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**A WEEK IN PICTURES:** The Transformation of Holy Week/Pgs. 8-9

# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXVIII, No. 4

APRIL 2007

## Web site down

The Diocesan daily blog, **The Online Angelus**, was down for several days in March and early April due to a system failure. The site has been relaunched in conjunction with the April Angelus; we hope you will revisit this online resource available to you, at <http://theonlineangelus.wordpress.com/>

## Festival info (please!)

As we approach the summer and fall festival seasons in the diocese, please send your parish information in as soon as possible, even if your festival is not until October or November, so that we can begin building a resource that will enable us to calendar all items in a timely manner. We hope to continue to provide a thorough listing of festivals as we make our way through the next few months. Even if all you have at this time is a date for your festival, please let us know so that we can develop a listing of "Future Festival Dates."

Send all information to [JimmyLPatterson@grandecom.net](mailto:JimmyLPatterson@grandecom.net), or fax to 432.570.7650. Emails are preferable, but you can also send information to me at the Diocese of San Angelo, P.O. Box 1829, San Angelo, TX, 76902-1829. Attention: West Texas Angelus Parish Festival Information Enclosed

-- Jimmy Patterson

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## Sheriff: 'We can't solve drug problem till we get God back in people's lives again'

By Jimmy Patterson  
The Angelus

### INSIDE ON 10:

- ▶ 340th District Court Judge shares his thoughts on combatting the drug problem.
  - ▶ One woman's struggle to overcome addiction.
- Both stories/Page 10

SAN ANGELO -- With a sense of urgency in his voice, Tom Green County Sheriff Joe Hunt told an impressive list of community leaders, chemical

dependency experts and child advocacy representatives that the only to gain an advantage against the plague of drugs taking over is "to get God back in our lives."

The gathering came about

Please See DRUGS/10



Tom Green County Sheriff Joe Hunt, left, makes a point as facilitator Don Griffis looks on during a community meeting in San Angelo, March 21.



## 250th Anniversary Painting for Menard

Lorenzo Castaneda, left, has been commissioned by the Diocese of San Angelo to recreate the famous mural telling the story of the seizure of the Franciscan Mission of San Saba. His story/Pg. 3

## Coleman sisters answer question 'Why Catholic?'

By Trudi Rutherford

The thread of time takes us back to the early nineteen hundreds in a small corner of Texas where Venino and Elena Vasquez toiled and reared their seven surviving children. Two baby boys died at birth, which was tragic for everyone, especially Elena.

They were devout, trusting in God for their livelihood and for everything they had, however meager.

Of their seven children, four sisters and a brother are parishioners of Sacred Heart Parish in Coleman. Several other family names come to mind who are the history of the parish; faithful to the core; an example to the entire Catholic population.

Of the five Vasquez children, I wish to focus on four sisters whom I know personally, Carmen Rendon, Juanita Diaz, Lucy

Please See SISTERS/14



Bishop Michael D. Pfeifer

From the Bishop's Desk

## Easter gives totally new perspective on life

By Bishop Michael Pfeifer

For Christians, Resurrection is not simply one among many articles of faith; it is the heart of the matter, the beginning of the Christian experience, the cornerstone of the Christian creed, the

central premise of Christian liturgical cult. We believe it on the witness of others as people do all things that they believe. But for those chosen in God's providence to be the witnesses who we believe, the resurrection of Christ was an objective experience. They

not only believed, they saw the risen Lord.

The prayers and scriptural readings for Easter Sunday and the Easter season proclaim the joyful message, "Christ has risen! Christ

(See BISHOP/15)

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verification. Please include name,  
address and phone number when sub-  
mitting letters.



## Andrews' Fr. Gully chosen as top community citizen

By Jimmy Patterson  
Editor

ANDREWS -- Cited for his unfailing efforts to better the city of Andrews and its school system, the Rev. Bernard Gully, pastor of Andrews' Our Lady of Lourdes, was awarded the Community Service Award for 2006 by the Andrews Chamber of Commerce during a January banquet.

Gully has been actively involved in supporting a number of referendums that have resulted in improvements to Andrews' schools as well as a number of other community endeavors.

"He's just a great guy," said Joe Merrill, business manager for the Andrews Independent School District and a fellow Lion. "To see a Catholic priest out there

selling brooms in his Lion's vest on Main St., and cutting roses and delivering them to people as a fundraiser for the Lion's Club ... he's just amazing."

Merrill, who presented the award to Gully, also quoted Mathew 7:20 when he presented the award: "By their fruits shall you know them, and that's how I honored him," Merrill said.



Rev. Bernard Gully

### DIOCESAN BRIEFS

*A letter from Bishop Pfeifer:*

#### My dear brothers and sisters in Christ:

On **Sunday, April 29**, the bishops are asking Catholics across the nation to contribute to the **Catholic Home Missions Appeal**, which supports missions in the U.S.

Some of you may be wondering what "home missions" are. There are many places in America -- Appalachia, the Deep South, the Southwest, the Rocky Mountain states and the Diocese of San Angelo -- where the Catholic Church struggles just to keep parishes open and to educate children in the faith.

Last year, Home Missions gave more than \$3 million to the dioceses along the Gulf Coast devastated by hurricanes Katrina and Rita. Please God, there will be no repetition of these disasters. But Catholic parishes in rural America still struggle to offer Mass, the sacraments and religious education. Some dioceses are terribly short of priests, sisters and the money needed to run the parishes.

The Appeal allows more prosperous Catholic communities to offer poorer ones practical support. It's as simple as that. Over 95 cents of every dollar donated to the Appeal goes to missions. Thank you for your past generosity and pray for the success of this appeal.

-- Your servant in Mary and Christ  
Most Rev. Michael D. Pfeifer, Bishop of San Angelo

#### Seed & Soil Rural Life Mass to be hosted by St. Thomas

MILES -- This year's Seed & Soil Rural Life Mass will be celebrated **Tuesday May 15, 2007**, the Feast Day of St. Isidore, Patron Saint of Farmers and Rural Life.

Hosted by St. Thomas in Miles, San Angelo Bishop Michael D. Pfeifer will preside over a 6 p.m. Mass in a field near Miles. (Directions will be forthcoming in the May Angelus).

"All of us are involved in some form of agriculture or rural life, as we depend on farmers and ranchers to provide food for our tables," said Deacon Charlie Evans, diocesan Director of Rural Life.

"Keeping this in mind we hope that you, even though your parish may be a rural parish, will come and celebrate with us."

Evans said farmers and ranchers are asked to bring a small bag of soil and a small bag of seed from his or her farm or ranch; baskets of grain, produce, cotton, home canned food or vegetables are also requested. Any food remaining after the Mass will be donated to a food bank.

Prayers for rain will be offered and a meal will follow the Mass.

On June 12, a Mass celebrating the 17th anniversary of the Ivie Reservoir will be held. Details in the May Angelus.

#### Diocese helps retirement fund to tune of \$63,000

**From Sister Andree Frees, CPPS, Executive Director, National Religious Retirement Office:**

Thank you for your Diocesan check of \$63,319.16 which has been deposited in the Retirement Fund For Religious account. This brings your total diocesan contributions through the years to \$877,849.96.

Your generosity surely helps religious address the many challenges religious face as they age. As always, religious today continue to make an impact on our society. Even as they age, their commitment to the community, their prayer and spiritual life are vibrant testimony to their faithfulness. Each religious, young and old, are grateful for your support.

Your support and the support of your Retirement Fund for the Religious coordinator, pastors, parish priests and deacons are essential to the fund's continued success. We are most grateful to all you do. You can most certainly rely on the prayers of the over 40,000 religious now over the age of 70 and the ever increasing numbers of religious who will be retiring very soon. May God bless you as only He can!

## Water of life, water for life

By Fr. Juan Molina, O.Ss.T.  
Advocacy Program Coordinator  
Catholic Relief Services

In the waters of baptism we begin our life in God as members of the community of faith we call the Church. The water flowing from the baptismal font is blessed at Easter to baptize those entering the Church. This Church of God that welcomes us also tells us that we enter a universal church—a community of sisters and brothers all over the world. Thus, we are called to be in solidarity with church members in even the most remote areas of the world.

I recently traveled to Kenya in Eastern Africa to visit Catholic Relief Services (CRS) funded projects to help the poorest of the poor. One day we visited the cathedral of the Diocese of Meru in the north-central part of Kenya which is still under construction but with a recently completed sanctuary. Within the sanctuary area was the baptismal font. The design was simple: a square with a small waterfall-like area from which water flowed. The idea is that one is given life from the flowing waters of baptism.

We also visited a water preservation project in a nearby poor community called Embu. The community is not even a small village but a group of houses fairly distant from one another—about 1.5 or 2 miles. The community had come together to work on the water preservation project because during the dry season the residents had difficulty finding water. There is no electricity or running water for at least 10 miles from this community. The little creek that runs through the area usually dries up quickly after the rains stop. CRS has funded the design and building of the project to allow these families to enjoy water for most of the year.

We explored the surroundings while our guide explained to us the mechanics of the little dam, the use of natural water filtration systems, and natural vegetation to avoid water evaporation. I noticed that at the end of the piping

(Please See **WATER/14**)

para el escritorio de la obispo

## La pascua da totalmente una nueva perspectiva a la vida

Por el Obispo Miguel Pfeifer, OMI

Para los Cristianos, la Resurrección no es simplemente un artículo de fe entre tantos; es el corazón del asunto, el comienzo de la experiencia Cristiana, es la piedra angular del credo Cristiano, la premisa central del culto litúrgico Cristiano. Lo creemos por el testimonio de otros tal como lo hace la gente con todo lo que cree. Pero para ellos que han sido escogidos en la providencia de Dios



Pfeifer

para que sean testigos en quien creemos, la resurrección de Cristo era una experiencia objetiva. No tan solo creeron, pero vieron el Señor resucitado.

Las oraciones y lecturas de la Escritura para el domingo de Pascua y para la temporada de Pascua proclaman el mensaje alegre, "¡Cristo ha resucitado! ¡Cristo ha resucitado!" Sea esta proclamación pronunciada con asombro o escrita con pluma o producida en una computadora, la realidad permanece precisamente igual. Nuestras vidas como gente bautizada quien participa, no solo la muerte, pero la resurrección de Cristo, deben validar a esta proclamación. La vida de Cristo

resucitado se nos ha dado. Debemos recibirla completamente y vivirla diariamente.

La Pascua, por cierto, da totalmente una nueva perspectiva a la vida. La Pascua nos obliga a admitir que sí hay mucha vida que sucede, muy a menudo sin verse y en silencio, que no podemos completamente entender, al menos, con nuestras mentes racionales. La Pascua es un misterio que siempre nos llama a explorar algo aún mas grandioso y mayor, mejor y mas hermoso que nunca nos podríamos imaginar.

La fuerza invisible de la Resurrección de Cristo está trabajando todo el tiempo,

sea que la reconozcamos o no, ofreciendo esperanza en la presencia de desesperación. La Resurrección de Cristo es el triunfo del amor sobre el miedo, paz sobre el conflicto, alegría sobre tristeza y vida sobre muerte.

La Pascua se trata de superar y alzarnos sobre la oscuridad, opresión y desesperación. La Pascua señala un nuevo comienzo y nueva oportunidad, una nueva posibilidad de comenzar de nuevo, sin importar que haya sucedido en nuestras vidas. El Señor Resucitado esta allí, caminando con nosotros, siempre animán

(mira **OBISPO/14**)

### 250th Anniversary for Santa Cruz San Saba Mission



A copy of the original painting of the massacre at the Franciscan Mission in Menard.

## San Angelo artist paints mission siege

By Jimmy Patterson  
The Angelus

SAN ANGELO -- When Lorenzo Castaneda was a young boy, his father would tell him stories of artists and would pose for his young son so that he could sketch him.

"He would say, 'Lorenzo, do a

sketch of me.' We had no TV and we would listen to the radio and and I would sketch him," Castaneda said. "He encouraged me by allowing me to paint him when I was young. That's how I got started."

His early formation as an artist took a huge step forward when his father paid the \$600 tuition for him

to participate in a three-year correspondence course from a Connecticut art school, a huge amount 40 years ago, but an investment that has paid remarkable dividends.

Castaneda, who drives to San Antonio every weekend to paint in shows at Market Square, has been (Please See **PAINTER/14**)

## Making Good Marriages Better

Diocese prepares to host Marriage Encounter Weekend, May 4-6

By Bishop Michael Pfeifer, OMI

I am convinced that strong family life, which also includes strong marriages, is a foundation to a strong church.

A good marriage is a blessing to the church. Every forgiving marriage tells us of God's mercy. Every lasting marriage tells us of God's fidelity. Every enduring marriage tells us of God's patience. Married couples can come to know God by the way they live out their marriages.

It has been said that marriages are made in heaven, but we are responsible for the maintenance work. The Marriage Encounter movement is dedicated to keeping marriages alive and exciting.

I am pleased that Worldwide Marriage Encounter is returning to the San Angelo diocese. Pope John Paul II has said that Marriage Encounter inspires married couples with a true vision of their vocation to marriage and family life.

Worldwide Marriage Encounter offers a weekend experience designed to give married couples the opportunity to learn a technique of loving communication that they can use for the rest of their lives. It's a chance to look deeply into their relationship with each other and with God. It's a time to share their feelings, hopes and dreams with each other.

(Please See **MARRIAGE/16**)

## Earth Day '07: Transforming our relationship with the planet earth

At the start of the Third Millennium, a new awareness of the magnificence and uniqueness of Earth as one intertwined community of life is growing among all people everywhere. The lack of care and respect for all life on Planet Earth has brought about an environmental crisis of staggering dimensions. The Earth crisis is fundamentally a spiritual crisis and calls

for a serious examination of human life in relation to all other life on Earth. We need to transform our relationship with the planet, especially by working for environmental justice.

Environmental justice is defined as the search for a just solution to the disproportionate burdens of environmental degradation. The basis of environmental justice

rests on the underlying fact that the Earth, the entire universe, is our beautiful gift from a loving God who calls us to be stewards of creation. There is an integral connection between the environmental justice and sustainable development, with an emphasis on social and economic development that not only protects the sustainability of natural resources, but

also promotes a just distribution. At its core, the environment is a moral challenge.

Environmental justice calls us to a new and transforming relationship with Planet Earth, which reminds us that the

(Please See **EARTH DAY 15**)

# Assisting immigrants to become full members of our nation

The Catholic Legal Immigration Network is one of the best kept secrets of the Church.

By Bishop Michael Pfeifer, OMI

The Catholic Church in the United States has taken center stage in the debate over how to reform the U.S. immigration system. The Church does not support illegal migration. Instead, it supports comprehensive reform, including anti-poverty measures to allow would-be migrants to remain in their countries of births, expanded avenues of legal migration to the United States, and a way for undocumented persons to "earn" legal status through their labor, good character, and payment of a fine. The Church teaches that those fleeing persecution and inhuman poverty have a right to migrate, and that we have a responsibility to welcome newcomers as our "brothers and sisters."

How can we meet this Gospel imperative? In the nation's last era of great migration from roughly 1890 to 1920, the Church responded to the needs of its

newest members by establishing or expanding all of its defining institutions, including charities, parishes, schools, hospitals, religious communities, and fraternal and sororal groups. We face a similar challenge today and must be equally responsive. As the U.S. and Mexican bishops put it in their historic pastoral statement, *Strangers No Longer: Together on the Journey of Hope*: "Faith in presence of Christ in the migrant leads to a conversion of mind and heart, which leads to a renewed spirit of communion and to the building of structures of solidarity to accompany the migrant." One of the Church's principal "structures of solidarity" with immigrants today is its network of charitable legal programs, which are linked nationally to the Catholic Legal Immigration Network, Inc. (CLINIC). More than 160 dioceses now offer legal services to immigrants, many out of multiple offices. In the diocese of San Angelo we have contact persons in each deanery who have been trained and who provide valuable legal service to immigrants. They help families to reunify, per-

sons at risk of violence to secure protection, lawful permanent residents to become citizens, and qualifying immigrants to work. Catholic immigration programs, which serve more than 400,000 newcomers each year, make up the nation's largest network of charitable legal programs.

His Eminence Theodore Cardinal McCarrick has referred to CLINIC as "one of the Church's best kept secrets." CLINIC advocates on behalf of low-income and at-risk immigrants on a national level, and provides local immigration programs with training and technical support. Recently, CLINIC launched a project to prepare for anticipated legislation that could provide legal status to a significant percentage of the nation's 12 million undocumented residents. As with the last legalization program in the 1980s, the Church's deep connections with immigrant communities will make it a central resource for immigrants in need of assistance. In order for a program of this magnitude to succeed,

The Church must mobilize all of its

resources. Immigrants who do not receive quality information and services may fall victim to predatory immigration services, or *notarios*. CLINIC also provides invaluable legal service for so many of our international priests.

During the last legalization program, many fly-by-night offices charged excessive fees for shoddy services that sometimes prevented their clients from gaining legal status. CLINIC's legalization webpage [www.cliniclegal.org/Legalization.html](http://www.cliniclegal.org/Legalization.html) offers a useful collection of resources for immigration programs, parishes, and immigrant communities. It features instructions, articles, reports, guides, training slides, presentations, and fliers.

Our diocesan immigration program and CLINIC are doing their best to live up to the demands of Catholic Social Teaching. As American and Mexican Bishops stated: "We judge ourselves as a community of faith by the way we treat the most vulnerable among us." Assisting newcomers to obtain legal status, a pre-condition to full membership in our nation, is among the most important work that we can do.

## Texas Bishops' Statement on Texas Advanced Directives Law

We live in a world in which technology, medicine and law have made a discussion of the issues that confront us at the end of life both controversial and heartbreaking for people who are trying to discern the right thing to do. Just as each of us is unique, each end of life decision is unique to the individual within the Catholic context.

As Catholics, we seek a dignified death that recognizes the end of one's human existence that respects the person's spiritual nature. Death occurs without human intervention. A dignified death is one that recognizes that man comes from God at the beginning of his existence and returns to him at the end. The individual dies, as far as possible, in possession of their faculties surrounded by loved ones, comforted and aided by the spiritual and sacramental gifts of Faith. Death is only dignified when it respects the essential dignity of the person as someone created by God.

### CONCERNS WITH CURRENT TEXAS LAW

The intent of the law is to assist the patient and family in understanding the complexities of modern medicine and the options that are available to them in a compassionate environment.

We believe the changes to current law that would enhance the legislative intent include:

- ▶ Include nutrition and hydration as a basic part of health care that must be provided to the patient, unless it hastens death or causes harm given patient's condition.
- ▶ Clarify the definition of "irreversible condition" to ensure that the disabled receive the care they need and are not discriminated against in any way.
- ▶ Revise the process under Section 166.046 to provide better and more compassionate communication through a patient liaison trained in hospice care.
- ▶ Extend the time period for notification to the family about the process to seven calendar days and the time of transfer to 14 days.
- ▶ If in the physician's opinion, the treatment stated in the advance directive would be harmful to patient or in conflict with the physician's conscience, a physician may choose treatment that contradicts a patient's advance directive, or the physician may withdraw from the case.

**We believe that the patient and their family is the first concern and that death with dignity is the primary goal of everyone and every institution involved in this profound moment in our human existence that touches not only the patient and the family but also the caregivers as well.**

## 2 local seminarians attend March for Life

By Lorenzo Hatch  
Seminarian  
Conception Seminary

With eager anticipation and hope that this would be the last time, two seminarians from the



Hatch

Diocese of San Angelo: Sam Matthiesen and Lorenzo Hatch, along with 8 other seminarians from Conception Seminary

College flew to our nation's capital to participate in the National March for Life.

This year marked the 34th anniversary of an extremely sad moment in the history of the United States: that fateful decision *Roe v. Wade* rendered on January 22, 1973, and in that short span of 34 years, over 47 million human lives have been killed.

After arrival, we took the "Metro" (D.C.'s subway system) to the Catholic University of America, to the Capuchin Friar's Residence on the Catholic University of America's Campus to which they graciously opened their



Sam Matthiesen, left, joined Lorenzo Hatch at the National March for Life in Washington on January 22.

Friary for us. One of the principal hallmarks of the Capuchin Friars is their Hospitality, and while they were giving us a tour of "our home," a white haired and bearded friar arrived at the door. As he was standing at the entrance exchanging welcomes with his brother friars, our mouths dropped to the floor. It was Sean Cardinal O'Malley, the Archbishop of Boston! He is a huge role model to us seminarians for his example of humility.

Sunday Evening was the Vigil Mass for Life at the Basilica of the National Shrine of the

Immaculate Conception, which was just blocks away from "our home." All seminarians were asked to vest in Cassock and Surplice because we would be part of the procession. As we were walking to the Shrine, we encountered some habited sisters and discovered that they were the Sisters for Life from New York founded by Cardinal O'Connor. When we got to the Shrine, over 10,000 people were in attendance, the majority of whom were youth.

We were directed to the main

(Please See SEMINARIANS/5)



**DIOCESAN DATES****Bishop's Calendar****APRIL**

14-15 -- **SAN ANTONIO**, MACC Meeting

16 -- **SAN ANTONIO** -- Texas Bishops' Meeting

17 -- **SAN ANTONIO** -- Celebrate Oblate Anniversaries at 7 p.m.

20 -- **SAN ANGELO**, Holy Angels -- Earth Day Prayer Service at 11 a.m.

**ODESSA**, Holy Redeemer -- Confirmation at 6:30 p.m.

21 -- **ROWENA**, St. Joseph -- Confirmation at 5:00 p.m.

22 -- **SAN ANGELO**, St. Margaret -- Confirmation at 9:00 a.m.

23 -- **BALLINGER**, St. Mary -- Confirmation, 6:30 p.m.

24 -- **SAN ANGELO**, Diocesan Pastoral Center -- Personnel Board Meeting at 10:30 a.m.

24 -- **WALL**, St. Ambrose -- Confirmation at 6:30 p.m.

25 -- **OZONA**, Our Lady of Perpetual Help -- Confirmation at 6:00 p.m.

26 -- **MIDLAND**, Our Lady of San Juan -- Confirmation at 6:30 p.m.

27 -- **ABILENE**, Holy Family, Confirmation at 6:30 p.m.

28 -- **MIDLAND**, St. Ann -- Confirmation at 5:30 p.m.

29 -- **FT. STOCKTON**, St. Joseph/ St. Agnes -- Confirmation at 11:30 a.m.

30 -- Rest and Prayer

**MAY**

1 -- **DALLAS**, Installation of new Bishop, Bishop Kevin Farrell

2 -- **MIDLAND**, St. Stephen -- Confirmation at 6:30 p.m.

3 -- **MERTZON**, St. Peter -- Confirmation at 6:30 p.m.

4 -- **SAN ANGELO**, Holy Angels -- Confirmation at 6:30 p.m.

5 -- **SAN ANGELO**, Sacred Heart -- Confirmation at 5 p.m.

6 -- **MIDLAND**, Our Lady of Guadalupe -- Confirmation at 1:30 p.m.

7 -- **SONORA**, St. Ann -- Confirmation at 6:30 p.m.

8 -- **SAN ANGELO**, Diocesan Pastoral Center -- Budget Review

9 -- **ST. LAWRENCE**, St. Lawrence -- Confirmation at 6:30 p.m.

10 -- **STANTON**, St. Joseph -- Confirmation at 6:30 p.m.

11 -- **BROWNWOOD**, St. Mary -- Confirmation at 6:30 p.m.

12 -- **SAN ANGELO**, St.

Joseph -- Confirmation at 6 pm.

13 -- **BRADY**, St. Patrick -- Confirmation at 10:30 am.

14 -- **SAN ANGELO**, Christ the King Retreat Center - Media Day -- Luncheon at 11:30 a.m.

14 -- **SAN ANGELO**, Christ the King Retreat Center --Rosary at 7 p.m. at Mary's Grotto

15 -- **MILES**, Rural Life -- Seed and Soil Mass at 6 p.m.

15 -- **ANDREWS**, Our Lady of Lourdes -- Confirmation at 6:30 p.m.

18-19 -- **SAN ANGELO**, Relay for Life -- 7 p.m.

19 -- **ODESSA**, St. Joseph -- Confirmation at 7 p.m.

20 -- **SAN ANGELO**, St. Mary -- Confirmation at 1:30 p.m.

22 -- **MIDLAND**, St. Ann's School -- Graduation at 7 p.m.

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

24 -- **COLEMAN**, Sacred Heart -- Confirmation at 6:30 p.m.

26 -- **ABILENE**, St. Francis -- Confirmation at 4 p.m.

27 -- **ABILENE**, St. Vincent -- Confirmation at 10 a.m.

**Christ the King Center****APRIL**

13-15 -- Diaconate Training Program

15 -- Divine Mercy Sunday

16 -- Heart of Mercy Prayer Group

17 -- Directors of Religious Education, Coordinator of Religious Education

Coordinators of Youth Ministry

17 -- Adoration of the Blessed Sacrament 5-6:00 p.m.

20-22 -- Engaged Encounter

23 -- Heart of Mercy Prayer Group

24 -- Adoration of the Blessed Sacrament 5-6:00 p.m.

26-29 -- Women's Walk to Emmaus

30 -- Heart of Mercy Prayer Group

**NECROLOGY -- MAY**

2 -- Rev. Russell Schultz (2004)

5 -- Rev. Clifford Blackburn (2005)

7 -- Msgr. Kevin Heyburn (2001)

9 -- Rev. Leo Diersing (1999)

15 -- Deacon Wayne Rock (2006)

28 -- Rev. Francis Hynes, C.M. (1996)

**DIOCE-SCENES**

The Knights of Columbus at St. Mary's hosted a well-attended fish fry in Brownwood on March 16.

Photo by Dewey Cady



The annual Chrism Mass, which celebrates the blessings of the sacred oils was held in March at the Cathedral of the Sacred Heart in San Angelo.



Over 40 women returned from an ACTS Retreat in San Angelo the first weekend in March and shared their experiences with the congregation at St. Ann in Midland.

Photo by Allan Torre

**SEMINARIANS: Message clear during March -- Choose life**

(From 4)

vesting areas in the crypt church. Upon reaching the lower level, there were literally hundreds upon hundreds of priests, deacons and seminarians. It was definitely an affirming sight to behold. At one point, I remember them telling us to line up in twos because the procession was beginning. As we entered the main church, we were hit with a storm of emotions. The smell of incense, the grandeur of the organ and choir, the overwhelming crowd, and of course our hearts and voices united as one Church coming humbly before our Lord in prayer to witness with our lives that ENOUGH IS ENOUGH!

During the homily we heard from Justin Cardinal Rigali about how the latest polls are consistently showing that Americans are becoming more pro-life. A December poll conducted by Zogby International, a respected nonpartisan polling firm, confirms

that, by a 53% to 36% margin, the public supports the statement, "Abortion destroys a human life and is manslaughter." Often we wonder, does our prayer really matter? Does our praying a rosary in front of Planned Parenthood really matter? Does our participation in a march really matter? Does our witness as practicing Catholics really matter? The answer to this and all the questions is YES!!! It is our tireless efforts that have brought America to this point. (Please pat yourself on the back.)

The next morning at the Verizon Center, Archbishop Wuerl was the principal celebrant at the Youth Rally and Mass, where over 20,000 young people gathered to unite themselves and to represent the youth of America for one of the most uplifting Masses we have ever experienced. The seminarians were given a very special place of honor...the seating right in front of

the main stage. Everybody else sat in the arena seating, including priests, and deacons. All throughout the Mass, Vocations to the Priesthood and Religious Life was pushed and encouraged.

After the Mass, we embarked on the March were tens of thousands of Americans joined together to say "this isn't over yet." The March began on the National Mall and went down Constitution Avenue to the United States Supreme Court Building. This took several hours to accomplish, and we were all truly touched by the dedication and determination by so many Americans. They gave a clear message of hope for our country. May we continue to allow God to work in our lives, by our words, deeds, and prayer. That we may also be a beacon of hope and light for those who can't find their way, and again in the words of Sean Cardinal O'Malley... "THIS ISN'T OVER YET!!!"

## Making Sense of BioEthics

**Do we think enough about sex and marital surrender?**

By Rev. Thad Pacholczyk

**D**o Americans think enough about sex? Some would argue that it seems to be the only thing on people's minds in troubled times like these where so much attention is lavished on celebrity couplings, Viagra and breast augmentation. Yet there is an important difference between sex on the brain and sex as an object of thought, and we face a rather urgent cultural need to reflect more deeply on the inner order and significance of human sexual activity. The failure to think carefully about the deeper meaning of sex, I believe, stands at the root of several modern-day bioethical problems like *in vitro* fertilization (IVF) and contraception.

Sex has a delicate structure of its own. At the heart of the marital act, we can identify a kind of surrender. The inner language of sexuality involves a surrender of our self and our self-will. Prior to the marital act, one already



Fr. Pacholczyk

sees how this self-surrender begins to come into play: does my spouse feel up to it tonight? If we become pregnant, will I support her in the morning sickness that may ensue? Am I willing to surrender my desire for intimacy now, if we agree that we ought to wait? Am I ready to surrender myself to the various demands that will come with raising children well and responsibly? Am I open to my spouse's concerns tonight, even more than my own? Even within the marital act itself, we discover this same aspect of self-surrender. St. Augustine referred to the intensity of sexual intimacy, noting that "when it reaches its climax, there is an almost total extinction of mental alertness; the intellectual senses, as it were, are overwhelmed." The point of climax, then, also involves a language of letting go of oneself, so that we enter a new and ecstatic space where we are no longer in command, where our own self-will no longer prevails.

This aspect of surrendering ourselves, looking to the other, and relinquishing control is a basic dynamism at the heart of human sexuality. Whenever a new human life is conceived at the center of this surrender, it suddenly appears as a "third" and a co-equal with its

parents. The child seems to appear out of nothing, precisely when the parents find they can lay claim to nothing of their own, when their surrender has become complete. In their mutual surrender, the child can come as an equal, entering the world not as a product or a project, but as a gift awaiting discovery and unpacking. In their abandonment to each other, the husband and wife initially lack even the knowledge about whether they have become pregnant; they remain unsure for a while about whether the gift has come or not, and they wait in hope. Clearly, they are not in control of the whole process. In the depths of their one-flesh union, in their "union of self-annihilation," they discover this transcendent and mysterious possibility of engendering/receiving a "third." That "third" comes as an equal to the parents in part because the parents cannot selfishly lay claim to the new life as if it were an entitlement, possession or right. With the ultimate origin of that new life out of their control, they cannot subjugate it as "unequal" or "lesser" than themselves, because of the inherent equality of origins between themselves as human beings and their children as human beings. The

engendering of new life, in an important sense, always stands just outside their full control. The inner structure of human sexuality thus includes this central and discernible meaning: that the root origin of new human life is meant to ultimately lie beyond our own direct determination, being instead the fruit of a collaborative surrender and union with our spouse and with God.

Once we begin to see this beautiful inner order of human sexuality, we can also begin to appreciate how both contraception and IVF manage to upset the apple cart of sexual relations in married life. When a married couple uses contraception, they say with their bodies that they do not, in fact, surrender to each other. They hold back a deep and critical aspect of themselves, namely, their own fruitfulness and fertility. They refuse to share that part of themselves with each other and with God. Because sex is about total surrender, contraception strikes at the heart of human sexuality by turning it into a partial and warped exchange, where one spouse may use the other to gain certain desired satisfactions.

Please See BIOETHICS/11

## Bioethics Notes

**Embryonic stem cell research exaggerated***Do unborn babies qualify as human lives?*

By Bishop Michael Pfeifer, OMI

Briefly I share with you some thoughts on stem cell research. "Researchers now know that the apparent initial "promise" of [embryonic stem cells] was exaggerated. For example, because of their genetic instability and tendency to form potentially lethal tumors in host animals, these cells may not be ready for human clinical trails for many years, if ever. At the same time, adult stem cells and other avenues that pose no moral problem have advanced quickly toward human clinical trials to treat corneal damage, Parkinson's disease, spinal cord injury, sickle-cell anemia, cardiac damage and many other conditions. (For details see [www.stemcellresearch.org](http://www.stemcellresearch.org)) —Cardinal William H. Keeler, letter to House and Senate Appropriations Committees, July 7, 2004"

**La Promesa de la Investigación de Células Embrionarias fue Exagerada por el Obispo Miguel Pfeifer, OMI**

Brevemente comparto con ustedes algunos pensamientos sobre la investigación de células embrionarias. "Los investigadores saben ahora que la aparente "promesa" inicial de [células embrionarias] fue exagerada. Por ejemplo:

debido a su inestabilidad genética y a la tendencia de formar tumores letales en los animales, tendrán que pasar muchos años para que estas células pueden estar listas para tratamientos humanos. Al mismo tiempo, las células adultas y otras vías que no presentan problemas morales han avanzado rápidamente hacia experimentos clínicos en humanos para tratar daños de la córnea, la enfermedad de Parkinson, problemas de la columna, células falciformes de anemia, daños cardíacos y muchos otros más. (Para detalles vea la página: [www.stemcellresearch.org](http://www.stemcellresearch.org)) —Carta del Cardenal William H. Keeler; a los Comités de la Casa y del Senado, Julio 7, 2004"

**Do Unborn Babies Qualify as Human Lives?**

by Bishop Michael Pfeifer, OMI

Briefly I share with you some thoughts on the question, do unborn babies qualify as human lives? "We still have very little insight into how, in a span of forty weeks, a single cell can grow into a precious baby of many trillions of cells. Any surgical corrections that we attempt are primitive compared to normal development that takes place every day. Do unborn babies qualify as human lives? We can give the unborn blood transfu-

sions, excise tumors, and repair defects to the bladder, spine, and diaphragm in the womb. If they are not human lives, what are they?—Dr. William R. Lile, Jr., *FACOG, Surgical Advances for Unborn Patients, Respect Life Program, 2004*"

**¿Califican los Niños Aún No Nacidos Como Vidas Humanas? por el Obispo Miguel Pfeifer, OMI**

Brevemente comparto con ustedes algunos pensamientos sobre la pregunta, ¿califican los niños aún no nacidos como vidas humanas? "Nosotros todavía tenemos muy poco conocimiento sobre cómo, en un lapso de cuarenta semanas, una sola célula pueda crecer en un precioso bebé de muchos trillones de células. Cualquier corrección quirúrgica que intentemos es primitiva comparada con el desarrollo normal que toma lugar cada día. ¿Califican los niños aún no nacidos como vidas humanas? Cuando están en el vientre podemos darles transfusiones, extirpar tumores y reparar defectos de la vejiga, la columna, y del diafragma. ¿Si no son seres humanos, entonces qué son? —Dr. William R. Lile, Jr., *FACOG, Avances Quirúrgicos para Pacientes Aún no Nacidos. Programa Respeto a la Vida, 2004*"

**PARISH FESTIVALS**

**CORRECTION:** The Holy Angels festival information below inadvertently ran as being in Coleman in last month's *Angelus*. The below festival is at Holy Angels in San Angelo.

**SAN ANGELO****Holy Angels Spring Festival Sunday, May 6, 2007**

Dinner served from 10 a.m.-1:30 p.m. (featuring brisket, sausage, potatoes, cole slaw, sauerkraut, beans, dessert and bread)

Drive-through and plates to go available

Adult tickets \$7.00, Children tickets \$5.00

Auction starts at 1:00pm  
Games, bingo, cake walk

Arts and crafts, homemade baked goodies

Raffle: \$2,000 gift card, \$1,000 gift card and four \$500 gift cards

**ATTENTION PARISHES**

If you have a parish festival scheduled this summer or fall, please email your dates to [JimmyLPatterson@grandecom.net](mailto:JimmyLPatterson@grandecom.net) as soon as possible so we can begin working on a calendar. Additionally, please send all parish festival information at least TWO MONTHS PRIOR to your festival.

**NATION/WORLD****Pope: God's love is great, but hell 'exists and is eternal'**

By John Thavis  
Catholic News Service

ROME — God's mercy and love are great, but those who reject him should know that hell "exists and is eternal," Pope Benedict XVI said.

The pope made the comments during a visit March 25 to a Rome parish that serves a predominantly immigrant population, including the city's Filipino community.

In a sermon, the pope focused on what has become a running theme of his pontificate: the importance of divine love.

"Only God's love can change from within the existence of the person and, consequently, the existence of every society, because only his infinite love liberates from sin, the root of every evil," the pope said.

That same love is reflected in the sacrifice of Christ, who came with the concrete goal of saving souls, he said.

"Christ came to tell us that he desires all of us in heaven and that hell, which isn't spoken about much in our time, exists and is eternal for those who close their hearts to his love," the pope said.

The important thing is to understand that "the

true enemy is attachment to sin, which can lead us to the failure of our own existence," he said.

The pope emphasized that God also offers mercy and forgiveness for sinners. While it's true that God represents justice, he is first of all love, he said. "If he hates sin, it's because he loves each person infinitely," he said.

As a theologian, the pope wrote about hell on several occasions. In the 1968 book, "Introduction to Christianity," he described hell as a state of existential abandonment, "the loneliness into which love can no longer reach."

**Vatican releases DVDs detailing John Paul II, papal transition**

By Carol Glatz  
Catholic News Service

VATICAN CITY — The Vatican released a complete catalog of DVDs documenting the life and death of Pope John Paul II, the papal transition of 2005 and the Second Vatican Council, as well as what goes on behind Vatican City's walls.

To mark the second anniversary of the death of Pope John Paul and the election of Pope Benedict XVI, the Vatican television center presented a full-color, two-page catalog showcasing the seven DVD collections for sale.

Jesuit Father Federico Lombardi, Vatican spokesman, said at a March 27 press conference that the collection is unique "because CTV (Vatican television center) cameramen can get close to the pope" and capture images and events that other television crews cannot.

For example, the hour-long documentary, "Benedict XVI: The Keys of the Kingdom," starts out giving the viewer a ride in the backseat of the popemobile. The camera peers over Pope John Paul's shoulder and shows crowds waving to him as the pope is driven home from Rome's Gemelli hospital a few weeks before his death April 2, 2005.

Viewers also are given privileged peeks of the Sistine Chapel where voting for the new pope took place, workers erecting the smoke stack that would tell the world with a puff of white smoke that a pope had been elected, and the cardinals' living quarters during the papal transition.

Accompanied by detailed and colorful commentary, there is also footage of the newly elected Pope Benedict walking up to the closed red curtain moments before he was presented to the world from the central balcony of St. Peter's Basilica.



CNS Photo

**Parish unites to help family pay for 10-year-old's heart transplant**

By Suzanne Molino Singleton  
Catholic News Service

BALTIMORE — While Xavia Pirozzi's new heart is priceless, her medical bills have topped \$3.5 million, with her family's portion after insurance coverage estimated at \$600,000. The drugs she will take for the rest of her life cost \$1,500 a month.

"I worry about her health first," said her father, Ralph Pirozzi. "That is my main concern. On a financial basis, I'll deal with that later."

That's where the Heart of St. Joseph's comes in. The committee of parents from St. Joseph Parish and School in the Baltimore suburb of Fullerton is raising funds to pay the fifth-grader's medical costs, assisted by other schools and parishes. And that's not the only help the family has gotten.

"The outpouring of prayer support from family, friends and patients was tremendous," Pirozzi told The Catholic Review,

newspaper of the Baltimore Archdiocese. "It came from Catholics and non-Catholics alike. It was a needed shoulder to lean on."

Xavia, 10, underwent a heart transplant Jan. 6 at Children's Hospital of Philadelphia, where she had spent 10 months after being diagnosed with restrictive cardiomyopathy, a rare degenerative disease that causes the heart to stiffen over time.

"You wanted to shake yourself and say, 'Is this really happening? How can it be?'" said Xavia's mother, Nicolle Borys-Pirozzi, of the diagnosis.

During the 10 months of waiting for an available heart, Xavia's mother and grandmother, Joanna Borys, alternated weeklong stays at the Philadelphia hospital. Borys-Pirozzi, an associate administrator in anatomic pathology at the University of Maryland in Baltimore, said she never wanted her daughter to be

(Please See XAVIA/15)

**Indifference to poor biggest sin against those in poverty, needy**

By Carol Glatz  
Catholic News Service

VATICAN CITY — The biggest sin committed against the poor and the hungry is indifference, the preacher of the papal household told Pope Benedict XVI and top Vatican officials.

Capuchin Father Raniero Cantalamessa, leading the traditional Friday Lenten reflection at the Vatican March 23, said Christians are called to help remedy the injustice of poverty, not turn away hoping others will resolve the problem.

"The parable of the rich man and poor Lazarus is being repeated today among us on a global scale," he said, with wealthy nations representing the rich man living in splendor and the developing world representing Lazarus who longed to be fed with the crumbs that fell from the rich man's table.

Just as the rich man's gate kept Lazarus at bay, "We tend to put double-paned windows up between us and the poor" that shield against and muffle the severity of the poor's plight, Father Cantalamessa said.

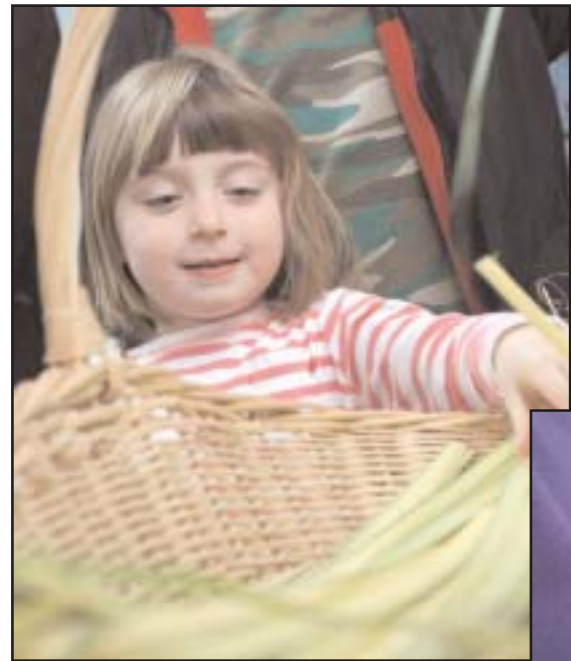
"We see the poor on the move, writhing, screaming on the other side of our television screens, in the newspaper ... but their cries reach us as from afar. They don't reach the heart," he said.

But, he said, "the biggest sin against the poor and hungry perhaps is indifference, to pretend not to see ... to ignore the immense multitude of people starving, begging, homeless, without health care and above all without hope for a better future."

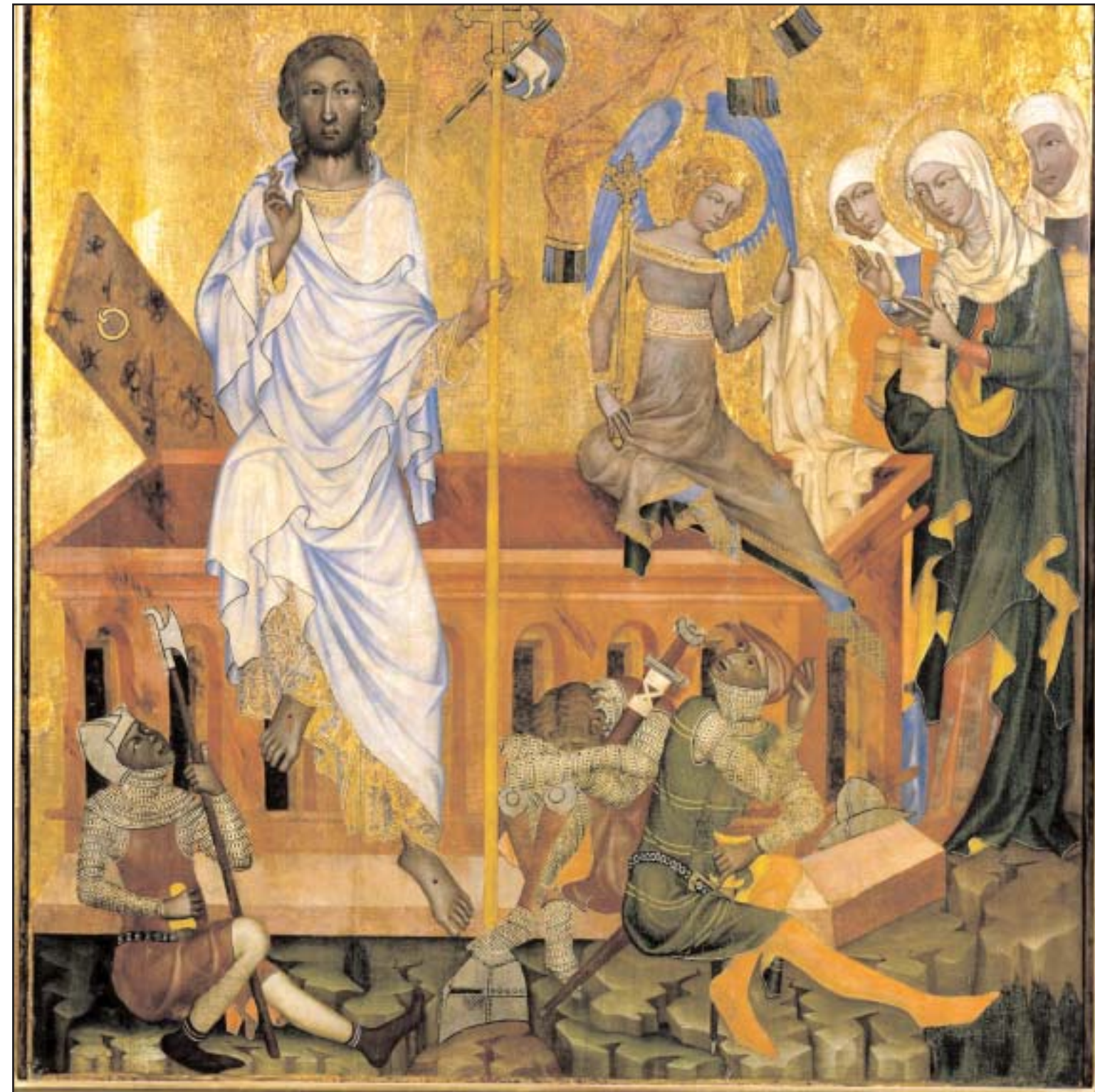
The "scandalous abyss" between the haves and the have-nots is "the most pressing and colossal task" that humankind has yet to remedy, the Capuchin priest said.



# The Transformation of Holy Week



*from the distribution of the palms ...*



*... to the beauty of the Resurrection on Easter morning*



*... to the sorrow of the Pietà*



*... the suffering on the cross ...*



*... the empty tabernacle on Good Friday ...*



## Dismas

Poetry by Eva Garcia

Dismas is my name, My intent wasn't fame  
I was called a rebel, Others by another label  
You see, my name was never mentioned,  
Though I'm part of the greatest legend!

I was captured one day along with some friends  
One friend was freed, due to custom they believed  
A man by the name of Pilate attempted to release a  
good man  
But the crowd cried out "BARABBAS!" instead.

The good man was scourged, butchered alive,  
Roman's favorite ways, before he died.  
My punishment was death, Along with a friend,  
His name was Gesmas, by crucifixion no less.

As I hung on my beam, A crowd could be seen,  
A man carries his cross, The crowd shows no loss.  
Behold my eyes, For I can't believe,  
How this man survived man's evil deeds.

He's pushed to the ground, Feet and hands are nailed.  
His cross was planted, Between the two friends.  
Shouts of hatred, Cursed this man.  
My heart was moved for his deeds were Good.

"Have you no heart, for this good man?"  
"He did no wrong! Like me and my friend"  
I turned to him and said Jesus, Remember me,  
When you come into your Kingdom!" I pled.

This gentle man, Tortured and all,  
Turned his head, and answered my call  
"... Today you will be with me in Paradise."  
In hearing this I was surprised

I am "The Good Thief" who witnessed Christ's love,  
He died for all, and for those who fall.  
In Christ's passion, We must believe,  
Jesus loves you, As He loved me!



## 'I remember my first drink. I was 4.'

By Kerry F.

I remember taking my first drink. I was 4 years old. My parents hosted a party and I remember everyone had drinks and in the bottom of all those tinkling glasses were cherries. And I loved cherries when I was 4. And so I drank the drinks so that I could get to the cherries and I became quite ill, nearly died, but I was eventually OK.

I was OK until I took another drink as I celebrated our high school swim team's success in the

state swim meet. It was 12 years after I had eaten so many bad cherries. I had a beer after the state meet and then after I had that one beer I could not remember anything. Except that I do remember that sometime after that beer, at 18 years of age, I kept wanting, and wanting, and wanting to drink. And the drink kept telling me repeatedly that it was my friend. It would make me feel good. That it was the beginning of a beautiful relationship.

It was the beginning of a relationship yes. Beautiful no.

So many people fail or refuse to understand that alcohol is a drug. Just like cocaine, just like marijuana, just like meth and heroin. It will grab you and it will not let go, and when you try to quit it you will think you have conquered it so you will tell yourself, "I am in control because I have not had a drink for a week or a month," and then you will re-establish your relationship with drink and then the same destructive pattern will begin anew.

(Please See ALCOHOL/11)

## DRUGS: Problem 'only getting worse'

(From 1)

at the behest of San Angelo Bishop Michael Pfeifer, who recently conducted a series of townhall type meetings in small towns in West Texas addressing what he has referred to as an "epidemic drug problem."

The meeting featured religious and community leaders plus a wide array of legal representatives, including San Angelo Superintendent Dr. Carol Ann Bonds and 340th District Judge Jay Weatherby.

The crowd, numbering over 30, left with three important directions in which to head: educating parents and in many cases intervening in the parents' own use, especially where methamphetamines are concerned; prevention, and the need to re-introduce God into the lives of those individuals grappling with addictions.

Stories were told of the extreme incidents found in Tom Green County: parents and grandparents smoking pot and doing other drugs with their grandchildren and children; a 12-year-old boy who is on a mixture of heroin and Tylenol, called "papers" or "cheese," and Judge Weatherby's experience over the last several months of having to remove "at least two newborn babies a week" from the hospital who were born with meth in their system.

"If we don't change the hearts of the family, we may not make an impact with the kids," said a spokesman with the San Angelo Police Department.

San Angelo Sheriff Joe Hunt said punishment and incarceration have not proved to be the answer.

"I would say 90 percent or better of our crime problem is somehow related to drugs," Hunt said. "We are reacting to the drug problem but still it's getting worse. We can increase our jails, and we have, from 220 to 450 beds in our county jail. I dare say if we put another 220 beds in there I can fill them up quickly. But until God gets back in our lives -- into these people's lives -- and until the



The community drug meeting conducted in San Angelo featured a wide array of dignitaries including San Angelo Superintendent Dr. Carol Ann Bonds, seated at right.



In the photo at lower left, Dale Little a police officer in Crane, tells a crowd of about 70 concerned parents about the chemicals used to make various methamphetamines and other drugs at a meeting in Crane in March.

family gets back ... from my experience it's not working it's just worse. We can throw all the dollars we want at this but until we can get the family back to God, we will not make a difference."

Many agreed the meeting seemed to serve as a catalyst for change in the San Angelo community. In fact, a second group will meet in May and the full committee will return with a plan of action on June 11.

A similar starting meeting of community leaders is planned for Midland on May 17.

"I feel very confident that we can do something about this because of all the people here," Pfeifer said. "I'd like us to take away two thoughts: hope, and we will turn this around with God's help, and we can do it. Not just because of us, but because of a higher power. We can't lose the opportunity because thousands of young people's lives depend on the efforts we can make."

## Comments on seriousness of drug issue from 340th District Court Judge Jay Weatherby

Jay Weatherby, 340th District Court Judge in San Angelo, spoke at a meeting addressing the drug issue in San Angelo March 21. Here is the text of Weatherby's comments:

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I know a lot of you and you go to bed with questions we are dealing with today and you still probably wake up with more questions than you have answers.

I have a CPS docket, and when I started, we heard CPS cases on Thursday afternoon. Now it's every day of the week, all day. That's a 300 percent increase in the case load. First and foremost what I have realized after two and a half years on the bench is that public awareness is almost at zero. I think everyone in this room knows about meth particularly. But it's amazing to me how few people understand how pervasive this problem is. Being on the bench gives me a unique perspective, seeing people I see from church, people I went to school with, close friends. Meth knows no economic barriers, no racial barriers, no gender barriers. It's everybody. When I hear people talking about meth, it's always, "those people," "the druggies," "the ones we're not really concerned about anyway." And it's not ... it's all of us. And it breaks my heart every day. Because I get on the bench every day and I see someone I know and I see them and they're totally different.

I think we have to make people totally aware of that fact and if it doesn't tug at their heartstrings I think we have to make people aware of the economic impact it's had on us through the judicial system, through the prison system, the probation system, the foster care system. The young families that are imploding on a daily basis; that's a resource San Angelo cannot afford to lose. We have families that are just falling apart. We have to focus on a certain area. For the last several months I have removed at least two babies a week from the hospital that have been born with meth in their system. So even if we focus on kids, we have adults having babies, kids having babies. So public awareness has to be first and foremost.

Number 2, we have to deal with treatment. We have a lot of meth moms, despite their involvement in church, the family gets involved, but we are losing them a month or two later. We have to take a person through the clean-up phase and then for about nine more months, where they can learn to live in the world without drugs.

Thirdly, you begin to see the interconnectedness of all this. The same people keep showing up. You see the cycle, the problem. I get to talk to the parents and find out how they got to be where they are. At the root of a lot of this are mental illness issues, whether it be minor depression or whether it be something more substantial that leads to self-medication through alcohol and drugs, and to address that problem is going to require a lot of money, a lot of effort and a lot of people and a lot of time, but it's one of those things that if we ever address it we can stop building prisons.

We've got to make the public aware that we have to address this at its most basic level and I think awareness is the first step and we go from there. And if I had the answer, I think whoever comes up with that answer will not only be made president but king, or queen.

Public awareness, No. 1; long-term treatment options, No. 2, and we can come together as a community on that, and No. 3, I think we've got to deal with the mental illness component that is underlying a lot of these issues.

## ALCOHOL: Recovery possible when disease confronted

(From 10)

In those days when you are sober the sun will come up brighter and the days will be longer in a good way because you have a rebirth of desire to do something other than handcuff yourself to a chair and a bottle of booze.

And when you slip, and so many of us inevitably do, the sun will be muted again and it will not matter how long the days are nor how long the sun stays in the sky. The only thing that will matter is the amount of time until you can throw another one back and numb the pain. Is the sun up? Or is it gone for the day? Who cares? Pour me another.

I drank for years. I quit drinking because of this: I was sitting in a room staring out a window at my house and my 4-year-old daughter came into that room and called my name. "Mommy?" she said. She called out again and again. And I did not hear her. I continued only to stare out the window, the sound of the clinking of the ice cubes in my glass the only thing worth hearing. The only thing it was POSSIBLE for me to hear. Until my daughter put her hands on my cheeks and turned my head and made me look at her as she asked me, "Mama? Where ... ARE ... you?"

And that was my turning point. To know that I was so wrapped up in my wet world that I would not, could not, hear the sound of my own daughter's voice, that is what convinced me I was an alcoholic.

## BIOETHICS: Mutual self-abandonment

(From 7)

This can amount more to manipulation and domination, perhaps even a form of mutual masturbation, rather than loving surrender. The entire dimension of loss-of-self in mutual surrender, opening up a self-less space for the arrival of a "third," is stripped away by contraception. Any child who might happen to be conceived (in spite of contraceptive efforts) arrives not as a welcome "third" equal to the parents, but as an unequal, less-than-desired encumbrance. The "third" is perceived as a threat to my desires and plans. I must remain in command, in charge, rather than living in the fruitful mystery of total surrender in marriage. The appearance of this "third" who is outside my game plan may lead to the next step — abortion — reflecting a radical closure of the marriage to any kind of surrender or acceptance, and a firm rejection of any kind of equality between parent and child. So while there should be real surrender in this setting, with contraception there is instead a real form of domination over the origins of another. The apple cart goes topsy-turvy as contraception enters a marriage.

The situation is equally troubling with IVF. At the heart of IVF, we again encounter not only manipulation but also a new form of domination. Instead of the child appearing as an equal in the midst of true self-abandonment following sexual intimacy, the child is now highly unequal to the parent, a pawn to

But you cannot stop your drinking or your using for your 4-year-old daughter any more than you can stop your drinking or using for your 40-year-old spouse. To stop, you must do so for you. You must stop only for you.

And so I did. I have not taken a drink since September 6th, 1984. But I am here to tell you that alcohol is just as powerful as any illegal narcotic; its pull as potent as any pill.

Alcohol makes us lie. It makes us cheat. We steal for it and we hide it because we have to have it. It will beg us to continue thinking about it after we tell it goodbye and it will reward us with its empty promises (just as it always had before) if we welcome it back in again. Alcohol took me places I thought I would never go, never wanted to go.

But recovery is possible. It is not easy, but it is possible and the rewards are more than the empty promises that lie in the bottom of an empty bottle. Life after alcohol is rewarding and fulfilling. It does not mean life will not have its hard times, but getting through those hard times with clear eyes and steady hands is, trust me please, so very much easier.

Over 22.5 million persons 12 and older have been diagnosed with substance abuse disorders in America. *22.5 million!* About 8 percent of all of us are addicted to drugs or alcohol. And today, there are 38 million children of alcoholics.

We must talk to our children about drugs and alcohol. If we do not talk to them, they

will be played with in the endgame of satisfying parental wants. The child is radically unequal to his parents because he is manufactured in laboratory glassware, treated as a product, manhandled, prodded, possibly even frozen or discarded so as to assure that a desired outcome is forthcoming for those who dominate over him and his origins. Instead of surrender, the origin of human life is turned into a laboratory effort that is subject to our own direct determination and manipulation. The arrival of a "third" is not a gift that appears in the midst of our one-flesh surrender, but a scheme to be realized by making use of all our wiles and resources. Our own willfulness, rather than our mutual surrender, is the central dynamic in IVF, much as it is in contraception.

Benedict XVI in his first encyclical letter speaks of "That love between man and woman which is neither planned nor willed, but somehow imposes itself upon human beings..." This mysterious love is particularly reflected in the marital embrace of husband and wife, calling forth their mutual self-abandonment and total surrender, and throwing open a receptive space in their marriage to new life and new love.

*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.*

will not trust us. If they do not trust us they will cease to feel anything for us. And when they quit feeling, they will themselves begin to feel unneeded. And it is that vulnerability which can often start with a simple wall between parent and child and then often lead to what can be a deadly abuse and addiction. Consider this: there are only four ways out of the spinning and out-of-control reality of addiction: Death, incarceration, institutionalization or recovery. Only one of those outcomes is positive.

Recovery is possible. And when we end the conspiracy of silence and the stigma associated with addiction we can better help others. Addiction and abuse is a disease. People are sick. 22.5 million people are sick. They are not bad or evil, but sick. Treatment always works even if we relapse, because our lack of knowledge about this disease is what really kills the alcoholic and the addict.

Alcoholics Anonymous' 12-Step Recovery program is a way out. A proven program that has helped millions and millions of people who thought there was no hope. The people who seek out AA are just like you and me. Walking into an AA meeting may seem intimidating, but consider one more thing: the people at those meetings have been where you are. And they know enough to know that you are to be commended for taking that often difficult first step. But they want you there. Because the more of us clean and sober people there are in the world, the healthier we all are. And the healthier you will be too.

Pick up the phone book, look on the Internet, ask a friend. Find out where a meeting is. Begin your road to recovery.

## New study of Catholics cites young adults as problem for U.S. church

WASHINGTON (CNS) -- The U.S. Catholic Church's relationship with younger adults is problematic, says a newly published study by four leading sociologists of religion.

In one recent survey "just over half of American Catholics said that young adults' lack of participation in the church is a serious problem," the 205-page book says. That concern was reflected not just by older Catholics, but even by nearly half of the younger adult Catholics surveyed, it says.

The new book is titled "American Catholics Today: New Realities of Their Faith and Their Church." It was co-authored by William V. D'Antonio, James D. Davidson, Dean R. Hoge and Mary L. Gautier.

D'Antonio and Hoge are fellows of the Life Cycle Institute of The Catholic University of America, Davidson teaches sociology at Purdue University and Gautier is a senior research associate at the Center for Applied Research in the Apostolate at Georgetown University.

Reporting mainly on a 2005 telephone survey of nearly 900 Catholics by the Gallup Organization, the study compares results of that survey with similar surveys taken in 1987, 1993 and 1999 and with other sociological studies of Catholics conducted by the authors in recent years.

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**FAMILY**

From the Easy Chair

**Giving up whining ... who can complain about that?**

By Jimmy Patterson

I first heard about the idea on one of the morning news shows. And as soon as I heard it, I wanted to try it. Not because it was some fad or some get-rich-quick scheme or some tell-all book I figured I could write about the blogosphere.

No, this idea had legs. One that had potential to stick. It was started by a place called Christ Church Unity in Kansas City, Mo. Seems the congregation there is whine free. They have taken a vow, such as it is, to not complain. It's not a Lenten deal, as I am told by a blogger acquaintance who lives in KC. These guys practice it as apparently one of the tenets of their faith. And there are four of those tenets:

- ▶ There is only One Presence and One Power, God the Good, omnipotence
- ▶ If God is everywhere, God is also within everyone
- ▶ Our thoughts create our reality
- ▶ Pray affirmatively giving thanks for what you desire
- ▶ Practice the four principles (above) to the best of your ability each and every day.



Patterson

New agey, sure, but some would say electric guitars and drums in a sanctuary are, too. But if both go to furthering and enhancing the kingdom, why not? Besides, how can you go wrong if you quit complaining?

I figured since my first two Lenten sacrifices weren't going so swimmingly, I'd make a stab at trying to not whine for what remained of Lent.

It's that third tenet around which the complaint-free philosophy must be built. *Our thoughts create our reality.* And so they do. So I set out to try to think without negativity. And I found out a few interesting things about myself and about living, or attempting to live, complaint free. But first let me say that in the month I've been giving this a try, I have not been able to live 100-percent whineless.

What I've discovered:

- ▶ It may be impossible to be totally whine free. And so working at it is a good step. Just the thought of trying is a positive step. A great way to practice is to simply drive. Or turn on your computer.
- ▶ I have found myself literally stopping in mid-sentence and not saying something critical or whiney that had been on tongue's tip, and it feels darn good to be able to put a stop to that.
- ▶ When a person first tries to stop complaining, my

thought is that for several days, perhaps weeks even, he or she will mentally relive brief snippets of conversation just to make certain there have been no slip ups.

▶ Complaining and criticizing are quite often synonymous. Criticizing another person for something trivial is, I suspect, a large amount of complaining. Same way with criticizing someone to, say, your spouse.

▶ I am probably not unlike most people in that a lot of my whining is directed at technology in some form or fashion. We have grown so accustomed to instant gratification that when a page takes longer than a couple of seconds to download, our eyes can easily go a'rollin'.

What is perhaps most troubling to me is that complaining is such a part of our daily routine. Many of us complain so much so that we don't even realize we are doing it, even WHEN we're doing it. On those occasions that I have slipped during this little experiment, I have been well into the whine or complaint that I didn't even realize I had gone there. It is so much a part of so many people's ingrained behavior, it is perhaps enough to be considered human nature and even involuntary.

Psychologists will probably tell you we complain about things and others because it makes us feel better

(Please See PATTERSON/15)

Therese J. Borchard

**Work can kill you (In more ways than one)**By Therese J. Borchard  
Catholic News Service

Americans work longer hours and take fewer vacations than most other workers around the world, but the average life span (77.9 years) trails 20 other countries, including

Israel, Monaco and Japan. The average full-time worker spends approximately 48 hours a week on the job, according to a report by the Families and Work Institute.

People who work more than 50 hours a week -- and those numbers have been steadily climbing in recent decades -- are nearly 30 percent more likely to report having high blood pressure than people who work less than full time, according to a survey of 24,000 Californians reported by McClatchy-Tribune Information Services.

Consider too the spiritual impact. Over Labor Day last year, the pope

warned the world about overworking. "Watch out for the dangers of an excessive activity, whatever ... the job that you hold, because many jobs often lead to the hardening of the heart, as well as suffering of the spirit, loss of intelligence," Benedict said.

The pope's message is an important one for me because, like other young adults, I invest so much of my self-esteem in my career. As I have mentioned on my Beliefnet blog, "Beyond Blue," during the six months of a severe depression when I could not write a sentence, I was forced to sketch a new portrait of myself, one less defined by my ambitions as a writer and editor.

And just as too much work can be hazardous to a body and a soul, it wreaks havoc on a family.

Work is seeping into the precious moments once reserved for family time, thanks to high-tech gadgets such as BlackBerrys that allow a person to access e-mail and work files from virtually any location. BlackBerry had 6.2 million subscribers at the end of the second quarter in 2006 as compared to 3.65 million in the same period the year before.

Funny, the roles are reversed in some households. Parents (like me) sneak around their children to grab a quick peek at their e-mails. And the children sigh with disapproval, clearly disappointed by the "CrackBerry's" invasion into what should be time building a puzzle or playing hoops at the park, when the attention is directed solely toward them.

So many children have begun imitating Mom and Dad walking around with minicomputers that last year Novelty Inc., introduced its "My Very Own Berry Assistant" toy, now carried at convenience stores and gas stations under signs that read "Just like Dad and Mom's."

And I thought Barbie was bad news!

But this much is good: We can turn off our cell phones and put the Palm Pilots in a drawer, and they will not come running after us (not until that invention comes in 2020). With a little effort and reorganization we can keep work in a separate compartment of our life where it cannot control us to the extent that it wants to (and some employers would like it to). We can work toward working less.



"And you thought I knew it all."

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**Answers**

1. 12;
2. 4;
3. 5;
4. 10;
5. 150;
6. 3;
7. 7.



### READ MORE ABOUT IT: John 7, 8 Q&A

1. Why did the men bring the woman to Jesus?
2. Who did Jesus say could throw the first stone?

### BIBLE ACCENT:

John and his brother James were chosen by Jesus to be members of his first group of disciples. Like Peter, they were fishermen.

Jesus considered these three men to be his closest friends, and he told them things he told no one else. Although some biblical references suggest that John may have been quick to be angry, Jesus referred to him as the disciple that he loved, and most of John's writings are about God's love.

One example he gave for us to demonstrate our love for God was to show love for one another. He said we know that God loves us because he sent his son, Jesus, to die for our sins.

In addition to the fourth Gospel, John wrote three short letters, or epistles, that are part of the New Testament, and he wrote the Book of Revelation when he was exiled by the Roman emperor on the Island of Patmos.

### SPOTLIGHT ON SAINTS:

#### St. John of Egypt

John of Egypt (304-394) was trained as a carpenter. When he was in his mid-20s, he turned his back on the things of the world and found an old man who became his spiritual

teacher and adviser. For the next 10 years he obeyed the man, no matter how difficult a task was to perform or to understand.

After the old man died, John visited many different monasteries but decided they were not for him at that time. Instead he lived in a small cave that allowed very little light in. He would spend his days in prayer, and on weekends he would give spiritual guidance to the men from the area who came asking for it.

He lived on a diet of dried fruits and vegetables. He developed a following, and many people were amazed at his wisdom and his spiritual gifts. Many miracles are attributed to him.

We honor him March 27.

### PUZZLE

Choose the number from the list that correctly completes the following statements. Some hints have been provided (answers Pg. 12):

- Numbers to choose from: 150; 4; 3; 12; 10; 5;
- 7.
  1. Jesus chose \_\_\_\_ disciples. (Matthew 10)
  2. There are \_\_\_\_ Gospels in the New Testament.
  3. \_\_\_\_ books of the New Testament probably were written by John.
  4. God gave Moses \_\_\_\_ commandments on stone tablets. (Exodus 20)
  5. There are \_\_\_\_ Psalms in the Old Testament.
  6. There are \_\_\_\_ persons in the Holy Trinity.
  7. John sent letters to \_\_\_\_ churches.

## JUST 4 KIDS

# Jesus teaches us not to judge each other

There were many rumors spreading throughout Galilee that the Messiah had come, and his name was Jesus. People argued that the Messiah would not come from Galilee, but from the city of David's family. They said the Scriptures said the Messiah would come from Bethlehem. The Pharisees wanted Jesus arrested. They thought the people had been deceived by him.

Nicodemus, who at one time had spoken to Jesus in person, said, "Does our law condemn a person before it first hears him and finds out what he is doing?"

The others answered: "You are not from Galilee, also, are you? Look and see that no prophet arises from Galilee." Then the men all returned to their homes. Jesus had been in the Mount of Olives while the men were speaking about him.

After leaving there early in the morning, Jesus walked to the temple. People immediately started to gather around him, so he sat down and began to teach them. While he was there some of the scribes and Pharisees brought a woman to him and forced her to stand in full view of everyone.

One of the men said: "Teacher, this woman was caught in the very act of committing adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?"

Jesus knew that the scribes and Pharisees were trying to trick him into saying something that would break one of the laws of Moses. Instead he ignored them and knelt down and started writing on the ground with his finger. The men kept asking him for an answer.

Finally Jesus stood up, looked directly at them and said, "Let the one among you who is without sin be the first to throw a stone at her." Then he continued writing on the ground. The woman's accusers one by one walked away. They did not know how to say anything more after his wise response.

When everyone had gone except the woman, Jesus stood up and spoke to her. "Woman, where are they? Has no one condemned you?"

The woman looked around to be sure there was no one left to accuse her of anything. "No one, sir."

Then Jesus said to her: "Neither do I condemn you. Go (and) from now on do not sin anymore."

Jesus had to be watchful of the scribes and Pharisees who were plotting against him after that day.

## Coming of Age

# Learning important life's lessons from my friend

By Erick Rommel  
Catholic News Service

While I was always busy in college, there was one time I especially felt I was in over my head, thanks to the combination of several advanced classes and more than a few time-intensive extracurricular activities. In addition, I had all the joys and dramas that come from having a dozen of your closest friends living within shouting distance of your dorm room.

One morning I awoke and looked at the alarm clock. It read 8:45 a.m. A sense of panic flowed through me. I had an exam

that morning, and it had begun 45 minutes before I woke up. The pit in my stomach formed instantly. The test was worth half my grade, and I'd missed it.

I didn't have to take that class, I wanted to take it. It was taught by a professor I had grown close to. I'll call him Mike.

I heard about Mike before I met him. He had begun teaching at the college a year before I arrived, and within that year he had created a following. Prior to becoming a professor he held a noteworthy job that made him the focus of student attention. Being nice, engaging and smart made him more than worthy of that attention, at least

in the eyes of those who met him.

I still remember what I said the first time someone told me about him. "I don't care what he did before he got here, I just hope he's a good professor."

Once I met Mike for the first time I knew he was more than just a good professor. It wasn't much longer until I knew I never could learn all that he had to teach. To a college student trying to find a place in the world, he was a beacon. Just being who he was, he taught us that our place was wherever we were because that's where we belonged.

It is a lesson I still struggle to accept.

Sometimes, when I'm wishing I had done something different, I think back to choices I made with Mike's guidance, choices that made me who I am, choices made because of what he showed me through his example.

I'm not the only one who feels this way. Countless people are better for knowing Mike either because of the effect he had on their lives or the effect those people had on the lives of others after meeting him.

One morning I looked at the alarm clock. It read 8:45 a.m. The pit in my stomach formed instantly, but I knew what to do.

(Please See AGE/15)



## OBISPO

(para 3)

donos a aceptar nueva vida, que enriquece nuestra jornada terrenal y nos dirige a la plenitud de la vida.

Por nuestro bautismo y el compartimiento en los otros Sacramentos de la Iglesia, el Cristo resucitado está completamente vivo en nosotros y nos da una nueva perspectiva en la vida, y nos invita abandonar nuestra apatía, languidez y quejas. El Cristo resucitado está presente cada día para darnos fuerza para seguir adelante cuando no podemos ver el

camino. El Cristo resucitado nos llena de confianza para resistir todo lo que muere en la vida y nos anima seguir creyendo en la realidad del renacimiento, recreación, restauración y renovación.

Les deseo a todos una bendita y alegre Pascua y temporada de Pascua con nuestro Señor resucitado, Cristo Jesús. Recuerden, nuestro Dios tiene un amor inmenso para cada uno, y nuestro Señor resucitado, Cristo Jesús dio su vida y resucitó de entre los muertos por cada uno de nosotros. ¡Felices Pascuas!

## WATER: Give thanks for the water of life

(From 2)

where the water faucet is located and water is collected that there was also a small waterfall-like area exactly like the one at the cathedral. That is, the same square area serves the purpose of holding the water containers that allow these poor villagers to live. This is water for life. I was touched. There were no designs or anything else that made this small square area fancy. But it served its purpose, just like the one at the church. I realized that our faith community is given life through water so that we can also provide water

for life.

CRS funds many projects like this one.. Many Catholic organizations like the National Council of Catholic women specifically fund water projects in poor communities around the world as most women and children bear the brunt of walking long distances to fetch water because their husbands or fathers are in the city trying to make a living for their families. It was humbling—and painful—to see children and women walk along the dirt roads with jugs of water on their backs, or on their heads, coming to and from the water holes. Before the water

conservation project, these people had to walk up to six hours to fetch water. Now they only have to walk two hours at most (still quite a time but not as much!). I realized that I am not only blessed but I also have a responsibility to share with my brothers and sisters my own blessings. CRS will continue to advocate for people like the villagers in Embu, by engaging legislators to support funding for projects like this and by sharing with our Catholic faithful the plight of the poor. Will you join me in giving thanks for the waters of life and helping others obtain water for life?

## PAINTER: San Angelo native to soon move to, paint in Alamo City

(From 3)

commissioned by the Diocese of San Angelo to recreate a historic mural showing the massacre at the Mision de San Saba for its 250th anniversary celebration in June.

"My father was the man who got me started and knew painting was good," Castaneda said.

Now 66, Castaneda remembers making the decision to give up his fulltime job as a nurse's aid to concentrate on earning a living as a painter.

"For 20 years I traveled all over the state, to Dallas-Fort Worth, Austin, Lubbock, Midland-Odessa, and I noticed every time I set out for San Antonio, I would do a little better," Castaneda said. "When I had a chance to sign a contract with the city of San Antonio, they wanted artists that would do their work there. I signed a contract and they gave me a spot for a year for a place in the exhibition at the Market Square and I've done the show every week. That was 23 years ago and I have been going there every weekend."

Castaneda's creations are mostly done in water color and his works are of western scenes that capture the action of the moment and represent actual depictions of ranch life today and yesterday.

A parishioner at St. Mary's in San Angelo, Lorenzo and his wife of 44 years, Tina, have two daughters, Leticia and Diana, and four grandchildren

Castaneda's home in San Angelo is on the market and once it sells, the couple will move to San Antonio so Castaneda will no longer have to make the weekly 400-mile round trips.

When Castaneda's painting of the siege of the mission is complete, it will hang in the restored church in downtown Menard.

## SISTERS: Family tells of faith-filled journey, growth

(From 1)

Diaz, and Betty Rolfe. These ladies are mainstays in our parish. It would seem that this community could not function without them.

All four are Cursillistas, fulfilling their Fourth Day in attending Group Reunion and Ultreya faithfully. All four attend Sabatina, all four are active Guadalupanas. Three are ministers of communion, one is a reader.

In being involved in parish life, Lucy is the cake baker who whips up an appropriate and lavish gâteau for every parish celebration; Juanita is the seamstress who stitches costumes at a moment's notice; Carmen is the meeting attendee, coordinating and presiding; Betty manages communications, ensuring all noteworthy personnel are duly notified. Prayer is a constant for these four.

So how did these sisters, all of one mind, become so faith-filled and faithful?

Carmen tells of the mother who, with the barest of furnishings in her home, had one corner splendidly reserved for a Crucifix, a Sacred Heart statue, the image of Our Lady of Guadalupe, and miscellaneous religious objects. Lucy tells of their grandmother who prayed "all the time." Betty tells of a father who gave her his faith.

Felix Galindo, Carmen recalls, once brought a prayer leaflet for the family when she was young. Her eyes devoured its contents and she recited the prayers for years, committing them to memory. She yearned to learn, especially religious themes.

Their parents married in 1925 following the first World War. With the Great

Depression just ahead and babies being born regularly, times were hard.

Sharecropping became their livelihood.

As young girls, Mass was celebrated but once a month in Santa Anna where the family lived for a number of years. Not deterred in the least, their mother observed Sundays as the day of the Lord by gathering her young around the home-made altar where they recited the Rosary and every prayer they knew. Their mother inevitably remained on her knees long after the children were allowed to run and play. Elena's entire life was a prayer, all four sisters agree.

Their mother was lavish in outfitting her children for the Sacraments; even though the depression made it a hardship. This demonstrated to the children what an important event it was for them. She succeeded in teaching them that nothing of this world was of importance except their Church and their belief in God. Therefore, these young children accepted it from a mother whose love and trust they returned without question.

Many tragedies beset the Vasquez ladies in their adult life, but grief reinforced their faith, knowing God would give them the strength to survive and even meet the challenges of deaths, disillusionments and tragedies.

Nonetheless, the family has experienced many joyous times together. Their closeness brings happiness whenever a joy visits one of them, a graduation, a wedding, a birth. They love unreservedly and care for siblings in close-knit family ties. Nothing separates them because their faith in God is immovable.

Three of the sisters have lost a child: Carmen, at birth; Lucy, a son of 18 in an

auto accident, and Juanita, a son working in Singapore, poisoned by toxic cleaners. These simple statements encompassed devastation for these women who love their children to folly. Grieving brought these young mothers to their knees, yet knowing that God was holding them in His arms, comforting them.

Juanita's strong faith is the crux of her survival amid a difficult life. Her resounding crosses only made her stronger in her beliefs. Her prayers became a crown with consummate gems that await her entrance into heaven.

All four sisters insist that Cursillo and Marriage Encounter mushroomed their faith into a vibrant closeness to God. Carmen and her husband Maurice were the chief agents in urging parishioners to attend and live Cursillo. They were successful with most Hispanic Sacred Heart members, now Cursillistas.

The Vasquez girls passed down their faith to their children by living it: attending Mass frequently, receiving the Sacraments, attending Catechism classes and church functions, involving their children in church life.

Now in their twilight years, three of the Vasquez sisters are widows. God, they know, has their mates in the mansion of their dreams. Continuing to serve their Church productively, these ladies remain faithful in occupying their pews at Mass.

Four ideals of exemplary faith are not singular in our parish. However, these are well-defined examples nonetheless. I salute them most respectfully and thank them for living their faith so fruitfully which shines a bright light to us all who know them.

# XAVIA: Families faith challenged repeatedly in last year

(From 7)

alone in the hospital.

Ralph Pirozzi, a dentist, visited on weekends with Xavia's siblings, second-grade triplets (also students of St. Joseph) and a 3-year-old girl. Except for brief trips outside for a breath of fresh air, Xavia did not leave the hospital.

Their faith has been challenged at times over the last year. "At low points I'd say, 'God, where's the heart and why is it taking so long?'" confessed Borys-Pirozzi. "There were down days and up days and days you'd want to run screaming from the building. You go day to day or you'd go crazy. There was so much to handle."

Xavia's literal change of heart has left the girl with a new perspective. "The child has matured in so many ways," said her grand-

mother. "It was a hard 10 months."

Xavia's mom said her daughter is a totally different person from before she entered the hospital. "She's been great," she said. "She has had ups and downs. Sometimes she felt sad and wanted to go home. She made friends here — they understand each other."

The 10-year-old is curious about where the heart under her blue and pink butterfly shirt came from, and what happened to the donor.

But unless the donor family wishes to be revealed, the Pirozzis won't find out. The family plans to write to them through the United Network of Organ Sharing, to express their infinite gratitude, and hope to receive a response.

"It's very important to donate organs and share the gift of life with others," said Xavia.

During her troubles, Xavia said she prayed for herself, as did so many others. She knows

the prayers helped, she said, "because we were able to do this for 10 months straight!"

St. Joseph School principal, Phyllis Karko, has prayed for the second time for someone to receive a heart. Two years ago one of her teachers underwent a transplant.

The principal constantly encouraged the students to pray for Xavia. "You know how it is with prayer," she said. "If you believe it, it's going to happen."

Joanna Borys, who has worked at the St. Joseph's parish office for 30 years, said many people reached out.

"The whole thing," she said, "has been a parish community supporting a family in need."

Students collected nearly \$3,000 in their "Silver for Xavia" coin collection and have been buying \$1 rubber-band bracelets bearing a heart and Xavia's name. The Heart of St. Joseph's committee organized a wine tasting

and auction and is publicizing other fundraising activities on its Web site at [www.the-heartofstjosephs.com](http://www.the-heartofstjosephs.com).

Other schools and parish religious education programs also are chipping in with bake sales, "Xavia" bracelets and cash donations.

Xavia and her family still face challenges, however. A heart transplant doesn't last forever.

"We say that the 'half-life' of a transplanted heart in a child (birth to 18 years) is about 13 years," said Dr. Maryanne R.K. Chrisant, medical director at Children's Hospital of Philadelphia.

That means that 13 years after receiving a heart transplant, "half the children are still alive with their heart grafts and half have either died (from various causes) or have required repeat heart transplantation," she said.

## EARTH DAY: Our bottom line must be a healthy globe

(From 3)

web of life is one, and that there is a connection among all forms of life. This calls us to listen to what is happening in nature and the world that surrounds us. Environmental justice makes us realize that the capacity of the planet to carry life is being exhausted by human habits.

A major work of our time is to make sure that the Earth does not fall into deficit as a result of our presence on it. What sense does it make to have healthy humans living on a terminally ill planet? The bottom line of our businesses must not be "profit," but a "healthy globe." Environmental justice calls us to live in the web of life as sustainers rather than damages of the world.

## PATTERSON: Complaint free life leads to more joy

(From 12)

about ourselves. Having been on both sides now (and on the second side for a relatively tiny time period) I can tell you that the feeling you get when you withhold that complaint or that whine, is a more powerful feeling of good about one's self as whining just for the sake of whining.

Dad always told me that a lot of people simply aren't happy unless they are complaining about something. Dad also taught me that you can be happy without

being critical. And he was right about that too.

I have found that the minimizing of sour thoughts has helped me to the point that I plan to continue even long after the Lenten period is over, which is one of the objectives of Lent in the first place: to change your behavior in the short term with hopes that it can catch on for the longer term.

Is living life with complaining a strong enough movement to justify an entire church making that its primary objective? Don't know, but I can say after a month of

it, living a whine free lifestyle is bound to bring a greater happiness in return. A person's entire mindset stands a chance to change, and as a result, his or her relationships with others and with their God. A bright outlook as opposed to one peppered with complaining and nausea can bring a more fulfilled soul and a deeper understanding of the spiritual.

And if all those positives are achieved through a decrease in negativity and a higher level of joy is reached, who could complain about that?

## AGE: What matters is how we embrace our choices

(From 13)

I walked directly to Mike's office, sat on a chair in the hallway and waited. About an hour later, Mike showed up. I explained what happened and promised I hadn't spoken to anyone about the test. To him, it didn't matter. He let me take it in his office

without a second thought.

This memory comes back now because of a phone call I received the other day. Mike was sick, and doctors said he might not have long to live.

In thinking about what Mike means to me there are several examples I could have given. Many are moments shared with oth-

ers who also hold Mike close.

But I'll share with you the most important lesson Mike taught me: In life, you always face difficult choices. What matters is how you embrace a choice. Enjoy where you are, embrace who you are. Enjoy things no matter how unexpected they may be.

## BISHOP: Force of the Resurrection is at work in our lives all the time

(From 1)

has risen!" Whether this proclamation is spoken in amazement or written with pen or tapped out on a computer, the reality remains precisely the same. Our lives as baptized people who share in not only the death but the resurrection of Christ must validate this proclamation. The life of Christ who is risen has been given to us. We must receive it totally and live it daily.

Easter, indeed, gives a totally new perspective on life. Easter forces us to admit that there is a great deal of life that goes

on, often unseen and silent, that we cannot fully understand, at least with our rational minds. Easter is a mystery that keeps on beckoning us to explore something that is grander and greater, better and more beautiful than we can ever imagine.

The unseen force of the Resurrection of Christ is at work all the time, whether or not we recognize it, offering hope in the presence of despair. The Resurrection of Christ is the triumph of love over fear, peace over conflict, joy over sadness and life over death.

Easter is about overcoming and rising

above darkness, oppression and despair. Easter signals a new beginning and a new chance, a new opportunity to begin again no matter what has happened in our lives. The risen Christ is there, walking with us, always encouraging us to accept new life, which enriches our earthly journey and leads us to the fullness of life.

Because of our baptism and our sharing in the other Sacraments of the Church, the risen Christ is fully alive in us and gives us a new perspective on life, and invites us to leave behind our apathy, listlessness and complaining. The risen Christ is there each day to give us the

stamina to keep on going when we can't see the way. The risen Christ fills us with the confidence to withstand all of life's dyings and the courage to keep on believing in the reality of rebirth, recreation, restoration and renewal.

I wish all of you a blessed and joyful Easter and Easter season with our risen Savior, Jesus Christ. Remember, our God has an immense love for each one of you, and our risen Savior, Jesus Christ gave his life and rose from the dead for each one. Happy Easter!



## The Back Page

# Gore offers impassioned plea for planet

**“An Inconvenient Truth: The Planetary Emergency of Global Warming and What We Can Do About It,” by Al Gore. Rodale (Emmaus, Pa., 2006). 325 pp., \$21.95.**

**Reviewed by Mary Breslin**  
Catholic News Service

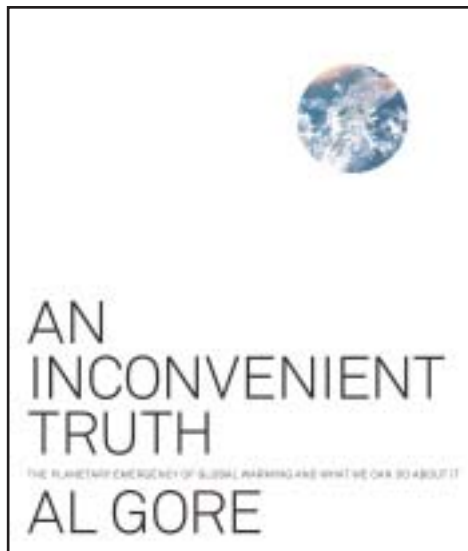
Among people of faith, heads are likely to nod in agreement with the title of Al Gore's book — “An Inconvenient Truth.” Often it's easier to turn away than face the facts about pressing issues such as poverty, injustice, war and more.

Truth be told, the text is apt to make readers squirm, clear their throats, shift in their seats — it's as much “uncomfortable” as it is “inconvenient.”

Gore is nothing short of blunt in the introduction, where he writes: “Not only does human-caused global warming exist, but it is growing ... at a pace that has now made it a planetary emergency.”

Calling the subject matter — essentially global warming caused by excesses of carbon dioxide and other greenhouse gases — a “moral issue,” the former U.S. vice president asserts that the world community has moved from denial to despair where the problem is concerned.

In the 300-plus pages in paperback that first hit bookstore and library shelves in 2006, Gore's presentation is graphically dramatic; he wraps together impressive four-color photography, informative graphs and easy-to-read charts with hypotheses offered by experts from academia such as John Mercer, Roger Revelle and Lonnie



Thompson. Gore holds the reader's attention by weaving in family vignettes that add human emotion and support to the otherwise text-book-style writing.

Alarming before-and-after photos, such as the drastic changes in glaciers over the past 50 years, are compelling. And captions in oversized fonts give the reader pause. For example, a photo of the havoc in New Orleans taken in the August 2005 aftermath of Hurricane Katrina is matched with the following statement: A major study at MIT in July 2005 “supported scientific consensus that global warming is making hurricanes more powerful and more destructive.” Another, a double-spread photo of a refuse dump in Mexico City, is accompanied by the simple sentence: “We are witnessing an unprecedented and massive collision between our civilization and the earth.”

Global warming is a searing subject, making filmmakers, scien-

tists and senators alike sit up and take notice. Undeniable facts, such as the 35,000 killed a few years ago in a European heat wave along with the documented steady rise in global temperatures since 1860, are cause for a meltdown among those who would refute Gore's claims.

Though this may not appear on any professor's list of required classroom reading, it might well be recommended for students from advanced junior high through university level studies and certainly the general adult reading population.

It should be noted that readers might be justifiably disappointed that the Tennessee native regularly injects partisan politics and takes frequent jabs at the present administration, placing blame and responsibility squarely on the shoulders of legislators who sit on the aisle opposite his party of choice.

Nevertheless, the message outweighs the distraction of political affiliation. And if you're a “believer” and ultimately swayed by the author's assertions, he has saved the best for last. The final 15 pages at the conclusion of the text are a composite of individual and collective action responses to the thickening of the atmosphere that has trapped infrared radiation from the sun, adversely affecting air, land and water.

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*Breslin is editor/general manager of the Catholic Explorer, newspaper of the Diocese of Joliet, Ill.*



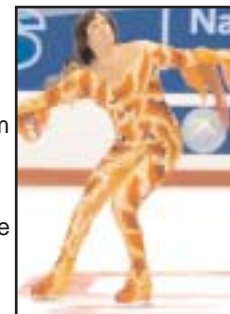
## CAPSULE MOVIE REVIEWS

### “Meet the Robinsons” (Disney)

Animated feature adapted from a William Joyce children's book about a futuristically fanciful family, here decked out with a time-travel plot and a comical villain. Director and co-writer Stephen Anderson and six other screenwriters take certain elements from the book and create a yarn about a kid-genius orphan (voiced by Daniel Hansen and Jordan Fry) searching for a family. But Joyce's whimsical absurdity seems a bit silly and doesn't quite gel when forced into a feature-length narrative. Some harmless explosions, a food fight with a dinosaur and a boy thrown off a building to land harmlessly on an invisible platform. The USCCB Office for Film & Broadcasting classification is A-I — general patronage. The Motion Picture Association of America rating is G — general audiences. All ages admitted.

### “Blades of Glory”

Fitfully amusing buddy comedy about rival skating champions -- a macho ladies' man (**Will Ferrell**) and a former child prodigy (Jon Heder) -- banned from the world championships after fighting on the ice, who reluctantly become a team when they learn it's the only way they'll be allowed back to compete, while a jealous brother-sister act (Will Arnett and Amy Poehler) attempt to sabotage the duo. Will Speck and Josh Gordon direct the sophomoric proceedings capably, the skating stunts are well handled, the leads are well paired, and there are apt satirical barbs at the skating industry. The pervasive low humor and vulgarity preclude the younger viewers who would most appreciate the humor, even as predictable affirmations of friendship and good sportsmanship eventually prevail. Crude language, crass expressions, mild profanity, a couple of brief nongraphic sexual encounters, innuendo, comic violence and mayhem, including a decapitation, brief comic suggestion of incest and drug use. The USCCB Office for Film & Broadcasting classification is A-III -- adults. The Motion Picture Association of America rating is PG-13.



# MARRIAGE: Encounters are successful, dynamic enrichment experience

(From 3)

What is Marriage Encounter? It is the most successful and dynamic marriage enrichment experience in the world today. Since its beginning in 1968, more than 1 million couples in almost 100 countries have experienced a Marriage Encounter Weekend. The Weekend is designed to give married couples the opportunity to examine their lives together – a time to share their feelings their hopes, disappointments, joys and frustrations and to do so openly and honestly with each

other. The emphasis of the Weekend is on the communication between husbands and wives. It provides a conducive environment for couples to spend time together, away from the distractions and tensions of everyday life, while encouraging them to focus on each other and their relationship for an entire weekend. Every marriage deserves that kind of attention!

Who is it for? A marriage can never be too good. Marriage Encounter is designed to deepen and enrich the joys a couple share together, whether they have been married for only a short time, or for

many years. Contrary to popular perception, Marriage Encounter is not designed for marriages in trouble, but rather for marriages seeking to grow further and deeper.

What happens at a Worldwide Marriage Encounter weekend? A series of presentations is given by a team of Catholic couples and a Catholic Priest. Each presentation allows you and your spouse a rare opportunity to privately look at yourselves as individuals, then to look at your marriage and relationship to one another, and finally to look at your relationship to

God and to the world. The weekend starts at 8:00 on Friday night and ends with a Mass on Sunday around 5:00. Meals are provided.

I would like to thus invite you to give yourselves the special gift of our scheduled Marriage Encounter weekend to be held from May 4-6th at Christ the King Retreat Center in San Angelo. For more information, please contact Valentin and Maria Gomez at 325-835-7044 or [vgomez@wcc.net](mailto:vgomez@wcc.net).