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West Texas

ANGELUS

Serving the Diocese of San Angelo, Texas

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MAY 2007



MENARD

This 250-year-old chalice, believed to have been used at the original Franciscan mission in Menard, will be used at the 250th anniversary in June.

Seed & Soil-Rural Life Mass to be hosted near Miles, Rowena

MILES – The Seed & Soil Rural Life Mass will be celebrated **Tuesday, May 15**, 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 6:30 p.m. Mass in a field near Miles.

“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.

DIRECTIONS: The Seed & Soil-Rural Life Mass will be celebrated at Hwy. 67 & County Road 357, just north of Hwy 67. The location is approximately 2.5 miles east of Miles and 6.5 miles west of Rowena.

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

(A map to the site of the Mass is located at the end of the briefs package on Pg. 2)

Priest re-appointments

All changes effective July 2, 2007.

St. Paschal Mission, Sterling City, will become a mission of St. Lawrence Parish, Garden City. **S. Mary Kay Bailey**, OP, will no longer serve as Pastoral Coordinator there (although she continues that role in St. Therese, Carlsbad) and **Fr. David Herrera** will no longer serve as Canonical Pastor there (although he continues that role in St. Therese, Carlsbad). **Fr. Francis Njoku**, currently Parochial Administrator of St. Lawrence, will serve St. Paschal, Sterling City.

Fr. Barry McLean will become Vocation Director of the Diocese of San Angelo. He also continues as Director of Continuing Education of the Clergy.

Fr. Serafin Avenido will become Pastor of St. Mary's, Brownwood.

Fr. Rodney White will become Pastor of Our Lady of Perpetual Help Parish, Ozona, with its mission of Good Shepherd, Sheffield.

Fr. Flor Hinacay will depart the Diocese of San Angelo to go on sabbatical.

Fr. Arturo Pestin will become Parochial Administrator of St. Joseph and St. Agnes parishes in Fort Stockton and St. James in Sanderson.

Fr. Isidore Ochiabuto will become Parochial Vicar of St. Joseph and St. Agnes parishes in Fort Stockton and St. James in Sanderson.

Fr. Bernard Gully will take a sabbatical.

Fr. Joey Faylona will become Pastor of Our Lady of Lourdes Parish, Andrews.

Fr. Nilo Nalugon will become Parochial Vicar of Holy Redeemer, Odessa.

Fr. Laurent Mvondo will become Parochial Administrator of Sacred Heart Parish, McCamey, and Good Shepherd Parish, Crane, with the missions of St. Isidore, Coyanosa, and Our Lady of Lourdes, Imperial.

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SPEAKER OF THE FAITH

Midland Republican Tom Craddick, who many pundits consider the most powerful politician in Texas, recalls his early days as a student at St. Ann's school, and his life's guiding light: his Catholic faith.

By Jimmy Patterson
Editor

AUSTIN -- A 2005 article in Texas Monthly magazine referred to Tom Craddick as everything from a Midland mud man to the most powerful politician in the state of Texas.

Craddick will tell you though that he is a Christian Catholic first and a Midland resident second.

But as dynamic a politician as you will find in the Austin inner circle, the man who has represented his Midland hometown for almost 40 years was reduced to humble servant

two years ago when he, wife Nadine, and their family visited the Vatican and met Pope John Paul II.

“After we had met the Pope, my son asked me, ‘Dad, what did you think about the frescoes on the wall?’ And I said, ‘What frescoes?’”

Craddick, schooled at St. Ann's in Midland, was so taken with being so close to such holiness in meeting the Pope, he literally saw nothing else when in the room with John Paul II.

Craddick says that what he's learned through a (See **CRADDICK/5**)



Texas Speaker of the House Tom Craddick, at right in his capitol office this month, and above with wife Nadine, at left, and Pope John Paul II.



Bishop Michael D. Pfeifer

From the Bishop's Desk

Eucharistic consistency: The Sacrament of charity

By Bishop Michael Pfeifer

On Tuesday, March 13, Pope Benedict XVI issued for the entire Catholic world a beautiful and inspiring Apostolic Exhortation on the Eucharist entitled, “On The Eucharist As The Source And Summit Of The Church's Life And

Mission.” This statement of the Pope is a follow-up to the Eleventh Ordinary General Assembly of the Synod of Bishops that was held in the Vatican in October 2005. At the Synod of Bishops were representatives of Catholic Bishops from the entire world. Hence, this statement of the Holy Father on the

Eucharist represents the reflections and latest teaching of the Catholic Church on the most wonderful gift that Christ has left the Church in His Eucharistic presence. In his Apostolic statement, our Holy Father calls the Eucharist “The

(Please See **BISHOP/14**)

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From the Editor

NBC decision to air photos of killer totally insensitive

By Jimmy Patterson

I have been in this business for almost 25 years and rarely, if ever, have I seen such shameless, gratuitous sensationalism as the images of the Virginia Tech shooter splashed across my TV and Internet last month.

Some days, the media makes a mockery of itself. This is one of those occasions.

NBC explained away its reasons for showing the photos and videos that the shooter had sent to Rockefeller Center by saying it did so to "get to the bottom of why he did this." Yet in the same explanation, the NBC news



Patterson

chief, interviewed on the Today Show the morning after receiving the photos, admitted, "We may never know why." My question then would almost certainly have to be: "If the decision to air the photos was to determine WHY he killed 32 people, yet after seeing the images 'We still may never know,' why continue airing them?"

There's really only one reason and you and I both know what it is.

NBC's morning news team said – and almost convincingly so – just how much thought went into its decision to air the material ("Poor us!") even though it would prove devastating to the families. One college student put it much better than the professionals at the network: The images of the shooter holding a gun in their face was the last thing many of those 32 victims ever saw. To make the families view those same images is insensitive.

Mind-numbingly insensitive and totally

without merit would be more precise.

I wonder if ultimately this might not be more of a turning point for the media than the Imus embarrassment.

There was no justification for airing the photos and videos of this deranged man; doing so only goes to further his cause and make him the martyr he so desperately wanted to be. The decision to air these materials has only to do with the salacious appetite that we have developed after being force fed this type of shock for so many years. I dare say if we took a poll, many would respond that this is not what they want to see, all along watching it with one eye while selecting "No, we don't want this" with the other eye.

I am not surprised at all with NBC's decision. Nor am I surprised that on every

(Please See PATTERSON/15)

DIOCESAN BRIEFS

Lake Ivie Thanksgiving Mass

An anniversary Thanksgiving Mass to thank God for the blessing of Lake O.H. Ivie will be celebrated by the Most. Rev. Michael D. Pfeifer, Bishop of San Angelo, and Rev. Romanus Akamike, pastor of St. Charles Church, in Eden, at 6 p.m., **Tuesday, June 12.** (The location of the Thanksgiving Mass and reception that will follow is 10 miles from Paint Rock. Take Hwy. 83 to Hwy. 1929 approximately 18-20 miles to the north side of the dam. The metal building is the CRWMD Field Office and the gates will be marked.)

"Bishop Pfeifer asked God's blessings on the new dam after it was constructed 17 years ago. It was predicted it would take several months to fill the new reservoir with water, but shortly after the blessing, God sent a powerful rain that almost filled the lake," according to Deacon Charlie Evans, Rural Life Director who is helping to organize the Mass at Ivie. "Bishop Pfeifer has pointed out that now is the time to gather to thank God for the beautiful blessing of this wonderful reservoir of water and to ask God to constantly send more water into the reservoir. Hopefully people from all over the area will be present for the special Mass of thanksgiving to petition for more rain."

There will be a meal served following the Mass

San Angelo Drug Awareness Picnic

St. Joseph's Catholic Church in San Angelo will host a Drug Awareness Picnic **June 2.**

Several groups will be at the picnic staffing information booths to help and to inform the public about their support available for those in need of assistance, rehab, support and intervention.

The picnic will also feature free food,

games, music, free gifts and drawings for prizes through the day.

Several booths of games for children will emphasize the importance of drug awareness and the drug problem in West Texas.

Young children and teen-agers are encouraged to attend to learn about the importance of saying no to drug and alcohol use and abuse.

The picnic is ecumenical and open to the public.

For more information, call Roberto Villescaz, with Living in the Light Ministry, St. Joseph's Church; Roy Perez, at 325-227-2944, or Jeanie Solis, at 325-653-9630

Bishop to hold community drug meeting in Midland

In a continuing effort to bring light to the growing drug problem in West Texas, Bishop Michael Pfeifer will meet with community leaders in **Midland, at 10 a.m., Tues., May 17, at First Presbyterian Church, 800 W. Texas.** The meeting follows a similar one in San Angelo where a number of government, law enforcement, children's advocates and substance abuse experts met with a pledge to continue to assemble in an effort to try to reverse outbreak of drug use.

"The problem of drugs has reached epidemic proportions," Pfeifer said.

Billings Teacher Training

The Billings Ovulation Method of Natural Family Planning Teacher Training Conference will be held **May 25-29, 2007** at the American Airlines Training and Conference Center near the DFW Airport.

Registration for the training is \$575 per person or \$675 per couple.

The Diocese of San Angelo is in need of additional teachers of the Billings Ovulation Method. For more information, call Fran Brezina, R.N., Billings Ovulation Method Instructor, 432-694-3131.

St. Joseph Centennial

St. Joseph Catholic Church in Rowena will hold its 100 Year Celebration, Sept. 1-2. The weekend festivities schedule includes:

Sat., Sept. 1:

7:30 a.m. -- Mass at Cemetery

10 a.m. -- Parade

Noon -- Sausage Sandwich Lunch

1:30 p.m. -- Program (introductions of guests, dignitaries; exhibits and displays; tours of church and school;

5 p.m. -- BBQ Supper

8 p.m.-Midnight -- Street Dance

Sunday, Sept. 2

10 a.m. -- Mass

Noon -- Meal

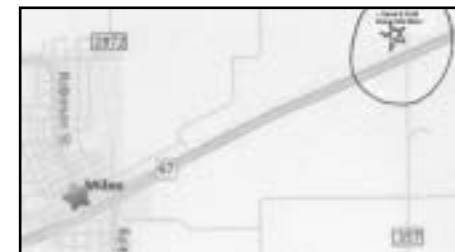
2007 Cursillo Dates

Women's Spanish, May 24-27, Ft. Stockton
Women's English: June 28-July 1, CKRC-San Angelo, TX, \$160; **Men's English:** July 26-29, CKRC-San Angelo, TX, \$160; **Men's Spanish:** Nov. 8-11, Ft. Stockton

EWTN 'La Hora Catolica'

EWTN's Spanish-language ministry, La Hora Catolica, continues at radio stations in San Angelo, Odessa and Abilene. In San Angelo, tune to KSJT (107.5) from 10-11 a.m. Sundays; in Odessa, KQLM (107.9 FM) from 10-11 a.m. Sundays, and in Abilene, KJTZ (106.9 FM), from Noon-1 p.m., Sunday.

Map to Rural Life-Seed & Soil Mass near Miles, May 15



para el escritorio del obispo

Papa Benedicto: Coherencia Eucarística es importante

Por el Obispo Miguel Pfeifer, OMI

El martes, 13 de marzo, 2007, el Papa Benedicto XVI publicó para el entero mundo Católico una hermosa e inspiradora Exhortación

Apostólica sobre la Eucaristía titulada,

“Sobre La Eucaristía La Fuente Y Culmen De La

Vida Y De La Misión De La Iglesia.” Esta declaración del Papa es el resultado de la Undécima (XI) Asamblea General Ordinaria del Sínodo de los Obispos que



Pfeifer

fue llevado a cabo en el Vaticano en octubre de 2005. En el Sínodo de Obispos hubo representación de Obispos Católicos del mundo entero. Por lo tanto, esta declaración del Santo Padre sobre la Eucaristía representa las reflexiones y las enseñanzas más recientes de la Iglesia Católica sobre el regalo más maravilloso que Cristo le ha dejado a la Iglesia en Su presencia Eucarística. En su exhortación, nuestro Santo Padre le llama la Eucaristía El Sacramento de Caridad y señala que el regalo que Cristo Jesús hace de el mismo en el maravilloso Sacramento de la Eucaristía manifiesta el gran amor que Él tiene por la Iglesia, hasta el punto de “dar

la vida por los propios amigos.” (Jn. 15:13) Anímo a nuestros sacerdotes, consejos parroquiales, y todos envueltos en la educación religiosa y en cada ministerio de la Iglesia, que estudien este documento inspirador muy cuidadosamente, que tiene un gran significado e importancia para la vida de todos nosotros como trabajadores en la viña del Señor.

Aquí me gustaría compartir con ustedes las reflexiones de nuestro Santo Padre en uno de los mayores puntos de esta Exhortación en la *Coherencia Eucarística*. Papa Benedicto dice en #83, “Es importante notar lo que los Padres sinodales han denominado *coherencia eucarística*, a la

cual está llamada objetivamente nuestra vida. En efecto, el culto agradable a Dios nunca es un acto meramente privado, sin consecuencias en nuestras relaciones sociales: al contrario, exige el testimonio público de la propia fe. Obviamente, esto vale para todos los bautizados, pero tiene una importancia particular para quienes, por la posición social o política que ocupan, han de tomar decisiones sobre valores fundamentales, como el respeto y la defensa de la vida humana, desde su

Mira OBSIPO/14

250th Anniversary for Santa Cruz San Saba Mission

250-year-old chalice to be used in June Mass

When the community of Menard celebrates the 250th anniversary of the Franciscan Mission of San Saba, June 9, the Mass will feature a chalice believed to have been used by the Franciscans before their murders.

“As far as can be determined, the chalice that I will use for the Mass for the 250th anniversary of the founding of the Mission Santa Cruz de San Saba is the actual chalice from the mission itself, and was probably used by the priests during the Mass they offered on the day of the terrible massacre,” said Bishop Michael Pfeifer of San Angelo. “This chalice has great spiritual, historical, and social significance as it is a direct link back to the early faith community of the Franciscans. Of course, the chalice’s greatest significance is that it held the blood of Christ, which strengthened our brother priests and people back in 1758 to be faithful to Christ even to death, and today we receive that same precious blood which joins us in a bond of love with Christ and with all members of our faith community. I thank God for the precious gift of being able to use this chalice during our Mass at Sacred Heart Church in Menard on June 9.”

-- The Angelus



Mother’s Day: A way to remember all about ‘mom’

By Bishop Michael Pfeifer, OMI

May is a month dedicated to our mothers. Mother’s Day on Sunday, May 13, is a day to honor and thank all mothers for the many wonderful things that they do for all of us and especially for giving us life. On this day, we show special honor and respect to our spiritual mother, Mary, the Mother of Jesus, who, by her “yes” has given us the One who is all life, all truth, and all love—Jesus Christ, our Lord and Savior. As we honor Mary, our mother, and thank God for giving us such a kind and loving mother, we ask her to intercede with her Son to send down new blessings of life and love on all of our earthly mothers. For our dear mothers who have been taken from us, with Mary we entrust them to the eternal care of our God in Heaven.

On Mother’s Day, as we express our gratitude and appreciation to our dear mothers, it is a time to reflect on a mother’s life. Our mothers wonder about us before we came; mothers work for us as long as we are with them; mothers worry about us when we are away. Mothers give their very blood to our making, their milk to our nursing, their sweat to our rearing, their tears to our training. Mothers risk their lives as they bear us, their children.

A mother’s world is a stage where she plays many parts in one costume. At times, she is a queen whose scepter is a broom; at other times, she is a judge whose court is a porch of quarreling youngsters. She is a cook and a nurse, a laundress, and a seamstress, and maker of beds and duster of furniture and official scrubber of floors. In her world, there is no five o’clock whistle to listen for when she can drop the mop and forget everything until tomorrow morning. You cannot make a slave take her job and she would not exchange it with a queen. Nobody can explain this except, in the purest sense of one word — love.

Thank you, Mother Mary, for your constant protection and guidance. Dear earthly mothers: thank you for everything you have done and continue to do for us. We love you all.

Mary: A tabernacle of hope for us all

By Bishop Michael Pfeifer

In his timely and inspiring encyclical on the Eucharist, Pope John Paul II focuses our attention on the greatest gift, the Eucharist, which Christ has left His Church. In this thought-provoking and joyful statement, Pope John Paul II gives us an insightful reflection on the connection of Mary to the Eucharist. In this letter, the Pope refers to Mary as a Tabernacle of Hope. The Pope states,

In addition to reflection on the bond that exists between the Eucharistic mystery and the mystery

of the Church, this year there will be an eloquent reference to the Blessed Virgin Mary because of the occurrence of the 150th anniversary of the definition of the Dogma of the Immaculate Conception (1854-2004).

Mary was “redeemed in an especially sublime manner by reason of the merits of her Son” (Lumen Gentium, 53). I add in the encyclical letter Ecclesia de Eucharistia: “Gazing upon Mary, we come to know that transforming power present in the Eucharist. In her we see the world renewed in love” (#62). Mary, the first “tabernacle” in his-

tory “shows us and offers us Christ, the Way, the Truth and the Life (Jn 14:6). If “the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist” (Ecclesia de Eucharistia, #57)....

Let us contemplate the Eucharist with the eyes of Mary. Confiding in the intercession of the Blessed Virgin, the Church offers Christ, the Bread of Salvation, to all people that they may recognize Him and accept Him as the only Savior of mankind.

Supreme Court Ruling on Partial Birth Abortion Ban

Ban upheld; abortion opponents laud court

By Mark Pattison
Catholic News Service

WASHINGTON — Abortion opponents lauded the Supreme Court's 5-4 decision April 18 upholding the Partial Birth Abortion Ban Act.

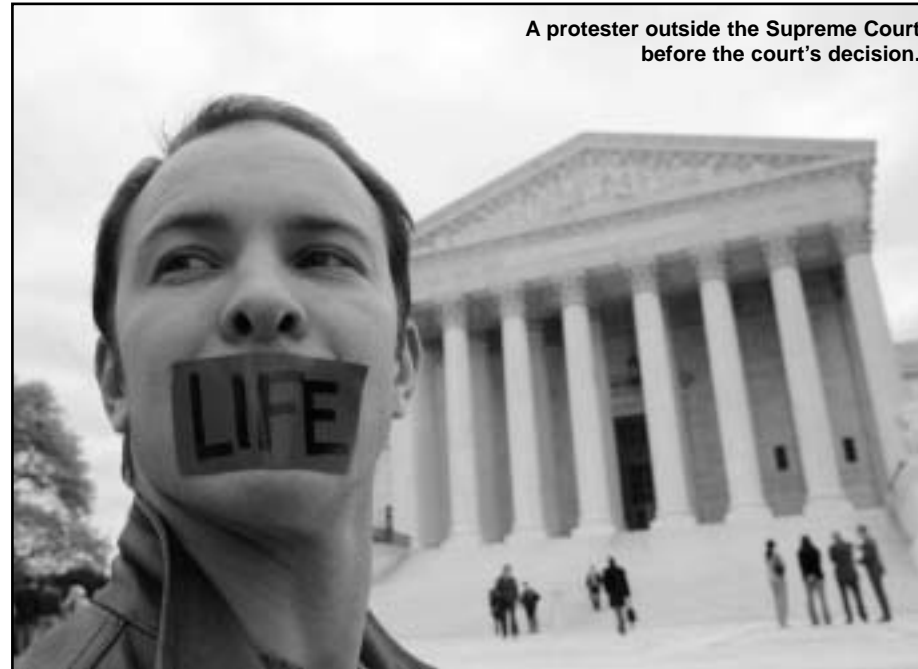
President George W. Bush, who signed the ban into law in 2003, called partial-birth abortion an "abhorrent procedure" in an April 18 statement from the White House.

"Today's decision affirms that the Constitution does not stand in the way of the people's representatives enacting laws reflecting the compassion and humanity of America. The partial-birth abortion ban, which an overwhelming bipartisan majority in Congress passed and I signed into law, represents a commitment to building a culture of life in America," said Bush.

While praising the decision, Cardinal Justin Rigali of Philadelphia, head of the U.S. bishops' Committee on Pro-Life Activities, said: "The court's decision does not affect the legal status of the great majority of abortions, and does not reverse past decisions claiming to find a right to abortion in the Constitution.

"However, it provides reasons for renewed hope and renewed effort on the part of pro-life Americans," he said. "The court is taking a clearer and more unobstructed look at the tragic reality of abortion, and speaking about that reality more candidly, than it has in many years."

Justice Anthony Kennedy, writing the majority opinion in the *Gonzales v. Carhart* and *Gonzales v. Planned Parenthood* cases, said the law's opponents "have not demonstrated that the act would be unconstitu-



tional in a large fraction of relevant cases."

Also voting in the majority were Chief Justice John Roberts and Justices Samuel Alito, Antonin Scalia and Clarence Thomas.

Voting in the minority were Justices Paul Breyer, Ruth Bader Ginsburg, David Souter and John Paul Stevens.

In her dissenting opinion, Ginsburg said the decision "tolerates, indeed applauds, federal intervention to ban nationwide a procedure found necessary and proper in certain cases by the American College of Obstetricians and Gynecologists." She added the decision "refuses to take ... seriously" previous Supreme Court decisions

on abortion.

Six federal courts had ruled the act had unconstitutionally restricted a woman's legal right to an abortion. In October the Supreme Court accepted cases from California — the *Planned Parenthood* case — and Nebraska — the *Dr. Leroy Carhart* case. The high court conducted oral arguments in November.

In what the law calls partial-birth abortion, also referred to as an "intact dilation and extraction," a live fetus is partially delivered and an incision is made at the base of the skull, through which the brain is removed, and then the dead body is delivered the rest of the way.

In the 1990s, Congress had twice passed a ban on partial-birth abortions. Both times the bills were vetoed by President Bill Clinton.

In 2000, the Supreme Court struck down a Nebraska ban on partial-birth abortions. Writing for a 5-4 majority at that time, Breyer said the law imposed an undue burden on a woman's right to make an abortion decision. Chief Justice William Rehnquist, who died in September 2005, and now-retired Justice Sandra Day O'Connor were both on the high court at the time this ruling was issued. O'Connor sided with the majority, and Rehnquist with the minority.

In 2003, Congress again passed a ban on partial-birth abortions. Bush signed the bill into law, but because of court challenges it never went into effect.

Kennedy's majority opinion said there was "medical disagreement whether the act's prohibition would ever impose significant health risks on women" — a prohibition based in significant part on the finding that the procedure was never medically necessary — and that other procedures exist to abort late-term pregnancies.

During the November oral arguments, Solicitor General Paul Clement, who argued for the federal government, said Congress had sufficient evidence that "partial-birth abortions were never medically necessary, and that safe alternatives were always available such that no woman would be prevented from terminating her pregnancy. As a result,

(Please See **COURT/15**)

Bishop Pfeifer comments on ruling

"I was very pleased to learn of the Supreme Court's decision of upholding a federal law prohibiting the brutal and inhumane partial-birth abortion procedure. This is a great day for the precious unborn, thousands of whom — as records show for the past several years — were destroyed almost in the very act of being born.

"I thank God for this life-giving decision and congratulate the justices who had the moral and legal courage and the common-sense wisdom to uphold the ban on partial-birth abortion, which is a brutal and barbaric act.

"The court's ruling is a defining moment in the abortion debate and hopefully will awaken the conscience of all Americans to see abortion for what it truly is — the destruction of an innocent human being who, from the first moment of conception, has the complete genetic code of a human person.

"This decision is a great step in bringing our legal position on abortion to be in accord with clear Scriptural messages about the sacredness of all human life from conception until natural death.

"The Supreme Court's decision will help foster a new appreciation for a culture of life in our country."

What's next?

Reaction to ruling should come into focus slowly

By Mark Pattison
Catholic News Service

WASHINGTON — Now that the Supreme Court has ruled that the federal ban on partial-birth abortion is constitutional, what's next?

Although it took 34 years since the *Roe v. Wade* and *Doe v. Bolton* Supreme Court cases that permitted abortion virtually on demand in the United States, one nationwide restriction on abortion has now passed both political muster and judicial scrutiny.

Will it take 34 more years to enact another federal abortion restriction?

"I can't make a prediction," said David Masci, a senior research fel-

low at the Pew Forum on Religion & Public Life. "This decision has certainly left open the possibility that states can go back and look at some of the abortion restrictions," he told Catholic News Service in an April 19 telephone interview.

"From a pro-life or an anti-abortion standpoint, strengthening those laws, possibly — possibly — by removing the health exception" would be one tactic, he said.

Pro-lifer supporters argue that a health exception can be used to justify any abortion.

The partial-birth abortion ban contains only an exception for the life of the mother.

While state lawmakers may try to write bills to place further restric-

tions on abortion, one congressman was ready to reintroduce a bill with the intent of nullifying the Supreme Court's April 18 ruling. Rep. Jerrold Nadler, D-N.Y., said he would reintroduce the Freedom of Choice Act April 20. He says the bill would "for the first time" codify a right to an abortion guaranteed under the 1973 *Roe v. Wade* decision.

"It would bar government — at any level — from interfering with a woman's fundamental right to choose to bear a child, or to terminate a pregnancy," he said in a statement.

(Please See **FUTURE/15**)

DIOCESAN DATES**Bishop's Calendar****MAY**

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.

17 -- MIDLAND -- First Presbyterian Church, Communitywide Drug Taskforce Meeting, 10 a.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.

JUNE

1 -- SAN ANGELO, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. and Staff Meeting at 11am.

2 -- Wedding

3 -- SAN ANGELO, Sacred Heart Cathedral – Marriage Jubilee Mass at 2:00 p.m.

5 -- SAN ANGELO, Diocesan Pastoral Center - Presbyteral Council Meeting, 2 p.m.;

5 -- SAN ANGELO, Dinner with the Priests of the San Angelo and Lubbock Dioceses, 5:30 p.m., Christ the King Retreat Center.

6 -- SWEETWATER, Immaculate Heart – Confirmation at 7 p.m.

7 -- SAN ANGELO, Barrio Mass within St. Joseph's Boundaries at 6:30 p.m.

9 -- MENARD – Celebration of the 250th Anniversary of the Santa Cruz de San Saba Mission –

Dedication at 11:00 a.m. and Mass at 4:00 p.m.

10 -- SAN ANGELO, Christ the King Retreat Center – 3 p.m. Mass for Make A Difference

11 -- SAN ANGELO – Christ the King Retreat Center -City-wide Meeting on Drugs 10:30 a.m. to 12:00 noon

12 -- IVIE DAM – Special Anniversary Mass of Thanksgiving at 6:00 p.m.

13 -- SAN ANGELO – Barrio Mass – 6:30 p.m. with in St. Mary's Boundaries

14 -- COLORADO CITY, St. Ann- Confirmation at 6:30 p.m.

15-17 -- MEXICALI, MEXICO – Priestly Ordination of Osvaldo Fernando Velazquez Sanchez, OMI

18-23 -- ALBUQUERQUE, United States Conference of Catholic Bishops Meeting

24 -- KNICKERBOCKER, Immaculate Conception Mass at 8:15 a.m.

27-29 -- Rest and Prayer

Christ The King Retreat Center**May**

11-12 -- Diaconate Training Program

14 -- Heart of Mercy Prayer Group

14 -- Media Day Luncheon
14 -- Bishop's Rosary at Mary's Grotto, 7 p.m.

14-16 -- First United Methodist Staff Retreat

15 -- Adoration of the Blessed Sacrament, 5-6 p.m.

18-20 -- Engaged Encounter

21 -- Heart of Mercy Prayer Group

22 -- Adoration of the Blessed Sacrament, 5-6 p.m.

26 -- St. Mary's Catholic Church Women's Retreat

28 -- Memorial Day Holiday- Office Closed

28 -- Heart of Mercy Prayer Group

29 -- Adoration of the Blessed Sacrament, 5-6 p.m.

NECROLOGY -- JUNE

7 -- Rev. Ray Corr, O.P. (2005)

13 -- Rev. David Espitia (2003)

18 -- Rev. John Lucassen (1993)

20 -- Deacon William Smith (2003)

22 -- Rev. Msgr. Alvin Wilde (1996)

28 -- Bishop Stephen A. Leven (1983)



THEN AND NOW: Tom Craddick, far right in top photo as a student at St. Ann's, and below, gaveling in a session in the state House of Representatives.

CRADDICK: Speaker recalls Scouts, school**(From 1)**

lifetime of faith formation has guided him in his business and political life even today.

"I think it does play a major part in my day-to-day business, and when I'm out on the floor (of the House of Representatives)," Craddick said. "There are a lot of issues relevant to people's individual faith, and every day we deal with people in business, and what you have learned about what's right and what's wrong, and how you deal with business ... your faith is a big factor in how you treat people. You can be tough in negotiations and still have respect for other people."

Craddick said national leaders tend to come under more scrutiny for their Catholic beliefs because the Church is a focus Church and it is the only church of its kind, whereas there are many protestant churches. He said he felt the Church had successfully emerged from the darkness of the clergy sex scandals, a "rough bump" as he termed it, and said getting people, namely young people, to come to Mass on a regular basis would be one of the Church's major challenges in the 21st century.

He acknowledged that people tend to drift from their faith throughout their lives, but said, "The more we keep going to Mass and to the programs the Church offers and the more we get our children to CCD the better for the long-term growth of the country, the world and us as individuals."

During his time as a Boy Scout, Craddick was one of a handful of teenagers who helped physically move the altar from the old St. Ann's Church to its present location. Originally from Wisconsin, Craddick's family moved to Midland when he was a young boy. He was a student at St. Ann's through 8th grade and still clearly remembers the spiritual guidance provided by Fr. Tom Kennedy and Fr. Andy Wueste.

Craddick was a doctoral student at Texas Tech when he decided to run for the legislature in 1969. An oilman by trade, Craddick became the first



Republican to be named Speaker of the House since Reconstruction.

Ironically, one of Craddick's most humorous anecdotes concerns when he became an Eagle Scout while a member of the St. Ann's Troop at age 17. As many parents do, Craddick's father encouraged him to complete his merit badge work so that he could be provided with the many opportunities that come with the Eagle Scout rank. As he approached the completion of his merit badge work, there was just one badge that stood between him and the high honor: Citizenship in the Nation, a badge that deals largely with politics and how the political system works.

"It's kind of ironic I didn't get that one until the very end given the work I'm in today," Craddick smiled. "My Dad wasn't real happy that I put that one off so long."

Making Sense of BioEthics

Recapturing the Soul of Bioethics in the midst of an identity crisis

By Rev. Thad Pacholczyk

Modern bioethics seems to be going through a kind of identity crisis. With ethicists available for hire, drug companies and biotech firms have easy access to "experts" who can provide them with the veneer of respectability if they decide to head in the direction of unethical science. Erwin Chargaff, a pioneer in the field of biochemistry, once quipped that, "Bioethics didn't become an issue until ethics started being breached. Bioethics is an excuse to allow everything that is unethical." One common approach to allowing the unethical is to claim that, "We have already made certain choices, and now we really must move on to the next step —



Fr. Pacholczyk

must yield to the inexorable progress of science." Rather than examining and rejecting certain poor choices that may have been made in prior years, and trying to regain lost ground, bioethicists today unwittingly continue to grease the slippery slopes by their lack of courage in disavowing some of the unethical practices they have aided and abetted in the past.

Today, for example, we see enormous pressure on the public to support embryo-destructive stem cell research. Where do the embryonic humans come from that are to be destroyed for this research? They come from in vitro fertilization (IVF), a practice very few bioethicists have been willing to confront or challenge. IVF has become a kind of "sacred cow" that few outside the Catholic Church are willing to question. Yet it requires very little ethical reflection to see, for example, how making "extra" embryos during IVF and freezing them is a grave moral problem. Relatively few

countries (among them Italy and Germany) have legal restrictions regarding IVF. In Italy, it is illegal to freeze embryos, and whenever you do IVF, you are not permitted to make more than three embryos at a time, all of which must be implanted into the woman. Germany has a similar law, and the country has almost no frozen embryos as a result. Such a law is a straightforward attempt to limit some of the collateral damage from IVF, and any reasonable person can see the benefit of enacting such legislation. But in the United States, we face what has been termed the "wild west of infertility," where few regulations of any kind exist and close to half a million frozen embryos are trapped in liquid nitrogen tanks in fertility clinics. As couples get older and no longer intend to implant their own embryos, researchers begin to clamor for those embryos to use in their research experiments. Bioethicists and politicians then further muddy the waters by suggesting that "they are all going to

be thrown away anyway," which is neither true nor morally relevant. Even when somebody else will perform the dastardly deed of destroying a group of humans (discarding them as medical waste), that does not suddenly make it OK for me to choose to destroy them with my own hands. Here we have a perfect opportunity for some serious introspection about the mistakes of the past, an opportune moment to limit some of the collateral damage from IVF through laws like Italy's and Germany's. Yet one finds very few bioethicists willing to step up to the plate to tackle such an unpopular topic.

As the biotechnology juggernaut forges ahead with minimal ethical oversight, additional concerns quickly arise. Embryonic humans who will be sacrificed for research can be created not only by IVF but also by cloning (SCNT: somatic cell nuclear transfer). But in

Please See **BIOETHICS/14**

The Faith

Baptized in the holy spirit: What does it mean?

By Bishop Michael Pfeifer

Those who participate in the Charismatic Renewal Movement often use the phrase "To be Baptized in the Spirit." What is the Church's understanding of Baptism in the Spirit?

The Baptism in the Spirit is not a sacrament, but it is related to a sacrament, better said to several sacraments, to the sacraments of Christian initiation. The Baptism in the Spirit makes real, and in a special way, renews Christian initiation. Baptism in the Spirit has a primary relationship with the Sacrament of Baptism.

Baptism in the Spirit is the work of the Holy Spirit. To be Baptized

in the Spirit means to allow the Holy Spirit to revitalize our Baptism, to stir up those graces that have been received in this beautiful sacrament. The grace of the Sacrament of Baptism remains with us throughout life, but needs to be stirred up and made strong through our faith and the power of the Holy Spirit.

The renewal that takes place when one is Baptized in the Spirit is a renewal in which God, not the human person, is the principal author. It is acknowledging simply that without the Holy Spirit we cannot do anything, not even say, "Jesus is Lord" (1 Cor. 12:3).

The Baptism in the Spirit's effectiveness in reactivating baptism con-

sists in a person making a choice of faith, prepared in repentance, that allows the work of God to set itself free and to pour out all its strength. The Spirit is allowed to flow like a fragrance in the Christian life.

In the Baptism of the Spirit there is a secret, mysterious move of God that is God's way of becoming present in a way that is different for each person because only God knows us in our inner part and how to act.

The Baptism in the Spirit not only enables us to proclaim "Jesus is Lord", but live in his Lordship, and to strive with the help of the Holy Spirit to build up God's kingdom in love here on this earth.

Vatican Library to be renovated, closed to public for three years

VATICAN CITY (CNS) -- The Vatican Library is closing its doors to the public for the next three years for renovation.

Starting July 14, the library will be closed until September 2010 in order to carry out "major structural renovation of one wing of the library," the library's vice prefect, Ambrogio Piazzoni, told Catholic News Service.

The library's ever-growing and

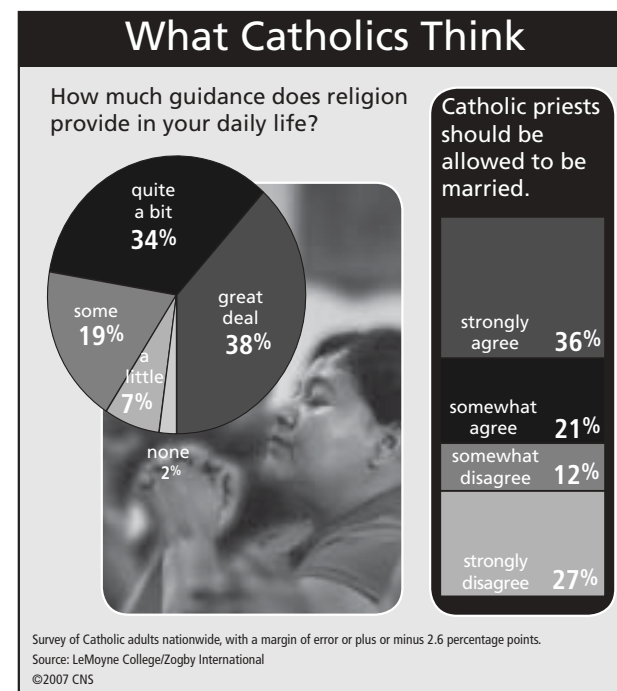
massive collection of ancient and modern volumes had put too much stress and strain on its 16th-century building, he said May 4. Workers will have to reinforce the floors and walls of one of the library's halls, making public access to the reading rooms impossible, he said.

All renovation projects that could be done without disturbing visiting scholars "have already been done. Now the big problem is left," he said.

It involves revamping an entire wing.

Founded in 1475, the Vatican Library is now home to almost 2 million books and manuscripts. About 100 scholars visit the library every day.

After the library closes this summer, scholars will still have access to the library's collections by ordering copies in digital, photographic, photocopied or microfilm formats, Piazzoni said.



Loved One In Jail/Prison?
"Let us help you"

CORRECTIONAL MINISTRIES

**More Information
Coming Soon**

NATION: Massacre in Virginia

Priest: Words are not enough

Blacksburg pastor says much more required to get families through grieving period

BLACKSBURG, Va. (CNS) -- Words are not enough to comfort grieving parents, said a priest who spent time with the parents of several of the slain Virginia Tech students when they first learned their son or daughter was dead.

In the early hours after the murder rampage on campus that left 33 dead, Father James Arsenault, pastor of St. Mary Parish in Blacksburg, was at Montgomery Regional Hospital with those who were wounded and their families.

Then he went to the Inn at Virginia Tech, a hotel on campus where parents seeking information about their children were asked to gather. He said he left the parish at 8:30 that morning and did not get back until 1:30 the following morning.

In a brief interview in his rectory late April 18 -- after three full days of seeing to the pastoral care of victims, families and students -- Father Arsenault said that approaching parents who had just heard their child was dead, he would simply say something like, "Words are not enough to express how sad we are. I'm so sorry! I'm so sorry!" and then try to wrap them in a big hug.

When he hugged them, they would break down and cry, he told Catholic News Service.

After staying with them a while, he would pray the Our Father and Hail Mary with them and lead them in prayers for the dead, he said.

Mia Ortega, a 26-year-old graduate student who also works for the university in student affairs, said in a phone interview April 19 with CNS that she was receiving "a lot of support from my family and my friends" to help her cope with the tragedy. She said she has had messages of prayers and support from all over, including from friends she worked with last summer as a Jesuit volunteer in Dublin, Ireland.

In an e-mail to friends early April 18, Ortega wrote, "It is hard to believe that it has only been two days. The days are



Mourners try to make sense of the tragedy in Blacksburg, Va., where 32 people were massacred by an armed gunman last month.



long here in Blacksburg.

"I am doing my best to get by. I slip from being numb to uncontrollable crying. Sometimes I forget about the whole thing, and sometimes reality slaps me hard in the face. ... In some ways, I am expecting to wake up. It is like walking through a lucid nightmare."

"It is also difficult to imagine the magnitude of the situation," she added.

"People on the news have been calling this a massacre. Massacre at Virginia Tech. I even have trouble saying the word

aloud."

She said Ryan "Stack" Clark, a resident assistant at West Ambler Johnston Hall who was killed there trying to come to the aid of the first student slain, was a friend of hers. "He was an incredible man, with a very big heart. ... I miss his jokes, his smile and his beautiful spirit," she wrote.

"He died serving his community, doing what he loved best. I'm very proud of him, and I'm missing him."

By phone Ortega said she is still numb and has not been able to sleep more than two hours at a time since the tragedy.

She said that ever since she saw the images on TV that the killer, Cho Seung-Hui, had sent to NBC the morning of the killings, she has not been able to turn out the lights in her apartment. If a room goes

dark, she said, she sees the vivid image shown on TV of Cho with both arms raised holding the guns he used in the slaughter. "I feel bombarded by that image."

"A lot of us here are struggling" to understand what has happened, she said, but those images have not helped.

"Before that, we were demanding answers," she said. "Now I know that any answer we are going to get is not a good one."

She said her friends and colleagues were also very disturbed by the release of Cho's images and many of them have stopped going to the major news Web sites because they know they will have to see those images again.

To help people cope with the fear that the Virginia Tech tragedy may provoke, the U.S. branch of the Christian Family Movement, a network of parish- or neighborhood-based groups of families that meet to support one another in Christian living, has posted a "Living Without Fear" program on its Web site, <http://cfm.org>. (The "Living Without Fear" link takes visitors to a section called "Special Meetings"; the program is No. 8.)

The nine-page program, which can be downloaded, provides a structured guide for a group meeting to reflect on fear, how it arises and how it affects people, and to discuss ways to face it from a Christian perspective. It begins with Scripture readings and several statements by individuals or organizations, including the U.S. bishops and the Department of Homeland Security, about living with fear and overcoming it.

The guide for group discussion follows the "observe, judge, act" pattern that the Christian Family Movement uses as a way of moving from reflection and understanding to concrete actions dealing with an issue constructively in one's own life.

33 dead: horribly tragic ... but not entirely surprising

By Father Peter J. Daly
Catholic News Service

The wind didn't stop howling all day. It was a painful and unforgiving wind.

Driving up to Washington, D.C., a gust pushed my car onto the shoulder. Curious about the weather, I turned on my radio. The announcer said, "Officials at Virginia Tech now confirm that

there are 33 dead, including the gunman, in a rampage on the Blacksburg campus."

I was distracted into stunned disbelief. Two times in one minute my wheels dropped off the road.

No one can rationalize the irrational. We should not minimize the pain it causes.

The crime of Cho Seung Hui was irrational and evil. It was the act of a deranged, isolated and dis-

turbed mind.

Religious people take evil seriously. We know that there will always be such persons and we will never be able to prevent all such acts. To be alive in this world is to be affected by evil. That is the meaning of original sin. But religious people also know that evil does not have the final word.

Religion can offer comfort. We can also offer
(Please See DALY/14)



DIOCE-SCENES



Helping Knights' hands

Several members of Midland's Knights of Columbus councils spent two weekends during spring break helping clean up Helping Hands, a Midland-based Catholic charitable organization. Illegal dumping had caused an urgent situation and the Knights, as always, were quick to respond. The City of Midland also sent trash compactors to help. When the Knights were finished with the mess at the back lot of the store, they returned the next weekend and cleaned the entire back area of the store.

Special thanks goes to Abel Lobato, Vic Brenon, Gil Glinsman, George Lange, Domingo Carrizales, James Brezina, Bob Kubala, Keith Barlow, Frank Hanel, Tom Jakl, Ed Delgado, Ray Leblanc, Cody Wilson, Ron Skalenda, Steve Mueller, Bob Wiesman, Ken Miller, Tim Gillam, Brittany Gillam and Bill Hawk.

Additional thanks to Morris Williams, Rosie Garcia, David Hickman, Schlumberger, Chevron and Margaret Lange.

-- Mary Hardin, Executive Director, Helping Hands



St. Joseph's Rowena



St. Joseph's Rowena



Enter the mystery and message

For many years, the St. Joseph Youth Group in Odessa has presented the birth, life, death, and resurrection of Jesus Christ on Good Friday. This presentation is not so much a re-enactment of the events of Jesus as it is an invitation to reflect upon the major themes of the life and death of Jesus Christ which we remember in a special way during Holy Week each year. As one listens to the dialogue, as one enters into the message of the music, as one becomes a participant in the drama, one is reminded in a very powerful way how much God loves us and desires us to be his witnesses to the world. In presenting this drama-turgy, the youth are not simply presenting history; they are

offering us the opportunity to enter the story in our day and to once again say with the centurion of old, "Truly, this is the Son of God." A question that is asked by Jesus, after his resurrection, is a simple one, "What is your response?" Is our response one of "Thanks, but no thanks" or will it be a response of a faithful disciple, "Here I am, Lord, send me into the vineyard to bring in a harvest of justice, peace, and goodness." We thank the members of our youth group who continue to remind us of this basic question and truth of our faith.

Fr. Mark Miller, C.P.P.S.
Parochial Vicar
St. Joseph's-Odessa

West Texas Catholics attend largest religious education conference



Thirty-five West Texans attended the Los Angeles Religious Conference in Anaheim, Calif., recently. The conference is the largest Catholic religious education conference in the world with 40,000 in attendance. Top speakers from across the nation conducted workshops followed by extravagant liturgies according to the customs of the English, Spanish, Vietnamese and Native American people. Among the group from West Texas (many of whom are pictured above) were

Fr. Nilo Nalugon, of Crane; Fr. Floro Hinacay, of Fr. Stockton; Fr. Francis Frey, of St. Mary's of Odessa; Fr. Bernard Getigan, of Holy Redeemer in Odessa, and S. Alicia Realino of St. Mary's School in Odessa.

Catechists from St. Mary's Parish have attended the conference for the past five years and have always returned renewed in dedication and spirit.

St. Patrick's-Brady



On Good Friday, April 6, the Jr. High and High School Youth Group from St. Patrick's Catholic Church of Brady presented the 2nd annual Live Stations of the Cross for the community of Brady and surrounding areas. The event took place at Richard's Park. The youth began the journey with a brief narrative description of each station, followed by acting the scene out, and then ended each station with a reflection prayer. This was the second year the youth presented the Live Stations for the entire community and again it was a huge success as many of the local parishioners and other community members attended and were very appreciative of the youth for this special devotion and sharing of their faith.



St. Joseph's-Odessa

The medicinal dimension of Reconciliation, Penance

by Bishop Michael Pfeifer, OMI

The Risen Christ gave to His Church through the Apostles God's merciful forgiveness for our sins in what we call the great Sacrament of Reconciliation and Penance.

The Sacrament of Penance has a two-fold meaning and purpose: It is for those who have broken away from God by mortal sin, and therefore stand in need of reconciliation in order to be restored to supernatural life. Then, it is for those who need or desire the healing power of grace in the daily struggle to lead a good Christian life.

To help us better understand both dimensions of the Sacrament, we all need to do more study, and there is need for good teaching about these dimensions of the Sacraments in our programs of religious education. The full dimensions of this tradition, perhaps, have not been appreciated and brought to the awareness of our people.

The recent teaching of the Catholic Church, going back to the Council of Trent, reminds us that in the Sacrament of

Penance, primacy of place as regards the act of the penitent, belong to contrition. Perfect contrition, motivated by the love of God and accompanied by the resolve to seek sacramental absolution, has the power to effect reconciliation even before the reception of the Sacrament. The aversion from and detestation of sin is the beginning of the conversion process which culminates in the restoration of the grace of justification. The recognition of the evil one has committed, accompanied by the resolve to avoid the sin in the future and by insight into the circumstances and conditions which were part of the inducement to sin, help to set one on a road to recovery by which the treasure of baptismal grace is appreciated and lived in a new way. The Council of Trent affirmed that by Divine institution confession is an integral and necessary part of the Sacrament of Penance.

The satisfaction — the penance — imposed by the priest in the celebration of the Sacrament is intended not only to make amends towards the temporal punishment due to sin, but also to help the penitent grow in those virtues which will strengthen

him or her against sin in the future.

These acts on the part of the penitent — contrition, confession, satisfaction — encounter the reconciling and healing grace of Jesus Christ in the absolution declared by the priest. The penitent at that time is restored to baptismal grace, where this has been lost by mortal sin.

But another important teaching of the Church highlights the medicinal aspect of the Sacrament of Penance — confession — in another way. For the reception of the Sacrament, valid matter includes venial sins. Even though these can be expiated in a variety of ways, their submission to the priest for sacramental absolution is a usage which Christian experience over the centuries recommends for moral and spiritual growth. This practice has frequently been called "devotional confession." There is need to better understand this dimension of the Sacrament of Penance. This dimension of the Sacrament is a profound act of the virtue of humility which engages us in an honest assessment of one's self in relationship to God and to others, to acknowledge one's faults and one's needs

for grace and to lay open one's heart to Christ and the Church in the Sacrament of Penance. Catholics have here the means to grow in a true sense of the self and to receive that grace which empowers them to grow in the image of God's Son.

The medicinal dimension of this merciful Sacrament helps one to focus on one's relationship with God and the acknowledgement of one's sins in a spirit of humility and sincerity. This openness enables a person to drop the defenses and the obstacles to grace which are part of the daily experience of fallen human nature. This practice of humility leads the Christian to a gradual knowledge of one's limitations. At the same time, the forgiveness of the loving God leads the Christian to seek to live the commandments to love God with one's whole heart, and to love the neighbor as one's self. Consequently, there is a natural connection in the subjective state of the penitent and in the objective reality of a life grounded in love which frequently leads a person to use the forum confession for seeking spiritual guidance and the grace to live a good life.



Worshippers sing during a Spanish Mass at St. Martin of Tours Catholic Church in Gaithersburg, Md., last year. A new study from the Pew Hispanic Center shows that Latinos are influencing U.S. religious practice, especially Catholicism. Latinos account for about a third of all Catholics in the United States. (CNS photo/Nancy Wiechec)

Hispanics drawn to charismatic churches

By Patricia Zapor
Catholic News Service

WASHINGTON -- The church familiar to and preferred by Hispanic Catholics in the United States is a livelier, more charismatic place than the one most American Catholics are used to, finds a new survey on Latinos and religion.

A detailed survey by the Pew Hispanic Center and the Pew Forum on Religion and Public Life released April 25 says about a third of U.S. Catholics are Latinos and that they are bringing a more evangelical style of faith into the broader church as their numbers grow.

Despite an overall drop in the percentage of U.S. Hispanics who are Catholic -- due largely to those who joined evangelical and Pentecostal

churches -- Latinos will continue to represent an ever-larger share of the U.S. Catholic population because of immigration and high birthrates, it said. About 68 percent of U.S. Hispanics say they are Catholics.

While in many respects Latinos differ little from the general U.S. population in their religious attitudes and activities, Roberto Suro, director of the Pew Hispanic Center, said analysts were surprised to see the depth of what he called "renewal Christianity" among people of Latino origin or descent.

In a telephone press conference about the study, "Changing Faiths: Latinos and the

(Please See **HISPANICS/11**)

Violence Against Women program an aid to abused

By Bishop Michael D. Pfeifer, OMI

As of several months ago, the Violence Against Women Act (VAWA) program has come into our diocesan territory, and presently has an office in Odessa, which is an extension of the Texas Civil Rights Project Offices in El Paso. VAWA helps to protect battered, undocumented immigrants who are married to United States Citizens who are Legal, Permanent Residents, by assisting them in filing VAWA self-petitions to legalize their status and move out of their abusive situation.

Congress created VAWA in 1994 because undocumented victims were particularly vulnerable to abusive spouses who can use immigrant status as a means of control by threatening to deport the victim. Under VAWA, battered immigrants may adjust their legal status without the assistance or knowledge of their abusive spouse or parent.

The goal of VAWA is to assist VAWA-eligible immigrant women and men, especially living in rural areas of Texas, in filing immigrant petitions so that they can escape their abusive situations without fear that they and their children will be deported. VAWA is a non-profit organization and provides free, immediate assistance in filing self-petitions and work authorizations so that clients can become more self-sufficient and financially capable of caring for themselves and their children.

I am grateful that we have the presence of this program in our diocese. If anyone knows of any case of abuse as mentioned above, I strongly encourage that you contact immediately Gabriela Garcia with VAWA at this toll free number – 1-888-855-8292. If you need more information on this, you can also contact your local parish which has been informed about how this program operates.

May God bless you.

San Angeloans journey with Immaculee, survivor of the Rwandan holocaust

By Becky Benes

After reading "Left to Tell: Discovering God Amidst the Rwandan Holocaust," meeting the author Immaculée Ilibagiza and spending two days with her in San Angelo, as she spoke at the two Girl Scout events, March 8th, my imagination couldn't fathom the experience of driving her to San Antonio. I envisioned showing her the vista's of the cotton fields and the beautiful hill country and sharing about life in Texas as she shared about life in Rwanda. As we spoke, Immaculée asked if we (my friends also attending the WomenSpeak2007 conference with me; Amy, Anne, and Patty) knew and prayed the Rosary. I, being embarrassed to admit that I only prayed



Immaculee

the rosary at funerals, sat silent. Thank God, Amy admitted being born and raised Catholic (as were three of the four of us and the other being a 2000 convert) and that she was clueless of its importance and ignorant on how to pray the Rosary.

This began a 2 ½ hour journey praying the Rosary. Immaculée went thru each prayer as God and the Virgin Mary unveiled their meaning to her as she prayed for her life for 91 days entombed in a 3x4 bathroom with seven others during the holocaust. She discussed the Joyful and the Sorrowful Mysteries and described the power and strength they gave her as she fought the demons in her mind; the hatred and the fear that consumed her heart as she hid while approximately 800,000 of her tribe including her family were slaughtered. The Rosary, her last gift from her father, became her mantra to God, praying it every waking moment and meditating on every word.

For Immaculée, praying the Rosary brought her thru her dark night of the soul and opened the channel within her to be reborn into new life.

Immaculée shared numerous stories of how she continues to pray the Rosary with specific intentions in order to receive what she desperately desires; a job, a husband, a visa to come to America, her book published, her flight arriving on time and the list was endless. After all, she says, "It says in the Bible, Ask and It will be given!" Immaculée attributes her love and passion for God, the Rosary and the Blessed Mother for pulling her from the depths of hell and transforming her life. She knows that our bodies are sacred temples in which God resides and when we tap into that God source within ourselves all things are possible.

As we traveled with Immaculée and opened our hearts and minds to her message, our lives were changed. Just the

same, as she opened her heart and mind to our stories, her life was changed. Even though our stories are different our emotions: pain, sorrow, love, peace and joy are the same. It is in our emotions that we connect with one another and with God and come to realize, 'We are One.' I encourage all of us to "Look beyond the Bread we eat," look beyond our experiences and circumstances of life, look beyond the faces we meet, and see the Christ Spirit within us all poured out as Love.

Immaculée's dream is to produce a meditation on the Rosary, keep that intention in prayer for her. It will happen and be a blessing for us all.

If you would like more information or would like me to speak to your church or organization about this four-day journey, please call Becky Benes 325-949-1450. (Love offerings for Girl Scouts of Africa will be appreciated).

HISPANICS: 18 percent of Latinos say they've changed churches, faiths

(From 10)

Transformation of American Religion," Suro said Latinos are much more likely than the general U.S. public to be involved in churches where an enthusiastic, hand-clapping, arms-raised style of worship and prayer is typical.

Fifty-four percent of Hispanic Catholics were identified as charismatics on the basis of what religious practices people said they have in their churches, the survey said. Among the characteristics the survey used to classify people as charismatics was participation in prayer groups where participants pray for miraculous healing or deliverance or where people speak in tongues.

The survey found that 62 percent of Catholic Hispanics say the Masses they attend at least occasionally have "displays of excitement and enthusiasm, such as raising hands, clapping, shouting or jumping."

Among non-Hispanic Catholics, only about 12 percent consider themselves charismatics, Suro said.

Luis Lugo, director of the Pew Forum, said at the same teleconference that becoming involved in the charismatic style of religious practice strengthens people's religious identity. Whether Catholic, Anglican or mainline Protestant, Latinos who adopt a more charismatic style of practicing their faith remain within their original church and become stronger in their religious commitment, he said.

"There's absolutely no evidence that it's diminishing or undercutting their Catholic orthodoxy or their connection to parish life," he said.

Hispanic Protestants were proportionally even more likely to belong to "renewal"

churches, with 57 percent in that category. Thirty-one percent of Hispanic Protestants said they were Pentecostals and 26 percent described themselves as charismatics.

"The contrast to the non-Hispanic population is stark: Less than one in five non-Hispanic Protestants are renewalists," the survey said.

About 18 percent of all Hispanics said they had changed churches or stopped considering themselves members of a faith altogether. Former Catholics (13 percent) were the majority.

Conversion was much more common among second- and third-generation Hispanics than among recent immigrants, the survey found. And the majority left Catholicism to join evangelical churches. Forty-three percent of evangelical Hispanics said they formerly were Catholic. Just 2 percent of Hispanic converts became Catholics.

Catholics who became evangelicals were asked to discuss their feelings about the Catholic Church and why they left.

The greatest dissatisfaction was voiced about liturgy.

Sixty-one percent of former Catholics said they found the Mass "unexciting," although only 36 percent said that was a factor in why they left. Forty-six percent said they disapprove of church restrictions on divorce, but only 5 percent said that was why they left.

In response to questions about other possible areas of dissatisfaction, majorities of former Catholics said they think the church respects women at least as much as men (66 percent) and is welcoming toward immigrants (75 percent).

Among all Hispanics surveyed, 83 percent of those who converted said their main reason for changing faiths or church-

es was a desire for a more direct, personal experience of God. The second most common reason, given by 35 percent, was the inspiration of a particular pastor, followed by 26 percent who said it was related to a personal crisis and 14 percent who converted because of a marriage.

The study counted as a conversion any change such as leaving one Protestant church for another, moving into or out of the Catholic Church, or dropping out of religious practice altogether.

A personal invitation also was important.

Among all Hispanic converts, 74 percent said they first heard about their new church from a family member or friend.

The study of 4,016 Hispanic adults was conducted by telephone between August and October 2006. The sample size was larger than is typical in sociological surveys to get a better sense of what non-Catholic Hispanics had to say, Suro and Lugo said.

The margin of error for the entire survey is plus or minus 2.5 percent; plus or minus 3.3 percent for Catholic respondents; and plus or minus 4.8 percent for evangelicals.

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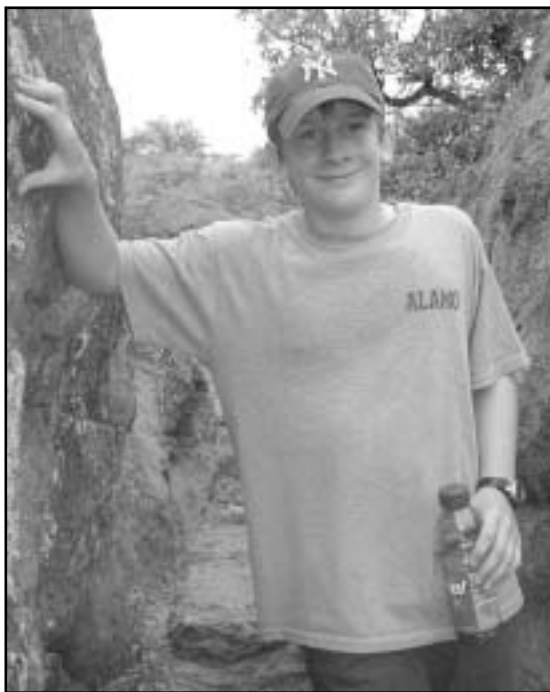
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FAMILY

From the Easy Chair

Want some quality time with your kid? Try hiking

By Jimmy Patterson

I figure I've got about a year before some pretty little 14-year-old bats her eyes and turns The Boy's head for good. In a manner of speaking, of course.

But I've got a battle plan before it's too late.

The Boy, taking a rest at left, is about 10 merit badges away from having all his required badges for the rank of Eagle Scout. I figure if we work hard, we can get well over half of them accomplished this summer. That way, when next year rolls around, he'll just have a couple to go and the finish line to such a huge accomplishment will be in his sights and the task certainly a doable one.

One of the merit badges that is required to achieve Eagle is hiking. In order to gain your hiking badge, you



Patterson

must notch one 20-mile hike and five 10-mile hikes. If you've spent any time in this space at all, you know that dad is still coming off a little cardiovascular uncertainty, shall we say. Of late, the news has all been good and the ticker is tickin' on the low side of normal, which is frankly pretty fantastic.

This weekend, we finished Hike 1, a 10-mile walk from Davis Mountains State Park, up the side and over the top of the mountain and then down to Fort Davis just north of town. The most stressful part (aside from the "Injured Mountain Lion Spotted April 19 -- Could Be Dangerous!" sign at the start of the trail) was the 1.5 mile uphill portion which began at the trailhead. When we arrived at the fort, we ate our apples, watched a video about the Buffalo Soldiers, drank some water and then headed back, this time walking back down the highway to the state park. We were gone about six hours, and when we returned to the campsite, we were tired, sore, blistered and

cranky, but life was good.

I didn't used to be quite so jovial about everything. But for some reason I feel like I am these days. Must be that giving up complaining thing I tried :) But we felt really good. Life was great. *Is great.* The time we spent with each other was quality and the feat we accomplished worthy. Not only are we 1/5th of the way through our 10-mile hike plan, dad proved to himself he's capable physically of handling the rigors of such a walk. Sometimes I feel it's me who is working for his hiking merit badge. But while The Boy works hard for it, it's the journey itself that offers a fruit more meaningful for his old man. Some dads enjoy youth baseball with their kids. Some do video games. Regrettably, some don't do anything.

For me and The Boy, give us a mountain and a couple pairs of hiking boots and we're good. Real good.

Jimmy Patterson is editor of the West Texas Angelus.

Therese J. Borchard

Socnets: Where the people are hanging outBy Therese J. Borchard
Catholic News Service

Here are some indications that socnets -- social networking sites such as YouTube and Facebook -- are not going away anytime soon and yield much more influence than you think: --A few months ago, NBC Universal announced sweeping cuts to its television operations in order to convert much of its content to digital media so that it will stay competitive with social networks, video games and other upstart media. --The U.S. Postal Service has removed tens of thousands of under-used mailboxes from city streets because as more people send e-mails and pay bills online, first-class mail has been drastically reduced. --According to a Dow Jones VentureOne report, \$500 million is projected to be invested in new Internet firms this year -- twice the total of last year's sum.



Borchard

Perhaps this trend is most obvious in the campaign strategies of the 2008 presidential candidates. Each one has a Web site and a blog; that's a no-brainer. But Hillary Clinton and Barack Obama are on MySpace and YouTube as well.

John Edwards, the most visible presence on the Internet, is signed up in at least 23 socnets, including the biggies (Facebook, Flickr, YouTube, MySpace) and smaller sites such as Essembly and TagWorld. Additionally, he has his own networking site, John Edwards One Corps.

"What we have now is a new technology that is all about building relationships," said Ruby Sinreich, an online consultant who works with nonprofits and writes the progressive blog OrangePolitics.com. He and Mathew Gross, Edwards' chief Internet adviser, were interviewed for a Washington Post article by Jose Antonio Vargas about the political use of social networking sites.

Says Gross: "A lot of people are involved in some sort of online networking community, and going to Flickr, to wherever, is just like going to union halls and county fairs. Not everyone is on the same group -- some are Facebook people, some are

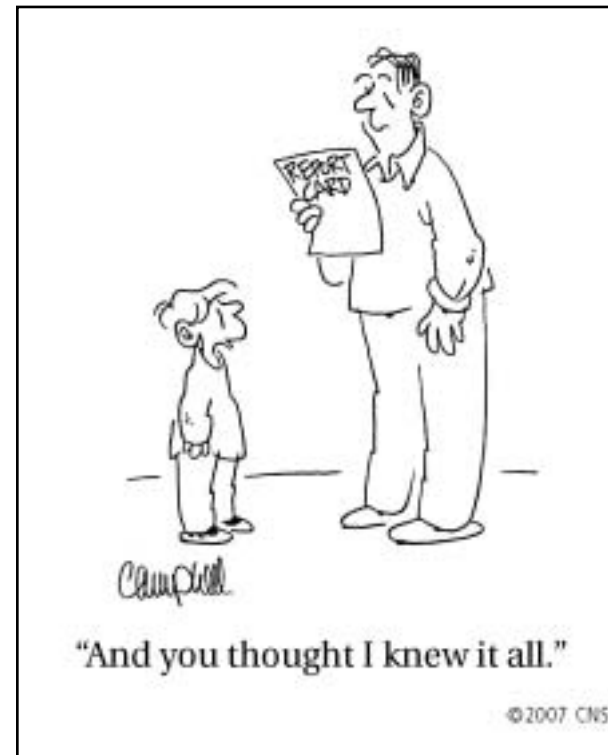
MySpace people -- and we have to go where the people are."

I have been blown away by the volume of comments posted on my own blog, Beyond Blue, at Beliefnet.com. Readers communicate not only with me but with each other, throwing out pieces of advice that have helped them weather the storm of depression and anxiety.

Sometimes all I have to do to answer a reader is to pull out the suggestions posted on the message board of a certain post. Beyond Blue has become a kind of online support group for persons struggling with mental illness and their families and friends. And people must feel comfortable connecting with each other and sharing their stories via the Internet, because my blog traffic (measured in page views) has almost doubled in two months.

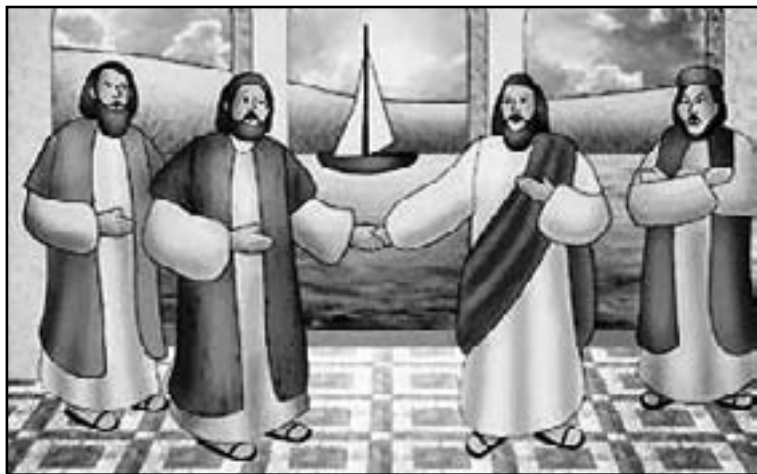
As a blogger who is addicted to this new form of communication, I can appreciate why Google purchased YouTube for \$1.65 billion, and why Yahoo! has spent nearly \$100 million for start-ups Flickr and Jumpcut, among others.

If you want to go where the people are, you should indeed let your fingers do the walking, but not to the Yellow Pages anymore.

**Answers**

(From puzzle on Pg. 13)

Paul
Peter
Stephen
Barnabas
James



READ MORE ABOUT IT:
Acts 13
Q&A

1. Why did so many people come to hear Paul's second sermon at the synagogue?
2. What did Paul say about God's message and the Gentiles?

BIBLE ACCENT

Paul was a Pharisee who also was a Roman citizen. He was a persecutor of Christians, and he was present when Stephen was killed by stoning.

But Paul's life changed dramatically when he was on his way to Damascus. A light from the sky shined in his eyes and blinded him. Jesus spoke to Paul out of the light and asked why he was hurting him.

Paul had to be led to Damascus where he met with a Christian named Ananias. Ananias prayed over Paul, and Paul received his vision back. That miraculous moment caused Paul to believe in Jesus, and he became a missionary. He also wrote many letters which are now part of our New Testament.

Paul endured many hard times, and he found himself being persecuted by the people he used to work with. We can read about Paul's missionary journeys in the Book of Acts.

SPOTLIGHT ON SAINTS:
St. Agnes

Agnes (1268-1317) was born into a wealthy Italian family and demonstrated a devotion to

God from the time she was very young. When she was 9, she asked her parents to send her to a school run by nuns.

She continued her spiritual growth at the school, and her wisdom was recognized by the nuns. When Sister Margaret, Agnes' teacher, was appointed to lead a new convent, she chose Agnes to be her assistant. Agnes soon became abbess, which required a special dispensation from the pope because she was only 15 at the time.

Agnes ate only bread and water for the next 15 years, and she slept on the ground with a stone for a pillow. When a new convent was built near her home, Agnes was its first prioress. The convent was very successful, and Agnes served there until she died when she was 49. We honor her on April 20.

BIBLE TRIVIA:

What was Paul's name before he became a Christian? (Answer: Saul.)

PUZZLE

Write the names of the early Christians we can read about in the Book of Acts.

Paul Peter Jeremiah Stephen
Ezekiel Barnabas Abraham James
Adam (Answers on Pg. 12)

1. _____
2. _____
3. _____
4. _____
5. _____

JUST 4 KIDS

Paul shares the good news with the Gentiles

Paul, Barnabas and the men they had been traveling with sailed for Perga, except John, who returned to Jerusalem. After leaving Perga, Paul arrived at Antioch, where he attended services in the synagogue on the Sabbath.

After the readings from the Scriptures, one of the temple officials sent a note to Paul and his companions. It read, "My brothers, if one of you has a word of exhortation for the people, please speak."

Paul stood up and said, "Fellow Israelites and you others who are God fearing, listen." Paul retold the story of how God had saved the Israelites from slavery in Egypt, appointed David as a king and sent the world Jesus, who was crucified.

But, Paul explained, "The inhabitants of Jerusalem and their leaders failed to recognize (Jesus), and by condemning him they fulfilled the oracles of the prophets that are read Sabbath after Sabbath."

The synagogue officials were so moved by Paul's words, they asked him to come back again on the next Sabbath. After the service, some of the people in attendance, including some who had converted to Judaism, gathered around Paul to ask him more questions.

Paul and Barnabas returned to the synagogue on the next Sabbath. Word of their wisdom had spread, and a large crowd of people came to hear them. Some of the Jewish leaders were jealous and spoke out angrily against Paul and his teachings.

This criticism did not stop Paul or Barnabas, and they preached boldly to the people who had come to hear them. They even addressed the leaders who were trying to stop them. "It was necessary that the word of God be spoken to you first," Paul said, "but since you reject it and condemn yourselves as unworthy of eternal life, we now turn to the Gentiles. For so the Lord has commanded us, 'I have made you a light to the Gentiles, that you may be an instrument of salvation to the ends of the earth.'"

This news delighted the Gentiles, because until this time the good news of Jesus had only been preached to the Jews. Many people came to believe, and the word of God spread across the country.

The Jewish leaders who did not like the message preached by Paul and Barnabas used their influence to have the two men chased out of the area. But Paul and his followers rejoiced with the joy of the Holy Spirit.

Coming of Age

Walking a mile in a pair of shoes that don't fit

By Erick Rommel
Catholic News Service

The problem with walking a mile in someone else's shoes is that we often find that their feet are too small and we feel the effort to use their footwear often isn't worth the pain. It is a sad statement to make, but for most of us, most of the time, it is undeniably true.

Look at the people you know, either directly or indirectly. Would you do things differently if you lived their life? Probably. Would you do them better? It is a question that is impossible to answer.

You may look at the person who always gets picked on at school or the one with many piercings and say you would make different choices, but how do you know whether those new choices would make their life better? How do you know their life isn't better than yours?

The truth is that you are not thinking about how to improve their life, you are thinking about how you would improve your own life if you were in their situation.

Shakespeare once wrote that the world is the stage and we are its players. While this is undeniably true, good 'ol Willie Shakes refused to include one key aspect in his

statement. If the world is a stage, then we each star in our own show.

As the star, we control the script and who receives parts. That is why truly walking a mile in someone else's shoes is highly unlikely. The expression implies that we are borrowing someone else's footwear with the intention of return. Can you imagine the characters in your favorite television show swapping footwear?

What we should always do, however, is imagine that the feet currently wearing those shoes are our own. It is not wrong to look at someone and think about the different decisions we would make, but it is more

important to remember that the person we are watching is also watching us.

To be accurate in our assessment we must imagine living that life in question, not just borrowing it for a test drive. Although we don't want to judge or force our own perspective on the lives of others, we must strive to comprehend their experiences. The person who always gets picked on or has many piercings are who they are because of choices, but who they are yet to become depends, in some small part, on you.

Will you embrace and accept them for

(Please See AGE/15)

OBISPO

(para 3)

concepción hasta su fin natural, la familia fundada en el matrimonio entre hombre y mujer, la libertad de educación de los hijos y la promoción del bien común en todas sus formas. Estos valores no son negociables. Así pues, los políticos y los legisladores católicos, conscientes de su grave responsabilidad social, deben sentirse particularmente interpelados por su conciencia, rectamente formada, para presentar y apoyar leyes inspiradas en los valores fundados en la naturaleza humana. Esto tiene además una relación objetiva con la Eucaristía (cf. 1 Co. 11:27-29). Los Obispos han de llamar constantemente la atención sobre estos valores. Ello es parte de su responsabilidad para con la grey que se les ha confiado.”

Este pasado noviembre, los Obispos Católicos de los Estados Unidos publicaron un documento importante acerca del mérito que se requiere para recibir el más grande regalo Jesús le ha dejado a Su Iglesia en Su presencia Eucarística. Para verdaderamente poder recibir a Jesús dignamente en la comunión, implica que uno esté en comunión con la fe y enseñanzas de la Iglesia establecida por Cristo. La Eucaristía es la expresión de la unión que debe de existir entre todos los miembros de la Iglesia que se obtiene por el bautismo, y es fortalecida en la profesión común de fe, y cumpliendo las enseñanzas morales de la Iglesia Católica.

DALY: Massacre horrible -- but not surprising

(From 7)

hope. We believe that ultimately grace is stronger than sin. We believe that light is not overcome by darkness.

The Blacksburg massacre was horrible, but it was not surprising.

Any American alive in the last 25 years can recite a litany of school shootings: Columbine, Paducah, Jonesboro and now Blacksburg. We also can remember shootings in factories, post offices and workplaces. There have been shootings on trains (the Long Island Railroad) and sniper shootings on expressways and city streets.

Rational people, who take sin seriously, should at least try to prevent any additions to this sad litany and seek ways to reduce the gun violence.

We live in a culture in love with guns and violence.

Video games and films make violence into entertainment. Guns make mass killing possible, even easy. For deranged people, this is a lethal combination.

Only manufacturers and sellers of violent video games contend that their gruesome and violent entertainment does not corrode our culture.

One Virginia Tech student interviewed on television said Cho Seung Hui laughed maniacally as he reloaded almost as if he were playing a game.

Only the manufacturers and sellers of guns contend that the easy access to guns in the U.S. does not make these sorts of killings likely and easy. Unique among the developed nations of the earth, the United States allows virtually anyone to walk into a pawn shop, show identification, have an instant (and useless) background check and walk out with a gun designed for one

thing only: to kill people.

The Virginia Tech killer could not have done the same damage with a knife.

Why do we tolerate this easy access to guns?

The answer is simple: money.

Despite the will of the majority of the American people, the National Rifle Association will win again. I have no illusions. Its money corrupts politics. The unholy alliance of gun money and political influence will keep our society awash in gun violence for a long time to come.

Deranged people like Cho Seung Hui will always exist. But why should we encourage their madness and facilitate their acts?

An evil wind still pushes us around. But it blows only for a season. One day there will be light and calm. My faith tells me that ultimately good wins.

BISHOP: Receiving Christ worthily implies that one is in communion with teachings

(From 1)

Sacrament of Charity and points out the gift that Jesus Christ makes of himself in the wondrous Sacrament of the Eucharist manifests the great love that Jesus has for the Church, even to the point of “laying down his life for his friends.” [Jn.15:13] I encourage our priests, pastoral councils, all those involved in religious education and in every ministry of the Church, to study this inspiring document very carefully, as it has great meaning and importance for the life of all of us as co-workers in the vineyard of the Lord.

Here I would like to share with you the reflections of our Holy Father on one of

the major points of this Exhortation on Eucharistic Consistency. Pope Benedict states in #83, “Here it is important to consider what the Synod Fathers described as eucharistic consistency, a quality which our lives are objectively called to embody. Worship pleasing to God can never be a purely private matter, without consequences for our relationship with others: it demands a public witness to our faith. Evidently, this is true for all the baptized, yet it is especially incumbent upon those who, by virtue of their social or political position, must make decisions regarding fundamental values, such as respect for human life, its defense from conception until natural death, the family

built upon marriage between a man and a woman, the freedom to educate one’s children and the promotion of the common good in all its forms. These values are non-negotiable. Consequently, Catholic politicians and legislators, conscious of their grave responsibility before society, must feel particularly bound on the basis of a properly formed conscience, to introduce and support laws inspired by values grounded in human nature. There is an objective connection here with the Eucharist [cf.1 Cor.11:27-29]. Bishops are bound to reaffirm constantly these values as part of the responsibility to the flock entrusted to them.”

This past November, the U.S. Catholic

Bishops published an important document on the worthiness that is required to receive the greatest gift Jesus has left His Church in His Eucharistic presence. To truly receive Christ worthily in Communion, implies that one is in communion with the faith and teachings of the Church established by Christ. The Eucharist is the expression of the union that should exist among all the members of the Church that comes from baptism, and is strengthened in the common profession of faith, and by following the moral teachings of the Catholic Church.

BIOETHICS: An exceedingly important discipline for the future of our society

(From 6)

order to clone, you need women’s eggs. Currently, women can be paid significant sums of money to “donate” their eggs to infertile couples who will use them for IVF. However, if they donate their eggs to science, for purposes of research cloning, they generally cannot receive payment except for incidental costs like travel expenses to get to the clinic. Hence, when donating eggs for fertility treatments, a woman can earn as much as \$20,000 or even \$30,000. If she donates her eggs to science for research purposes, on the other hand, she receives nothing. An article in March of 2007 in the New England Journal of Medicine refers to the “central contradiction” of this situation:

“...in the United States, we already allow women to ‘donate’ their eggs for profit. We allow them to undergo the same procedure and to undertake what is arguably a far more emotional endeavor — passing their genes to a child they will never know. How can we conclude that providing eggs for reproduction is less exploitative or

dangerous than providing them for research? We can’t.” The outcome of this line of thinking is that a growing number of bioethicists are recommending policy changes so that women can also be paid when their eggs are harvested for research. This assures “that science can go forward.” A proper ethical analysis of this question, however, would mean promoting exactly the opposite position, namely, that women (and men) should never be paid for their egg or sperm, as we insist they not be paid for organ donations. This is done to prevent the human body from becoming “commodified” by powerful economic and market forces, and to stave off the prospect of trafficking in human parts. Additionally, there are known risks associated with harvesting a woman’s eggs. Five women are reported to have died as a result of egg harvesting in the United Kingdom, and between 0.5 to 5% may typically have side effects of some kind, ranging from respiratory distress to renal failure. Providing payment for eggs is essentially a form of coercion, encouraging women to be reckless with their own bodies. Here again, we encounter a unique opportunity to insist on a

thoroughly ethical approach for the future, by banning the sale of human gametes and acknowledging that past practices have not been ethical. Yet few bioethicists seem willing to broach the topic.

Bioethics is an exceedingly important discipline for the future of our society, addressing critical issues in science and life. This discipline cannot afford to compromise its integrity as new controversies arise, selling its soul to the highest bidder or playing to powerful special-interest groups like universities or biotech companies. Only by rejecting the demands of expediency and courageously acknowledging past mistakes can it regain the kind of principled moral foundation and credibility it needs to effectively assist scientists, medical professionals, and researchers in the future.

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

FUTURE: Newly reshaped abortion debate could affect 2008 presidential election

(From 4)

In an April 18 critique of the Supreme Court decision, Paul Benjamin Linton, special counsel for the Thomas More Society, which filed friend-of-the-court briefs supporting the government in the partial-birth abortion cases, said the ruling is welcome but would have little practical impact.

"First, it is apparent — and undisputed — that a physician who causes 'fetal demise' before beginning a partial-birth abortion is not subject to prosecution under the act. Moreover, causing fetal death ... generally involves little or no risk to the pregnant woman," Linton said.

Further, he added, "it is questionable whether any physician who performs the procedure prohibited by the act could be

successfully prosecuted, as the (U.S.) district court judge in the Nebraska case, Richard Kopf, noted in his opinion striking down the act. That is because the government would have to prove, beyond a reasonable doubt, that the physician had the intent, at the outset of the procedure, to perform a partial-birth abortion. Proof that a partial-birth abortion procedure was performed, in and of itself, would not suffice."

Masci suggested, though, that the now reshaped abortion debate will affect the 2008 presidential election.

"It may be harder to triangulate on this issue," he said. He noted how the 2004 candidates tried to appease both sides. "President (George W.) Bush has said he's against abortion, but that he recognized that Roe v. Wade is the law of the land, and

(Sen.) John Kerry (D-Mass.) supported a woman's right to an abortion, but said he believed that life begins at conception."

Masci said the high court's decision "may make it hard for candidates to find some position on abortion that both appeals to the base — a Republican candidate may have a hard time speaking definitively against abortion but (meanwhile be) reaching out to voters in the center — and, likewise, Democratic candidates may have the same problem," but in reverse.

Masci acknowledged that, "because of Roe, the court is the ultimate arbiter of what can and cannot be restricted by legislators. This decision shows the importance — and vindicates people on both sides — of this debate when a Supreme Court vacancy is created, how Justice (Samuel)

Alito replaced Justice (Sandra Day) O'Connor (in the court majority) in a very similar decision. I think that, ultimately, is much more important."

The Supreme Court, in its partial-birth ruling, acknowledged that "in some past decisions, the usual rules for constitutional review were distorted by an unwarranted hostility to legislative efforts to respect unborn human life," said an April 18 statement by Cardinal Justin Rigali of Philadelphia, chairman of the U.S. bishops' Committee on Pro-Life Activities.

"We hope today's decision marks the beginning of a new dialogue on abortion, in which fair-minded consideration will be given to the genuine interests of unborn children and their mothers," Cardinal Rigali added.

COURT: Abortion opponents rejoice in court's April 18 ruling

(From 4)

Congress was entitled to make a judgment in furthering its legitimate interests that they were going to ban a particularly gruesome procedure that blurred the line between abortion and infanticide."

A brief separate opinion written by Thomas and joined by Scalia said they wanted to reiterate their view that "the court's abortion jurisprudence ... has no basis in the Constitution."

In his statement, Bush also said: "The Supreme Court's decision is an affirmation of the progress we have made over the past six years in protecting human dignity and upholding the sanctity of life. We will continue to work for the day when every

child is welcomed in life and protected in law."

In statements issued April 18, abortion opponents rejoiced in the decision.

"Granted this is a very small step, but it is the first step away from a society that looks at the life of an unwanted, unborn child as nothing more than a problem that needs to be disposed of, and the first step toward a society that respects and values all human life," said a statement by former Republican Sen. Rick Santorum of Pennsylvania, author of the Partial Birth Abortion Ban Act.

"When drafting this legislation, we were confident that it would withstand constitutional scrutiny and today's ruling confirms that belief," said a statement by Rep. Steve

Chabot, R-Ohio, who sponsored the bill in the House. "Our legislation was supported by an overwhelming bipartisan majority in Congress, signed into law by the president and has now been upheld by our highest court."

In praising the decision, Father Frank Pavone, president of Priests for Life, said: "Congress and the vast majority of state legislators and American citizens have made it clear over the last decade that this procedure — by which a child is killed in the very process of delivery — has no place in a civilized society."

"Finally," said National Right to Life Committee legislative director Douglas Johnson, "it is illegal in America to mostly deliver a premature infant before punctur-

ing her skull and removing her brain, which is what a partial-birth abortion is."

"I am encouraged by the important strides made by the court today," said Mailee Smith, staff counsel of Americans United for Life. "The court sent the message that it will not strike down abortion regulations simply because they are abortion regulations."

"We are waiting for the anti-Catholic bigots to go bonkers over the fact that all five of the justices who voted against infanticide are Roman Catholic," said a statement by William Donohue, head of the Catholic League for Religious and Civil Rights.

PATTERSON: Network's decision to show violent images only encourages others

(From 2)

web page that subsequently showed the images, a clearly visible NBC logo was displayed in odd positions, not subtly at the bottom like you see most of the time when courtesy photos that belong to another news agency are shown by another. The attribution to NBC was displayed as if it is some sort of bizarre badge of honor for the network.

I am embarrassed for my industry and I understand why others become so angry with it after witnessing this display of pure, unadulterated sensationalism.

As I put together the morning web

update for the Church the morning after the pictures were unveiled, I took a look at the stories that were available to me for posting today by the Catholic News Service. There was a story on the emotional toll the shooting is taking on the families in Virginia, and another story on a vigil held in Blacksburg for the victims' families. There were no photos of the shooter sticking a gun to his head or into the camera. There was no story of his getting the last word in by sending his "manifesto" to Rockefeller Center.

As was so professionally proven by CNS, there in fact was another decision that could have been made by the major

news organizations. One that did not totally disrespect and dishonor the victims' families. One that did not further glorify the actions of a troubled man. One that did not perpetuate the feeling that already runs rampant where the media is concerned, that we/they are concerned only with gratuitous shock for ratings. I'm afraid that notion is as alive and well today as it has ever been. NBC has made decisions before to withhold airing disturbing images, specifically where 9/11 was concerned. To see them stoop to this tactic is a sad day for all self-respecting journalists and in particular NBC, who in the Brokaw days seemed the most responsible network news

agency out there. Seemed.

On a final note, Thursday morning as we were waking up to a second day of these photographs and videos of the killer in Virginia, my wife asked me if I would go into another part of the house and plug in the iron. I did. As I walked out of the bedroom, NBC was deeply engaged in its conversation about the photos and video they had been sent, discussing ad infinitum its decision to air the materials in the package. When I returned from plugging in the iron, not 30 seconds later, NBC was still talking ad infinitum: about Sanjaya's ouster from "American Idol."

Only in America.

AGE: Who wants to live their life merely giving soliloquies day after day?

(From 13)

who they are, or will you react to what you see and send their stage performance into a darker, more malevolent direction?

There is a novel in which the main character shows why he was able to murder

another person, explaining that he never allowed himself to imagine what it was like to be the victim. "I could kill her," he says, "because for me she was not alive."

That is the first challenge we face and the easiest to overcome. We must look at those we meet and imagine living in their shoes,

not just walking in them. Make the person come alive in your mind. Don't judge, don't accept, just imagine.

Many would say it is arrogant to think of yourself as the star of your own show, but by embracing that idea, at least temporarily, you are opening yourself to a world of

interaction with all the other actors you have invited into your show. After all, who wants to live their life giving soliloquies, especially those that are Shakespearean?

The Back Page

Social justice themes permeate buffet of books

"Lord, Have Mercy: Praying for Justice With Conviction and Humility," by Claire E. Wolfteich. Jossey-Bass (San Francisco, 2006). 215 pp., \$21.95.

"Living God's Justice: Reflections and Prayers," by Roundtable Association of Diocesan Social Action Directors. St. Anthony Messenger Press (Cincinnati, 2006). 212 pp., \$14.95.

"The New Friars," by Scott A. Bessenecker. InterVarsity Books (Downers Grove, Ill., 2006). 199 pp., \$15.

"Lazarus at the Table: Catholics and Social Justice," by Bernard F. Evans. Liturgical Press (Collegeville, Minn., 2006). 125 pp., \$13.95.

Reviewed by Brian T. Olszewski
Catholic News Service

This buffet of books parallels the litany of justice issues Catholics are called to address.

While South African apartheid, the work of Cesar Chavez among farmworkers and the struggle between those who term themselves pro-life and pro-choice serve as examples of justice, or the lack thereof, the value of "Lord, Have Mercy: Praying for Justice With Conviction and Humility" is in the questions Claire E. Wolfteich asks of readers, moving them to pray and to reflect upon justice: How do

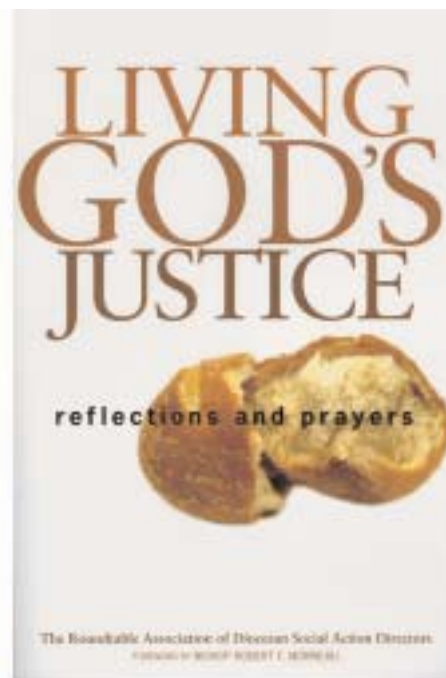


we make sense of the awful things that people do to one another? How do we prayerfully engage social and political issues without simplifying those issues, or causing greater alienation in the faith community?

One realizes that she is writing about something toward which she herself journeys and with which she struggles. By linking the search for justice to prayer, Eucharist, Scripture and the inspired words of church writers such as Swiss theologian Karl Barth, German Jesuit

Father Karl Rahner and St. Ignatius of Loyola, Wolfteich provides readers with the prodding and wisdom they need in seeking justice.

"Living God's Justice: Reflections and Prayers," by the Roundtable Association of Diocesan Social Action Directors, provides spiritual material on which those who hunger for justice will be nourished. Some are the words of the well-known, e.g., Thomas a Kempis, while others were written by those in social justice outreach. Some are a few lines, others are leader-congregation pieces appropriate for meetings of social justice commis-



sions. Together, they make for a volume through which readers will be aided in their prayers for justice.

In "The New Friars," Scott A. Bessenecker features people who have made a commitment to live with and work among the poor. He tells their stories so well readers will have no problem smelling the garbage of the communities or picturing the squalor residents call home. He leaves no doubt how injustice among the world's poorest people can be and is being addressed.

Bessenecker is the director of global projects with InterVarsity Christian Fellowship/USA; his accounts may inspire those, particularly young adults, who wish to live justice more than they want to talk about it.

Of the new friars, he writes, "Their love for people who have fallen to the outer ring of society comes from a long-standing and historic tradition of disciples who loved surfing the edges. Today's Western church relegates them to the periphery. We've forgotten that some of

Christianity's best years have been spent outside the bounds of popularity."

Readers who find themselves asking "What does the church teach about justice?" will appreciate the seven areas — the life and dignity of the person, family and community, rights and responsibilities, the poor and vulnerable, work and workers' rights, solidarity, and creation — Bernard F. Evans features in "Lazarus at the Table: Catholics and Social Justice."

An associate professor of pastoral theology who holds the Virgil Michel ecumenical chair in rural social ministries at St. John's School of Theology-Seminary in Collegeville, Minn., Evans offers a step-by-step introduction and overview of church teaching about each. Drawing upon encyclicals and statements of the U.S. Conference of Catholic Bishops, he provides context for what the church teaches and why.

While the compilation by itself is valuable to students, the inclusion of discussion questions and recommended actions that conclude the chapters on each of the topics provides readers with the inspiration to practice what has been preached. It would be ideal for use in a parish-based adult faith formation program.

Olszewski is executive editor and general manager of the Catholic Herald, the newspaper of the Archdiocese of Milwaukee.

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