com](mailto:MonicaDodds@YourAgingParent.com).



Bill and Monica Dodds



## ANSWERS

1. Jerusalem
2. throne
3. light
4. child
5. fifteen
6. servant
7. glory

## Culture / Books

# Scholarly work details origins of modern biblical understanding

"Scripting Jesus: The Gospels in Rewrite" by L. Michael White. HarperOne (San Francisco, 2010). 516 pp., \$28.99.

Reviewed by Catholic News Service

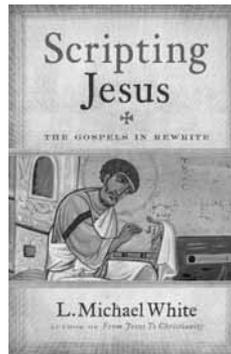
The writers of the Gospels were gifted storytellers who used their craft to make theological points to an audience probably already well aware of Jesus and his passion and resurrection, argues L. Michael White, a professor of classics and Christian origins at the University of Texas at Austin, in his scholarly, detailed work, "Scripting Jesus."

Decades separate the time between the empty tomb and the writing of Paul, and then of the Gospels, starting most likely with Mark between the years 70 and 75. Before the written Gospels, collections of Jesus' sayings, parables and miracle stories supplemented the main proclamation about Jesus, which was his passion and resurrection. All the other information was interpreted in the light of that miraculous event.

A kind of Gospel storytelling -- only spoken for the first decades -- developed the main theological issues. Later, each of the four canonical Gospels was written to meet the needs and realities of specific Christian communities. In other words, as

Catholic theologians argue, the early church developed the Gospels, though White does not explicitly admit to this.

White finds a certain theological consistency among the four canonical Gospels. They differ from one another not because of a lack of agreement about the basic facts about Jesus. Instead, he argues, "In telling the story, they (the Gospel storytellers) also told about themselves." They reflected the needs of the community they were addressing. Interestingly, by examining the differences among the various Gospels, we get a sense of the diversity among the various Christian communities.



# 'Eat Pray Love': Light on the prayer

By John Mulderig  
Catholic News Service

NEW YORK -- Many of the off-kilter values that characterize contemporary Western society are showcased in "Eat Pray Love" (Columbia), the fact-based narrative of one woman's yearlong globe-trotting quest for enlightenment and self-understanding.

Julia Roberts portrays Liz Gilbert, a New York travel writer in the throes of a midlife crisis. Bored with her husband Stephen (Billy Crudup), she initiates a divorce -- emotionally blindsiding him -- and, on the rebound, falls for David (James Franco), a much younger actor. Perhaps inevitably, their swiftly consummated affair fizzles, leaving Liz complaining to her happily married best friend, Delia (Viola Davis), that she has lost her appetite for life.

The solution? A 12-month sabbatical from everyday reality during which Liz plans to sample Italian cuisine in Rome, cultivate Hindu spirituality at an ashram in India and see what's offered -- metaphysically and otherwise -- in Bali, Indonesia.

On the first stage of her journey, Liz develops a circle of laid-back friends who teach her how to enjoy life while scarfing down quantities of pasta, pizza and artichokes. Though she seemingly hits every restaurant in town, she gives the churches a pass, the implication being that she knows better than to look to Catholicism for insight.

So it's off to the subcontinent and the religious establishment run by David's female guru. (The unhealthy atmosphere of semi-idolatrous worship with which this guide is surrounded -- first sensed as David and Liz sat in front of a small altar David had erected to her in his apartment -- is reinforced by Liz's dialogue with the ashram personnel.)

Liz is too distracted to get anywhere with her meditations until she gains the friendship and aid of a feisty, plainspoken Texan, Richard (an excellent Richard Jenkins). A long-standing visitor to the retreat, Richard is wrestling with the demons of his troubled past.

Returning to Bali -- the opening scenes of the film are set during a previous sojourn there -- Liz continues her



Julia Roberts, left, and James Franco star in "Eat Pray Love."

soul tinkering under the guidance of kindly medicine man Ketut (Hadi Subiyanto). And romance comes calling again in the figure of Brazilian expatriate Felipe (Javier Bardem), himself the scarred veteran of a broken marriage.

Besides negating, or at least ignoring, the spiritual resources of Christianity, director and co-writer (with Jennifer Salt) Ryan Murphy's overlong, ultimately exhausting screen version of Elizabeth Gilbert's best-selling 2006 memoir displays an ambivalent attitude toward marriage.

Thus, Stephen's emotionally voiced protest that he has taken vows for life and intends to uphold them is presented as a forlorn attempt to erect obstacles in Liz's way. And, though Liz ostensibly spends much of her time in India trying to come to terms with her feelings of guilt over the break-up, the script has already celebrated the courage it required for her to walk out of the doomed union in search of something better.

The film contains complex religious themes, acceptability of divorce, nonmarital and premarital situations, rear nudity, some sexual humor, an obscene gesture and a few uses of profanity.

# Well-researched book on heaven also offers delightful portraits

"Heaven: Our Enduring Fascination With the Afterlife" by Lisa Miller. Harper Collins (New York, 2010). 331 pgs., \$25.99.

Reviewed by Catholic News Service

When my son was about 7, he asked me the compelling question: "Are there cheese curls in heaven?"

Well, Lisa Miller, the religion editor at Newsweek magazine, does not answer that particular question. However, she does present an incredibly well-researched body of work in her book, "Heaven: Our Enduring Fascination With the Afterlife."

She truly provides a broad and comprehensive look at what people and religions believe about life after death.

The author's notes, bibliography and index are 71 pages long. This certainly should make one aware of the depth of Miller's research.

However, even though her book has scholarly merit, it also has a delightful human touch. Miller inserts delightful portraits of the people she interviews amid a lot of information.

For example, she speaks with a visual artist in New York City and asks, "Do you believe in heaven?"

"Oh no," he replies. "I would like to believe in, like, karmic retribution or divine justice, some of which is implied by heaven. I would like to believe that the people who cut in line will get their just desserts, but I don't think they will."

She also interviews a Trappist monk and Yale professor Pete Hawkins who described heaven as "a Bach concert that fills you up to brimming -- no matter how little you know about classical music."

Jesuit Father James Martin's interview is compelling and Miller is impressed. She notes "Jim Martin is living proof that you can believe in heaven -- and that you can believe that heaven is unbelievable at the same time."

Miller spoke with Muslims, Jews, fundamentalist Christians, Mormons and nonbelievers.

## MISSAL: Changes just 14 months away

(From 1)

who must first step outside a zone that has been one of comfort for decades.

The first-round of meetings will be the first three Saturdays in October when parishioners from each of the three deaneries -- Midland, San Angelo and Abilene (see details page 12) -- will ask the basic why, when and what questions that will surely arise.

It is anticipated that additional sessions to familiarize parishioners with the changes will be held at the parish level in the coming months.

The changes to the Missal and the way we respond in Mass will take effect on Nov. 27, 2011 -- the First Sunday of Advent next year.

## RILEY: Holy Angels priest requests blessing

(From 5)

Secretary of Defense Dr. Robert Gates for his work in the U.S. Army as an enlisted man and commissioned officer during the Cold War, and a plaque from the Muscular Dystrophy Association for sponsoring an MDA/ASU 3 on 3 fundraising event at the YMCA in San Angelo. After many years of government and public service, Jim's hallway walls are lined with pictures, certificates, and greetings from democratic and republican presidents, vice-presidents, cabinet officials, congressional leaders, and military officials, from President Obama to President Carter.

Jim has worked as a federal agent with the United States Department of Justice, where he worked on drug, forgery, immigration, and smuggling cases, as well as on a Secret Service detail to protect then President and First Lady Reagan. He was an 'extra' in major motion pictures including, "Jerry Maguire" and "Primal Fear" (where he played a priest) to "Water World," as well as many television shows. Jim has also worked as a Luby's Cafeteria manager, a non-profit

## DALY: Post's cartoon decision just wrong

(From 15)

Post's editorial staff.

Would the Post have published a cartoon in Ramadan, showing imams as fomenting terrorism?

Would the Post have published a cartoon at Yom Kippur showing Hasidic rabbis as religious zealots who cause violence in the Middle East by their fundamentalist extremism?

Would the Post have printed an Easter cartoon attacking Protestant televangelists as

"(The changes) will not affect the scripture readings, the Prayer of the Faithful, or favorite hymns," reads informational literature distributed at the diocesan meeting.

"Translators have a firmer grasp on the meaning of the original texts and on the demands of oral proclamation."

The revised translation will have more depth and, according to the literature, "as people say and hear the new words they should appreciate even more the value of the faith they hold so dear."

The Angelus will provide monthly stories between now and December 2011 as a means of further familiarizing our readers with what we will all see and read in the future.

See pages 10, 12-13 for this month's articles.

advocate and a local sales manager for two Spanish language TV stations. His community involvement includes having served on the Boys & Girls Club of San Angelo Corporate Board, treasurer for the Elks Lodge and as a member of the Lions Club. Jim is currently a disaster relief volunteer with the American Red Cross and runs a small business (Jim/E.'s Chicago Style Hot Dogs) in Eldorado, Menard and San Angelo.

Jim and his wife have also been involved at St. Joseph's Mission, where for years, they helped Fr. Quirino Cornejo, by arranging for donated pizzas from local Dominoes and Pizza Hut restaurants, as well as soda from the local Coca Cola Bottlers during the Christmas 'Posada' celebrations, so that the poorer children of San Angelo could enjoy special treats (in addition to tamales, rice, beans and other traditional Mexican food donated by Catholic businessmen, and parishioners).

Others who have received a papal blessing include presidents Jimmy Carter and John F. Kennedy, and the late U.S. Sen. Edward M. Kennedy.

money-grubbing frauds?

So why do this to Catholic priests during Holy Week?

Evidently because the editorial staff of The Washington Post just does not respect me or my religion.

So as a matter of personal integrity, I canceled my subscription.

The Washington Post has every right to think and say what it wants, but I don't have to pay for it.

I have been a newspaper junkie for 40 years, but I went cold turkey.

The Adult Catechism

# The Church: Home of God's word

By Most Rev. Donald Wuerl  
Archbishop of Washington

A recent newspaper article on sacred Scripture raised the question about the role of the Church in interpreting the Bible. The report presented a range of views, including the assertion that everyone should be free to interpret the Scriptures in his or her own manner.



Wuerl

The Catholic Church has always accepted, precisely because the word of God is not ours but rather a gift received into our care, that we must understand it as it was originally proclaimed and as it has been passed on in an unbroken Tradition for centuries upon centuries.

St. John's Gospel tells us, "In the beginning was the Word, and the Word was with God, and the Word was God...All things came to be through him" (John 1:1-3). We are also told that "the Word became flesh and made his dwelling among us" (John 1:14). God chose to speak to us and sent his own Word who would become one of us to speak to us in our words.

As Jesus began his ministry, he announced that he had come to proclaim the kingdom of God among us. His words were to bear the message of eternal life. At one point when there were those who disputed what Jesus taught, he turned to his apostles and asked whether they also would leave. Peter answered for them and for us: "Master, to whom shall we go? You have the words of eternal life" (John 6:68).

The apostles who heard those words and received them into their care passed them on as the first bishops of the Church. Their task was to go out into the whole world and pro-

'One of the defining differences between the Catholic Church and other faith communities is our recognition that the Church truly is the home of God's word.

-- Archbishop Wuerl

claim that word.

Gradually over the decades, those saving words heard by the apostles, entrusted to their care and announced by them to all who would believe, came to be written down. What we have in the New Testament today is the collection, made and confirmed by the Church, of the words recognized as truly the word of God. When there was a question about which of the many writings that claimed to be the word of God was the inspired word of God, the faithful turned to the successors to the apostles, the bishops, to decide. The norm was a very simple one. Those writings which conformed to and presented the received Tradition - the teaching that comes to us from the apostles - were accepted as the inspired word of God. Gradually the bishops gathered in formal manner to confirm, in a very explicit way, the canon of the Bible - the list of inspired books.

Thus it is that the word of God has always been and today continues to be understood as the received Tradition - the passed on revelation announced by Jesus, received and revered by his faith family, the Church, and verified, proclaimed and interpreted by his apostles and their successors.

It is within that Tradition that we recognize the responsibility of Church leadership to oversee the translation of the Scriptures so that

(Please See WUERL/21)

## CHANGE: Case for translation has many good points

(From 10)

However, accompanying the translation is an ecclesial matter. Many Catholics are suspicious about the reasons for the change. They know that the celebration of the pre-Vatican II liturgy has received new freedoms, and they wonder if this translation floats along in that unexpected stream. They see papal and diocesan liturgies adopting a more formal style in ceremony and vestments, and they wonder if this is coming to their parish. They have heard that ecumenical participation, a characteristic of the original translation, has been denied to the revised. They worry that this signals a further breach in the underachieved vision of Christian unity.

Many Catholics also feel left out of the loop when it comes to decision-making. They did not request this translation. They were not consulted about its content or timetable. They know the Church is not a democracy, but the Church does promote charity, especially with people affected by decisions we make. Many women feel marginalized by this and other decisions within the Catholic Church.

Others believe that the Church should focus on different matters needing attention: justice for immigrants, the dignity of human life, eliminating world hunger, or uncovering more reasons for the clergy sex abuse scandal

and its cover-up.

Consequently, the missal has been snared in larger ecclesial issues about leadership, consultation, renewal, and retrenchment. During the transition, any given Catholic may therefore be struggling with twin issues: adjusting to the new words, and wondering what the change means.

Good people have tried to revise the texts of the mass keeping their eyes on the Vatican's new rules and their ears on the people of God. When I first saw the texts, I fretted over how they would work in a parish like mine. But after several meetings, I saw the prayers improve, and I found that my ears were adjusting to the style.

That is why I remain optimistic about the revised translation. It will demand an adjustment to the attitude and listening skills we bring to worship. But I believe we can do this, and that the merits of the work will gradually come to light.

The case for the revised translation has many good points. The third edition of the missal has more content than the second edition. The translations are bringing us closer to the historic words of our ancestors and to Pope Paul VI's Consilium, charged with implementing the vision of the Second Vatican Council. Much — though not all — of the gender-exclusive language is disappearing. The elevated style and biblical allusions will

enhance the possibilities for preaching and catechizing on the mass. There really is considerable merit to the work.

To welcome it, though, many Catholics will have to distinguish it from other aspects of Church life: the slow speed of change, the foibles of leadership, and the distrust that comes with heavy-handed authority.

This does not mean that the ecclesial issues will evaporate. We still need to address all the questions about leadership and participation in decision-making. But these questions will remain with or without a revised translation.

If, a year after implementation, we feel at home at Mass again, the Eucharist will still be the most powerful place that we can experience the Church, the People of God, and the Body of Christ in action. It is the summit toward which the activity of the Church is directed and the source from which its power flows (Constitution on the Sacred Liturgy, 10). The sharing of meal and sacrifice will continue to model who we are called to be: a Church of Christians who love one another, speak with a prophetic voice, yield some of our preferences for the sake of the common good, and celebrate our differences, in hope of discovering that diversity of opinions need not distract us from unity of belief.

### EDICTAL SUMMONS

August 5, 2010

CASE: SAIS -- GONZALES

NO.: SO 10/29

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Greta Marie Gonzales.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 1st day of September 2010, to answer to the Petition of Alonso Sais, now introduced before the Diocesan Tribunal in an action styled, "Alonso Sais and Greta Gonzales, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: SAIS -- GONZALES; Protocol No.: SO 10/29, on the Tribunal Docket of the Diocese of San Angelo.

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

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

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

## PLUS: Missal translation 'not perfect,' but then none can be

(From 13)

Kansas City-St. Joseph in Missouri elaborated on the latter point, saying that the missal "includes additional saints' days that are now on the calendar, as well as some Masses for other circumstances. In addition, the rubrics in Holy Week have many small emendations."

What makes the translation of the 2002 edition of the Roman Missal different is that this translation is carried out under the latest Vatican guidelines for translating the Mass into vernacular languages. This new guideline, *Liturgiam Authenticam*, published in 2001, urges a stronger adherence to Latin wording and structure than earlier directives.

The results have led to some concern, voiced even by bishops, that the new English translations of the missal are not

user-friendly. In the words of one critic, the language "tends to be elitist and remote from everyday speech and frequently not understandable. The vast majority of God's people in the assembly are not familiar with words 'ineffable,' 'consubstantial' and 'inviolable.'"

Msgr. Sherman counters that "in the United States today, people are almost daily learning new vocabulary, and sometimes it is quite technical. The words in our liturgical prayers can afford celebrants the opportunity to reflect on the broader context of those words and so lead the faithful in a deeper understanding of the beliefs being explained."

He grants that "the new translation is not perfect because, in a certain sense, no translation can be perfect. The differences of opinion on the translation will be wide. At some future date, the Holy

See may substitute a different prayer for what we now have. On the other hand, some have already expressed the opinion that this translation sometimes captures with a greater eloquence the content of the particular prayers."

Msgr. Irwin says that the Church uses technical words in its vocabulary sometimes because those words capture concepts of the faith that would not be easy to understand without using a lot of other words. "For example, since the 13th century, we have used the term 'transubstantiation' to describe the change that occurs in the bread and wine at Mass. Before the change, it is bread and wine. After the change, it looks like, smells like and tastes like bread and wine, but now it is something totally different."

In Father Turner's view, vocabulary is not a major problem. "People will readi-

ly understand the texts," he says. "The reason the missal includes such words is that the vocabulary in the Latin originals is so broad. Latin uses a variety of synonyms for words like 'sacrifice,' 'love,' 'mercy' and 'wonderful.' In order to represent that diversity and to provide variety among the prayers in English, a broad vocabulary is being used in the translation."

In recognition of the disturbance change can bring, he adds that bishops' conferences around the world have repeatedly stressed that these translations should not be used without prior and significant explanation. "One of the things we did not do 40 years ago, when the liturgy was first put into the vernacular, was to explain the changes fully," he says. "We need several layers of education and instruction about the transla-

# KEY: 'Average Catholics' may not immediately grasp necessity of alterations

(From 13)

Peter Finn, associate director of the International Commission on English in the Liturgy (ICEL), compares the changes "to the cleaning of an old painting whose images are brought to clearer light in the cleaning process. ...The translations have sought to achieve a suitable balance between the word-for-word, literal meaning of the Latin and the demands of good proclamation, style and intelligibility." One of the most significant changes, Msgr. Irwin says, involves the familiar phrase, "And also with you," which the congregation recites after the celebrant of the Mass says, "The Lord be with you."

He explains that "the congregation will now say, 'and with your spirit.' This places the English translation in line with most other languages. The response is not to the person of the priest but to the Spirit of God, who ordained him to permanent service in the Church. It is an acknowledgment of the 'spirit' and grace which is in him."

Msgr. Anthony Sherman, executive director of the U.S. bishops' Secretariat of Divine Worship, offers another example: Instead of saying "we believe" at the beginning of the Creed, Catholics will soon recite, "I believe." The reason for the shift, he says, is "to underline the fact that, although we share our belief together

with our brothers and sisters, each one of us is called to make an individual profession of faith."

As the changes are introduced, parishioners will have many guides to help them learn their new responses. "Plans are underway by a number of publishers to print up Mass booklets or cards containing the changes," Msgr. Irwin notes. Adds Msgr. Sherman: "Eventually all participation aids and hymnals will include the new responses of the people." Finn notes that "today, the people's responses can be made more readily available not only in printed editions but also on websites, CDs, iPhones etc."

One Web site already available to help people become familiar with the new translation of the Roman Missal is sponsored by the U.S. Bishops: [www.usccb.org/romanmissal](http://www.usccb.org/romanmissal)

Average Catholics may not immediately grasp the necessity and benefits of the changes, Msgr. Irwin admits, but the familiarity that comes with time should lead people to comfort with and understanding of the words.

"All of us – laity, clergy and religious – will need to take time to review the changed words and come to appreciate what we may not have understood or appreciated before," he says. "There are layers of meaning to liturgical texts, not just one meaning. These translations and

the education we shall receive before they are implemented will offer us a chance to 'brush up' our knowledge of the Mass and of our beliefs."

Msgr. Sherman believes the changes "will invite the faithful to pause and reflect on what, after so many years, we

may have taken for granted. People will listen more attentively to the various prayers proclaimed by the priest and these will convey a much deeper richness, which can be the basis for meditation and prayer for the enrichment of one's spiritual life."

## TREASURE: Missal itself a training manual

(From 12)

Edition of the Roman Missal in 2002, a new English translation was required. Since the new English translation is guided by the 2001 Vatican document *Liturgiam Authenticam*, it presents a more literal translation of Latin wording and sentence structure than is used in the current translation.

"The current translations are centered more on the community than the divine," says Father Paul Turner, a parish pastor in the Diocese of Kansas City-St. Joseph, Missouri and author of *Let Us Pray: A Guide to the Rubrics of Sunday Mass*. "They were somewhat inattentive to inclusive language, and lacked some theological depth and musicality. The first translations condensed some of the content of the prayers. The new translation improves that," he says.

"This is not a new Mass," says Michael McMahon, president of the National Association of Pastoral Musicians, adding that with a new translation, "one of the opportunities we have is to look at the parts of the Mass that should be sung" in the dialogue between the priest and the people and integrate them. One of the challenges of introducing a newly trans-

lated missal is retraining priests to lead Mass. Downloadable recordings for priests who don't read music are being produced and distributed free, online. Major publishers will release material on compact discs.

The Roman Missal itself is the primary source of training and instruction for the new translation. It displays rubrics, sentences printed in red that instruct a priest on what to say and do, how and when to gesture, and when to sing the common prayers in *The Order of Mass*. It provides instructions that guide the celebrant in leading the liturgy and the people assembled in ritual response for each occasion of Mass.

It also dictates the words used by a priest during the Mass, which with the new translation will reflect a more formal style than past translations.

"It will sound much more like Latin," says Father Turner.

"The Roman Missal puts us into a tradition of prayer and creates an historical awareness in the roots of where we are now," says Msgr. Sherman. "When you study the background of these prayers, you become united" with the perpetual mission of the Church.

## WUERL: Church home to God's word

(From 19)

they remain faithful to the word of God proclaimed by the Lord. It also falls to them to confirm what those words mean.

The role of the Church, her bishops and priests in the proclamation, verification and interpretation of the meaning of the word was accepted by all Christians for over 1,500 years. It was only with the break in the unity of the Church in the 16th century and the emergence of a number of Protestant faith communities that "individual" or "personal" interpretation began to take the place of the communal, ecclesial recognition of the content and import of sacred Scripture. Since the time of the division in the Church and the coming to be of numerous Protestant faith communities, there have been varying understandings of the meaning of many texts of sacred Scripture. Sometimes they are understood in contradictory ways. Yet we

know that the same inspired word of God cannot be saying two contradictory things at the same time.

Today in our own society that places so much emphasis on individual choice and preference, it is not surprising to see the same mindset applied to God's word. One of the defining differences between the Catholic Church and other faith communities is our recognition that the Church truly is the home of God's word and that the word is understood in the received Tradition that has passed on both the word and its correct interpretation.

While we thank God for the gift of his word among us, we also need to thank God for his Church to whom he entrusted the word so that you and I can rest assured today that the meaning of that word that is proclaimed to us is truly what Christ intended when he first announced it.

## CRADLE: Gulf residents need prayer

(From 7)

giant corporations, operate for the enrichment of their stockholders. With a "least cost" incentive, frequently their methods reduce the rural area to a sacrificial resource colony. In the Gulf those whose livelihoods revolve around fishing or tourism just got sacrificed. In Appalachia community people whose lives and well-being depend on their well water and forests just lost to mountaintop removal.

Care of creation comes directly from the Book of Genesis when God put humanity in the garden "to care and cultivate it" (Gen. 2:15). God's garden, i.e. creation, needs attention because it possesses inherit worth. God found it "very

good" (Gen. 1:31), and not just "useful."

The NCRLC statement recommends that "we reflect about our own lifestyles that make undue demands on nature." The U.S. with 4.5 percent of the world's population uses 33 percent of all electricity generated each year and consumes 42 percent of gasoline refined. How many vacant parking lots are illuminated all night, and how many computers are on "sleep mode" all weekend?

"In these days of anxiety, we encourage people of faith to assemble for prayer and sharing," says the NCRLC statement. The Gulf folks need one another's support, but the whole church needs to ratchet up care of creation to a higher ranking in the Gospel of Life.

# UNBORN: Imposed morality no excuse for defending abortion

(From 3)

hibit theft, fraud, prostitution, drug and alcohol abuse, discrimination, and a host of other moral wrongs. We do so because these are wrong—immoral. Candidates who hold such an irrational position are imposing their moral standards on these issues. To be totally just and fair, if they object, they should abstain from voting on these matters but sadly many elected officials vote according to their party platform. Long before Christ instituted the Church; God wrote in all hearts that we must not kill. Freedom from abortion is a human right, one advanced by all religions and even supported by atheists.

4 – The pro-choice-not-pro-abortion argument is the concoction of those mistakenly seeking moral cover for immoral policies or votes. Whatever their personal beliefs, pro-choice voters actively support the right of others to kill the unborn. By knowingly and willfully giving support, they “cooperate with evil.” Forming Consciences, par. 30. The critical question for all, especially Christians, is would God ever approve of our helping another to kill an unborn human?

[Culture of Life; A Matter of Conscience]

5 – All the life issues are connected, however, these issues depend on the protection of the most fundamental right, the right to life. Pope John Paul II explained this important aspect of church teaching when he said: “Above all, the common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.” (“Christifidelis Laici” [“On the Vocation and the Mission of the Lay Faithful in Church in the World”], 38).

6 – The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It is the pre-eminent life issue. (FC, 28p; emphasis added). This means that one cannot make other social issues such as education or health care morally equivalent to the deliberate destruction of innocent human life.

7 – With the above in mind, it becomes clear that Catholics may not promote or even remain indifferent to those issues or choices that are intrinsically evil (abortion, euthanasia, physician-assisted sui-

cide, the destruction of embryonic human beings in stem-cell research, human cloning, and same-sex “marriage”).

8 – Every human being, at every stage and condition, is willed and loved by God. For this reason, every human life is sacred. To deprive someone of life is a grave wrong and a grave dishonor to God. Because we are created in the image of God, who is Love, our identity and our vocation is to love. Pope Benedict has called this “the key to [our] entire existence. (“The Measure of Love” pamphlet, USCCB Sec. Pro-life Activities)

9 – Writing as Card. Ratzinger, Pope Benedict XVI tells us that “A well-formed conscience does not permit one to vote for a political program or an individual law which contradicts the fundamental contents of faith and morals.” (“Doctrinal Note on the Participation of Catholics in Political Life,” no. 4; FC, 35) Therefore, it is a correct judgment of conscience that one would commit moral evil by voting for a candidate who takes a permissive stand on these intrinsically evil actions when there is a morally acceptable alternative. (Prudence and Principles)

10 – Some would want to promote falsely and erroneously that abortion empower women? It can’t. Abortion is a sin, an intrinsic evil, and sin spiritually, emotionally, mentally, and physically enslaves its victims. It strips women of dignity and self-respect for having surrendered their birthright. That’s why the original feminists were ardent opponents of abortion. Alice Paul, author of the first proposed equal rights amendment, said it best: “Abortion is the ultimate exploitation of women.”

11 – Abortion doesn’t give power, but there really are power women. They come in all shapes, sizes, nationalities, colors, and creeds, hold all sorts of outside jobs or none at all. A common thread binds them: the willingness to say yes to God’s gift of Life. They are the mothers of the world. Mothers have a unique role in Creation. God, the Author of life, has made them life’s cradle. Their birthright is to bear the next generation. The honor comes with a price. Mothers must often shelve other plans, sometimes even forever. They must put themselves in last place, their needs falling well behind those of their children. Motherhood is the polar opposite of abortion, and not just physically. For abortion is about self and death. Motherhood is about the other, and life.

12- “The most important person on

earth is a mother. She cannot claim the honor of having built Notre Dame Cathedral. She need not. She has built something more magnificent than any cathedral—a dwelling for an immortal soul, the tiny perfection of her baby’s body.”

“Mothers are closer to God the Creator than any other creature. God joins forces with mothers in performing this act of creating a human being. The angels have not been blessed with such a grace. Only a human mother is.” —Joseph Cardinal Mindszenty from Bulletin Inserts, May 9 Choose Life Newspaper)

13 – Mothers have the incredible power to shape the next generation, for they are the world’s best teachers. It is through her mother that a child learns about God and begins to grow in faith. A mother teaches her children about sacrifice, patience, perseverance, firmness, flexibility, decency, thrift, compassion, and forgiveness, virtues she lives every day. Any child, who has taken his or her first step, said his or her first words, overcome the smallest obstacle, or given the simplest gift has learned from mother the meaning of unbridled joy. A child learns from mother how to parent. A child learns from mother how to love.

14 – The woman, the mother who truly empowers all women, all mothers, to use their gifts and talents to the fullest in love, joy and service is Mary, the Mother of Jesus, the Mother of us all. The poor young girl from Nazareth who said “yes” to God’s gift of life raised a Savior, the most powerful one of God to overcome evil, and now sits on a throne next to Him. She didn’t seek power. Mothers never do. But mothers are all about power.

The power of love. (Culture of Life; Power Women) The Holy Spirit, in the visitation gospel scene, describing the visit of the embryonic Jesus in Mary’s womb, with his little cousin in Elizabeth’s womb, reminds us that all unborn children are sacred to God, and God the Father says about every unborn life the words of Elizabeth—“Blessed is the fruit of your womb.”

15 – Since the deadly Roe v. Wade decision of 1973, our knowledge of biology and medical research has progressed well beyond the physiological but abstract fact that fully programmed new human life with its independent forty-six chromosomes is present at conception. We now have accounts of life documented with intrauterine cameras of the movement, sense of pain, and independent per-

sonalities of the preborn infant. With the advance of science, we are amazed at the complete individuality and map of formation in each human person established at the time of conception until death.

16 —Human life in the Bible in the entire biblical context, is affirmed as sacred and each unborn has an inviolable dignity. The biblical context of creation, and human life, is that it is truly a gift from God, sustained by God, and is a process from beginning to end in the providence of God. We experience such a context sense in the Psalms (Psalm 8, Psalm 139, passim) in Isaiah, Jeremiah and Job when they speak of being formed in their mothers’ wombs. We surely sense that early inspiration of John the Baptist when Mary visited Elizabeth.

17 - In effect, the absolute inviolability of innocent human life is a moral truth clearly taught by Sacred Scripture, constantly upheld in the Church’s Tradition and consistently proposed by her Magisterium. This consistent teaching is the evident result of that ‘supernatural sense of the faith’ which, inspired and sustained by the Holy Spirit, safeguards the People of God from error when ‘it shows universal agreement in matters of faith and morals’. Every Catholic must hold this supreme teaching of the Catholic Church to be a true Catholic, and in the formation of one’s conscience. Every person, every politician who claims to be Catholic, must accept this doctrine of the Church over one’s personal belief or a political position or political party platform, and put it into practice.

18 – Faced with the progressive weakening in individual consciences and in society of the sense of the absolute and grave moral illicitness of the direct taking of all innocent human life, especially at its beginning and at its end, the Church’s Magisterium has spoken out with increasing frequency in defense of the sacredness and inviolability of human life. The Papal Magisterium, particularly insistent in this regard, has always been seconded by that of the unanimous teaching of the U.S. Bishops, with numerous and comprehensive doctrinal and pastoral documents issued either by Episcopal Conferences or by individual Bishops. This Second Vatican Council also addressed the matter forcefully, in a brief but incisive passage, calling abortion a crime. The Church’s constant, unchanging teaching reflects how God sees the

(Please See **BEGINNING/23**)

## INTENTIONS: *Missa pro populo* one of Church's richest traditions

(From 5)

with their need.

In an attempt to not let Mass stipends slip into becoming a "business" with a priest becoming an entrepreneur, canon 951 states that whenever a priest presides at more than one Mass in the same day, he can only keep one Mass stipend. The offerings given for the other Mass intentions that day are sent to the Diocese of San Angelo and, years ago, our Bishop determined that all of those monies are to be placed in the Seminarian's Education Burse which is for the education of future priests. Furthermore, a priest is to accept only that number of Mass intentions that he can satisfy in one year and he receives the Mass stipend after celebrating the Mass for a particular intention.

Mass intentions are scheduled many

months in advance and, ordinarily, there is only one intention for each Eucharistic celebration. However, emergencies arise that create great pastoral dilemmas for priests. For instance, when someone rushes in and asks for a Mass intention ASAP, the priest may seek to add an intention to an upcoming Mass. If he does this, the priest must contact the donor whose offering was accepted first and acquire their consent to allow another intention at their Mass. In Christian charity, the faithful remain generous with each other by usually agreeing to the request, trusting the priest's judgment about the importance of this additional intention. (In 1991, the Congregation of the Clergy decreed that a parish or mission can have only two "Collective Mass Intentions" each week and the priest is allowed to keep only \$5.00 of the Mass stipends. The

remainder of the offerings is sent to the Diocese of San Angelo and applied them to the Seminarian Education Burse.)

In my opinion, one of the best things we do as Catholics each Sunday and holy day of obligation is the *Missa pro populo* (Mass for the people). A *Missa pro populo* is your priest celebrating Eucharist with you as the intention of that Mass. To me, that is one more aspect of what is universal about our Catholic Church...we lift each other in prayer to our risen Savior.

Bishop Pfeifer encourages all of the faithful in each of our churches, regardless of whether you are able to make financial offerings, to visit their priests and request that they offer Mass for their special intentions.

## OBISPO

(From 3)

cada uno imitando a Jesús, quien se dio con compasión constante hasta al más frágil de personas que Él encontró.

Cómo nos ocupamos de un niño no esperado, un padre que sufre una discapacidad cognitiva, o un bebé con una discapacidad no solo refleja el grado de su humanidad, sino la nuestra. Dependemos de ellos como ellos, de nosotros. No se pueden negociar los principios que Jesús dio y a los que continuamente nos llama: ¡La Medida del Amor es Amar sin Medida!

Durante este año del programa de Respetemos la Vida, animo a todos hacer un nuevo esfuerzo de estudiar las enseñanzas acerca de la hermosa y sagrada que es la vida humana, y trabajar y rezar a traer un fin a toda falta de respeto de la vida, desde su comienzo hasta su fin natural, trabajando y rezando especialmente para vencer al terrible mal del aborto.

## CATECHISTS: Celebrating the Church's universal mission

(From 3)

Diocese as we approach our 50th anniversary next year, Family Life and Marriage. The wealth of teaching and ideas that will be shared with parishes should be used throughout the year, as they serve the Church's ministries to couples who are engaged or married. In a special way, they are all designed to bring hope and encouragement to a variety of couples and all family members.

Celebrating catechesis and those who participate in this basic ministry of all parishes means celebrating the Church's universal mission to evangelize and the parish's indis-

pensable role in helping people both deepen their understanding and practice of the faith and find a community that will support their commitment to it.

On Catechetical Sunday I ask all the priests of our parishes, along with other parish leaders, to recognize all catechists and teachers of religious education, letting them know that they are supported and prayed for by the entire parish community. They perform a very special service for all people of the parish, especially for the young.

I personally am very grateful to all the catechists and teachers of religious educa-

tion for the Diocese of San Angelo, and I ask God's abundant blessings upon them. In a very special way, I am very grateful to our Office of Education and Formation, led by Sister Hilda Marotta and her Associate, Sister Adelina Garcia, and their co-worker, Vivian Book, and our new Director of Family Life and Marriage, Mary Ann Lewis, for the splendid service they give to this basic and most important ministry for all the people of our Diocese. Let us remember, our goal in catechesis and teaching is to teach as Jesus taught, and that Jesus is at the center of all of our teaching.

## BEGINNING: Since the dawn of time we've all been made in God's image

(From 22)

precious dignity of the unborn and the terrible evil of abortion. (The Gospel of Life [Evangelium Vitae] no. 57).

19 - From the beginning we and all creation were made to reflect God's love and to participate in the continuing creation of God's goodness. Making something out of nothing...love out of hate...light out of darkness...hope out of despair...life out of death, through procreation, giving humans the power, joy and privilege of bringing a new human person into our world—beginning with conception.

20 - Who is the poorest, the most innocent and the most defenseless among us?

Who is more susceptible to a violent death than the little child in his mother's womb? This child needs the protection of a nurturing mother, of loving parents, and of a society that respects the dignity of every child's life.

21 - How we care for an unexpected child, a parent suffering from cognitive impairment or an infant with a disability does not reflect the degree of their humanity, but our own. We are as dependent on them as they are on us. There can be no compromise with the standard Jesus set and continually calls us to: The measure of love is to love without measure. (From the pamphlet The measure of love, USCCB Sec. of Pro-life activities)

22 - And we will be judged on whether

we nurtured, loved and protected the unborn and born child, as individuals and as a society—on whether we saw the unborn as a human being with an inalienable right to life, made in the precious image and likeness of God, or as an inconvenient clump of cells to be disposed of like a thing we pour down a drain, we no longer want to keep.

23 - That child in the womb, from the first moment of conception, is neither a statistic nor a social problem. This precious child is a human being, made in the image and likeness of God, whom all are called by Christ to love, even as the Lord loved all of us from the wood of the Cross. (Respect Life 2010-2011; The Measure of Love is to Love Without Measure)

**F**aced with the progressive weakening in individual consciences and in society of the sense of the absolute and grave moral illicitness of the direct taking of all innocent human life, especially at its beginning and at its end, the Church's Magisterium has spoken out with increasing frequency in defense of the sacredness and inviolability of human life."

-- Bishop Michael Pfeifer

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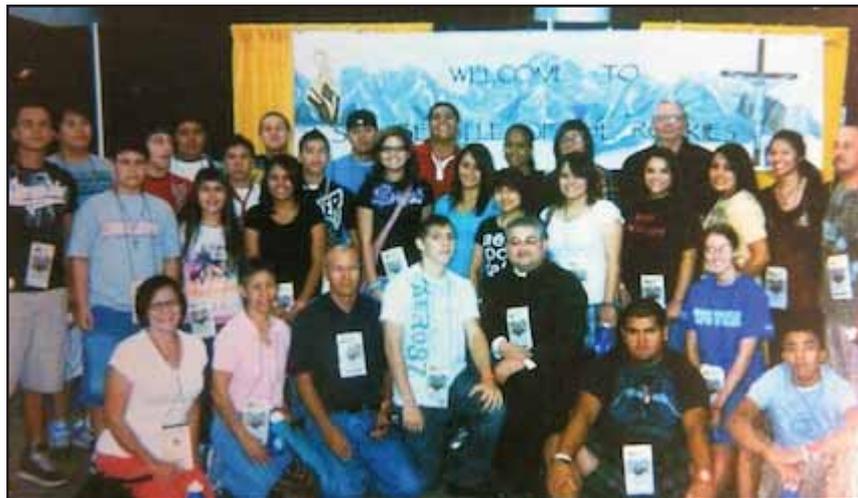
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## Dioce-Scenes

### Sweetwater



Catholic Youth from Sweetwater visited Denver, Colo., July 15, to attend the weekend Steubenville of the Rockies Youth Conference. The youth group has attended the conference the last four years. Pictured with the youth are chaperones, Deacon Bill Butler (back row, right), and Fr. Michael A. Rodriguez (front row, center), pastor of Immaculate Heart of Mary and Holy Family in Sweetwater, and the mission church of St. Albert in Roscoe.

### Ireland



Msgr. Maurice J. Voity, left, visits with Fr. Stephen Kennelly (right) at Fr. Kennelly's home in County Kerry, Ireland. Fr. Kennelly is a retired priest of the Diocese of San Angelo. Msgr. Voity was leading his annual pilgrimage to Ireland and stopped off with his group to visit Fr. Kennelly and his family. Fr. Kennelly send his prayers and greetings to all of his friends in West Texas.

## El Dia de la familia un dia de cenar con nuestros hijos e hijas

¡La cena hace una diferencia!

Por el Obispo Miguel Pfeifer, OMI

La celebración anual del Día de la Familia, enfocando en comer juntos como familia, es celebrada cada año el 27 de septiembre, la cual este año es un lunes. Padres de familia, apunten este día especial en su calendario y planeen una cena maravillosa juntos con sus hijos. Animo a todas nuestras parroquias a celebrar este día, que es una manera única para dar vida a nuestra prioridad diocesana principal—Vida Familiar y Matrimonio. Padres de familia, la hora de la cena es el tiempo perfecto para conectar con sus hijos e hijas diariamente. Por medio de las oraciones reflexivas ofrecidas para bendecir la comida mas la variedad de comidas favoritas servidas y las muchas risas compartidas tocante los eventos del día, pueden continuamente ayudar a ali-

mentar la mente, el cuerpo y el alma de sus hijos e hijas.

El Día de la Familia es un movimiento nacional que anima a padres de familia que cenén frecuentemente con sus hijos. El compromiso paternal fomentado durante las cenas familiares frecuentes también podrá ayudar a mantener a sus hijos libres de abuso de drogas. Más de una década de investigación por El Centro Nacional de la Adicción y Abuso de Drogas en la Universidad de Columbia ha encontrado, consistentemente, que lo más frecuente que sus hijos e hijas cenén con sus familias, menos es la probabilidad que fumen, tomen o usen drogas.

Padres y madres, aquí está una guía—la Promesa Estelar del Día de Familia—para reunir a las familias:

- ▶ Pasen tiempo con sus hijos por medio de cenar juntos
- ▶ Háblenles acerca de sus amistades, intereses y los peligros de las drogas y el alcohol

▶ Contesten a sus preguntas y escuchen a lo que ellos dicen

▶ ¡Reconozcan que USTEDES tiene el poder de mantener a sus hijos e hijas libres de las drogas!

El Día de la Familia—Un Día para Cenar con sus Hijos e Hijas del Centro Nacional de la Adicción y el Abuso de Drogas en la Universidad de Columbia es un movimiento nacional que recuerda a los padres de familia que lo que sus hijos realmente quieren en la mesa de cena es a USTEDES! El décimo aniversario del Día de la Familia será celebrado nacionalmente el 27 de septiembre del 2010.

Para aprender más acerca del Día de la Familia y para unirse con padres de familia en América en tomar la Promesa del Día de la Familia, conecta a [www.CASAFamilyDay.org](http://www.CASAFamilyDay.org). Para aprender más acerca del libro How to Raise a Drug-Free Kid: The Straight Dope for Parents, visite la red [straightdopeforparents.org](http://straightdopeforparents.org).

## FAMILY: September 27 event marks 10th annual, encourages families to talk

(From 2)

- ▶ Spend time with your kids by having dinner together.
- ▶ Talk to them about their friends, interests and the dangers of drugs and alcohol.

- ▶ Answer their questions and listen to what they say.
- ▶ Recognize that YOU have the power to keep your kids substance-free.

The National Center on Addiction and Substance Abuse

at Columbia University's Family Day – A Day to Eat Dinner with Your Children™ is a national movement that reminds parents that what your kids really want at the dinner table is YOU!

To learn more about Family Day and to join parents all

across America in taking the Family Day Pledge, log on to [www.CASAFamilyDay.org](http://www.CASAFamilyDay.org).

To learn more about the book "How to Raise a Drug-Free Kid: The Straight Dope for Parents," visit [straightdopeforparents.org](http://straightdopeforparents.org).