

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXVIII, No. 6 JUNE 2008

FESTIVAL INFO NEEDED

So that the Angelus can have ample amount of time to publicize your parish's 2008 festivals, please begin to send in the date of your event this year.

Email dates as soon as possible (and festival information when available) to:
jimmylpatterson@grandecom.net

JUNE 2008

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Upcoming dates

20-21 -- LUBBOCK, 25th Anniversary of the Diocese of Lubbock

22 -- JUNCTION, St. Theresa -- Confirmation Mass at 11:15 a.m.

25 -- SAN ANGELO, Christ the King Retreat Center -- Meeting and Discussion by the Coalition to Abolish the Death Penalty with a performance by Sara Hickman -- 6-9 p.m.

Full Schedules, Pg. 4

Odessa's Fr. Frey celebrates 50 years in priesthood



"When the Diocese of San Angelo was formed, I was the vicar at St. Mary's in Odessa. I never dreamed that I would spend half of my priesthood there."/>

Fr. Frey celebrates 50. Pg. 3

National Graduation Rates

Catholic high schools have the highest graduation rate in the U.S.

CATHOLIC SCHOOLS

99%

OTHER RELIGIOUS SCHOOLS

98%

PUBLIC SCHOOLS

actual high school diploma 71%

includes GED certificates 87%

Source: National Catholic Educational Association ©2008 CNS

Bishop tells Eldorado confirmands: 'God places no limits on our ability to love'

(Editor's Note: The following is a text of the homily delivered by Bishop Michael Pfeifer to the confirmation class at Our Lady of Guadalupe Church in Eldorado, which is also the home of the YFZ polygamist ranch 10 miles north of town. (RELATED COVERAGE/Pg. 5)

By Bishop Michael D. Pfeifer

Tonight we think about community. We think about the community of Eldorado that has been very much in the spotlight and what has been happening to the community just a few miles from here, the community of the compound and we think about another community: the Carmelite sisters, who have a convent down the road and who have been in constant prayer for all of us in this situation. As we think about community, we're reminded all along of the one human family. We have one God, one destiny, and we're all walking together on planet earth.

The most important thing, even though we may not be in agreement, is that we all walk together. We don't perhaps fully understand, but we walk together the best way we can, supporting one another and loving one another. And we don't have much time to do it. In that first reading, St. James, who always hits the nail on the head with a sledgehammer, says, 'We're just like a puff of smoke that appears and disappears. Who knows if we will have tomorrow We have today.

You say I'm 15 or 16 years old, or 50 or 60 years old, but how does that compare to a mil-

(Please See ELDORADO/13)



RURAL LIFE/FARM MASS

Despite heat reaching 103 and consistent, oven-like winds of 30-40 mph, almost 100 farmers and their families gathered at the Halfman Ranch just north of Norton, near Ballinger, for the celebration of the Rural Life/Farmers Mass June 3. Bishop Michael D. Pfeifer sprinkled holy water and gave blessings to farm animals and implements used in the operation of the farm. Related photo, story, Pg. 3.

THIS MONTH IN THE ANGELUS

From the Bishop

Which Gospel is guiding our lives? There is only one true Gospel, but very often there is a strong tendency today to let "pseudo-gospels" replace the one, true Gospel of Christ./



Pg. 2

Class of 2008

A number of parishes in the diocese emailed photos of confirmation celebrations this year. Check Pages 10-11 and 20 for a photo essay on the Confirmation Class of 2008.



From the Editor

I don't remember growing up with a desire to be a farmer. But with a father who grew up in Depression-era Northwestern Arkansas, I was always taught to respect them./



Pg. 3

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From the Bishop's Desk

Which Gospel message is guiding our lives?



**Bishop
Michael D.
Pfeifer, OMI**

By Bishop Michael Pfeifer, OMI

Which Gospel is guiding our lives? There is only one true Gospel, but very often there is a strong tendency today to let "pseudo-gospels" replace the one, true Gospel of Christ.

After preaching the true Gospel to the Galatians, Paul was amazed and saddened that their lives were so influenced by other "gospels." "I am amazed that you are so quickly forsaking the one who called you by the grace of Christ for a different gospel, not that there is another....there are some who ...wish to pervert the gospel of Christ." (Gal.:1:6-7) Paul's most severe criticism was directed at those who perverted the Gospel. He attacked those who offered mere "human inventions" or clever ideas instead of the teaching God gave the Apostles through Christ.

Paul's words of warning are still relevant today for our culture often preaches many "gospels" that compete with the true Gospel of Christ. Today countless people manufacture new religions or twist the teaching of the Gospel, and of the Catholic faith, to suit their

own purposes. But those paths only lead to destruction.

Pope Benedict XVI during his recent visit to the United States shed some light on the question about which gospel is guiding our lives. He points out that "America's brand of secularism poses a particular problem; it allows for professing belief in God, and respects the public role of religion and the churches, but at the same time it can suddenly reduce religious belief to the lowest common denominator....The result is a growing separation of faith from life: living 'as if God did not exist.' Christians are usually tempted to conform themselves to the spirit of this age...We have seen this emerge in an acute way in the scandal given by Catholics who promote an alleged right to abortion."

What are some of the "competing gospels" that we deal with in our modern society? There is the "gospel of consumerism" that tries to convince us that we can find happiness in a large bank account, and in the material things we can buy. Hence, we buy cars, computers, gadgets, and clothes, hoping to find our hearts satisfied. While we need material goods, they must be

used with prudence and should not take the place of God in our lives.

Another "competing gospel" is the "gospel of power" that invites us to find gratification in positions of authority and domination. So, in order to climb to the top of the ladder, other people are pushed down.

Then there is the "gospel of glamour and pleasure" that tries to persuade us that physical beauty is the key element to finding fulfillment and gratification, and this leads to searching for magic potions to give perennial attractiveness.

It is only the Gospel of Christ that teaches us how to live truly happy lives in this world, even though there will be difficulties, and even persecution, and this Gospel leads to eternal life. The Gospel of Christ is based on acquiring spiritual virtues, through positions of service to others, and through fostering the beauty and truth about human life, and promoting a culture of life. This is the Gospel that will eventually bring us true contentment of heart and inner joy, and lead to eternal life.

DIOCESAN BRIEFS

St. Mary's Odessa assistant principal needed

ODESSA -- Opening for an Assistant Principal at St. Mary's Central Catholic School in Odessa. Beginning salary is \$40,000 - 11 month position - beginning July 16th. For more information please call the school at (432) 337-6052.

Lubbock Jubilee Mass

LUBBOCK -- Twenty-five bishops are expected to concelebrate with Lubbock's Bishop Plácido Rodríguez when he leads Catholics from 25 area counties in a liturgy marking the 25th anniversary of their local church, the Roman Catholic Diocese of Lubbock. The Jubilee Mass will be celebrated at **10 a.m. on Saturday, June 21** in Lubbock's Memorial Civic Center.

Special guests and concelebrants include Cardinal Daniel DiNardo, Archbishop of Galveston-Houston; the Most Rev. José H. Gomez, Archbishop of San Antonio; and, the Most Rev. Michael J. Sheehan, first bishop of Lubbock and current Archbishop of Santa Fe, New Mexico. Up to 20 more visiting bishops and priests from the 62 parishes in the Diocese of Lubbock will also serve as concelebrants.

The Diocese of Lubbock Silver Jubilee Mass is also a Silver Jubilee Anniversary celebration for Archbishop Sheehan. The Diocese of Lubbock was formed by Pope John Paul II and established on June 17, 1983 with Bishop Sheehan's ordination as the church's founding bishop.

The Diocese of Lubbock includes some 83,000 Catholics who gather with their pastors at 62 churches located in 25 counties on the Texas South Plains - 13 counties on the Llano Estacado High Plains and 12 on the Low Rolling Plains east of the Caprock.

Seminarian scholarship deadline

SAN ANTONIO - The deadline is approaching for Roman Catholic seminarians to apply for scholarships offered by Catholic Life Insurance.

The application deadline for the Msgr. Albert G.

Henkes and the Msgr. Lawrence J. Stuebben Seminary Scholarships is June 15. The Msgr. Stuebben Seminary Scholarship is available only to seminarians attending Assumption Seminary in San Antonio. The Msgr. Henkes Scholarship is offered to those enrolled in any Roman Catholic seminary throughout the world. Applicants who meet the criteria of each scholarship may apply to both.

Applications may be obtained by visiting www.cliu.com or by contacting the Communications Department at 1-800-292-2548. Applications may also be available through Diocesan Vocation Directors.

Seminarian Adam Droll honored

CONCEPCION, Mo. -- Seminarian Adam Droll of St. Margaret's Parish in San Angelo has been named to the Spring 2008 Dean's List for earning a grade point average of 3.25 or better.

Droll, a freshman, is the son of Howard and Mary Droll, of San Angelo.

Vocations Office hosts BBQ

A Vocations BBQ will be held in Odessa at the Knights of Columbus Hall, located at 9121 Andrews Hwy. in Odessa from 10 a.m.-2p.m., **June 23**. Anyone interested in talking to a priest or religious about your vocation is invited to attend. Join us for good information, good food and good fun. Participants are invited to bring swimsuits and enjoy the swimming pool on the premises.

If you are interested in attending, you must RSVP by calling the Office of Vocations at the Diocese of San Angelo at (325) 651-7500 or email FrBarryMcClean@aol.com to make your reservation.

The Office of Vocations of the Diocese of San Angelo hosted two other Vocations BBQs recently. One was at St. Mary, Star of the Sea Church in Ballinger, May 31, and the other was hosted by Sacred Heart Church in Abilene on June 7. The purpose of these BBQs was to recruit young men and women who are discerning their call to the priesthood or religious life.

Several people were in attendance in Ballinger and Abilene to hear presentations by Bishop Michael D. Pfeifer, OMI, along with some diocesan priests and women religious. Several seminarians who are presently enrolled in the seminary for the Diocese of San Angelo were also present to share their experience of their call and seminary life.

An added component was a presentation made by parents of seminarians who are presently in the seminary. They shared their experience of having a son who is a seminarian and the process of accepting their son's call to the vocation of the priesthood.

Do you feel you are being called to the priesthood or religious life? This is your chance to talk with others who answered that call. Join us for this time of conversation about your vocation.

Principal position available

St. Cecilia Catholic School in Houston is seeking a faith-filled principal for the 2008-2009 academic year. Reaccredited in 2007, and recently expanded, St. Cecilia is a Pre-K through 8th grade school with an enrollment of 550+ students. Applicants must have a Master's degree in education, administration and supervising experience, and a minimum of 5 years teaching experience. Interested applicants should visit the Archdiocesan web-site at www.archgh.org to download application forms and other information.

Letter of Thanks

Editor's Note: The following letter was addressed to Bishop Pfeifer and written by Sister Janice Bader upon receipt of a check from parishioners in the diocese.

Dear Bishop Pfeifer:

Thank you for your diocesan check for \$68,450.78 which has been deposited in the Retirement Fund for Religious account. This brings your total diocesan contribution for all of the years of the collection to \$946,300.74. The money has been recorded as part of Appeal XX for 2007.

Your generosity surely helps religious address the many challenges they face as they age. Religious today, as always, continue to make an impact on our society. Even as they age, their commitment to the ministry of their community, their prayer and spiritual life ar vibrant testimony to the faithfulness they promised years ago. Your commitment to them is a heartfelt testimony to their faithfulness. Each religious, young and old, are grateful for your support,

Your support and the support of your Retirement Fund for Religious coordinator, pastor, parish priests and deacons are essential to the fund's continued success. We are most grateful for all you do. You can surely rely on the prayers of over 37,000 religious now over the age of 70 and the ever increasing numbers of religious who will be retiring very soon. May God Bless you as only he can.

Gratefully,
Sister Janice Bader, CPPS
Executive Director

Upcoming Cursillo Dates

Men (Spanish) July 31-Aug. 3, St. Thomas, Big Spring.

Men (English) June 26-29, CKRC, San Angelo

Men (English) Oct. 23-26, St. Thomas, Big Spring

Women (English) Aug. 28-31, CKRC, San Angelo

Women (English) Nov. 13-16, St. Thomas, Big Spring

For more information, contact:

Greg Perez, Lay Assistant Spiritual Director
Diocesan Cursillo Movement

Home Telephone: (432) 699-0460

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Mobile Phone: (432) 296-0206

E-Mail: greg7@grandecom.net

Guest Column

50-plus years of saying 'Yes'

Editor's Note: Fr. Francis Frey celebrated his 50th year in the priesthood with a Jubilee Mass May 30. He was invited to share his feelings on his priesthood with The Angelus.

By Fr. Francis Frey

Digo si Señor. For two 'Spring Breaks' I asked high school students if they would be willing to spend their free days making a retreat. I was very happy when they said 'yes'. One year I, with the help of Deacon Sal Primera took them to a retreat house in Albuquerque, N.M., another time we went to St. Joseph Church in Rowena. Fr Bhaskar welcomed us and we took over his house. The boys prayed, they learned, they played, they spent quiet time with the Lord.

Fifty -seven years ago, I said 'yes' to the Lord also. In time, 1958, I said 'yes' on my day of ordination to the priesthood and each year since I have publicly said 'yes' to the Lord in the presence of my many bishops at the Mass of the



Fr. Francis Frey, who has served the St. Mary's Parish in Odessa for 25 years, celebrated his 50th year in the priesthood May 30 at a special Mass attended by family, fellow clergy, friends and parishioners.

San Angelo was formed, I was the vicar at St. Mary's, Odessa. I never dreamed that I would spend half of my priesthood there. I was soon assigned as the first pastor

Chrism. I, of course did not know what I was saying 'yes' to.

In time I found myself at St. Anthony's Parish in Dalhart, TX, at St. Mary's in Amarillo, at Christ the King in Lubbock working with Catholic school children. The Lord blessed me. Over the many years of my priesthood, I have been called upon to celebrate the children's Mass at about 11 a.m. I need a few hours to truly wake up. 6 a.m. is too early for me.

When the Diocese of San Angelo was formed, I was the vicar at St. Mary's, Odessa. I never dreamed that I would spend half of my priesthood there. I was soon assigned as the first pastor

(Please See FREY/19)

From the Editor

**Farmers: Hard lives made easier with unalterable faith**

By Jimmy Patterson

I don't recall having ever dreamed of being a farmer when I was a young boy. But with a father born and raised in Northwest Arkansas during the Great Depression, I will never forget respecting the American farmer and admiring the work they do for us all and being taught to always remember that.

That respect and admiration comes to life every June as I am privileged to watch these hard-working, faith-filled people humbly gather for their annual Rural Life/Farm Mass.

This year's Mass was held at the Halfman Ranch north of Norton, which is west of Ballinger. Farmers have always been able to turn a lemon into a Lexus and they certainly did so at the Mass.

"We knew it was going to be hot, but thank God gave us the wind," said Fr. Hugh Wade, who ministers to the rural Catholic in this part of the diocese. It was 103 at 6:30 p.m., June 3, when Bishop Michael Pfeifer opened the celebration, and the wind was blowing a good 30-40 mph. Most people would have considered it furnace-like. The farmers gathered saw it as a blessing. Life is what you make it.

Not surprisingly, the recently passed farm bill was discussed and not all who gathered were in happy with it, hinting that while it did a fine job of taking care of the rich, it did little for the working farmer, so many of whom you will find peppered throughout West Texas, working so very hard every day in spite of the challenges dealt them.

In spite of these challenges, these farmers came to the Rural Life/Farm Mass anyway, proving that while there may be a lack of faith in things earthly, there is still plenty of faith left in God to celebrate, despite the drought, the heat and the politics that have led so many of these working class heroes to such difficulty.

Jimmy Patterson is editor of the West Texas Angelus and Director of Communications for the Diocese of San Angelo.



Patterson

Del Escritorio del Obispo

¿Cual evangelico esta guiando nuestras vidas?

Por el Obispo Miguel Pfeifer, OMI

¿Cuál Evangelio está guiando nuestras vidas? Hay solamente un Evangelio verdadero, pero a menudo hay una tendencia fuerte ahora poner "suedo-evangelios" en lugar del único verdadero Evangelio de Cristo.

Después de predicar el verdadero Evangelio a los Gálatas, Pablo estaba asombrado y triste que sus vidas eran tan influenciadas por otros "evangelios." "Estoy muy sorprendido de que ustedes hayan alejado tan pronto de Dios, que los llamó por el amor de Cristo, y se hayan pasado a un mensaje diferente de salvación. En realidad no es que haya otro mensaje de salvación...hay unos que...desean pervertir el evangelio de Cristo." (Gal. 1:6-7) La crítica más severa de Pablo fue dirigida a los que pervertieron el Evangelio. Él atacaba los que ofrecían



Obispo Miguel Pfeifer OMI

meramente "invenciones humanas" o ideas mañosas en vez de la enseñanza que Dios dio a los Apóstoles por Cristo.

Las advertencias de Pablo todavía son pertinentes hoy porque nuestra cultura muy seguido predica muchos "evangelios" que compiten con el verdadero Evangelio de Cristo. Ahora mucha gente fabrican religiones nuevas o retuercen las enseñanzas del Evangelio, y de la fe Católica, para acomodar sus propios propósitos. Pero esos caminos llevan a la destrucción.

El Papa Benedicto XVI en su recién visita a los Estados Unidos dio una respuesta a la pregunta cual evangelio está guiando nuestras vidas, compartiendo las siguientes palabras: "El tipo de secularismo de América plantea un problema particular: mientras permite creer en Dios y respeta el papel público de la religión y de las Iglesias, reduce sutilmente sin embargo la creencia religiosa al mínimo común denominador.—El resultado es una separación creciente entre la fe y la vida: el vivir "como si Dios no existiese".—Los cristianos caen fácil-

mente en la tentación de acomodarse al espíritu mundano.—Lo hemos constatado de manera punzante en el escándalo provocado por católicos que promueven un presunto derecho al aborto."

¿Cuáles son algunos de los "evangelios opuestos" que nosotros enfrentamos en nuestra sociedad moderna? Hay el "evangelio de consumismo" que trata de convencernos que podemos hallar la felicidad en una gran cuenta bancaria, y en las cosas materiales que compramos. Entonces, compramos coches, computadoras, muchas cosas materiales, y ropa, esperando satisfacer nuestros corazones. Mientras necesitamos cosas materiales, deben ser usadas con prudencia y no deben tomar el lugar de Dios en nuestras vidas.

Otro "evangelio opuesto" es el "evangelio de poder" que nos invita a encontrar gratificación en posiciones de autoridad y dominación. Así que, para subir la escalera, otra gente se tira abajo.

(Please See OBISPO/19)

DIOCESAN DATES

Bishop's Calendar

JUNE

9-14 -- ORLANDO, Florida -- Hispanic Affairs Committee & - USCCB Meetings

15-18 -- QUEBEC, Eucharistic Congress

20-21 -- LUBBOCK, 25th Anniversary of the Diocese of Lubbock

22 -- JUNCTION, St. Theresa -- Confirmation Mass at 11:15 a.m.

25 -- SAN ANGELO, Christ the King Retreat Center -- Meeting and Discussion by the Coalition to Abolish the Death Penalty with a performance by Sara Hickman -- 6-9 p.m.

27-29 -- CORPUS CHRISTI, Wedding

JULY

1-2 -- Rest and Prayer

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

6 -- FORT STOCKTON, St. Joseph -- Installation of Father Thomas Manimal as Pastor at 11:00 a.m.

7-12 -- Vacation

14 -- ABILENE, St. Francis -- Installation of Father George Thirumangalam as Pastor, 6:30 pm.

16-21 -- AUSTRALIA -- World Youth Day

22-30 -- Vacation

Christ the King
Retreat Center

JUNE

14 -- Deacon Program
16 -- Heart of Mercy Prayer Group
17 -- Adoration of the Blessed Sacrament 5-6
19-22 -- Girls Chyrsalis Flight
23 -- Heart of Mercy Prayer Group
24 -- Adoration of the Blessed Sacrament 5-6
26-29 -- Men's Catholic Cursillo
30 -- Heart of Mercy Prayer Group

NECROLOGY
JULY

2 - Rev. Bernard Degan, C.M. (2001)
2 -- Deacon Floyd Frankson (1992)
4 -- Rev. Msgr. Charles Dvorak (1963)
5 -- Rev. Ray Wilhelm, OMI (2006)
10 -- Rev. Emil J. Gerlich (1969)
19 -- Rev. Msgr. Andrew Marthlaer (1984)
22 -- Bishop Thomas J. Drury (1992)
26 -- Deacon Jose Rosales (2000)
26 -- Deacon Abel Campos (2002)

Care of the remains of the unborn

By Bishop Michael Pfeifer, OMI

The matter of addressing the care of the remains of the unborn through miscarriage or fetal death in utero is not only a moral matter, but also a pastoral matter. Many grieving mothers and fathers wish to have funeral rites and a Christian burial for their offspring who died before birth. Clearly in recognition of each human being's dignity, the individual fetus is to be given the same respect as an adult who dies.

The Vatican's document, *Donum vitae*, speaks to this issue: "The corpses of human embryos and fetuses, whether they have been deliberately aborted or not, must be respected just as the remains of other human beings."

Taken together, the teaching of *Donum vitae* and the Code of Canon Law indicate that all who have died before birth should receive a proper burial, and if the

intent of a Catholic parent was to have the child baptized into the Body of Christ, and ecclesiastical funeral—with or without Mass—may be provided [Can.1183-2] with the permission of the Diocesan bishop.

Funerals for the unborn generally should be celebrated in the parish of the deceased, although parents may request that the funeral be held in another church. Permission of the diocesan bishop is required for a funeral to take place in an oratory -- for example, a cemetery chapel. As with all funerals and burials, a record of the funeral and burial should be registered in a parish in which the funeral is celebrated as well as that of the parishioner.

The remains of the unborn must be respected just as the remains of human beings are. Each fetus is a child of God, given and temporarily taken away from his or her earthly parents. These parents share stories of immeasurable grief and seek solace in the rituals of the Church.

Chastity challenges us and at times makes us uncomfortable

*Message on Chastity
From candidates of Holy Redeemer
Parish in Odessa*

What follows here was taken from the letter for the celebration of confirmation with the young people of Holy Redeemer parish. Ninety-five young people were confirmed on Friday, April 11. I share with you here their reflections on my pastoral letter on Chastity.

-- Bishop Michael Pfeifer, OMI

"Bishop Pfeifer, we also read your message on chastity. At times it made us uncomfortable, it opened our eyes and it caused us to really reflect on our own lives.

Here are some thoughts that we put together after discussing the letter.

There are some youth that have forgotten that their body is a Temple of the Holy Spirit. They do not realize that their bodies are to be used for good and not for their selfish motives. The body has become an object to use and to be used for personal satisfaction and not for the glory of God.

Chastity has become rare in today's society. There is so much garbage out in the world; internet, pornography, the music we listen to, media, famous people who view chastity as something laughable. It is

difficult when there are some many negative messages coming our way.

Sexuality has also become very blurred. There seems to be no boundaries and limits. When the world has people trying to change their appearance, men trying to look like women and vice versa, we know that God's gift of human sexuality has become distorted. In our world, society has conformed. Homosexuality and same-sex marriages are becoming a common practice. It can be very scary.

There is also the message of 'safe-sex'. We know that there is no such thing as 'safe-sex'. Birth control is not 100% effective. With the message of 'safe-sex', society gives us the impression that there are no consequences to sex. Yet the pregnancy rate among teenagers is rising as well as the epidemic of sexually transmitted diseases. Abortions are also on the rise. America has made abortion a form of birth control. It is outrageous. Sex outside of marriage also affects a person's self-worth and self-esteem.

We discussed that the only 'safe-sex' is abstinence. Sex is a gift from God and it should be used the way God intended, between husband and wife in the Sacrament of Matrimony.

We also discussed the importance of the Sacrament of Reconciliation.

For some who have lost their virginity or have been sexually active, there is hope in God's mercy and love through this beautiful sacrament. We hear about second chances, a 'second virginity'. The Sacrament of Reconciliation offers forgiveness for our sins and the graces to live a chaste life. We are given a 'second virginity' spiritually.

We know that if we turn our hearts to God and pray, we will be able to overcome the temptations and the negative messages that the world gives us. With the Holy Spirit guiding us we will be able to stop, look at the decisions that are before us, see the consequences of our actions, and make the right decision.

Thank you for your letter on chastity. Even though there were parts that made us very uncomfortable, we know it is because the truth challenges us and at times makes us uncomfortable.

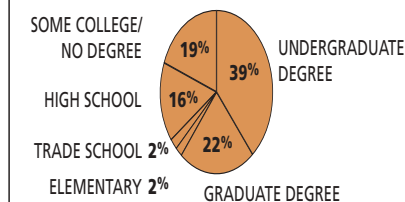
Bishop, we know that Confirmation is not the end of our religious education and formation. It is a new chapter that begins in our relationship with God.

There are many challenges that we face in today's world. However, we also know that we will be empowered by the Holy Spirit and have a reason for hope in our future."

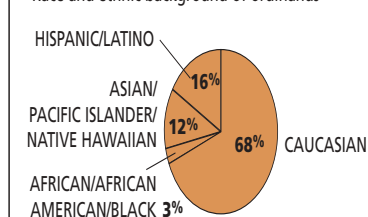
Ordination Class of 2008

As many as 401 potential ordinands could enter the priesthood this year.

Highest level of education completed before seminary



Race and ethnic background of ordinands



Results from 335 ordinands responding to survey by March 1, 2008.
Source: Center for Applied Research in the Apostolate



Confirming the Contrast

Community stressed as teens confirmed amid FLDS turmoil

By Jimmy Patterson
Catholic News Service

ELDORADO -- As the crow flies, the Yearning for Zion Ranch is about eight miles from the bell tower at Our Lady of Guadalupe Church, tucked just inside the city limits of Eldorado.

One can, in fact, stand outside the front doors of the Eldorado Catholic Church and see the tops of the glistening spires and steeples that jut up to the north from the temple of the Fundamentalist Church of Jesus Christ of Latter-day Saints, known by locals as the FLDS, on the ranch.

Despite their proximity, the chasm between the two religions has seldom been so evident as it was the evening of May 21, when 10 youths from Our Lady of Guadalupe and St. Peter, the parish mission church in nearby Mertzon, received the sacrament of confirmation.

Their journey on the sacramental road, the young people will say, was not unlike the road traveled by their peers in other parts of the state or country.

However, the news of what may be occurring at the ranch, run by a polygamist sect, and the resultant horde of media that descended on the town offered insights few other confirmation candidates will likely ever experience.

On April 3, state law enforcement personnel raided the ranch and removed 460 children after a domestic abuse hot line received a call that underage girls there were being forced to marry much older men. The original caller was never identified, but the state dispersed the children to foster care facilities around the state.

Help has come in the form of a \$55,000 check from the San Angelo Diocese to the various centers that are housing the children



removed by Child Protective Services authorities.

Of the \$55,000 donated, more than \$30,000 has come from parishioners at the 68 churches in the diocese; another \$25,000 was received through a grant from the Catholic Church Extension Society.

Smaller individual efforts have cropped up near and far. Not surprisingly, locals have helped the women and children of the compound even though most Eldoradoans have never had any contact with any of those who live, or lived, at the YFZ Ranch.

Stef Sullivan, a parishioner at Our Lady of Guadalupe, said when she recently celebrat-

ed her 40th birthday on the same day as her son's second birthday, instead of bringing gifts for the two of them, she encouraged the almost 50 partygoers to bring items for the ranch's children. More than 200 items, including 131 books and 59 packages of socks, were brought to the party and subsequently sent to the children.

Examples of community such as the generosity displayed at the Sullivans' birthday party was what San Angelo Bishop Michael D. Pfeifer stressed in his homily during the

May 21 confirmation Mass.

"Some of us see God differently," Bishop

San Angelo Bishop Michael Pfeifer addresses the high school confirmands at Our Lady of Guadalupe in Eldorado on May 15.

Pfeifer told the candidates and the 100 or so family and friends attending the Mass, "but together we all form one community, a family of God."

"The community of Eldorado has not only been in the spotlight locally and around the state but also nationally and internationally," he continued.

"We must think about not only the community of this parish and the wider community that is Eldorado, but also of the community of the fundamentalist compound. We think of the many women and children in the compound that have been dispersed throughout the state of Texas and we pray for them," he said.

The bishop thanked community members for all they have done and prayed that "all of us will do the best we can according to our ability."

"We may have limits on our social and economic ability, but there is never any limit to our love. We must love one another, even people with whom we disagree," he said.

While citing positive characteristics such as hard work and discipline, Bishop Pfeifer noted the fundamentalists' practices are at odds with Catholic teachings and traditions.

Bishop Pfeifer told the faithful at Our Lady of Guadalupe that he had on a few occasions met with the women and children from the compound. Once the women realized the bishop was not going to arrest or move them, they became more comfortable

(Please See ELDORADO/16)

Bishop gives thanks for money raised for Eldorado FLDS community

By Bishop Michael Pfeifer, OMI

I sincerely thank all the people of our Diocese, and from outside our Diocese, who have so generously contributed to the compassionate care of the more than 460 children and some 150 women that were removed from the YFZ Ranch of the Fundamentalist Church of Jesus Christ of Latter Day Saints of Schleicher County near Eldorado. Since this operation began many weeks ago, the people of our Diocese and beyond have responded in a very generous manner to reach out in a personal, financial, and spiritual way to assist these special people of God. I have personally visited with many of the women and children of this spe-

cial community and have prayed with them.

As of May 20, \$54,662.04 has been collected and disbursed to assist the women and children of this Fundamentalist community. While the women and children were in San Angelo, financial assistance was offered to them for food and basic human needs. Since they have been disbursed to many centers around the state of Texas, I have shared your generosity with a number of these centers, including one in Midland and one in Abilene.

I am very grateful for the spiritual and financial cooperation that you have offered to these special people of God, and I ask for your continued support and prayers.

In a most special way, I am deeply grateful to the

Catholic Church Extension Society for the special grant of \$25,000 that was sent through our Diocese to assist these women and children. As soon as I requested special assistance from the Extension Society, I received word from the President of this wonderful society, Father Jack Wall, that a check of \$25,000 was being sent to help with this urgent need. Dear Father Wall and all at Extension, thank you for your immediate and generous assistance.

Dear people of God: As I thank you for your spiritual and financial assistance, I point out that we are dealing here with the biggest child custody case in Texas history.

(Please See FUNDS/18)

Making Sense of Bioethics

Fire in the Clinic -- tough choices

By Rev. Thad Pacholczyk

One argument that is often made to justify destroying human embryos begins like this:



Pacholczyk

Suppose there is a fire in a fertility clinic. You are the only adult present, and there is a newborn baby and a tank of liquid nitrogen with 5,000 frozen embryos in the clinic. You can save only one of them before the place burns

down — which would you choose?

Only the most passionate and radical extremist, so the argument goes, would save the container with the embryos instead of the newborn baby. This seems to demonstrate what advocates of embryonic stem cell research have been saying all along, namely, that everybody makes a moral distinction between embryos and children, and that killing embryos cannot be on the same moral level as killing children. Embryo destruction, they conclude, poses no real moral problem if they are killed for research to benefit others.

Yet it is clear that this argument fails to justify what it proposes.

We can see this by modifying the storyline slightly. Imagine three beautiful baby sisters who were just born, lying together and sleeping in the same hospital bed. The father of these girls is in the waiting room down the hall. In another bed next to the girls is their mother, unconscious and recuperating from surgery. The father is the only person in the hospital ward, when sud-

denly a massive fire flares up. He runs down the hallway to rescue his family, but he can only choose one bed to roll out of the ward before the fire completely engulfs the room and makes it impossible to rescue anyone else. If he chooses to rescue his wife, rather than his three daughters, does that mean there is a moral distinction between his daughters and his wife? Does that in any way imply that he would accept the idea of his daughters being experimented on by researchers or sacrificed for science? Certainly not — such a conclusion would never follow from his action. The fact that he chose to save his wife would not indicate that he valued his three daughters any less than his wife, or that he viewed them as being “less human” than his wife. It might rather indicate that because he had spent a lot of time with his wife over the years, he was more emotionally attached to her, knew the sound of her voice, and on a first emotional level responded to his lifelong friendship with her. It says nothing about how valuable his daughters really are, even to their own dad. For the case of the embryos who might get left behind, the same is true: rescuing the infant says nothing about the embryos’ intrinsic worth and dignity, because the rescuer may first be reacting to what is most familiar to him, namely, the newborn baby.

As a priest and bioethicist, I often am asked the awkward question of what parents should do with their “left-over” embryos following *in vitro* fertilization. Parental anguish and guilt are almost palpable in our conversations as they struggle to figure out a way to free their own children trapped in these

frozen orphanages. Having personally met a number of such parents, I am convinced that some of them, if they had to “face the fire”, might well choose their own embryos over somebody else’s newborn. The “family connection” runs deep, and I have even spoken with men who responded that for the case of their three daughters vs. their wife, they would stay in the clinic trying to save the whole family, even if it meant they would all end up perishing in the flames.

When it comes to a flash decision, then, as the fire rages in the clinic, this hypothetical case misses the essential question of what our moral obligations really are towards the human embryo. Instead, we are facing a hopelessly artificial and improbable *triage situation*, which can never be a legitimate basis for determining or deducing moral principles. In a frightening and difficult moment, it involves making split-second decisions, rather than engaging in calm, principled moral reasoning. As we proceed to make that awful decision, we may instinctively sense how the newborn baby is already moving along a path towards becoming an adult member of society. Saving the newborn thus contributes to a reasonably certain future outcome — whereas saving the embryos does not raise such practical certainty about their future or their ultimate fate. Some embryos from the tank might end up being implanted into their mother’s womb, but still die or undergo “selective reduction”; some might be destroyed because they are deemed “unfit” by clinic operators; others

(Please See **BIOETHICS**/19)

¿Perfección plástica? Ética de los implantes de busto

Por Padre Tad Pacholczyk

En los últimos diez años el número de mujeres que se han realizado agrandamiento del busto se ha elevado dramáticamente. Durante 2007, cerca de medio millón de mujeres han decidido someterse a este tipo de cirugía opcional. Muchas de estas mujeres parecen convencidas de que los implantes de busto son una manera fácil de fortalecer su autoimagen. En palabras de una de ellas, “Me puse implantes para recuperar mi confianza y sentirme bien respecto a mí misma”. La creciente popularidad de este tipo de cirugía plástica, sin embargo, da lugar a una constelación de preocupaciones médicas, cuestionamientos éticos, y problemas personales/espirituales que tal vez requieren ser confrontados cuando se presenta la tentación de practicarse un agrandamiento del busto.

Por regla general, debe existir una razón terapéutica convincente cuando se opta por someterse a un agrandamiento del busto, ya que la cirugía y la anestesia siempre implican riesgos. La cirugía para implante de busto no es considerada “terapéutica” en el sentido tradicional, excepto en mujeres a quienes se les ha practicado mastectomía o que han sufrido algún otro daño en el busto, en cuyo caso el procedimiento verdaderamente puede representar una terapia reconstructiva o reparadora. Los implantes, desde luego, son cosa seria —cirugía real con efectos colaterales reales y cosas extrañas que pueden salir mal. Estos implantes pueden romperse, presentar contracciones capsulares o generar secreciones. Además, ciertamente no son una solución definitiva pues periódicamente tienen que ser reemplazados. La decisión de recurrir a los implantes, particularmente en edad temprana, es casi una garantía de cirugías posteriores.

La decisión de incrementar el tamaño de los senos, en este caso sanos, genera varias inquietudes médicas y éticas. Los implantes pueden hacer más complicada

(Mira **PADRE**/18)

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Forming consciences for faithful citizenship

By Bishop Michael Pfeifer, OMI

In preparation for the upcoming presidential and other major elections in 2008, the U.S. Catholic Bishops at their November meeting approved an important statement on political responsibility and faithful citizenship entitled, "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility". To guide our Catholic people in the upcoming very important political year, I share with you from the statement some of the main points from the introduction and the first part—Why does the church teach about political matters?

Introduction

The bishops state that they wish to highlight the role of the Church in the formation of conscience and the corresponding moral responsibility of Catholics to hear, receive, and act upon the Church's teaching in the life-long task of forming their own consciences. With this foundation, Catholics are better able to evaluate policy positions, party platforms, and candidates' promises and actions in light of the Gospel and the moral and social teaching of the Church.

In other words, our intent is to help inform the consciences of Catholics, in the light of both faith and reason, so that Catholics may participate in politics in a morally responsible manner that truly promotes the common good of our society.

We, the Catholic bishops, seek to do this by addressing four questions: 1) Why does the Church teach about political issues? 2) Who in the Church should participate in political life? 3) How does the Church help the Catholic faithful to speak about political and social questions? 4) What does the Church have to say about Catholic social teaching in the public square?

This statement from the United States Conference of Catholic Bishops is not intended to tell Catholics for whom or against whom to vote. Its purpose is to help Catholics form their consciences in accordance with the truth. We bishops recognize that the responsibility to make choices in political life rests with each individual in light of a properly formed conscience, and that participation goes well beyond casting a vote in a particular election. The bishops, encourage Catholics throughout the United States to participate in the political process, particularly in these challenging times.

Why does the church teach about political issues?

The question is asked, why does the church teach about political issues? The Church's obligation to participate in shaping the moral foundations of society is a requirement of our faith. It is a basic part of the mission we have received from Jesus Christ, who offers a vision of life revealed to us in Sacred Scripture and Tradition. Christ's love for us lets us see our human dignity in full clarity and compels us to love our neighbors as He has loved us. Christ, the Teacher, shows us what is true and good, that is, what is in accord with our human nature as free, intelligent beings created in God's image and likeness and endowed by the Creator with dignity and rights.

What faith teaches about the dignity of the human person helps us see more clearly the same truths that also come to us through the gift of human reason. At the center of these truths is respect for the dignity of every person. This is the core of Catholic moral and social teaching. As people of both faith and reason, it is appropriate and necessary for us to bring this essential truth about human life and dignity to

(Please See CITIZENSHIP/19)

Prayers, a miracle and an ordinary day

[Publisher's Note: I asked Dr. Ernie Charlesworth, a well-known and highly esteemed San Angelo physician, to share his faith story after a terrible accident that almost took his life. —Bishop Michael Pfeifer, OMI]

By Ernie Charlesworth, MD

It was February 9 and it started out like most of my Saturdays. Little did I realize that this day would forever change my life. My wife and I left San Angelo to spend the weekend at our place just outside of Bronte. After lunch at a local restaurant, I mounted my bicycle with plans on going from Bronte to Robert Lee and back. Little did I know that my life was about to change forever. I was only a few miles from Bronte, riding on the shoulder of the road when I was hit by a car that obviously did not see me.

The injuries were extensive with severe fractures of the pelvis, multiple ribs fractures and shock from blood loss. By all accounts, I should be dead. Much of my two month hospitalization is a blur, but many of the events are vivid. I was aware that I was close to death. I prayed

in my own simple way for the Lord to spare me but I also had faith in the knowledge that we have a savior in Christ. I was afraid — very afraid. Even though I had been to confession and handed over my sins to the Lord, I still was afraid to die. I was afraid that I might never be able to hold my wife again. I was afraid that I might not be able to see my two sons again and I was afraid that I would never see my grandchildren again. I also was afraid also because of doubt. Doubt that I might not be "right with the Lord". I spent many a fretful night in the hospital finding grace in praying the Rosary over and over again until I gently drifted into a fretful sleep. I could truly feel the power of intercessory prayer though the Rosary as the Virgin Mary gave me great comfort as Jesus held my hand to ease my discomfort.

Despite being afraid and having some doubts whether or not I was ready to leave this earthly existence, I realized that I had many, many Christian friends. Prayers went up to heaven on my behalf from churches all over

San Angelo and the surrounding area. I felt the peace that truly passes all understanding. The constant pain somehow seemed more tolerable now. I had visitations from Bishop Pfeifer, a myriad of priests, pastors of all denominations, friends and many of my patients. Slowly, very slowly my wounds began to heal and I was left to ponder the significance of the events.

This event has changed my life. I believe in miracles and the power of prayer. I simply would not have survived this accident without the miracle of prayer. I now have a better understanding of God's unconditional love. I now understand how fragile and ephemeral our life on earth is. I also understand that I am called to serve the Lord each of my remaining days. It turns out that February 9 was not an ordinary day for me. It was an extraordinary day in which the Lord decided to get my undivided attention.

Believe in prayer! Believe in miracles and remember that there are no ordinary days for those who believe in Christ!

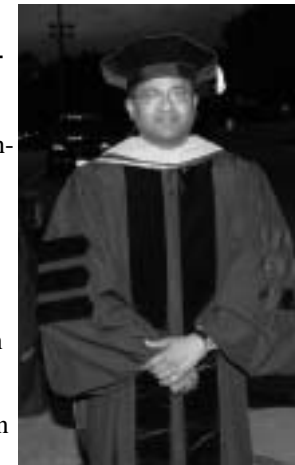
Two diocesan priests receive honors for educational efforts

The Angelus

Two parish priests in the Diocese of San Angelo earned lofty higher education honors recently.

The Rev. Santiago Udayar, parish priest at Sacred Heart Church in Coleman and Our Lady of Mt. Carmel Church in Winters, earned his doctorate in Educational Leadership from Tarleton State University in Stephenville.

Fr. Udayar has been serving in the diocese since 2002. Previously, he had served as teacher, assistant principal, and principal at four high schools for 14 years in India and has been actively involved in school administration since 1989. In addition to Fr. Udayar's doctorate, his educational experience includes: a Master of Arts in English Literature, Gujarat University, Ahmedabad, India; a Bachelor of Laws, Gujarat University, Ahmedabad, India; a Bachelor of Divinity from St. Thomas Aquinas University, Rome; a Bachelor



Fr. Udayar, left, and Fr. Akamike.

of Theology, St. Charles' Seminary, Nagpur, India; a Bachelor of Education, Sardar Patel University, Gujarat, India; a Bachelor of Philosophy from St. Charles Seminary, Nagpur, India; Bachelor of Arts in Political Science, Nagpur University, Maharashtra, India.

Also honored was the Rev. Romanus Akamike, parish priest at St. Charles Catholic Church in Eden. Fr. Akamike was chosen as the Most Outstanding Student in his field at Angelo State University during the 2007-2008 school year.

Catholic Voices

Prescription for vocations: A priestly life well lived



Kmiec

By Douglas W. Kmiec
Catholic News Service

"Love your priests and affirm them in the excellent work that they do."

This instruction to the laity from Pope Benedict XVI was partially overshadowed by the pope's sensitive efforts to bring healing from the church sex abuse scandal during his recent visit to the United States, but it is a vital part of that reconciliation.

The need to encourage priestly vocations was especially on the mind of Pope Benedict as he addressed the American bishops at the Basilica of the National Shrine of the Immaculate

Conception in Washington. He reminded his brothers that "God continues to call young people, but it is up to us to encourage a generous and free response to that call."

How?

Prayer, of course, but also by making known the stories of the priests presently serving in parishes and schools, because with rare exception their stories are overwhelmingly positive in both personal satisfaction and spiritual fulfillment.

The challenges facing our church today require, the pope reminds us, not keeping this success a secret or being complacent.

Permit me, therefore, to celebrate the life of a man who loves the priesthood in a remarkably full sense: Msgr. John V. Sheridan. Even more remarkably, as he would be first to say, Msgr. Sheridan is not an isolated example.

Msgr. Sheridan emigrated from County Longford, Ireland, and was ordained in 1943 in Los Angeles. The recipient of numerous awards, including the Cardinal's Award from Cardinal Roger Mahoney and, just this month, the unanimously conferred spiritual leadership award from his parish, Msgr. Sheridan has been a pastor for over 40 years.

He also served as director of the

Catholic Information Center in downtown Los Angeles, had his own radio show and penned a widely read religious answer column and insightful books on spiritual reflection.

For many years, he was the Los Angeles Police Department's "go to" priest to deal with troubled youth. Gangs are gangs, but to hear Msgr. Sheridan retell these stories, you would think it was a simple matter of Bing Crosby forming a church choir from the neighborhood roughs in "Going My Way."

Whether dealing with the despair of

(Please See **KMIEC/19**)

Energy Conservation

More than a question of economics

By Effie Caldarola
Catholic News Service

Gas is getting perilously close to \$4 a gallon where I live, as it is in much of the U.S. And while some countries would call that a bargain, it's hitting the American pocketbook hard.

So with three cars in my family and two kids with summer jobs, the challenge is not just scheduling the cars but making sure everybody takes a turn filling the tank.

Going out for the evening? Ante up.

Heating fuel and other energy costs are rising steadily, too, so with all this energy inflation it came as a crushing blow -- pardon the pun -- when an avalanche tore through Alaska's capital city of Juneau and destroyed major transmission towers, which carry more than 80 percent of the city's power from a nearby hydroelectric dam.

Boom! Just like that, in a powerful natural disaster, folks in the picturesque city along the coast in Southeast Alaska faced an energy crisis of major proportions.

Until repairs are completed this summer, the city is using mainly diesel fuel, a very expensive alternative.

The new electricity rate is about five times the 11 cents per kilowatt-hour it

was before the snow came sliding down the mountain.

So what's the result? Well, of course, there's some complaining, and some pleas for state assistance, which has been sparse so far.

But the big result, as reported in a recent New York Times article, is that Juneau has suddenly become very conservationist. Says the Times: "Juneau has cut its electricity use by more than 30 percent in a matter of weeks, instantly establishing itself as a role model for how to go green, and fast."

Now, I wouldn't wish a rampaging avalanche on anyone, much less any other natural or man-made disaster. But wouldn't it be great if we could all marshal that kind of resolve to cut energy use for the sake of the planet and to cut our dependency on foreign sources of energy?

Remember the clothesline? I'm not sure my mother even owned a dryer when I was growing up on the farm. White sheets waving in the hot Nebraska wind were a familiar sight in those days. But many years later, after Mom moved to a town, she ignored her dryer most of the time and carried the laundry out to the line.

"Don't these sheets smell good?" she'd remark about a freshly made bed.

Do you ever see clotheslines now, except in the oldest part of cities? Some neighborhood covenants purportedly ban them. What a shame.

The conservation of energy is not just a question of economics, although squeezing the wallet can propel us to conserve. More importantly, it's a question of stewardship, and Pope Benedict XVI has been making that point, even mentioning our responsibility to the earth when he spoke at the United Nations in April. Stewardship of the environment is becoming a major theme for this pope.

Here are some of the things Juneau is doing to conserve energy, as reported in the Times: stores displaying televisions have them all turned off but one; the public library shut down one of two elevators, lights in public places have been dimmed and thermostats have been turned down during the chilly spring.

Despite the rainy climate, clotheslines are popping up everywhere, and people are dashing to buy compact fluorescent light bulbs.

How many of those things could be done in our own homes and cities?

What a challenge and a gift to the environment it would be to cut our energy use by 30 percent this summer!

ASK FR. WEBSTER

Church regulations for the locations of marriages

Catholic News Service

Q. My granddaughter is planning a marriage next year and was looking forward to having the ceremony in a quiet area of a park which has been a special favorite of her family. Her priest has told her that is not possible; the wedding must be in the parish church, but we don't know why. Her friend (also a Catholic) was married recently in a pavilion in another city, and it must have been approved. Even a local priest was present for the ceremony. I try to stay out of it, but the whole family is upset because it doesn't seem fair. Why is a wedding like this all right for some but not for others? (Michigan)



A. I am usually reluctant to respond to questions that require somewhat complex canonical answers. For one thing, they can be difficult to understand and are sometimes easily misunderstood. For whatever reason, however, the question you ask is a big and common one today.

First of all, the Catholic Church has regulations about where weddings take place because all marriages are sacred events and should be honored as such. When two Catholics, or a Catholic and a baptized non-Catholic Christian, marry, we believe it is the sacrament of matrimony.

As such it is more than a private affair for the couple or the family; it is a celebration involving the entire church, and therefore it should be in a place where the whole community commonly gathers for prayer and worship and the celebration of the sacraments, or somewhere else that reflects that holiness.

In all its legislation on this subject, the church tries to honor the dignity and holiness of what is happening, and at

(Please See **WEBSTER/18**)

The Year of Paul

Catholics encouraged to celebrate, study life of St. Paul

WILMINGTON, Del. (CNS) -- In a pastoral letter on "Celebrating the Year of St. Paul," Bishop Michael A. Saltarelli of Wilmington has called on the faithful in his diocese to discern "how best to study, pray and celebrate the life, inspired writing, spirituality and missionary spirit of St. Paul."

He issued the pastoral in anticipation of the worldwide observance proclaimed by Pope Benedict XVI. It will run from June 28 of this year to June 29, 2009.

In a 5,000-word letter to the people of the Diocese of Wilmington released on the eve of the Jan. 25 feast of the Conversion of St. Paul, the bishop offered six themes to consider for the Pauline year's observance:

- ▶ Paul's conversion experience and our personal conversion.
- ▶ Living and praying Christ.
- ▶ Praying, studying and living the inspired word of God.
- ▶ Lifting high the cross of Christ.
- ▶ Rekindling a love for the Eucharist and the church.
- ▶ The universal call to holiness and mission.

He also suggested 10 ways to observe the coming Pauline year -- from studying church teachings to participating in parish devotions, discussions and pilgrimages to exploring Pauline themes in film and art.

"My hope is that St. Paul can be for us what he was for the early church -- a model of evangelization which our recent Holy Fathers have called for," Bishop Saltarelli said about the pastoral letter.

"I hope all Catholics will see themselves as missionaries proclaiming to our world and our society the good news of Jesus Christ," he said.

Church historians believe Paul was born 2,000 years ago in Tarsus, in what is now Turkey, between the years A.D. 7 and 10. After his conversion on the road to Damascus, he turned from persecuting Christians and became one of the early church's leading evangelizers before his martyrdom in Rome.

Pope Benedict announced the church's Pauline year marking the 2,000th anniversary of the saint's birth last June 28, the eve of the feast of SS. Peter and Paul. The pontiff said the year, marked by liturgies and events in Rome, should also be celebrated in dioceses around the world.

In his pastoral letter, Bishop Saltarelli noted St. Paul's role as an accomplice in the martyrdom of St. Stephen and Paul's subsequent conversion experience on the road to Damascus.

"St. Paul understood how sin works in human nature and how the Holy Spirit can completely transform habits of corruption," the bishop wrote. "St. Paul also understood how to influence non-Christian and anti-Christian mind-sets with charity so as to be able to be an instrument of another mind's enlightenment.

"The best way that we can celebrate the Year of St. Paul is to go to the risen Lord and ask him about what deep and intimate conversion of life he is calling us to," he said.

The Year of St. Paul offers a chance for Catholics to focus more attention on the Bible, the bishop said.

"Any investment in understanding and praying the Scriptures more deeply is at the same time an investment in a fuller, more active and



A window at St. Peter's Church in Soest, Germany, depicts the conversion of St. Paul. Pope Benedict XVI plans to proclaim a year dedicated to St. Paul, in preparation for the 2,000th anniversary of the apostle's birth. The Pauline Year will run from June 29, 2008, to June 29, 2009, according to information published in a Vatican Radio calendar.

conscious participation in our Catholic Mass and sacramental liturgies," he said.

Quoting St. Jerome, Bishop Saltarelli noted, "The Word of God, drawn from the knowledge of the Scriptures, is real food and real drink" and suggested the Year of St. Paul is a good time "to rediscover the Roman Catholic Church's contemporary biblical scholarship."

Recent novels and films, the bishop wrote, are a wake-up call to the church to promote

"biblical literacy" and daily Bible reading.

"The cross of Jesus Christ is at the center of all that Paul does," Bishop Saltarelli writes. "He teaches us how to deal with the hardships and grief of life. Paul experienced it all: rejection, calumny, indifference, shipwrecks, imprisonment and ultimately martyrdom, symbolized in art by Paul holding a sword."

Pope authorizes granting of indulgences for Pauline year events

VATICAN CITY (CNS) -- Catholics who participate in events connected with the 2008-2009 jubilee year of St. Paul can receive a special indulgence, the Vatican said.

Pope Benedict XVI authorized the granting of a plenary, or full, indulgence in order to highlight the Pauline year and open the way to the "interior purification" of the faithful during its celebration, a May 10 Vatican decree said.

The decree was signed by U.S. Cardinal J. Francis Stafford, head of the Vatican tribunal that deals with indulgences and with matters related to the sacrament of penance.

An indulgence is a remission of the temporal punishment a person is due for sins that have been forgiven.

Pope Benedict established the Pauline year to run from June 28, 2008, to June 29, 2009, to mark the approximately 2,000th

anniversary of the saint's birth.

The plenary indulgence is being offered to pilgrims who come to Rome, to Catholics who participate in local events connected to the jubilee year, and to those who may be too ill or otherwise prevented from physical participation.

It can be granted on behalf of the individual petitioner or on behalf of departed souls.

Cardinal Stafford said conditions for the special Pauline year indulgence include the normal requirements set by the church for all plenary indulgences: that the person goes to confession, receives the Eucharist and prays for the intentions of the pope.

The decree explained in detail some specific requirements for the plenary indulgence:

- ▶ Those visiting the Basilica of St. Paul Outside the Walls in Rome in the form of a pilgrimage must offer personal prayers

before the Altar of the Most Blessed Sacrament; they must also recite the Our Father and the Creed in front of the Altar of the Confession, adding invocations to honor Mary and St. Paul.

▶ The Catholic faithful in any local church can obtain the indulgence by participating with devotion in a liturgy or other public event dedicated to St. Paul -- in any sacred place on the opening and closing days of the jubilee year, and on other days in places designated by the local bishop.

▶ Catholics impeded by sickness or other serious cause, as long as they have the intention of fulfilling the other conditions as soon as possible, can obtain a plenary indulgence by joining spiritually in a jubilee celebration in honor of St. Paul and offering their prayers and suffering for Christian unity.

The decree said individuals can obtain more than one plenary indulgence during the jubilee year, but not more than one per day.

Scenes from Confirmation 2008



Photo by Alan P. Torre

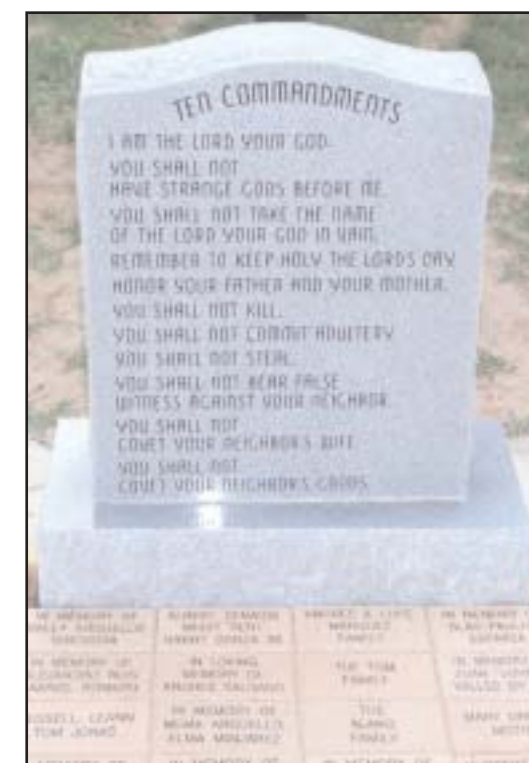


Photo by Alan P. Torre



Photo by Alan P. Torre

Clockwise from top left, Fr. Emilio Sosa, center, and Deacon Clemente Villa, with the confirmands at St. Joseph in Stanton ... Bishop Pfeifer with the confirmation class at St. James in Sanderson ... Jacob Benavidez, of Sanderson, shows his joy before receiving his confirmation blessing ... Bishop Pfeifer speaks with students ... St. Joseph's also unveiled a Ten Commandments monument and a memorial to its former priest, Fr. Felix Cubelo ... Confirmants from St. Margaret Church, Big Lake, and the missions of St. Francis, Iraan and St. Thomas, Rankin with Bishop Pfeifer, and Fr. Hilary A. Ihedioha ... Bishop Pfeifer, left, and Msgr. Larry Droll, at St. Ann's in Midland ... a wheelchair-bound sponsor received a blessing with her confirmand at St. Stephen's in Midland ... Bishop Pfeifer at St. Elizabeth Ann Seton in Odessa ... Bishop Pfeifer meets with young men at St. Ann's in Midland ... Tim Cuevas, a confirmand at Our Lady of Guadalupe in Eldorado ... and Bishop Pfeifer has a lighthearted moment with "The Man Clan," the young men in the confirmation class at Holy Family Parish in Abilene.

More Confirmation Photos, Page 20
All photos courtesy of parishes except
Photo by Alan P. Torre where noted.



Photo by Alan P. Torre



Change made in diocesan fiscal leadership office

Effective with the new fiscal year on July 1, 2008, there will be a change in the ministerial leadership of diocesan finances. After 17 years, Les Maiman will be leaving the Diocese of San Angelo to serve the national Church as Executive Director of the Diocesan Fiscal Management Conference. During his tenure with the diocese, Les served as Chancellor, Diocesan Finance Officer and Retreat Center Director.

Bishop Pfeifer is delighted to appoint Regina Bodiford, CPA as Finance Officer and Business Manager effective July 1, 2008. Regina is a graduate of Angelo State University and has been employed by the diocese for seven years as Comptroller. Prior to joining the diocese, Regina worked in public accounting for over 20 years. She is a member of the Texas Society of Certified Public Accountants and the American Institute of Certified Public Accountants and is Treasurer of the Board of Hospice of San Angelo. Regina is married to Michael Bodiford, CPA and is the mother of Perri, Brian and Jason.

Outgoing financial director Les Maiman thanks colleagues

Dear Friends,

It has been a distinct privilege to serve, work, and be enriched by so many sisters and brothers over these past 17 years – and I wish to simply say, “Thank you!”



Les Maiman

To those who so graciously give of themselves in formal ecclesial leadership, thank you for your patience and benevolence in “training me.” To my colleagues at the Chancellery, thank you for gifting me with your friendships. And to those countless council members and volunteers, whose steadfast witness I invariably encountered in

every parish meeting, thank you for your willingness to show me the birthing of the Kingdom of God.

Peace, Les

Program	FY 2008/09				% of Budget
	Budgeted	Grants	Own FEES	NET Assessment	
Clergy Medical & Assistance	\$ 269,309	\$ -	\$ 150,750	\$ 118,559	
Clergy Education	\$ 69,692	\$ -	\$ 25,000	\$ 44,692	
Vocations	\$ 131,523	\$ 20,000	\$ -	\$ 111,523	
Seminarian Education	\$ 313,354	\$ 25,000	\$ 275,170	\$ 13,185	
Women Religious	\$ 3,000	\$ -	\$ -	\$ 3,000	
Permanent Diaconate	\$ 172,150	\$ 10,000	\$ 27,050	\$ 135,100	
Ministerial Support	\$ 959,029	\$ 55,000	\$ 477,970	\$ 426,059	26.8%
CKRC Ministries	\$ 455,635	\$ 5,000	\$ 358,104	\$ 92,531	
Religious Education & Formation	\$ 301,773	\$ 130,000	\$ 34,624	\$ 137,149	
Contributions & Assessments	\$ 183,656	\$ -	\$ 37,478	\$ 146,178	
Communications & Paper	\$ 168,495	\$ -	\$ 149,027	\$ 19,468	
Tribunal	\$ 159,108	\$ -	\$ 14,750	\$ 144,358	
University Apostolate	\$ 99,350	\$ 35,000	\$ 16,984	\$ 47,366	
Liturgy Office	\$ 14,539	\$ -	\$ -	\$ 14,539	
Superintendent of Schools	\$ 16,998	\$ -	\$ 3,500	\$ 13,498	
Criminal Justice Ministry	\$ 37,600	\$ -	\$ 7,668	\$ 29,932	
LIMEX	\$ 10,000	\$ 10,000	\$ -	\$ -	
Human Resources	\$ 73,549	\$ -	\$ -	\$ 73,549	
Ministries & Programs	\$ 1,520,703	\$ 180,000	\$ 622,135	\$ 718,568	42.5%
Administrative Office	\$ 510,324	\$ -	\$ -	\$ 510,324	
Business Services	\$ 483,038	\$ -	\$ -	\$ 483,038	
Bishop's Residence	\$ 29,488	\$ -	\$ -	\$ 29,488	
Capital Renewal/Replacement	\$ 76,000	\$ -	\$ 3,500	\$ 72,500	
Administrative & Fiscal	\$ 1,098,849	\$ -	\$ 3,500	\$ 1,095,349	30.7%
** TOTAL **	\$ 3,578,581	\$ 235,000	\$ 1,103,605	\$ 2,239,976	100.0%



2008-2009 Diocesan Budget

ELDORADO: Together we all make up a community of God

(From 1)

lion or a billion years, or eternity? We're just like a puff of smoke controlled by God. In our gospel reading, one of the apostles became very disturbed when he saw someone was using the name of Jesus to cast out a spirit, and he went to Jesus and said 'So-and-so down the street is using your name to cast out demons, what do we do? Do we stop him?' And Jesus said, 'No if he's doing good, we support him.' And he said, "Those who are not against me are with me." And he went on to say, in so many words, that we must work together.

That's what we need to do more than ever is work together, respect one another, and reach out and support one another.

That takes us back to the community just a few miles up the road. Beginning just five or six weeks ago, the young people and women were removed for serious reasons. We are not here to judge the reasons; that's happening in society, in our courts. They were removed as a part of the process and as a result, many of the children, more than 450, were dispersed to different centers around the State of Texas.

While some of the members of this community were in San Angelo I visited them, the women and children, and I prayed with them. Some were reserved and maybe a bit frightened. Maybe they were frightened of the bishop. Many people are frightened of bishops, aren't they?

But I think they eventually came to see I was not there to carry a gun or to enforce a law but just to be with them as they accepted me. Many of the children have been placed around the state and I have been in contact with those centers, we two within our own diocese, in Abilene and in Midland, and we have taken up a big collection to help support the women and children.

We made an appeal to the 73 parishes that make up the diocese and the response has been very generous. As of May 20, we have sent out close to \$55,000 to help these needy women and children, isn't that great?

I want to thank you, the people of this community. Tonight I say more to you here because we can't overlook what is happening just up the street. We're all in this together. We have to support one another. I want to congratulate the community of Eldorado for what you have done to reach out and support one another in a moment of need and ask for your continued material and spiritual support. The centers to which we send aid are very appreciative for the aid we are giving.

When this whole process began we had a lot of confusion and turmoil -- and that process still is going on. This afternoon I visited with

three judges and they are trying to do the best they can with the two important principals vital for all communities: justice and peace. Those are the foundations of any true community and that's what we want most of all. We pray or that and work for that.

We need to pray for them and ask God to give them the light and wisdom they need. Jesus pointed out in the gospel there are people outside of our community that do things that are good. Sometimes we criticize that and say, 'They don't belong to this community how can they do that?' But Jesus said they who are doing good, let's affirm it.

Our brothers and sisters from the compound community model for us a lot of the important virtues that we can imitate: hard work, discipline, they are people of prayer, commitment. There are things we don't agree with and we have to say that. There are certain moral practices that go against that the standards that we live by according to God's law and the teaching of our church. We try to see the good in everyone and in every community and we work with that. We need to remember all these people, especially the little ones; they belong to God's family

About three weeks ago, I had the great privilege of being with Pope Benedict XVI in Washington for three days and I took part in many wonderful celebrations and events when he visited our country. I was at the white house when President Bush welcomed him very graciously and many thousands of people were there. They said it was the biggest crowd to welcome a dignitary, even bigger than when Queen Elizabeth visited a few years ago. There were many thousands of people there.

And the pope responded with words of gratitude to the American people and to our country for our constant generosity, and he also pointed out that our country is endowed with a wonderful gift, the gift of freedom. The Holy Father went on to point out that freedom is a wonderful gift but it can be abused, because true freedom must always be founded on the truth. Sadly, today in our society, and sometimes within our on Catholic Church, there is a separation of freedom from the truth. When freedom is divorced from the truth it is in danger because it is not real, true freedom. God gives us freedom to always seek the good and to seek good in each and every one and, as I pointed out, as I deal with different communities we try to see good but at the same time we must always come back to the truth.

After visiting with the Holy Father at the White House, the Holy Father met with the bishops of the country, we were about 300, and he spoke to us as our leader and thanked us for what we do but told us there are some things we have to work on more. He touched directly on the clerical abuse question and pointed out

how terrible that was. And he thanked us for taking the steps we have taken to overcome it, thank god, but also said that we must do more. He also pointed out the importance of family and marriage, and how we must build up our family life, especially building up families that commit to faith hope and love. The pope pointed out we need to put our faith into action. It's one thing to believe but another to put your faith into action.

The next day I was with the pope at Nationals' Stadium, where they play baseball. Again, the Holy Father pointed out many wonderful things that God does for us, and how we must share our gifts with others and bring us back again, and that applies with the community up the road and how we need to reach out with and help in this critical situation.

The Holy Father pointed out that the primary thing for us as Catholic Christians is what we do right here at the altar, celebrating the sacred mysteries of the life of Christ every time we come together in his death on the cross, dying for us and for all people; for the people right up the street and all around the world, and pointing out that the important thing we do is what we do later when we take it outside those doors. We need to put our faith into action.

All of us need to do a better job of living our faith between Monday and Saturday by putting our faith into action: we need to show that we are Christians by the way we love and support one another.

Again I want to affirm that when we made an appeal for financial assistance for our sisters and brothers, the response was good that we collected within the diocese over \$30,000. I appealed over three weeks ago to the Catholic Extension Society, which has helped our diocese with many mission projects, and I asked them for a grant to help us with this situation to provide the basic necessities of this life. And that society responded as it always does and sent a check for \$25,000. I have dispersed that to the centers.

I have been in contact with a number of these centers and they all have the same story when it comes to what it costs to take care of one mother, an expectant mother or a child. At Seton Home in San Antonio, it costs \$130 a day and the state only gives them \$37 dollars a day. Where do they get the rest? I'm not here to criticize our state, but the State of Texas is way, way, way down the line when it comes to providing basic assistance, especially for children. Maybe we can do something at another time. But to help make up that difference you, our people, have responded and I am very, very grateful and I encourage you to continue to send your prayers and your support.

Homily transposition made possible by Luis Urteaga of Photo and Video Memories in San Angelo.

ARE YOU QUALIFIED?

Are you...

- ▶ Unhappy with your current job (underpaid, overworked, blocked from promotion)?
- ▶ Currently looking for a new career (sending out resumes, asking about opportunities, unemployed)?
- ▶ Facing an uncertain future (downsizing, involved in a family business, in an appointed position)?
- ▶ Being paid less than your worth (maxed out in pay, subject to pay limits, can't go any higher)?
- ▶ A member of the Knights of Columbus (or eligible to join)?
- ▶ Personable and outgoing?
- ▶ Anxious to earn an income equal to your worth?
- ▶ Seeking independence and control of your own destiny?

Do You...

- Have a Catholic Heart? Need a Professional Income?
- Desire your own business? Want excellent company benefits?
- Want a chance of a lifetime career?

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(877) 797-5632 – Toll Free, or email James.seideman@kofc.org

Family

Unlimited possibilities for modern-day lemonade stands

By Karen Osborne
Catholic News Service

There she was, an oasis in the boiling afternoon: a little girl selling lemonade from a card table in her driveway. I traded a quarter in my pocket for a paper cup full of lukewarm Crystal Light. Not exactly the stuff of a thousand sunbeams, but it definitely hit the spot.

This summer promises no such relief for teenage jobseekers, for the slow economy is prompting employers who typically hire teens to fill summer slots to cut down on their payroll. In some places, competition for jobs might be fierce, and teens who rely on summer jobs to pay for college, car insurance and summer fun might be looking at a few hot months with a very cold wallet.



Osborne

"OK," some teens might say. "At least I don't have to work!"

Sadly, a lot of people are raised to think that work is some kind of slavery we are bound to all week. So they stuff all of their "life" into each weekend.

But today's teenagers -- "millennials," as employers like to call them -- don't want to simply "get through." They want to have their minds and hearts engaged by what they do all day. They want meaningful work, something that allows them to use their talents, stimulates them, and allows them to contribute to society.

I don't think this is too much for anyone to ask.

If traditional jobs don't work out -- and even if they do -- teens can take the extra summer hours to capitalize on their hobbies. What's better for a summer job than to make money doing something they enjoy? Here are some ideas.

These days, teens have more entrepreneurial options than ever. Sales jobs are still

out there, but not only in a brick-and-mortar format. Technology-savvy teens sell clothing, buildings and textures in online worlds and visual instant messaging programs.

These teens make good summer cash as hawkers of virtual fashions and serve as construction foremen and realtors of virtual land and buildings. Crafty teens sell jewelry, stylish scarves, sweaters and the occasional diet cola cozy to friends and Internet craft sites. Garage sales often yield dividends for teens who run small auction businesses.

Teens who earn good grades in English or math can tutor elementary school students who need remedial studies during the summer to catch up with their classmates.

Love sports? Try checking out church sports clinics, town youth recreation programs and summer camps to see if counselors need a good assistant. Teens who like being outside or are interested in plants and animals can earn some money mowing, trimming and taking care of neighbors' lawns and shrubs.

Entrepreneurial teens know that arts and crafts aren't just hobbies; they are potential sources for income. Budding photographers can exercise their skills by taking pictures to sell to stock-photo companies. Teens who want to become teachers can serve as summer nannies and babysitters for busy families and earn valuable experience in child development.

There are also valuable things to learn in landing a traditional summer job flipping burgers -- things you don't learn in school, like working with customers of all ages and persuasions and handling bosses who might not be as lenient as teachers.

Far from being lazy, today's teens have an entrepreneurial spirit that will take them far in life and passions that will make the world a better place.

The possibilities for your modern-day lemonade stand are limited only by your imagination. What better time to start than now?

Bill & Monica Dodds

Hats off to all graduates!

Let's start with a top-four countdown of "Ways to Spot a Soon-to-Be Graduate" (who has completed all assignments and exams):

4. He's busy practicing moving his mortar board tassel from one side to the other.

3. She breaks into deep sighing and spontaneous giggles.

2. Her parents are sighing more deeply and giggling even more.

1. He's certain that from here on out, his life is going to be all smooth sailing.

Hmm. All smooth sailing?

It takes optimism to move from high school to college or from school to "real life." And it takes courage, too. Thank God -- really, thank God -- that most young people have plenty of both.

Life is nothing if not a series of these "rookie seasons." Again and again, we step into new situations feeling awkward, uncomfortable and unsure.

It can help to remember that, not just so we'll cut ourselves some slack when we need

it, but so we'll have more compassion and understanding for others who find themselves in that situation.

It's not easy:

For a 5-year-old, used to preschool only a few days a week, to adjust to kindergarten, or for a first-grader to get used to full days.

For a middle-schooler to get into the rhythm of five distinct classes and five distinct teachers. (Not to mention changing classrooms and mastering the combination on a locker.)

For a high school student to stand up to the adult pressures and temptations teens face.

For a college student to start cracking the books without Mom, Dad or a teacher cracking the whip.

For a young employee to get used to a 9-to-5 routine while trying to safely negotiate the Byzantine maze known as office politics.

We're only fooling ourselves if we think receiving that high school diploma or college degree is our last graduation. Over and over, we complete one chapter in our lives and move on to the next.

If there's anxiety when the change is something we choose, something we want, it's not surprising there's a feeling of panic when that new chapter in our life is one we'd prefer to avoid, one we would love to just push away

but we know we can't.

Chronic illness strikes. We lose our job. Our child is born with a disability. Our spouse dies. The list is long and varied, and none of us escapes having some of its items on our personal resume.

What can we do when there's no running or hiding from what life has brought us? These are a few suggestions:

Take it day by day. That's how we learn, that's how we adjust, that's how we grow, that's how we cope.

Don't get down on yourself just because you're a rookie. (No one is an instant expert.)

Don't be too proud or too timid to ask for help. Others have faced similar situations and want to help.

Pray. Remember, no matter how you may feel at this moment, you're not alone, and you are loved.

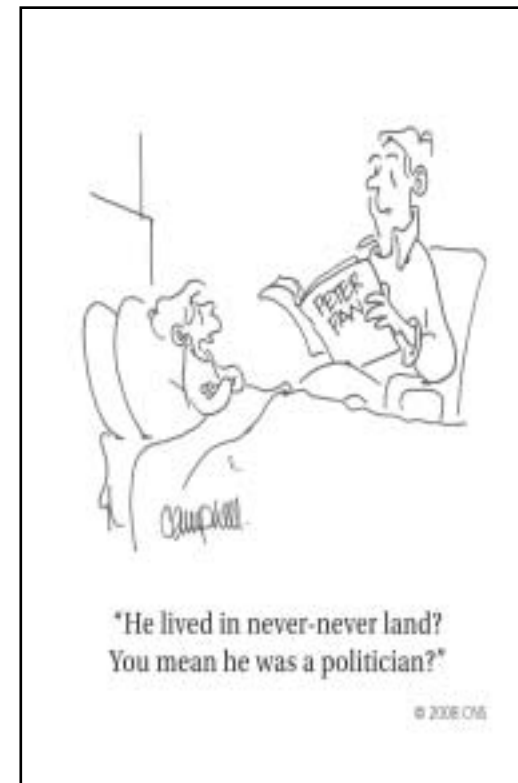
On the Web: Commencement Advice

What have guest speakers said to graduates? You'll find a few choice quotes here: www.quotegarden.com/graduation.html.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJC.org. They can be contacted at MonicaDodds@YourAngingParent.com.



Bill and Monica Dodds



ANSWERS

Answers: 1. Isaiah, 2. Daniel, 3. Jonah, 4. Malachi, 5. Hosea, 6. Amos, 7. Ezekiel, 8. Nahum.



READ MORE ABOUT IT The Book of Hosea Q&A

1. Who did the Lord say would be called to judgment?
2. What will God do when Israel comes back to him?

PAPAL VISIT

On April 15, Pope Benedict XVI arrived at Andrews Air Force Base near Washington and was greeted by President George W. Bush. The very next day he celebrated his 81st birthday. He had a very full schedule of meetings with religious and political leaders and special Masses, including one at Yankee Stadium in New York City and one at Nationals Park in Washington.

The pope was born Joseph Alois Ratzinger in Germany. He was ordained in 1951, and he taught religion and theology at several German universities. On Nov. 30, 2002, then-Cardinal Ratzinger was named as the dean of the College of Cardinals, and on April 19, 2005, he was elected as the 265th pope. He adopted the name Benedict XVI in honor of St. Benedict, the founder of Western monasticism.

SPOTLIGHT ON SAINTS St. Anthony of Padua

Anthony of Padua (1195-1231)

received his early education from clergy members of the cathedral of Lisbon, Portugal. He joined a Franciscan order and he excelled as a religious scholar.

He became a missionary to Morocco before he was 25 years old, but his poor health made traveling difficult, so he had to board a ship back to Portugal.

One of the stops along the way was Sicily. He then was appointed to a hermitage near Forli, Italy. There, during the ordination of Franciscan and Dominican candidates, he was asked to give a sermon. He had no time to rehearse, but his words were so moving that he was asked again and again to speak and preach. People traveled for miles to hear him.

He eventually returned home to Portugal to minister to the poor there. We honor him on June 13.

KIDS' CLUB

Share your thoughts with family and friends by writing an essay in response to this question:

What was your impression of the pope's visit to the United States?

PUZZLE

Unscramble the names of the Old Testament prophets below. Try it without using your Bible first:

1. haaisi;
2. ledian;
3. anjoh;
4. chamlai;
5. ashoe;
6. samo;
7. liekzee;
8. human

JUST 4 KIDS

Hosea speaks against Israel's unfaithfulness

During the time when Jeroboam, the son of Joash, was the king of Israel, Hosea heard God speak to him. God told him to take a wife and to start a family. He married Gomer, the daughter of Diblaim. As the children were born, the Lord had a name already chosen for them: "Give him the name Jezreel, for in a little while I will punish the house of Jehu for the bloodshed at Jezreel and bring an end to the kingdom of the house of Israel."

When next a daughter was born, the Lord said, "Give her the name Lo-ruhamah; I no longer feel pity for the house of Israel. ... Yet for the house of Judah, I feel pity; I will save them by the Lord, their God."

And when another son was born, God said, "Give him the name Lo-ammi, for you are not my people, and I will not be your God."

Then the Lord told Hosea to speak out against the unfaithfulness of Israel, how they had not been true to their God's commandments. So Hosea spoke these words to the people: "Hear this, O priests, pay attention, O house of Israel, O household of the king, give ear! It is you who are called to judgment."

And the Lord told Hosea about Israel, "I will go back to my place until they pay for their guilt and seek my presence. In their affliction, they shall look for me."

Although the words of the Lord sounded very harsh to Hosea, behind his punishment was his great love for Israel. God told Hosea that Israel would look for their God and their God would be waiting for them. They would have new words in their mouths that would be words of hope and faith.

"Come, let us return to the Lord," Israel will say. "For it is he who has rent, but he will heal us; he has struck us, but he will bind our wounds. ... Let us know, let us strive to know the Lord; as certain as the dawn is his coming, and his judgment shines forth like the light of day! He will come to us like the rain, like spring rain that waters the earth."

When that day comes, said the Lord, "I will heal their defection, I will love them freely; for my wrath is turned away from them."



MARRIAGE JUBILEE

Kenneth and Irene Feist of St. Joseph Parish, Rowena, have been married 64 years. The Feists were the longest-married couple attending this year's Marriage Jubilee Mass, celebrated June 1 at the Cathedral of the Sacred Heart in San Angelo.

ELDORADO: Controversy helps confirmants appreciate faith

(From 5)

and open to his show of concern, love and prayer.

Although Father Joseph Vathalloor, parish priest at Our Lady of Guadalupe, said the

national media used the church's parking lot as a staging area, Alexandria Suarez, 16, a student and confirmation candidate from nearby Mertzon, saw the ongoing situation at the compound as no real distraction

for her or other youths.

"It just made us realize and appreciate our faith even more," Suarez said. "The people there are always in our prayers."

On May 23 a court ruled the state had no authority to remove

the children from the ranch, but Texas child welfare officials said they would appeal the decision.

The Texas Supreme Court ordered the children back to the YFZ Ranch in June.

EDICTAL SUMMONS

May 27, 2008

CASE: EGGEMEYER – GODFREY (ROBERTS)

NO.: SO 08/29

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Linda Darlene Godfrey (Roberts).

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or JUNE 30, 2008, to answer to the Petition of Harvey Allen Eggemeyer, now introduced before the Diocesan Tribunal in an action styled, "Harvey Eggemeyer and Linda Roberts, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: EGGEMEYER – GODFREY (ROBERTS); Protocol No.: SO 08/29, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 27th day of May 2008.

Rev. William R. Du Buisson, OMI, MCL, JCL
Judicial Vicar

EDICTAL SUMMONS

May 27, 2008

CASE: NUÑEZ (MORALES) – GALINDO

NO.: SO 08/26

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Juan Manuel Galindo.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, JUNE 30, 2008, to answer to the Petition of Rosaura Nuñez (Morales), now introduced before the Diocesan Tribunal in an action styled, "Rosaura Morales and Juan Galindo, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: NUÑEZ (MORALES) – GALINDO; Protocol No.: SO 08/26, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 27th day of May 2008.

Rev. William R. Du Buisson, OMI, MCL, JCL
Judicial Vicar

Our Holy Father's Monthly Intentions 2008



June

FRIENDSHIP WITH CHRIST: That all Christians may cultivate a deep and personal friendship with Christ so to communicate the strength of his love to every person they meet.

INTERNATIONAL EUCHARISTIC CONGRESS: That the International Eucharistic Congress in Quebec may lead to greater understanding that the Eucharist is the heart of the Church and the source of evangelization.

July

Volunteers. That there may be an increase in the number of volunteers who offer their services to the Christian Community.

World Youth Day. That World Youth Day in Sidney, Australia may awaken the fire of divine love in young people and make them sowers of hope for a new humanity.

Daily Offering Prayer: O Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians.

I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

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Diocesan Office
325-651-7500

www.san-angelo-diocese.org/cjm.html



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Culture

Diocese co-sponsoring 'Music for Life' June 25

Singer-songwriters Sara Hickman, Cindy Jordan bringing attention to death penalty

By Jimmy Patterson
Editor

SAN ANGELO -- Texas singer-songwriter Sara Hickman will headline the Music for Life tour stop at San Angelo's First United Methodist Church, 37 E. Beauregard, at 7 p.m., June 25.

The "Music For Life" Tour is a year-long tour of the state of Texas by Hickman, an Austin-based musician, singer, and songwriter. The tour began in Austin in October 2007.

Performing on behalf of the Texas Coalition to Abolish the Death Penalty (TCADP) Hickman hopes to "begin the dialogue in Texas on the subject of the death penalty."

Joining Hickman onstage at the concert will be San Angelo-based singer songwriter Cindy Jordan, whose "Jose Cuervo (You Are a Friend of Mine)" catapulted to the top of the country charts in the 1980s.

Hickman's "I Couldn't Help Myself," charted in 1990. She also toured with the late Dan Fogelberg and folk singer Nanci Griffith.

"The TCADP organizers called and asked if I would do a benefit concert to which I replied I thought we should do more than one night -- I thought we could do a statewide TOUR of one city, once a month, with music and speakers and allowing the audience to ask questions and start a dialogue about what the death penalty means," Hickman said from her Austin home. "We have since held events in 8 cities: Austin, Huntsville, San Antonio, Beaumont, Corpus Christi, Houston, Denton, and El Paso.

Texas is the most aggressive state in the nation with regard to the use of capital punishment. In 2007 the state conducted 26



executions, which represented 62 percent of the executions that were conducted in the country. Only 10 states conducted executions last year; other than Texas, none conducted more than 3, according to Bob Van Steenburg, coordinator of the Music for Life Tour and a member of TCADP.

"The Catholic Church, like most major Christian faiths, calls for an end to the use of capital punishment," Van Steenburg said. "In light of this, and because of changing attitudes across the nation regarding the use of capital punishment, people need to become more knowledgeable about the death penalty."

Also performing at the Music for Life event is John Cook, himself a singer-songwriter and is also the Mayor of El Paso.

What & When

"Music For Life"

Wednesday, June 25

7 p.m.

First United Methodist Church

37 E. Beauregard San Angelo

Starring singer-songwriters
Sara Hickman (left), of Austin,
and Cindy Jordan,
of San Angelo (right)

Cook was moved to join the tour after its stop in the border city.

Steenburg's opposition to capital punishment is an outgrowth of his Catholic faith.

"There are many reasons to oppose the use of the death penalty," Van Steenburg said, "but the bottom line is that God has not given us the right to kill our fellow man."

The Texas Coalition to Abolish the Death Penalty (www.tcadp.org) is a state-wide, grass roots organization that opposes executions in all cases. Members say that with regard to the death penalty: (1) we can punish people and protect society by the use of Life Without Parole; (2) the system surrounding capital punishment is broken and cannot be changed so that the killing of an innocent individual is preventable; (3) it is morally wrong to kill another person; (4) use of the death penalty is a continuation of the cycle of violence which seems to be so prevalent in our society.

The concert is co-sponsored by Catholic Diocese of San Angelo Criminal Justice



Ministry and the First United Methodist Church of San Angelo.

"Murder is murder," Hickman added. "Strapping people down to a gurney and executing them is murder. I also believe that for those who are truly guilty, life in prison without parole is a much harsher sentence than taking away their life. And, I think Christ was the greatest example of how the death penalty can take away the life of an innocent man -- the Bible shares this horrific ending to an innocent man's life not only because he is resurrected and we are to believe in His great love/return, but because we humans are not to murder. THOU SHALT NOT KILL."

Author Anne Rice talks of losing, regaining her Catholic faith

By Pat Norby
Catholic News Service

ST. PAUL, Minn. -- Most people know author Anne Rice for her detailed characterization of vampires and vivid descriptions of their haunts in the streets and homes of New Orleans, where she was born and raised.

But a growing number of people today are reading Rice's second novel about Christ, "Christ the Lord: The Road to Cana." Her first book on Jesus' early years, "Christ the Lord: Out of Egypt," was published in 2005, several years

after she consecrated her life to Christ.

Before that time, Anne (O'Brien) Rice was searching for redemption after her break with the Catholic Church at age 18 and her marriage to Stan Rice, a professed atheist.

"I made the terrible mistake of losing my faith, of just thinking, if I can't live within the confines of the church, if I don't find it possible to do this, if I think the church is wrong, then maybe God doesn't exist," Rice said in a telephone interview with The Catholic Spirit, newspaper of the Archdiocese of St. Paul and Minneapolis, from her home in Rancho Mirage, Calif.

"I stopped talking to God," she added. "I stopped asking

for his help. I stopped really praying. ... The mistake was rigidity, it was a lack of flexibility, a lack of being able to open up to some new experiences and not make such a violent break with the church."

Although those years were financially fruitful -- "Interview With the Vampire" (1976) was the first of Rice's more than 20 works of fiction -- she was filled with guilt that was reflected in her characters. The vampires were a metaphor for the "souls who are away from the light of Christ and live in the darkness of the night," she said.

Over the years, she said, the characters continued to reflect her despair, guilt and search for meaning and faith.

WEBSTER: Sacramental marriages normally in church

(From 8)

the same time provide as much freedom and flexibility as possible to couples and families celebrating a marriage.

Catholic regulations on where marriages should take place are as follows. When the Catholic form of marriage is followed, that is when a priest, deacon or bishop officiates at the ceremony, there are three possibilities.

First, sacramental marriages (that is, between two Catholics, or between a Catholic and a baptized non-Catholic) are normally to be celebrated in the parish church. The bishop or pastor may also give permission for the wedding to take place in another Catholic church or chapel.

Second, the local bishop may also give permission for this type of marriage to be celebrated (again by a deacon, priest or bishop) in another suitable place, like a Protestant church, a college chapel or even a private home.

Third, a marriage between a Catholic and a non-baptized person may be celebrated by a priest either in a Catholic church or another appropriate

place -- at home, for example, or another church.

For a serious reason the bishop may dispense the Catholic partner in a mixed or interfaith marriage from the Catholic "form of marriage." When this happens, the Catholic may be married validly in a public wedding ceremony by a non-Catholic clergy person, by a judge or by any other official legally qualified to perform marriages.

Once the dispensation is given, while the bishop could require other conditions, in practice the wedding may usually be celebrated anywhere -- the church of the non-Catholic party, another church or place of worship or another location.

Dispensations from the form of marriage are not uncommon today for a variety of reasons: among others, a family relationship between the non-Catholic partner and a Protestant minister, a desire to preserve family harmony or to obtain parents' consent to the marriage.

These are the barebones of worldwide Catholic policy. Individuals facing these decisions should read the above carefully and, most of all, discuss the matter with their parish priest as early in the planning as possible to determine the application of these regulations in their local diocese.

FUNDS: Parishioners' generosity makes 'huge difference'

(From 5)

Your generosity and your support have indeed made a huge difference in this case. Keep praying for these special people of God and for the light and guidance of the Holy Spirit as we deal with this unique case, and I assure you once again of my personal appreciation and gratitude for your constant generosity. I am sharing here a note from the Seton Home in San Antonio that has received some of your generous gifts:

Dear Bishop Pfeifer,

I was overwhelmed when I opened your letter and found another

check from you of \$2,000. I truly appreciate your generosity and support, and your compassion for these young moms and their children.

When I gave them the angel cards that you had sent and told them that you had inquired about them, they remembered you with smiles. They are adjusting to living at our center, but they want to go home. They're busy with attorneys, doctor appointments, and case worker meetings.

We're starting to plan some outings for them and took them for a drive around San Antonio.

If you ever come to San Antonio, please stop by and visit our center. -Margaret

PADRE TAD

(Para 6)

la realización de mamogramas. Algunas mujeres reportan que los implantes les hace más difícil el autoexamen de los senos. En el pasado, el relleno de los implantes era frecuentemente de silicón, y cuando estos se rompían, algunas mujeres presentaban problemas en su sistema inmunológico y otras dificultades asociadas a la filtración del silicón dentro de su cuerpo. Tanto el implante como la cirugía pueden afectar también al propósito y adecuado funcionamiento de los senos al causar insuficiencia durante la lactancia, así como otras complicaciones relacionadas con la alimentación al seno materno.

Las mujeres que sienten una fuerte necesidad de aumentar el tamaño de su busto tal vez también estén enfrentando problemas internos de tipo personal y espiritual que tienen que ver con su autoimagen. Todos somos muy perceptivos a la reacción de las personas hacia nuestra apariencia cuando nos ven por primera vez, y una reacción negativa puede dañar nuestra autoestima. En la sociedad actual la gente atractiva frecuentemente recibe trato preferencial, lo cual es particularmente cierto para las mujeres. El resultado es una presión muy peculiar sobre ellas: por una parte, son valoradas por su belleza y se sienten obligadas a ajustarse a ese ideal social; por otra parte, en ese esfuerzo por lograr el ideal, la opción de aumentar quirúrgicamente el tamaño del busto parece

que va demasiado lejos, que cruza el límite de lo ético al indicar que las mujeres deben alterar en formas muy radicales sus cuerpos sanos para poder adecuarse a lo que se muestra en televisión o en las relumbrosas revistas femeninas. El hecho de que los hombres están usando cada vez más la pornografía puede estar contribuyendo también a esa presión para parecerse a las imágenes digitalmente agrandadas e hipersexualizadas que aparecen en la pantalla de la computadora. Una dama comentaba en una ocasión: "Si tus amigos hacen chisme de tu busto plano, lo que necesitas es cambiar de amigos, no de busto". Someterse a un procedimiento quirúrgico de esta naturaleza puede inclusive entenderse como una automutilación carente de ética con tal de conseguir algo que, ante tantas presiones fuera de orden y de razón, se percibe como bueno.

Otra dificultad es que las cirugías de implante frecuentemente no atienden a los verdaderos problemas de autoimagen que la mujer puede estar enfrentando. Algunas de estas personas que buscan la llamada "perfección plástica" pueden ser propensas a la insatisfacción consigo mismas, para empezar. Determinarse a hacer que el cuerpo se ajuste a una medida visual y externa de belleza puede parecer que abre un nuevo nivel de atención y afirmación por parte de los demás. Sin embargo, también puede conducir a una superficialidad y a un enfoque en sí mismo nada saludable. Recuerdo el relato de un joven que se aficionó bastante al fisiculturismo y al levanta-

tamiento de pesas. Trabajó muchos y largos meses para aumentar su tono muscular y desarrollar su físico haciendo ejercicio con diversos aparatos. Hasta que se dio cuenta de que su determinación era ya tan intensa que había llegado a convertirse en un comportamiento completamente egocéntrico, al grado de que siempre que pasaba frente a un espejo no podía evitar flexionar sus músculos para ver si habían aumentado algo desde la última vez. Un egocentrismo y una vanidad similares pueden aparecer también en la mujer que se enfoca demasiado en su figura y en su perfil.

Una vez hecho el aumento quirúrgico puede haber un periodo de "luna de miel" en el que la mujer esté complacida con el resultado. Después de esto, ella fácilmente puede reajustarse a una nueva línea base de intranquilidad y descontento. Quizá requiera otra cirugía, otra inyección u otro tratamiento, sólo para darse cuenta de que nada de esto "llena el vacío". Siempre hay la posibilidad de fijarse en algo más que requiera ser alterado antes que permitarnos sentirnos bien como somos y aceptar lo que se nos ha dado.

Frecuentemente hay incomodidad, quizá hasta desagrado, ante el hecho de que algunas mujeres verdaderamente quieren realizarse estas cirugías por elección. La falla psicológica aquí, podríamos decir, es más fea aún que cualquier "falla" que se perciba respecto al tamaño del busto. Una autoimagen negativa puede ser muy difícil de superar, y los implantes fácilmente tien-

tan con una respuesta, aunque falsa.

Por último, en estos debates sobre los implantes de busto parecen entrar en juego también falsas nociones de belleza. Creo que fue Albert Einstein quien remarcó que más allá de lo que percibimos con nuestros ojos, "hay algo que nuestra mente no puede alcanzar y cuya belleza y excelstitud nos llega sólo indirectamente". La tentación de reducir la belleza femenina a una medida plástica y externa es ciertamente no darse cuenta de que la belleza física de la mujer está para ser apenas un leve indicio que señala hacia una perdurable belleza interior. Su imagen externa siempre tendrá alguna relación con la mujer que es y quiere ser, pero esa imagen necesariamente es parcial e incompleta, y debe impulsar a toda mujer a esforzarse por llegar a tener y desarrollar la belleza femenina interior y la virtud, que están dentro de ella misma.

Traducción: María Elena Rodríguez

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

KMIEC: Stories of a priest's good actions should be shared

(From 8)

violence and poverty on the unsavory fringes of urban life or the equally lost lives of the suburban affluent in the grip of materialism or addiction, Msgr. Sheridan anchors his priesthood in demonstrating kindness toward others. Kindness may be partly the gift of his hospitable Irish nature, but it is also a conscious choice.

In a reflection on the meaning of his priesthood, the monsignor wrote: "It is on my kindness that I depend for my judgment. On my efforts to be kind do I hope for salvation."

This may not seem a radical act of love, but it is.

The Christian apologist C.S. Lewis drew a harsh distinction between love and kindness. Argued Lewis: "Love, in its own nature, demands the perfecting of the beloved."

That is not, however, Msgr. Sheridan's way.

His expositions of church teaching are abundant and clear prescriptions for moral improvement, but it is to his embrace of kindness that his flock grew, and grows still.

The good monsignor faced death from serious illness at an early age, and from this he knows the paradox of the Christian faith. He writes: "Many of us fail to internalize this fundamental: Dying is the most essential stage in our living. The seed must die unto itself to bloom."

Accepting the reality of death while still living creatively and fully, that is, living life as a gift, is the Sheridan vocational secret.

(If there is a priest who has changed your life for the good, or whose story could possibly inspire vocations to the priesthood, I urge you to tell his story to this paper.)

BIOETHICS: Fire in the clinic presents dilemma

(From 6)

might be handed over to researchers for embryo-destructive experiments; many might still remain in the deep freeze indefinitely. If I were to grab the newborn out of the fire, that action says nothing meaningful about my thoughts on the moral value of human embryos trapped in the freezer, but speaks more to a snap judgment about foreseeable outcomes in a crisis or triage situation.

This scenario reminds us that making complex moral decisions under duress is not easy and will necessarily depend on many factors — the particular circumstances, familial relations, perceived likely outcomes, and other emotional details of the case. It also reminds us how the process of reaching correct ethical judgments does not ultimately depend on dreaming up exasperating and unrealistic scenarios as the justification for those conclusions. The case of the fire in the clinic does remind us, nevertheless, that embryos are unfamiliar to us, so that we

FREY: Many healing of hearts made possible for me

(From 3)

of St. Agnes Parish in Fort Stockton. As pastor I did what I knew how to do. I arranged to have an 11 a.m. Daily Mass and now at St. Mary's Odessa, I still have an 11 a.m. Mass.

What have I seen and heard over the years? I lived through the Second Vatican Council that changed the outlook of the church in so many ways: Mass facing the people and the use of the vernacular instead of Latin. I wrote about these things in a letter to the Pastoral and Homiletic Review as my dream back in 1957.

What have I seen and heard? The People of God! I have recognized their steadfastness in the faith, their goodness, their love of God. A priest sees these things in a way that no lay person will ever see them. They struggle with their habits of sin, they struggle with the members of their family, they struggle with their diseases and sicknesses.

As a priest, I have been able to heal many of their hurts. As a priest, I have been able to give direction to parishes,

and to groups within parishes so that they could truly be the Body of Christ, all the parts working together. And they have taught me how to say 'yes' to the Lord in ways I never dreamed of. Just one example: After the hour and a half prayer meeting, they stayed and prayed another half hour with those that needed individual prayer. Many of them were fasting. Their love for those they were merely acquainted with inspired me. Then we went out to the restaurant and had nachos and a margarita. That was good until the restaurant made that night, two for one night. I soon learned that one margarita was sufficient. I was saying 'yes Lord' and a few other things.

Fifty years a priest is such a very short time. I have left out so much. Those involved can fill in the empty spaces, especially members of the Legion of Mary.

As I offered my life to the Lord, I found out that the Lord has always been saying 'yes' to me. He has filled my cup to overflowing.

CITIZENSHIP: Part of church's mission to teach moral values

(From 7)

the public square. We are called to promote the well-being of all, to share our blessings with those most in need, and to protect the lives and dignity of all, especially the weak, the vulnerable and the voiceless. Pope Benedict XVI tells us in "God is Love", "Charity must animate the entire lives of the lay faithful and therefore also their political activity lived as social charity."

Some question whether it is appropriate for the Church to play a role in political life. However, the obligation to teach about moral values that should shape our lives, including our public lives, is part of the mission given to the Church by Jesus Christ. Moreover, the United States Constitution protects the right of individual believers and religious bodies to participate

and speak out without government interference, favoritism, or discrimination. Civil law should fully recognize and protect the Church's obligation and opportunities to participate in society without being forced to abandon or ignore her central moral convictions. Our Catholic church's teaching is in accord with the foundational values that have shaped our nation's history: "life, liberty, and the pursuit of happiness."

As we look at the upcoming election year, we remind our Catholic community that we do not seek to impose Catholic doctrine on society, but our teaching does bring important assets to the political dialogue about our nation's future. We bring a consistent moral framework—drawn from basic human reason that is illuminated by Scripture and the teaching of the Church—for assessing issues, political platforms, and

campaigns. We also bring broad experience in serving those in need—educating the young, caring for the sick, sheltering the homeless, helping women who face difficult pregnancies, feeding the hungry, wel-

coming immigrants and refugees, reaching out in global solidarity, and pursuing peace. (For more information please visit *Faithful Citizenship* Web site (www.faithfulcitizenship.org).

OBISPO

(Para 3)

También hay el "evangelio de fascinación y placer" que trata de persuadirnos que la belleza física es el elemento mayor para el cumplimiento y satisfacción, y estos nos lleva a buscar pociones mágicas para dar perenne atracción.

Es solamente el Evangelio de Cristo que nos enseña como vivir vidas verdaderamente felices en este mundo, aunque

existieran dificultades y hasta persecución, y este Evangelio nos lleva a la vida eterna. El Evangelio de Cristo es basado en adquirir virtudes espirituales, por posiciones de servicio a otros, y por promover la belleza y la verdad de la vida humana, y promover una cultura de vida. Este es el Evangelio que finalmente nos trae la verdadera felicidad del corazón y alegría interior, y nos lleva a la vida eterna.

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DIOCE-SCENES

San Angelo



Priests from throughout the diocese convened at Christ The King Retreat Center in May for their annual retreat. Photo by Alan P. Torre.

Midland



Midland

Graduating seniors who attend St. Ann's in Midland celebrate the annual Star Event.



Fr. Santiago Udayar, center, pastor of Sacred Heart in Coleman and Our Lady of Mt. Carmel in Winters, celebrates his graduation from Tarleton State University. Pictured with him, Bishop Thomas MacWan from India; diocesan chancellor Mike Wyse (left), Fr. Terry Brenon (St. Vincent-Abilene) Fr. Robert Bush (Sacred Heart-Abilene), Fr. Bernard Gully, second from right (Holy Trinity-Big Spring) and Tom Burke (Tribunal office).

Rowena



Confirmation classes from Our Lady of Guadalupe, in Midland (left) and St. Joseph's in Rowena.

Brownwood



Rowena



Rowena



Confirmation Mass at St. Mary's in Brownwood, left. Above center, student participants in a production of the Stations of the Cross at St. Joseph's in Rowena, and at right, St. Joseph's in Rowena also hosted the Soul Survivor II Youth Retreat on April 12-13. The retreat featured group games, singing, adoration, and much more. Youth leaders, Alan and Mary Lee Pelzel, organized the event along with 20 other adults. Thirty nine youth attended the retreat.