

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXVIII, No. 7 JULY 2008

FOUR MORE MONTHS

American will vote on a new president in four months. Read about what we are called to do as Catholics (Pgs. 10-11) and Bishop Pfeifer's statement on Faithful Citizenship/Pg. 7

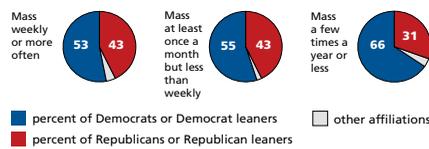
U.S. Catholic Electorate

Potential Catholic voters number more than 47 million.

PARTY AFFILIATION



PARTY AFFILIATION BY FREQUENCY OF MASS ATTENDANCE, 2008



Source: Center for Applied Research in the Apostolate, Georgetown University

Bishop, teens attend World Youth Day in Australia

The Angelus

Seven young adults from the Diocese of San Angelo will join Bishop Michael Pfeifer and Sister Adelina Garcia, OSF, July 10-20 for World Youth Day 2008 in Sydney Australia.

The group departs Midland International Airport on July 10.

Young people who will make the trip include Sonya Sanchez, Sacred Heart, McCamey; Natalie Rodriguez and Jerome Ibarra, St. Mary, San Angelo; Rachel Mendoza, Holy Redeemer, Odessa, and, Aireka Gomez, Naomi Gomez and Jeneva Gomez, St. Mary- Odessa.

Pope Benedict XVI will also attend World Youth Day 2008.

"His Holiness has a very full schedule on his first visit to Australia," said Sydney Auxiliary Bishop Anthony Fisher, World Youth Day coordinator. "He has requested specific meetings in order to connect with the full range of Australian youth and the youth of the world."

The pope will also have a lunch with 12 young people from around the world and will meet with disadvantaged youth and those recovering from addictions during his visit.

FESTIVAL INFO NEEDED

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

Email dates as soon as possible (and festival information when available) to:

jimmypatterson@grandecom.net

AUGUST 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
31						

Upcoming dates

6 -- SAN ANGELO, St. Paul's Presbyterian Church – Homeless Coalition Meeting at 9 a.m.

6 -- BRADY, St. Patrick – Install Rev. Hilary Ihedioha as new Pastor, 6:30 p.m.

14 -- SAN ANGELO, Holy Angels – Drug C.A.R.E.S. Meeting, 1 p.m.

15 -- SAN ANGELO, Sacred Heart Cathedral – Mass - The Assumption of Mary at noon

Full Schedules, Pg. 4



VOICE FOR LIFE

Austin-based singer-songwriter Sara Hickman performs at the Music for Life tour stop June 25 at First United Methodist Church in San Angelo. Presented by the Texas Coalition to Abolish the Death Penalty and co-sponsored by FUMC and the Diocese of San Angelo, Hickman joined San Angelo's own Cindy Jordan and Rev. Mark Miller of Odessa in presenting a dialog on the death penalty. Read Fr. Miller's presentation in our "Visiting Priest" column/Pg. 3

THIS MONTH IN THE ANGELUS

From the Bishop

Most of us have no choice in what we will suffer in life, and no one has a choice over when and how he or she will die. This reminds us that we do not choose whether or not we will come into existence, making us realize that we are dependent on a higher being, on a loving God who with the cooperation of our parents has given us life./ **Pg. 2**



Lubbock diocese celebrates 25



Amid an impressive array of prelates, including Cardinal DiNardo and bishops representing 12 of the 13 dioceses in Texas, the Diocese of Lubbock celebrated a moving and holy celebration of its 25th jubilee./ **Pg 9**

The Visiting Priest

We know that there has been an ongoing process of development in terms of how we justify the use of violence by a legal entity such as a nation or State. The two areas that are most in question at this point in history are the "just war theory" and "capital punishment." Tonight we have gathered to reflect upon "capital punishment."/**Pg. 3**



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From the Bishop's Desk

Our choices often determine our destiny

By Bishop Michael Pfeifer, OMI



**Bishop
Michael D.
Pfeifer, OMI**

Most of us have no choice in what we will suffer in life, and no one has a choice over when and how he or she will die. This reminds us that we do not choose whether or not we will come into existence, making us realize that we are dependent on a higher being, on a loving God who with the cooperation of our parents has given us life.

However, everyday of our lives we are given the opportunity to make choices about how we will live. While God created us without our consent, God will not save us without our cooperation. Each new day is an opportunity to choose in favor of life, or to choose the opposite. We can nurture our grudges until they grow into full-blown hatred, or we can struggle to for-

give and embrace those who might have injured us. As we work through this, we must remember, too, that most of us have injured many people in life, and we too, need to seek forgiveness.

Everyday, we can choose to focus on the differences between us and other people, or we can affirm our common humanity, the value each of us has in God's eyes. Everyday we need to remember that each human being has been made in the precious image and likeness of God, and that our destiny is to be with our God forever in heaven. As we go through each day, we have the choice to concentrate on our own wants and needs, always putting them first, or we can give generous attention to the needs and wishes of other people. Our example to follow in our choices is Christ, who chose to give his life for all of us, so that

we might be able to have the fullness of life and to have it in abundance. Each day, every day, each small choice made in faith, brings us closer to Christ.

No one ever said that choosing well would always be easy. We know this from the experience of life. Fortunately for us, someone has showed us how to do this and to do it well. Christ our Lord, who calls us to his table of word and Eucharist, generously offers us his own Body and his own Life Blood to give us the strength for the efforts to choose well each day, and he promised us that we will have his ongoing presence and power in the gift of the Holy Spirit. We have all the means we need to choose well each day in favor of life, and to choose what will be our final destiny.

DIOCESAN BRIEFS

Msgr. Stern to speak in San Angelo

Msgr. Archimandrite Robert L. Stern, President of the Pontifical Mission for Palestine and the General Secretary of the CNEWA (Catholic Near East Welfare Association), will speak at **3:30 p.m., Friday, Aug. 22**, on the current situation in the Holy Land at **Holy Angels Parish Hall, 2309 A&M Avenue in San Angelo**. The event is open to the public.



Msgr. Stern

Msgr. Stern serves on the editorial board of ONE magazine, is an expert in Catholic Church relationships in the Holy Land and is very knowledgeable of the culture of the people of the Near East.

For more information, contact Msgr. Larry Droll at St. Ann's in Midland, 432-682-6303.

Msgr. Stern's appearance is sponsored by the Diocese of San Angelo and the local section of The Equestrian Order of the Holy Sepulchre of Jerusalem

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.

Upcoming Cursillo Dates

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

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

Phone: (432) 699-0460 **Mobile:** (432) 296-0206

Address: 3513 Imperial Ave. Midland 79707

E-Mail: greg7@grandecom.net

Diocese of San Angelo 2008 Festival Schedule

**July 18 and 19
BIG SPRING
Holy Trinity
Catholic Parish
Mid-Summer
Festival
St. Thomas 605
N. Main**

**July 26
SANDERSON
St. James
Festival**

**August 8-9
BIG SPRING
Holy Trinity
August Festival
Sacred Heart 508
N. Aylesford**

**August 17
SAN ANGELO
St. Margaret of
Scotland**

**August 23-24.
ODESSA
The St. Joseph
Festival**

**September 7
BALLINGER
St. Mary, Star of
the Sea Fall
Festival**

**September 21
ELDORADO**

Our Lady of
Guadalupe
Parish Festival
Schleicher County
Courthouse Lawn

**September 21
CARLSBAD-
STERLING CITY
St. Therese-
Carlsbad/
St. Paschal-
Sterling City
Festival
K. of Columbus
Hall in San
Angelo.**

**September 27
MIDLAND
St. Ann's Fair**

**October 5
ST. LAWRENCE
52nd annual
ST LAWRENCE
FALL FESTIVAL**

**October 12
OLFEN
St. Boniface**

*Include your
parish in this cal-
endar.*

*Email your festi-
val dates to
JimmyLPatterson
@grandecom.net*

Poetry

Tomorrow's Mystic Gates

[A wonderful young woman, who is making a new beginning in her life, has shared with me several poems about her life situation which I feature here. This beautiful young woman has been blessed by God with the gift of poetry. —Bishop Michael Pfeifer, OMI]

The New Year by ICK

A flower unblown: a book
Unread: tree with fruit unharvested:
A Path: a house whose rooms
Lack yet the hearts divine.
Perfumes: This is the year
That for you waits beyond
Tomorrow's mystic gates.

Teach me by ICK

Teach me
To see the world in a
different light The light
of your love.

Help me
To learn to cherish each
new day and all the
opportunities that it brings.

Give me
The strength to handle life's
problems knowing that you are
beside me.

Let me
Be comfortable in the
knowledge I will never
walk alone.

(I wrote this for my boyfriend.)

Thoughts of You by ICK

Thoughts of you running through my
head,
Tears of hate fall on to my bed.
Mind and heart are as one.
And the relationship is as good as
done.

A lasting love has now ended.
And that's the opposite of what I
intended.

Thoughts of you race around my heart,
As tears of hate tear us apart.

Mind and heart think of you,
It seems that crying is all I can do.
A lasting love was never really cared.
Thoughts of you are around my head,
And tears of heat show what I said.

Mind and heart heard no more,
All is hidden behind a door.
But a lasting love is always here,
In my heart I know you do care.

(This is for my dad who I do not really know.)

The Visiting Priest

Waiting for Rome's full opposition

Editor's Note: The following presentation was given by Rev. Mark Miller of Odessa, at First United Methodist Church in San Angelo on June 25 at the "Music for Life" concert presented by the Texas Coalition to Abolish the Death Penalty, co-sponsored by the Diocese of San Angelo.

By Rev. Mark Miller

It is difficult to say in 10 minutes all that could be said from a Scriptural theological viewpoint. But let me first say that it is good for us to be here tonight. It is good for us to be here within this sacred space of the Methodist Church. For this faith community, as a Church body, has taken a stand against the use of the death penalty. In 1980, at the United Methodist Church General



Fr. Miller

The Visiting Priest

The Visiting Priest is a new feature we hope to include on a regular basis in the Angelus. The priests we feature will be visiting only in the sense that they are writing a special column for the Angelus. Those featured will be working priests in the diocese.

We hope you enjoy the variety of opinions and viewpoints expressed by those who will write for us.

Conference, they included this in the Social Principles of their church: "We oppose capital punishment and urge its elimination from all criminal codes." The Catechism of the Catholic Church teaches that "governmental authority has the right and duty to assure the safety of society, and to punish criminals by means of suitable penalties. This includes imposition of the death penalty if there is no other way to protect society." However, it goes on to say, "if, however, non-

lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person." I await the day when we, as the Roman Catholic Church, will oppose capital punishment and will leave no wiggle room on this issue.

I am not here tonight to debate this issue. I am not even here to convert you if you are in need of conversion of thought. Only God can change our hearts and understanding. But I am here to invite you to consider how you might get involved in changing our legal laws so that the use of capital punishment in our State and Nation will be something we read about only in our history books. We know that there has been an ongoing process of development in terms of how we justify the use of violence by a legal entity such as a nation or State. (Please See MILLER/13)

From the Editor

Thoughts on 3 really good guys: Paul, Mike and Tim

By Jimmy Patterson

Paul.

One of the great parts of our faith is the periodic years that are given to us by the pope. June 2008-June 2009 has been designated by Pope Benedict XVI as being the "Year of St. Paul." Just the knowledge of the fact that we are encouraged to study more about this spiritual giant is enough to make me want to learn more. I heard once from someone that if you want to read the Bible, one of the best places you can start is in the Book of Romans. Paul was a hater of Christians who had a dynamic conversion experience. But even after his conversion he was a simple sinner who often doubted himself. One of the most human passages in the Bible I have ever read is Paul's admission that he is a sinner. He continues to sin, doesn't know why and is not sure how to stop. It's powerful stuff that speaks to us all. And there's so much more to learn.

Mike.

Mike is Deacon Mike LaMonica, who serves the Church in Midland, mainly at Our Lady of San Juan. It's good to see this wonderful, selfless man experience a little lime-light. He never casts it upon himself. But with the TruTV eight-week miniseries about the West Texas oil patch called "Black Gold" raking in record cable ratings (over 1 million watched the first episode), he's getting it whether he wants it or not. And Mike is the great balancer on this show. For all the oilpatch language prevalent throughout the show, making it certainly adult-only in content, Mike is the voice of reason as the story line weaves in and out of ExL Petroleum, the company for which he is one of the partners.

Tim.

Tim Russert achieved two things in his life I have always tried to reach for myself: to be a good Catholic and to be a good, fair journalist. Russert, who died in June of a heart attack, was one of the most admired journalists in the business. Fair but tough, he was looked up to by both sides of the aisle. On page 12 of this issue, you can read how fellow Catholic Brian Williams, anchor of the NBC News, credited Russert's strong Catholic faith in making him the great person and respected professional he was. He is already missed.

Oh, and Sara. We can't forget Sara ...

Sara is Sara Hickman (that's her photo on Pg. 1), who journeyed to San Angelo to help dialogue about capital punishment. She has an angelic voice and the songs she writes are little gifts of inspiration. My wife grew up with Sara in Houston and it was nice to finally get to meet her and see her perform. If I could make a suggestion, try to get your hands on her song called "We Are Each Other's Angels." It will brighten your day and increase the quality of your iPod tenfold.

Have a good July.



Patterson

Del Escritorio del Obispo

Escogimientos que determinan nuestro destino

Por el Obispo Miguel Pfeifer

La mayoría de nosotros no escogemos como sufrimos en la vida, y nadie escoge cuando o como ella o él morirá. Esto nos recuerda que nosotros no escogemos si llegamos a existir o no, haciéndonos realizar que somos dependientes de un ser mayor, en un Dios amoroso quien, con cooperación de nuestros padres, nos ha dado vida.



Obispo Miguel Pfeifer OMI

Sin embargo, cada día de nuestra vida, se nos da la oportunidad de poder escoger cómo vivir. Mientras Dios nos ha creado sin nuestro consentimiento, Dios no nos salvará sin nuestra cooperación. Cada nuevo día es una oportunidad para escoger a favor de la vida, o escoger lo con-

trario. Podemos fomentar nuestros resentimientos hasta que lleguen a completo odio, o podemos luchar para perdonar y abrazar a los que nos han lastimado. Al trabajar con esto, debemos recordar que la mayoría de nosotros también hemos lastimado a mucha gente en nuestra vida, y nosotros al igual, necesitamos buscar perdón.

Cada día podemos enfocar en la diferencias entre nosotros y la demás gente, o podemos afirmar nuestra humanidad común, el valor que cada uno de nosotros tenemos ante los ojos de Dios. Cada día necesitamos recordar que cada ser humano ha sido creado en la imagen preciosa y semejanza de Dios, y que nuestro destino es de estar con nuestro Dios en el cielo para siempre. Al pasar por cada día, tenemos que escoger si queremos concentrar en siempre poner en primer lugar lo que queremos y necesitamos o podemos dar atención generosa a las necesidades y deseos de otra gente. Nuestro ejemplo, para seguir en nue-

stros escogimientos, es Cristo quien escogió dar su vida por todos nosotros, para que pudiéramos vivir una vida llena y tenerla en abundancia. Cada día, todos los días, cada escogimiento hecho en fe, nos acerca más a Cristo.

Nadie nunca dijo que el escoger bien siempre sería fácil. Eso lo sabemos por la experiencia de la vida. Afortunadamente para nosotros, alguien nos ha enseñado como hacerlo y hacerlo bien. Cristo nuestro Señor, quien nos invita a su mesa de palabra y Eucaristía, generosamente nos ofrece su propio Cuerpo y su propia Sangre de Vida para darnos la fuerza para poder escoger bien cada día, y nos ha prometido que tendremos su continua presencia y poder en el don del Espíritu Santo. Tenemos todos los medios necesarios para escoger bien cada día a favor de la vida, y para escoger lo que será nuestro destino final.

DIOCESAN DATES

Bishop's Calendar

JULY

14 -- ABILENE, St. Francis – Installation of Father George Thirumangalam as Pastor, 6:30 pm.
16-21 -- AUSTRALIA – World Youth Day
22-30 -- Vacation

AUGUST

3 -- SAN ANGELO, Christ the King Retreat Center – Deacon Retreat – Meeting and Mass 9 a.m.
5 -- SAN ANGELO, Pastoral Center – 11 a.m. Staff Meeting
6 -- SAN ANGELO, St. Paul's Presbyterian Church – Homeless Coalition Meeting at 9 a.m.
6 -- BRADY, St. Patrick – Install Rev. Hilary Ihedioha as the New Pastor at 6:30 p.m.
7 -- SAN ANGELO, Pastoral Center– Staff Mass, 8:30 a.m.
7 -- SAN ANGELO, Diocesan Liturgy Committee Meeting, 10 a.m.
8-9 -- Rest and Prayer
12 -- SAN ANGELO, St. Joseph – Ecumenical Service at 6:30 pm
13 -- SAN ANGELO, Big Brothers, Big Sisters – Noon
14 -- SAN ANGELO, Holy Angels – Drug C.A.R.E.S. 1 p.m.
15 -- SAN ANGELO, Sacred Heart Cathedral – Mass - The Assumption of Mary at noon
16 -- SAN ANGELO, Sacred Heart Cathedral – Workshop for Pastoral and Finance Council Members – 9 a.m. to Noon
17 -- BIG LAKE, St. Margaret – Mass at 11:30a.m.
18-19 -- CORPUS CHRISTI, Kenedy Foundation Board Mtg.
22 -- SAN ANGELO, Miss Hattie's Restaurant – 11:30 a.m. –Luncheon with Peace Ambassadors and Msgr. Robert Stern
22 -- SAN ANGELO, Holy Angels – 3:30 p.m. Presentation by Msgr. Robert Stern on the Current Situation in the Middle East
24 -- ABILENE, Holy Family – 50th Anniversary of Sister Helen Rivas, CDP at 12:00 noon
26 -- SAN ANGELO, Christ the King Retreat Center – 1p.m. – Meeting of Local and Community Faith-Based Organization

Leaders

27 -- SAN ANGELO, Newman Center – Mass at noon
27 -- SAN ANGELO Diocesan Pastoral Center – Personnel Board -3:00 p.m.
28 -- SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council meeting at 11:00 a.m.
29 -- MIDLAND, Prayer Garden – Pro Life Mass at 9:30 a.m.
31 -- COLORADO CITY St. Ann – Mass, 10:30 a.m.

Christ the King Retreat Center

JULY

11-13 -- Unbound
12 -- Deacon Program
14 -- Heart of Mercy Prayer Group
15 -- Adoration of the Blessed Sacrament 5-6 pm
17-20 -- Boys' Chrysalis Flight
21 -- Heart of Mercy Prayer Group
22 -- Adoration of the Blessed Sacrament 5-6 pm
24-27 -- Women's Walk to Emmaus
28-31 -- Division for Blind Services
28 -- Heart of Mercy Prayer Group
29 -- Adoration of the Blessed Sacrament 5-6 pm

NECROLOGY

AUGUST

7 -- Rev. Andrew DeMuth (1969)
10 -- Rev. Michael Barbarosa, OFM (1981)
12 -- Rev. Ted McNulty (2006)
14 -- Rev. Bernard Binversie (1992)
21 -- Deacon William Callan (1988)
22 -- Rev. Charles Larue (2005)
23 -- Rev. Charles A. Knapp (1978)
23 -- Deacon Eufrazio Hernandez (1988)
28 -- Deacon Mario Calderon (1998)

Ethics & Integrity Workshop

Midland/Odessa Deanery

Aug. 18, Mon., 7 pm, St. Ann, Midland
Sept. 3, Wed., 7 pm, St. Stephen, Midland
Oct. 6, Mon., 7 pm, St. Stephen, Midland

Of Human Life

The 40th anniversary of *Humanae vitae*

By Bishop Michael Pfeifer

The 40th anniversary of Pope Paul VI's encyclical, *Humanae vitae* (Of Human Life), will be celebrated on July 25. This encyclical addresses the Church's teaching on married love and the gift of life illuminating God's plan for spouses, especially with regards to procreation.

Catholics, especially the engaged and married, should prayerfully study and reflect on *Humanae vitae*, to understand the Church's teaching on the true meaning of human life, and how to use the beautiful gift of sexuality. This prophetic document beautifully and insightfully presents Christian teachings on married love and its unitive and procreative nature. It describes the "total vision" of men and women that is not man-made, but "Divinely designed."

"Children," the encyclical states, "are the supreme gift of marriage and contribute very substantially to the welfare of their parents." Forty years ago, Pope Paul VI foresaw the current sad social and moral consequences that would flow from a contraceptive mentality and behavior: degradation of women, sexual promiscuity, high divorce rate and breakdown of family life, increase in teen pregnancy, and sexually transmitted diseases and abortion.

Humanae vitae was a call for married couples to live their marital sexuality in accord with what

has been the constant teaching of the Church, based on the principles that are given to us in sacred Scripture. *Humanae vitae* defines the exercise of responsible parenthood as follows: "With regard to physical, economic, psychological and social conditions, responsible parenthood is exercised by those who prudently and generously decide to have more children, and by those who, for serious reasons and with due respect to moral precepts, decide not to have additional children for either a certain or an indefinite period of time" (n.10). Paragraph 16 states that there needs to be "well-grounded reasons for spacing births, arising from the physical or psychological condition of husband or wife, or from external circumstances." In recent years there are several Natural Family Planning [NFP] programs that have been developed that assist married couples to fulfill the unitive and procreative gift of their sexuality as designed by God in human nature, without resorting to some type of artificial contraception. The key difference between contraception and NFP is that NFP works with nature, not against it, and is a process that does nothing explicitly to thwart the procreative possibility of the marital act.

Contraception is a moral issue. It is a matter of faith that we accept this teaching as it flows from a papal encyclical which is an exercise of the ordinary Magisterium of

the Church. As a response to artificial contraception, the Holy Spirit inspired many medical people working with Church leaders to perfect the gift of Natural Family Planning (NFP). This licit way to space children for a serious reason has the added benefit of improving communication between couples in intimate matters, creating in turn greater intimacy. Recent studies show that when done correctly, NFP is more effective than the pill, and entirely free of the medical risks that accompany the pill.

As we remember the 40th anniversary of *Humanae vitae*, I encourage all, especially married couples, to prayerfully read once again *Humanae vitae*, and especially encourage married couples to map out ways of living their sexuality in accord with this beautiful guiding light. As we celebrate this special anniversary, we all need to pray that the Holy Spirit will help us to understand and embrace God's design for life and love. We need to pray that more couples will realize that God might be calling them to open their homes to another child. Children, after all, are our hope for the future. We all need to pray that we will have a new respect for human life, and especially to assist parents who are struggling with a pregnancy decision, and offer assistance to all parents, but especially those who struggle to educate and form their children in the teaching, principles, and values of our Catholic faith.

We don't follow the ways of the world or society

Publisher's Note: In preparation for the celebration of Confirmation with the candidates of St. Isidore Catholic Mission in Lenorah, Texas, I received a letter filled with much inspiration and challenge. I share here part of the letter that these candidates wrote me.

--Bishop Michael Pfeifer

Confirmation Class-St. Isidore, Lenorah

"First things first, we don't follow the ways of the world or "society" as you have written in your letter. We received your letter and read it in class. We too agree with your beliefs of the way society and the world have become. It's openness of sex, drugs, and violence, but we have one small disagreement. You

see Bishop Pfeifer, although the world keeps changing here in Lenorah, we have also changed. We feel we have changed for a better community. We do not follow the ways of the world, but follow the ways of Jesus Christ. The teachings of the church have been engraved in us. We want you to know that although the world may practice drugs, sex, and violence we choose not to. We believe in confirmation and the covenant we have in God. Our lives are lead in the interactions with others. Those actions are encouraged with true values and morals. Although society expects us to be different we will continue our lives and the way God has shown us.

The Holy Spirit is the advocate that is always with us, the Spirit of truth, whom the world cannot accept, because it neither sees nor knows him. He will give

us Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear/Awe of the Lord.

In our daily lives we will use these gifts, to produce fruits which the Holy Spirit gives us. These fruits are: Love, Joy, Peace, Patience, Kindness, Generosity, Gentleness, Faithfulness, and Self-Control. We also will practice in virtues of Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance.

In reflection of your letter on Chastity, we as young adults that are about to receive the Holy Spirit now know the true value of Chastity. We know that our bodies are the temple of the Lord. We know by our actions we degrade not only ourselves but God also when we do not live the virtue of chastity. Although society looks at sex, drugs, and violence as the "IN" thing we disagree, and we know that the world is

changing but the Bible and God's way remains the same, but the fact is that the Bible and the Ten Commandments have not changed at all. This is what we have to lead us in our daily walk with God. Chastity is a privilege not a right, so we take the honor of being able to keep this virtue living in our daily lives.

We the Confirmation Class of St. Isidore in Lenorah, have a message for all young adults. No matter how heavy your cross may become or how winding your road is, know that the Holy Spirit is with you. Be strong, pray for yourself and others in need, never be ashamed of defending your virtues and your religion. Jesus was persecuted, and looked as if he was indifferent, but ended up being our savior and redeemer. So look at yourself and know you are the one that will make a difference."

Hittin' the Road

More than 35 young people turn out for vocations awareness event in Abilene

By Dolores Piña

Assistant to the Office of Vocations

Usually, summer is a time to relax and be refreshed. However, the opposite is true for the Office of Vocations in the Diocese of San Angelo. Summertime has been a busy time as we hit the road in search of workers for the vineyard.

The Office of Vocations, in conjunction with Knights of Columbus councils throughout the diocese, hosted three Vocations BBQs in Ballinger, Abilene and Odessa. A total of 20 young men and women attended the gatherings in an effort to discern whether or not God is calling them to live a vocation in the priesthood and religious life. Also attending these events were some parents of these young people, who were interested in hearing what to expect for their son or daughter as they answered the call to a vocation.

Rev. Barry McLean, Director of Vocations, opened up each gathering with a prayer service, followed by a reflection on vocations. He pointed out that to live out a vocation is "a call to live out our holiness, in our homes, at school and in our lives. It is a call to answer the age-old question: "How can I serve God?"

"To serve God," Father McLean pointed out, "is to be a radiant light in everything that we do. Some young men are called to serve God in the priesthood, and some women are called to serve God as religious sisters or nuns. However, all of us are called to holiness, that is, to be who God called us to be; to love God, love ourselves and love those around us."

Along the way, several seminarians from the Diocese of San Angelo joined us at the BBQs to share their experiences of life as a seminarian.

Sam Matthiesen, a seminarian from Olfen, shared that his call to be a priest came when he was in the 5th grade. He said he knew he was too young and in high school, he again started thinking about his vocation. At this time, he thought he wanted to be a DJ or a game show host. His parents supported him in his endeavors.

"One particular weekend," he said, "my parents took me to Dallas for a game. While there, they took me to Holy Trinity Seminary. I saw young men who were just like me in the seminary. Later on, I went to visit Conception Seminary in Missouri and again, saw young men in the seminary just



Some of the participants at the recent Vocations BBQ which was held at Sacred Heart Church in Abilene were (Front row:) Andria Rosales, Cassie Reyes, Bishop Michael D. Pfeifer, OMI and Lexi Rodriguez. Back Row, Josh Light, Josh Gray, Fr. Barry McLean, Seminarian Thomas Shows and Andrew Ruelas.

More than 35 people participated in this event in Abilene, which included parents of these inquirers.

like me. So I decided to go to the seminary. I have enjoyed it immensely."

Matthiesen stated that once he arrived at the seminary, he was scared, but he thought he might as well give it a try for one semester. During that time, everything changed for him. He stayed and recently graduated from Conception Seminary.

Adam Droll, another seminarian for the Diocese of San Angelo, said he has thought about becoming a priest since he was little. He said his uncle, Monsignor Larry J. Droll, Vicar General for the Diocese of San Angelo, has been his role model. He said he witnessed Monsignor Droll baptize children and was moved by that. He said he felt a nudge to attend the seminary when he attended a retreat at Steubenville University.

Charles Scammel, a seminarian from Abilene, said he thought he would have to give up a lot if he went to the seminary. "I was surprised to find out," he said, "that seminary life has been very beneficial for me. It has benefited me spiritually and has helped me form my character in a more positive manner."

Michael Allen Lopez, from San Angelo, said that as seminarians, "we are typical young men. We study and we have fun.

We also learn liturgical practices, forms of prayer and music. We are blessed to be there with others who are on the same road as we are."

Following the presentations, the participants broke up into small groups; one for young men interested in the priesthood; one for young women interested in the religious life and a third component for parents of young men and women who are interested in pursuing this call to the priesthood or religious life. These particular discussion groups were led by priests, sisters and parents of seminarians. In the small groups, the young men and women had an opportunity to ask questions about the priesthood or religious life. They shared their experience of their call and their attempts to answer their call to a vocation.

Bishop Michael D. Pfeifer, OMI, also attended the events and welcomed everyone to the BBQ. Bishop Pfeifer said that "to understand what our call is, we have to go back to our baptism. We are incorporated into God's family by being baptized in the name of the Father, the Son and the Holy Spirit." He continued that "a vocation is a call to live our lives in holiness. The greatest service to mankind is to help people

become holy, to help them become saints. That is the call," Bishop Pfeifer said, "to the priesthood or religious life."

Our thanks go to the Knights of Columbus councils 2163 in Abilene, 10985 in Ballinger and 8773 and 3203 in Odessa for their generous support of the Office of Vocations and for providing and serving the BBQs at the various events. Several men from these Councils provided not only the food, but especially the hospitality and encouragement for our young people as they discern their call to a vocation.

As a result of the small group discussions at the various events, the Office of Vocations is planning a Nun Run for young women to visit some religious communities in Texas. Weekend trips for young men to visit a seminary are being planned for the Fall in Missouri. Anyone interested in going to visit a convent or a seminary is encouraged to call Fr. McLean or Dolores in the Office of Vocations at (325) 651-7500.

We encourage everyone to not only pray for Vocations, but to also talk to your children about the priesthood and religious life. No one is born a priest. Vocations start in the home. Please remember that "the harvest is plenty but the laborers are few; so ask the Master of the Harvest to send out laborers for His harvest" Matthew 9.37-38.

Making Sense of Bioethics

Half human, half animal

By Rev. Thad Pacholczyk

British scientists have recently received a green light from their regulatory agency to create "hybrid embryos." Using cloning technology, these embryos are made out of human and animal parts. By injecting a human nucleus (the "human genetic package") into a cow egg that has had its own genetic package taken out, a defective human embryo can be created.

People sometimes imagine this would make a half-human, half-animal creature and, hence, the name "hybrid embryo." However, because the nuclear genetic package is entirely human, the new embryo would actually be human with various cow molecules present as "contaminants" within the embryo's biochemical machinery. The reason for trying to produce these maimed human embryos is to be able to destroy them before they grow too large, prior to reaching two weeks of age, in order to obtain their stem cells.

This bizarre project of creating partially damaged human embryos using cow eggs is being promoted largely because of the difficulty of getting women to agree to donate their eggs. Most women balk at the idea of handing over their own eggs voluntarily so that scientists can use them for cloning experiments. Not only is the procedure for obtaining eggs invasive, painful and dangerous for women, but they often feel a natural protectiveness

towards their own eggs, their fertility, and any children they might engender.

This instinct to "protect our own" is deeply rooted not only in human beings, but throughout the animal kingdom, and only the most cursory ethical reflection is needed to grasp the moral problem with creating human offspring in laboratories, using an admixture of cow components, in order to scientifically cannibalize them.

We see this natural instinct to protect one's embryonic offspring very powerfully illustrated in the case of the Emperor Penguin. It is the only mammal bold enough to remain in Antarctica throughout the entire winter, while others migrate to warmer climates. The story of the breeding habits of Emperor Penguins has fascinated millions in the recent big-screen movie, *March of the Penguins*. These animals find one mate, to whom they are singularly faithful, and each female lays one softball-sized egg, which she hands over to her mate. She then strikes out on a two-month feeding frenzy in the waters of the ocean, leaving her partner to incubate the egg through the worst of the polar winter, having only his body fat to sustain him.

Through shrieking windstorms and weeks of winter darkness, the male carefully balances the egg containing the growing embryonic penguin on the tops of his feet, where there is an apron of densely-feathered flesh which seals out the deadly cold. That egg remains on his feet for more than 60 days, and during that period, the male eats nothing and loses up to half of his own body weight. If the egg should happen to fall out of its protective

hutch, it can freeze solid on the polar ice in a matter of a few short minutes. The mother normally returns around the time the child hatches. After hatching, an emperor chick spends its first two months nestled within its mother's or father's belly pouch, where the temperature hovers at a protective 96.8 degrees Fahrenheit. Parents take turns caring for the young chick, feeding it regurgitated food until it eventually becomes ready to exit from its secret hutch and face the brutal elements of Antarctica.

The incredible solicitude of the Emperor Penguin for its own pre-born offspring, scrupulously protecting them even in their most vulnerable embryonic stages, is a powerful testament to the proper order of creation, where older members of the species naturally go to great lengths to assure the safety and well-being of younger members.

Part of the progress of human civilization over the centuries has been in a similar protection for the young, where children have come to be seen as a sacred trust, an end in themselves, and not merely a means for the satisfaction of parental (or scientific) desires. Father Raymond de Souza has summarized the matter well:

"It is a hallmark of Western civilization that children are to be seen as good in their own right, persons with rights and dignity entrusted to the care of their parents. This is such a commonplace idea that we do not stop to consider it a great civilizational achievement, but it is. In the ancient world both infanticide and child sacrifice were not rare, and in general the

(See **BIOETHICS**/18)

¡Fuego en la Clínica!

Por: Padre Tad Pacholczyk

Un argumento al que frecuentemente se recurre para justificar la destrucción de embriones humanos empieza así:

Supongamos que se incendia una clínica para la fertilidad. Usted es el único adulto presente, hay un bebé recién nacido y 5000 embriones congelados en un tanque de nitrógeno líquido. Usted sólo puede salvar a uno de todos ellos antes de que el fuego consuma el edificio. ¿A quién elegiría usted?

De acuerdo con este argumento, sólo el extremista más apasionado y radical elegiría el contenedor con los embriones en lugar del bebé recién nacido. Y con esto parece demostrarse lo que los defensores de la experimentación con células madre embrionarias han estado diciendo todo el tiempo, esto es, que todos hacemos una distinción moral entre embriones y niños, y que matar embriones no puede estar en el mismo nivel moral que matar niños. La destrucción de embriones, ellos concluyen, no plantea ningún problema moral real si estos son destruidos durante la experimentación para beneficio de otros. Es claro, sin embargo, que este argumento no logra justificarnos lo que propone.

Si cambiamos ligeramente la historia veremos dónde está la falla. Imaginemos a tres hermosas hermanitas recién nacidas durmiendo juntas en una cama de hospital. En otra cama al lado de las bebés, está la madre, inconsciente y recuperándose de la cirugía. El papá de esas niñas se encuentra en una sala de espera al fondo del pasillo y es la única persona presente en el área cuando, repentinamente, se origina un gran incendio. Él corre por el pasillo para salvar a su familia pero sólo podrá arrastrar una sola cama para sacarla del cuarto antes de que el fuego haga imposible rescatar a nadie más. Si elige rescatar a su esposa en lugar de sus hijas, ¿significa eso que hace una distinción moral entre su esposa y sus hijas? ¿Significa, de alguna manera, que él aceptaría que científicos investigadores experimenten con las bebés o que las sacrifiquen en aras de la ciencia? Es claro que no —de su acción nunca se podría llegar a tales conclusiones. El elegir salvar a su esposa no indica que concede a sus tres hijas menos valor que a su esposa, o que las ve como "menos humanas" que ella. Indica, más bien, que debido a que él ha convivido mucho con ella a través de los años, está emocionalmente más apegado a ella, que reconoció su voz, y que en un nivel emocional inmediato él respondió a esa continua amistad con ella. Dicha decisión no dice

(Mira **PADRE TAD**/18)

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Why the church teaches about issues affecting faithful citizenship

By Bishop Michael Pfeifer, OMI

At their general meeting in Baltimore in November, 2007, the U.S. Catholic Bishops approved a statement on Faithful Citizenship and the forming of consciences for faithful citizenship. I share here some reflections taken from "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility":

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. Faith helps us see more clearly the truth about human life and dignity that we also understand through human reason. As people of both faith and reason, Catholics are called to bring truth to political life and to participate in the political process Christ's commandment to "love one another" (Jn 13:34). According to Pope Benedict XVI, "charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as 'social charity'" (Deus



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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 recognize and protect the Church's right and responsibility to participate in society without abandoning our central moral convictions. Our nation's tradition of

pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to the political dialogue a consistent moral framework and broad experiences serving those in need.

WHO IN THE CHURCH SHOULD PARTICIPATE IN POLITICAL LIFE?

In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. Catholic lay women and men need to act on the Church's moral principles and become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those

who cannot vote should raise their voices on matters that affect their lives and the common good.

HOW DOES THE CHURCH HELP CATHOLICS TO ADDRESS POLITICAL AND SOCIAL QUESTIONS?

A Well-Formed Conscience

The Church equips her members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act...[Every person] is obliged to follow faithfully what he [or she] knows to be just and right"(Catechism of the Catholic Church, no.1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

(Please See CITIZENSHIP/19)

No siesta for human rights workers in Mexico

By Magdiel Sanchez Quiros

There will be no siesta or prolonged lunch today! A.S.U. students (Brian Bodiford, Kali Gerber, and Karina Rios), art professor Esteban Apodaca and Casey Miller (Staff person from the Cuernavaca Center for Intercultural Dialogue and Development) are joining ten young adults who are attempting to raise the consciousness of their compatriots regarding human rights and the environmental devastation occurring in Mexico.

After securing the necessary permissions, this group will paint a mural today. They talk about Emiliano Zapata saying, almost 100 years ago, that the land belongs to the people who work it. In 1910 the peasants were successful in bringing about land redistribution. However, in 2008 the campesinos still do the work and their situation is again dire. They do not have access to water, land, and clean air. The city of Cuernavaca has no official dump, so garbage is disposed of in the poor neighborhoods and the tiny towns which surround this city of almost 1 million inhabitants. Elevated levels of numerous diseases in Alpuyecá, an indigenous town forty miles distant, lead the people to organizing and ultimately forcing the

government to abandon plans for a garbage dump in their village.

Inspired by this small victory and other similar ones, "today's youth" (high school to mid-20s) formed a group to work for human rights. In order to have regular contact with the people of Cuernavaca they set up a newspaper. They read voraciously, do intense research, study design, and write articles for the periodical they established and called El Pregón, The Town Crier. The youth take turns writing, then all critique the piece. Articles are attributed to the community, not to an individual. Since 2004 additional means of communicating have been added to their print media efforts. Movies about real lives, conferences, and more recently, mural painting, transmit the messages of Catholic Social Teaching.

Our location this afternoon is on a busy thoroughfare so many people will view our statement as it progresses. Each person, brush in hand, contributes but the mural bears the names: El Pregón, Angelo State University, and CCIDD.

Members of the Newman Center at A.S.U. also contributed to this report.

El hermano no dinero: ¿tan bueno o tan malo?

Por el Obispo Miguel Pfeifer, OMI

¿Qué haríamos sin el dinero? El dinero es necesario para vivir, pero la experiencia humana también muestra que el amor del dinero ha destruido muchas vidas y el abuso del dinero ha causado miles de problemas. ¿Cuál es la perspectiva Cristiana sobre el dinero y su uso? Les presento una reflexión sobre el dinero intitulada "Hermano Dinero" que viene del Misal Mensual para Octubre 2007.

El Hermano Dinero

El hermano dinero, Francisco, tan bueno para darlo a los pobres, a los que

nunca tienen. Ese hermano dinero que da valor y grandeza a nuestra hermana pobreza.

Ese hermano dinero, que hizo más hermanos a los primeros cristianos, porque lo tenían todos juntos, porque lo usaban todos juntos, porque se lo daban al que más lo necesitaba.

El hermano dinero que, cuando se retiene y acapara, causa angustia, preocupación y miedo.

El hermano dinero con el que pueden levantarse hospitales, construirse escuelas, saciarse el hambre de los enfermos, instruir a los niños.

El hermano dinero, Francisco, que es una pena que algunos lo tengan amarrado y

preso, para servirlos a ellos solos.

El hermano dinero, que está destinado para dar vida a todos y no sólo a unos pocos.

Sal, otra vez, Francisco, y dí a los hombres que no aprisionen al hermano dinero para ellos solos; díles que lo dejen ser hermano de todos, el amigo de todos.

Díles que el hermano dinero no está hecho para el odio. Díles que el hermano dinero está hecho para el amor.

Para que lo tengamos todos juntos. Para que con el hermano dinero, sepamos hacer hermanos a todos los hombres.

P. M. Iraolagoitia, S.J.

Hendrick Home gives thanks for donations

(Editor's Note: The Diocese office received the following letter June 4 from Hendrick Home For children in Abilene, one of several centers that helped displaced FLDS children this spring:

Most Reverend Pfeifer:

Thank you so much for the generous donation your Diocese has sent to help with expenses in caring for the FLDS children from Eldorado. The following are just a few things we were able to purchase for the children:

jeans, shirts, belts, socks and underwear for boys; shoes for girls; water toys (sprinklers, Slip-n-Slide); baby dolls; books.

Your generous donation helped defer the cost of extra staff as well as to purchase extra food needed for their proper nourishment. We could not have accomplished this worthwhile task without generous donors such as yourself.

Sincerely,

Barbara Dahl

V.P. Community Relations/Hendrick Home

Catholic Voices

American bishops and the danger of same-sex marriage



Kmiec

By Douglas W. Kmiec
Catholic News Service

American bishops, led by New York's Cardinal Edward Egan, have drawn an important distinction in the wake of the imprudent and likely unauthorized effort by New York Gov. David Paterson to unilaterally promote so-called same-sex marriage by piggy-backing on California.

Specifically, the bishops remind states to avoid invidious discrimination (e.g., discrimination against homosexuals in health designations, property ownership) without affirming a practice (same-sex marriage) which denies

God's creative plan.

The first rectifies man's prejudice; the second has the implied temerity of ascribing bias to God himself.

Gay and lesbian people are within the humanity acknowledged to be created equal in the Declaration of Independence, but this does not deprive the community through law of making necessary and reasoned distinction for its own survival.

While some public officials like Gov. Paterson carelessly deploy their same-sex ideological agenda, the Catholic prelates of New York more prudently urged "the state [to] review whatever benefits or privileges that it has through

the years conferred on married couples and, in cases where true discrimination may be at play, fashion legislative remedies."

Oddly, the California Supreme Court wrote a 170-plus page opinion without discussing among other things single-gender effects on childrearing and the innumerable difficulties of accommodating religious freedom that arise from the legal acceptance of same-sex marriage.

The proponents of same-sex marriage insist that inventing gay and lesbian marriage harms no one. This, however, overlooks the national and global decline in fertility, which threatens the

economies of Europe and the U.S.

To say that the availability of same-sex marriage is not the principal cause of this decline in terms of absolute numbers is a fair point, but giving state approval to nonprocreative marriage cannot logically be denied as a contributing cause to the decline of families with natural children.

Several European countries, most notably France, have responded to delayed traditional marriage and dramatically reduced fertility with generous child subsidies and legal arrangements making it far easier for women

(Please See **KMIEC/18**)

Saints in cyberspace

New technology and religion

By Therese J. Borchard
Catholic News Service

When I first heard the term "blog tour," I felt like a grandma wondering what in the world the kids of today were up to. I was confused about how a person could squeeze into a computer and then, via the cyber highway, find all of these "blog" destinations, where the author would pop out (of the computer) and start talking to all the readers of that blog.



Borchard

It took me a while to revise my thinking on the technology of book tours that could actually be done online. No more wasted hours in an airport waiting for a delayed connecting flight. Your little fingers do all the walking, and voila! You have visited several different markets (readers) in no time at all.

But I had an even harder time applying this knowledge to the Catholic book industry. Let's face it, we aren't the most forward-thinking bunch out there. We religious folk like tradition, and tra-

dition isn't typically fond of, well, change, and therefore hates technology. Right?

Wrong! Jesuit Father James Martin, the Tim Russert of the Catholic publishing world -- because he's the keynote speaker at most major conferences -- is on TV almost as much as Katie Couric. He appears in print every time I pick up a newspaper or magazine. Just recently he finished a blog tour for his best-selling book, "My Life with the Saints."

He didn't have to squeeze into a computer in order to find the blogs. He merely "visited," or wrote, for a series of Catholic blogs, one per day for one week. He even promised to "visit" (that means "write") me at my Beliefnet blog, "Beyond Blue."

I like what Father Jim says about this new way of spreading the good news, because sometimes I get so caught up in the language of technology for my blog -- making sure I score a certain number of page-views (hits) -- that I forget my mission: to be an instrument of God.

Says Father Jim: "Saints have long used creative ways to evangelize. From the earliest days of Christianity, the saints understood it was important to use any means possible to tell people

about Jesus Christ. St. Paul, for example, travels by land and by sea, writes long letters and does whatever it takes to bring the word -- or rather the Word -- to a world that had never heard of Jesus."

Father Jim goes on to explain the ways saints are now finding their way into cyberspace. For example, an article I had written for Beliefnet.com is on how I owe my life to my patron saint, St. Therese of Lisieux.

I received roses or a visible sign at every critical point in my life; this is the first item you see when you Google the words "shower of roses." The second item is a blog named "Shower of Roses," written by a woman named Jessica, devoted entirely to the Little Flower. Google the term "saints" and you get over 75 million entries!

"Given the history of Christianity," says Father Jim, "the notion of a 'blog tour' to talk about the saints isn't so surprising. And I'll bet that if St. Paul were still around, rather than visiting Ephesus and Corinth, even he might be tempted to send them an e-mail or two!"

Therese J. Borchard is a columnist for Catholic News Service

Racism: The asteroid threatening mankind

By Carole Norris Greene
Catholic News Service

Some people think that talking about racism is like beating a dead horse. For them it's a moot issue already dealt with; it is time to move on.

They couldn't be further from the truth.

Issues pertinent to race have not gone away, as evidenced by the campaign for the U.S. presidency. This year even the venerable NAACP is conducting a rare nationwide survey on race, gender and equality in America.

And in June Canada formally apologized for forcing 150,000 aboriginal children into Christian boarding schools from the 1870s to the 1970s where many claimed they were sexually and physically abused. A \$1.9 billion settlement that Canada reached in 2006 with nearly 90,000 school survivors created a truth and reconciliation commission whose work won't conclude until 2011.

Not only is racism a hot topic, it is the asteroid threatening mankind.

Why?

Because negative race-related issues are complicated, multilayered. Not everyone is at the same juncture in terms of experiences or grievances. Nor are most willing to risk rejection based on who they are or how they feel.

"There's too much pain surrounding the issue," my elder brother concurred recently when we were discussing race. To be too graphic about racial injustice is to reopen the wounds of some or make others uncomfortable for any number of reasons. Effects could be both physical and psychological, passing

(Please See **RACISM/19**)

Lubbock celebrates 25th jubilee

Diocese that grew, in part, out of San Angelo, hosts Cardinal DiNardo, others

By Jimmy Patterson
Editor

LUBBOCK -- Amid an impressive array of prelates, including Cardinal Daniel DiNardo and bishops representing 12 of the 13 dioceses in Texas, the Diocese of Lubbock celebrated a moving and holy celebration of its 25th jubilee.

The June 21 Mass in the Lubbock Memorial Civic Center was attended by members of each of the 62 parishes in the 25 county diocese, all processing with their parish banner.

The Diocese of Lubbock formed in 1983 from 20 counties previously in the Diocese of Amarillo and five counties -- Dawson, Borden, Scurry, Fisher and Jones -- that had previously been a part of the Diocese of San Angelo.

A statement from Archbishop Pietro Sambi, apostolic nuncio and Pope Benedict XVI's representative in the United States, was shared with the over 1,500 in attendance.

"I pray that the Holy Spirit will continue to enrich your local Church with vibrant enthusiasm so that you might continue to bear abundant fruit growing in the faith and drawing many others to join you in the life of the Catholic Church," Archbishop Sambi wrote.

Bishop Placido Rodriguez told the faithful in attendance that his holy city of Lubbock would continue to be led by Christ's unending light.

"How beautiful it is to pray and know that God has established his Church with chosen living stones enlivened by the spirit and cemented together by love. In this holy city, in this church, you, Heavenly Father, will be all and all for endless ages and Christ will be its light forever," Rodriguez said. "You my brother bishops have enhanced our holy temple, our sacred diocese. You have believed in us and believed in this house of prayer and this mystery of the true temple. May the mighty wind of God's holy spirit carry many fold and manifest many blessings to each member of our diocese as we celebrate together this silver jubilee."

The roots of the Catholic faith on the South Plains have been traced to May 1541 when Captain-General Francisco Vasquez de Coronado and his expedition traveled across the high Llano Estacado



From left to right, Most. Rev. Michael Sheehan, Archbishop of Santa Fe; Most Rev. Jose Gomez, STD, Archbishop of San Antonio; Most Rev. Placido Rodriguez, Bishop of Lubbock; Most Rev. Leroy Matthiesen, Bishop Emeritus of Amarillo and Archbishop Joseph Fiorenza, Archbishop Emeritus of Galveston-Houston.



plains and onto the low rolling plains beyond the Caprock Escarpment.

The Diocese of Lubbock today is made up of more than 80,000 Catholics in 62 parishes located in 49 cities and 25 counties.

Also concelebrating the Mass were Most Rev. Michael Sheehan, Archbishop of Santa Fe and founding bishop of the



Cardinal Daniel DiNardo, of the Diocese of Galveston-Houston, left, presided over the Jubilee Mass; At right, Bishop Michael Pfeifer listens as Lubbock Bishop Placido Rodriguez delivers the homily. Above, natives of India present gifts to the diocese, one of 13 nationalities presenting gifts.

Diocese of Lubbock; Most Rev. Joseph Fiorenza, Archbishop Emeritus of the Diocese of Houston-Galveston and Bishop of San Angelo when it ceded five counties to the Diocese of Lubbock; Most Reverence Oscar Cantu, Auxiliary Bishop of San Antonio; Most Rev. Leroy



Matthiesen, Bishop Emeritus of Amarillo and former Bishop of Amarillo when 20 counties were transferred to what would become the Diocese of Lubbock, and San Angelo Bishop Michael Pfeifer.

The bishops in attendance at the Silver Jubilee serve dioceses that include more than 3.8 million Catholics.

CORRALLING THE CATHOLIC VOTE

Political necessity or a pipe dream?

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON -- With the two major parties' nominees for president apparently decided and attention turning to their vice-presidential choices, an old question inevitably arises in certain circles -- how to corral the "Catholic vote" in November.

But the topic is being met with increasing skepticism by some who believe American Catholics base their votes on nearly as many factors as there are American Catholics.

"Politicians and media people love to think there is" a Catholic vote, said John Farina, an associate professor of religious studies at George Mason University in Fairfax, Va. "And the political parties are always able to find people who will tell them there is a Catholic vote and this is how you get it."

But that does not make it so, added Farina, who believes that "most Catholics base their votes on reasons other than their Catholicism" -- because they are blue-collar or white-collar, Hispanic or not Hispanic, white or black, military veterans or not.

Some commentators have made much of the fact that exit polls showed Catholic voters favoring Democratic presidential candidate Sen. Hillary Clinton over the presumptive Democratic nominee, Sen. Barack Obama, sometimes by a wide margin and particularly in some of the "swing states" seen as crucial to a Democratic win in November.

In Pennsylvania, for example, 70 percent of the Catholic voters in the Democratic primary chose Clinton over Obama. In Ohio, she took 65 percent of the Catholic vote.

That has led to speculation that Obama might have a "Catholic problem" when he runs against the expected Republican nominee, Sen. John McCain, in November. Clinton's Democratic supporters who are Catholic might not transfer their allegiance to Obama but might instead vote Republican, the argument goes.

The commentators also point to the fact that many of the swing states have an

above-average share of Catholic voters. The population of Pennsylvania and New Hampshire are each 29 percent Catholic, while Nevada is 31 percent Catholic. In Florida and New Mexico, 26 percent of the population is Catholic.

Catholics currently make up 23.9 percent of the U.S. population, according to the U.S. Religious Landscape Survey of the Pew Forum on Religion & Public Life.

Looking at the question from the opposite angle, Douglas Belkin of The Wall Street Journal recently wrote that "the observant white Catholic vote" -- generally considered reliably Republican because of issues such as abortion and embryonic stem-cell research -- "might be up for grabs" this year because Catholics "appear to be more concerned about the economy and the war in Iraq."

Chris Korzen, executive director of Catholics United, a nonpartisan group organized to promote the principles of Catholic social teaching in political discourse, said in a commentary for the Huffington Post that Belkin's story was "nothing short of old news" for those who "work in the Catholic trenches."

"Republicans and Democrats alike take note: Catholics -- conservative or otherwise -- have always been in play," he wrote.

"However concerned about issues like abortion and same-sex marriage Catholic voters might be, these matters are part of a larger package of moral concerns that bear directly on the common good."

David Carroll Cochran and his father, Clarke E. Cochran, were wrestling with some of the various issues that Catholic voters have to balance when they decided to write "The Catholic Vote: A Guide for the Perplexed," published earlier this year by Orbis Books.

"If you take all Catholics together they don't constitute a single voting bloc, although there are some groups that have certain patterns," said David Cochran, an associate professor of politics at Loras College in Dubuque, Iowa, and director of the Archbishop Kucera Center for Catholic Intellectual and Spiritual Life at the college and the Archdiocese of Dubuque.

4 MORE

MONTHS



OPTING OUT

Non-involvement no option for Catholics

By Deborah Gyapong
Catholic News Service

TORONTO -- Opting out of politics is not an option for Catholics, despite the messy, partisan fray, said a U.S. bishops' official.

Participation in the political process is a moral obligation and faithful citizenship is a virtue, said Joan Rosenhauer, associate director of the Department of Justice, Peace and Human Development of the U.S. Conference of Catholic Bishops.

"Both opposing evil and doing good are essential," she said.

Even though the church itself is never partisan, individual Catholics can and should register with political parties and stay involved -- not only during elections, she said during a May 30 panel at the Catholic Media Convention, an international gathering of journalists and communications professionals.

She stressed the importance of a conscience well-formed by Catholic social teaching, referring to the U.S. bishops' 2007 document, "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility."

"We should never be in a position where the party shapes us and we abandon fundamental positions of Catholicism," Rosenhauer said.

Rosenhauer joined Canadian constitutional lawyer Peter Lauwers in a wide-ranging reflection on the role of Catholics in democracy, the relationship of church and state and what a well-formed conscience involves.

"Faithful Citizenship" says a Catholic cannot vote to support a candidate's position on abortion or racism, but he or she cannot use a candidate's opposition to abortion, for example, "to justify indifference or inattentiveness to other important moral issues involving human life and dignity," Rosenhauer said.

In other words, a Catholic may still vote for a pro-abortion candidate if he or she rejects that position, but has "other morally grave reasons" to support that candidate, Rosenhauer said. She stressed, however, that the requirement of "morally grave reasons" is a "high bar."

Making these choices is a struggle in which every Catholic has to engage, she said.

While Lauwers said he agreed with Rosenhauer's presentation, he contrasted Canada's political situation with that of the United States, focusing on the so-called Quiet Revolution in Quebec.

In the 1960s, Quebec residents rejected the previous alliance between the Catholic Church and political elites, he said. The most-Catholic province in Canada became the most nonreligious, as people abandoned the church in droves.

"The church's meltdown in Quebec has had a profound impact on Canadian politics and the ability of the church to speak truth to power in any area outside of the traditional bounds of social justice," Lauwers said.

Even though Canada has had five Catholic prime ministers to America's one Catholic president, "it has simply not been acceptable for a Catholic politician in Canada to be seen to obey the church," he said.

"Instead the custom is to take a distance from the church in some rite of 'political correctness,'" Lauwers said.

He also lamented the lack of real debate on policy issues.

"Policy here is not so much debated as it is alternately announced and denounced," he said.

He said the U.S. bishops' document "understands the need for authentic pluralism," the need for debate on issues and the importance of persuasion. It also recognizes, he said, that Catholic politicians are on "the spectrum from nominal to authentic."

"Like all Catholics, they are in need of ongoing conversion," he said.

Lauwers also pointed out the difference between the church's moral stand on issues such as marriage and the need for effective strategy, one that looked at the courts as well as legislatures.

"It was quite plain, for example, from the evolution of the litigation in Canada, that eventually marriage laws would be successfully challenged by same-sex couples," he said.

He suggested a strategy of having the state opt out of defining marriage might have been preferable to the state "taking sides" and redefining marriage to include same-sex couples.

Nation

Russert's integrity tied to Catholicism

By Chaz Muth
Catholic News Service

WASHINGTON -- NBC "Nightly News" anchor and managing editor Brian Williams told a gathering at The Catholic University of America in Washington the late Tim Russert's Catholic values propelled him as a political journalist in his mission to seek out the truth.

Williams -- a Catholic college dropout who had attended the university and two other colleges -- was a replacement speaker for Russert at the 2008 annual Philip J. Murnion Lecture, hosted by the Catholic Common Ground Initiative June 27.

Russert, the NBC News Washington bureau chief and "Meet the Press" moderator, died unexpectedly June 13 at the age of 58.

"Tim wore his Catholicism proudly," said Williams, 49, who eventually was awarded an honorary doctorate from Catholic University. "His Catholicism was an overwhelming influence on him to seek out the truth."

Though Russert's Catholic values drove him to push guests on Meet the Press to reveal political truths, those same principles motivated him to hold them accountable for their actions, but in a civil manner, Williams said.

"Tim was respectful dialogue personified," he said. "He had truly a beautiful life. At his funeral I told his wife that the nation's reaction was as if a former president had died. No one expected that. This is how he touched people. We didn't celebrate him enough in life."

Russert had been scheduled as the featured speaker at the lecture and was preparing to discuss the political process for common ground in the Catholic Church.

After news of Russert's death was known around the world, organizers of the event -- which featured Bishop Gerald F. Kicanas of Tucson, Ariz., receiving the 2008 Cardinal Bernardin Award for his commitment to finding common ground within the Catholic faith -- feared it would be canceled or postponed.

Instead, they slightly refocused the lecture to demonstrate how Russert relied on his Catholic faith to guide him in his professional and personal life, as a journalist, political observer, husband, father and son, said Msgr. Kevin Irwin, Catholic University's dean of theology



Tim Russert, pictured during a meeting with National Catholic Educational Association President Karen Ristau

and religious studies, in remarks before Williams spoke.

"Let Tim's life be the icon of politics and common ground," said Father J. Cletus Kiley, president of the Faith & Politics Institute, a Capitol Hill organization founded by clergy and members of Congress.

"From the beginning of our church, we've had that search for truth. He is given to us as an icon ... to help us make sense of our life, and sense of our politics," the priest told the audience following Williams' address.

Russert's faith was tested during the priest sexual abuse crisis and he had harsh words for Catholic leaders who failed to have a public discussion about the topic, Williams said.

"It shook Tim up," Father Kiley said. "But he stayed. He found common ground."

The Catholic Common Ground Initiative was established by the late Cardinal Joseph L. Bernardin of Chicago in 1996 to promote dialogue among church leaders on issues that often divide Catholics in the U.S.

The lecture -- named after the late Msgr. Murnion, founding director of the National Pastoral Life Center in New York, where the initiative has been housed since its inception -- is a part of the Catholic Common Ground Initiative's annual conference.

Russert was so grounded in his

Catholicism he made sure that even when traveling to the far ends of the world on assignment he could find a Catholic church in which to worship, Williams said, "unlike some of the rest of us Catholics who are not so good."

When he was introduced to Pope Benedict XVI at Catholic University during the pontiff's U.S. visit in April, the "Meet the Press" moderator was rendered "speechless," Msgr. Irwin said.

"He understood what it meant to be called to be Catholic," Williams said. "He knew that diversity in the public square was hard work that had to be practiced every day."

In accepting his award, Bishop Kicanas said the honor was humbling to him, because Cardinal Bernardin was an inspirational mentor to him. When he was ordained to the priesthood in 1967, the bishop was ordained for the Chicago Archdiocese.

He compared that mentorship with the one Russert had with his own father, as described in the journalist's book, "Big Russ & Me."

"His dad helped him and inspired him to be the father he ended up being," Bishop Kicanas said. "Cardinal Bernardin was a mentor to me. By bringing us together to find common ground, it represents the gifts the cardinal gave to us. I only hope I can imitate his passion to encourage people to enter into dialogue."

Unhappy Hour

More underage viewers exposed to more beer ads

By Mark Pattison
Catholic News Service

WASHINGTON -- To paraphrase Roseanne Roseannadanna, Gilda Radner's news-commentator character from the early years of "Saturday Night Live," it's always something. Especially when it comes to TV.

Programs may be well-produced but of questionable taste. Program content may be worthy of viewing but a limited budget means that the acting or production values don't compete well in the 500-channel universe. Then there's the deadly combination of bad acting, bad production and bad values. And let's not forget the commercials.

The latest evidence that something is rotten in Denmark -- well, really, the United States -- is a June 24 report issued by the Center on Alcohol Marketing and Youth, housed at Georgetown University in Washington. The number of alcohol ads seen by youths ages 12-20 -- people too young to drink alcohol legally -- rose 38 percent since the center started tracking the numbers in 2001.

Back in 2001, the typical underage viewer saw 216 alcohol ads a year. In 2007, that number was 301 -- nearly one a day on average. Of all the alcohol ads that aired, one in five of them was shown on a program which young people were more likely to be watching than adults of legal drinking age.

Researchers at the Center on Alcohol Marketing and Youth identified 11 brands as being responsible for 48.5 percent -- nearly half -- of the exposure of young people to alcohol ads: Miller Lite, Miller Chill, Corona Extra, Coors Light, Guinness, Samuel Adams and Bud Light on the beer side, and Hennessy cognacs, Smirnoff vodkas, Disaronno Originale Amaretto, and Mike's Hard Lemonade and other "alcopop" beverages from Mike's on the distilled spirits side.

"Alcohol is the leading drug problem among young people, and underage drinking is responsible for approximately 5,000 deaths per year among persons under age 21," noted the study. "Young people who start drinking before age 15 are five times more likely than those who wait to drink until age 21 to have alcohol problems later in life, including alcohol dependence and involvement in alcohol-related violence and motor vehicle crashes."

"Distilled spirits advertising experienced the most dramatic increase on cable," the report said, due in large part to voluntary agreements to keep those ads off broadcast TV during prime time.

MILLER: Morality is never upheld by legalized murder

(From 3)

The two areas that are most in question at this point in history are the “just war theory” and “capital punishment.” Tonight we have gathered to reflect upon “capital punishment.”

Allow me to begin by asking a question: And I want you to raise your hands. How many of you have ever been guilty of homicide? How many of you are citizens of Texas? How many of you have been citizens of Missouri? If any of us are citizens of Texas or have been citizens of Missouri, we are guilty of legal homicide. This is what is listed on the death certificate for those whom we execute on death row as the cause of death. I just believe we need to know that. These executions are done in our name because we have given those in positions of leadership the authority to kill a person.

Now that we have become comfortable with that idea, let us move to Scripture. In the 5th through 7th chapter of the Gospel of Matthew, we have Jesus preaching to the people from the mountain. Jesus is the new Moses, developing a further understanding of the first laws and giving a more broad interpretation than what was initially understood. In chapter 5, verses 21-48, we have Jesus saying, “You have heard it said, but I say to you...” Jesus was offering an explanation to the old law that expanded its meaning and broadened its embrace of people. I am sure you have heard it said, “The Old Testament God is a God of judgment and condemnation.” Is this true? Is the God of the Old Testament a God of fire and brimstone, waiting for people to do wrong so as to wipe them out and make them a lesson for everyone else?

I ask you to reflect on chapter 4 in the Book of Genesis. When Cain killed Abel, certainly a pre-meditated murder, a murder that was well-planned, not one done in the heat of passion but a cold, calculated murder of a brother, what was God’s response? Cain knew he was a marked man, he was already living within his own prison knowing he would never be free to walk the earth without fear for his life; what did God do? God put a sign on Cain to prevent others from killing him. Yes, he was banished from his homeland but this judgmental God protected him. If the God of the Old Testament wanted to put into dogma the principal of “an eye for an eye,” why would God protect Cain? I will leave you to answer that question on your own.

How many of us would want our lives defined in its totality by the worst thing we have ever done? Most of us would desire a little latitude. Suppose we were caught in a

lie. Would we want our entire life to be summed up in “there goes a dishonest person.” Or suppose we got caught shoplifting and from that day on, the people in our community would simply say, “there goes a thief.” One action, no matter how gruesome, does not define the totality of a person and yet this is what we do to those who commit violent crimes. The use of the death penalty says that this action describes the totality of who they are and because this is all they are, they must be killed.

In 1980, the Bishops of the United States made a Statement on Capital Punishment. In that statement we read the following:

Abolition of the death penalty would promote values that are important to us as citizens and as Christians...It is a manifestation of our freedom as moral persons striving for a just society. It is also a challenge to us as a people to find ways of dealing with criminals that manifest intelligence and compassion rather than power and vengeance...We urge our brothers and sisters in Christ to remember the teaching of Jesus who called us to be reconciled with those who have injured us and pray for forgiveness for our sins “as we forgive those who have sinned against us.” We call on you to contemplate the crucified Christ who set us the supreme example of forgiveness and of the triumph of compassionate love.”

We have justified violence far too often in the name of religion. We have grown accustomed to violence as though this is to be the “norm” by which we respond to violence against us. Is this what Jesus taught? We have all kinds of names we give to specific situations in order to make violence more palatable. When one of our own is killed by one of our own in the military, we say they died by “friendly fire.” When innocent people are killed because they are too close to the action, we call that whole incident, “collateral damage.”

We try to sanitize violence by giving it more “genteel” names. But when Jesus went to the cross, he took all the violence with him and “as a lamb led to slaughter, he uttered not a word.” Not a word except one of forgiveness, mercy, and love.

Jesus came to bring redemption and invited people to a change of heart. Our legal system is based on punishment, not rehabilitation. There is no desire to restore the brokenness caused by the action of this particular individual, but only to punish them for what they have done. Jesus is about restoration, not condemnation. We have a choice. We can choose to allow our legal system to have its own authority or we can allow our faith to guide our legal system. It

really is in our hands. We vote for people who will either hold up the practice of capital punishment or they will use their office to end the practice of capital punishment. The governor of Illinois used his power to suspend the use of capital punishment; the governor of Texas has chosen to continue the use of capital punishment in our state.

How will we choose? After all, these executions are done in our name. Do we wish to continue to be responsible for the legal homicides in our state?

Let me end by quoting Coretta Scott King:

“As one whose husband and mother-in-law have both died the victims of murder assassination, I stand firmly and unequivocally opposed to the death penalty for those convicted of capital offenses. An evil deed is not redeemed by an evil deed of retaliation. Justice is never advanced in the taking of a human life. Morality is never upheld by legalized murder.”

Again, quoting from the U.S. Catholic Bishops:

“When dwelling on legal and moral arguments concerning the death penalty, we should do so not with vengeance and anger in our hearts, but with the compassion and mercy of our Lord in mind. It is also

important to remember that penalties imposed on criminals always need to allow for the possibility of the criminal to show regret for the evil committed and to change his or her life for the better. The imposition of the death penalty does not always allow for one or both of the purposes of criminal punishment to be achieved. ‘Our nation’s increasing reliance on the death penalty cannot be justified. We do not teach that killing is wrong by killing those who kill others. Pope John Paul II has said the penalty of death is ‘both cruel and unnecessary’. The antidote to violence is not more violence.”

Our faith is to inform our politics. May tonight be the night we resolve once again to put an end to a practice that is no longer necessary to protect society. Let us move forward with “life imprisonment without parole” and take the death penalty out of our courts. This approach is not a “weakness” but a response to the dignity of humankind.

Fr. Mark Miller, C.P.P.S. is Parochial Vicar of the Catholic Churches of the South Side - Odessa

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?
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Family

Blogging for Fair Havens: Doing strange things for a great cause

By Jimmy Patterson



I don't normally like to draw attention to myself. No really, I don't. But this is for such a good cause.

On July 26-27 of this year, I'd like to invite all of you out to the H-E-B Midland parking lot for something we call "Blogging for Fair Havens." It's the third year in a row for the event, and the second consecutive year I'll risk life and limb and climb atop a fully extended scissor lift and "blog" for 24 hours straight without coming down.



Patterson

The blogging itself is fun, keeping up with the generous folks who give, and the prize contests we have. But mostly, it is fun because we are able to raise so much money from the giving people of West Texas, and for such a wonderful cause. Midland Fair Havens is a transitional

housing facility in Midland for women and their children. As many as 18 moms and their kids can live there for up to two years while they get their lives back in order. Many of the residents are the product of broken homes where they have been abused or neglected. And often when they make the decision that they can no longer live in those conditions, they have no place to go.

Invariably, someone will tell these women about the services provided at Midland Fair Havens, and the process is underway.

The two main components of Midland Fair Havens is that it's a biblically-based, faith-filled program. Bible study is held weekly and the children are taught about Christ, much like in a CCD setting.

The women who live at Fair Havens more often than not attend Midland College where they get a large percentage -- if not all -- of their higher education completed by the time they finish the program at Fair Havens and are then able to

set out on their own with a better chance for themselves and their kids -- because of that education and because of that faith-filled component. It is one of the most uplifting and worthwhile organizations I have ever been involved with.

To be able to offer a little help by climbing up in a scissor lift for 24 hours straight and blogging is just a small part of Fair Havens' overall success. But you can make it a bigger part.

Come see me and help me raise \$10,000 for Midland Fair Havens. You can either drop by H-E-B July 26-27 from 7 a.m.-7 a.m., or you can donate online at www.midlandfairhavens.org (click on the "Just Give" button) and make sure to note you are giving because of the "Blogging For Fair Havens" event.

But try to come by H-E-B. We have a lot of fun planned, including a handful of local celebrities and entertainment, a chance to win a \$500 gift card from H-E-B and most of all, I'd just like to meet you and say hello, and thank you.

Bill & Monica Dodds

Advice for families from Dorothy Day

We became aware of the Catholic Worker Movement in the early 1980s when a member invited Bill to go along on a daily run to collect food for its local soup kitchen.

Bill was a reporter then with the Archdiocese of Seattle's newspaper.

The group hoped for an article about its program that catered to women, families, and men 55 and older.

(Younger men, a member explained, had access to other meal programs in the city, programs that sometimes had atmospheres that were pretty rough.)

Members were serving dinner five afternoons a week at St. James Cathedral at "The Family Kitchen." Now "The Cathedral Kitchen" is operated by parish volunteers.

It was an odd assortment of less-than-pristine produce, day-old breads, pastries and similar items that in only a few hours and with the help of a core of dedicated volunteers became an appealing and nutritious dinner: hot entree, fruit salad, green salad,

buttered bread and dessert.

That's how we were "introduced" to Dorothy Day (1897-1980), who along with Peter Maurin (1877-1949) began the Catholic Worker Movement in 1933, 75 years ago this year.

Simply put, in the words of CatholicWorker.org: "The Catholic Worker Movement is grounded in a firm belief in the God-given dignity of every human person. Today over 185 Catholic Worker communities remain committed to nonviolence, voluntary poverty, prayer and hospitality for the homeless, exiled, hungry and forsaken. Catholic Workers continue to protest injustice, war, racism and violence of all forms."

A few years after Bill's article in the local paper, we began taking our three kids to "The Family Kitchen" once a month to help prepare food, serve it and clean up. They came face to face with those in need and discovered poor people are people! (And volunteer work is work! Very, very rewarding work, yes, but work!)

That's why we were pleased to learn of a new book titled "The Duty of Delight: The Diaries of Dorothy Day," edited by Robert Ellsberg and published by Marquette University Press.

It offers a "behind the scenes" look at

nitty-gritty faith in action through the eyes and experiences of this amazing woman who was an unwed mother, writer, convert and unflinching believer in serving Christ through serving the poor and in working actively to eliminate injustice and poverty in our society.

Since 2000, that descriptive list has also included Day's being declared a "Servant of God" by the Church, a first step in the canonization process.

The prayer for Day's canonization reads: "Merciful God, you called your servant Dorothy Day to show us the face of Jesus in the poor and forsaken. By constant practice of the works of mercy, she embraced poverty and witnessed steadfastly to justice and peace. Count her among your saints and lead us all to become friends of the poor ones of the earth, and to recognize you in them. We ask this through your son Jesus Christ, bringer of good news to the poor. Amen."

On the Web: To learn more about Dorothy Day

CatholicWorker.com and CatholicWorker.org have a lot of wonderful material about Day, including information on The Dorothy Day Guild, which is promoting her cause for canonization.



Bill and Monica Dodds



ANSWERS

Answers: 2. Samaria, 4. Babylon, 6. The Canadians.



READ MORE ABOUT IT

Jeremiah 20

Q&A

1. How did Pashhur punish Jeremiah?
2. Why was Jeremiah upset about the message he had to preach?

BIBLE ACCENT

Jeremiah's name means "one who is lifted up by God," yet the prophet often struggled to understand what God wanted him to do. When Jeremiah was speaking the words God had given to him, his homeland was in a time of political change. The Assyrian Empire was losing its control, and Babylonia was becoming the new world power.

One of the most important themes of the Book of Jeremiah is that we should be compassionate and prayerful people who are faithful to God.

SPOTLIGHT ON SAINTS

St. Peter

Simon Peter, a fisherman from Galilee, was one of the first of the Twelve Apostles chosen by Jesus.

Although he was one of Jesus' closest friends and present at some of the most important moments of the life of Christ, he denied he knew the Lord three times before the crucifixion. He later cried from the shame of what he had done.

Yet it also was Peter who spoke what is called the great proclamation of faith, when

he told Jesus, "You are the Christ, the son of the living God."

Jesus said Peter was like a rock, which is the meaning of his name.

The Book of the Acts of the Apostles records how Peter played a leadership role in the early Christian community after Jesus had ascended into heaven. He wrote three letters, which are part of the New Testament. Unverified accounts say that Peter died a martyr, nailed to a cross hanging upside down.

We honor him on June 29.

BIBLE TRIVIA

What is the name of the Old Testament book that contains many prayers and songs?

Answer: Psalms.

PUZZLE

From chapters 46-49, Jeremiah speaks oracles against certain nations. Cross out the names of the countries or people that were not part of those chapters:

1. Egypt
2. Samaria
3. The Philistines
4. Babylon
5. Moab
6. The Canadians
7. The Ammonites

JUST 4 KIDS

Jeremiah mocked for speaking God's word

Jeremiah was speaking words that angered Pashhur, the chief priest, so he ordered the prophet to be whipped and put into the stocks by the Gate of Benjamin until the next morning.

Upon his release, Jeremiah said, "Instead of Pashhur, the Lord will name you 'Terror on every side.' For thus says the Lord: Indeed, I will deliver you to terror, you and all your friends." Jeremiah warned Pashhur that Judah and all of its wealth would be given over to the Babylonians.

But, later when Jeremiah was alone, he cried out to the Lord: "You duped me, O Lord, and I let myself be duped; you were too strong for me and you triumphed." The prophet ran his fingers through his hair and wiped tears from his eyes. "All the day I am an object of laughter; everyone mocks me."

Jeremiah tried to explain his problem to the Lord. It seemed to him that by delivering God's messages, he angers the people that he loves: "Whenever I speak, I must cry out, violence and outrage is my message; the word of the Lord has brought me derision and reproach all the day."

Pacing back and forth nervously, Jeremiah said to God and to himself, "I say to myself, I will not mention him, I will speak his name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it."

Jeremiah cupped his hands over his ears. "Yes," he said, "I hear the whisperings of many," "Terror on every side! Denounce! Let us denounce him!"

"All those who were my friends are on the watch for any misstep of mine. 'Perhaps he will be trapped; then we can prevail, and take our vengeance on him.'"

But then Jeremiah stood silent for a few minutes before looking up toward heaven. He remembered that he was a servant of God. "But the Lord is with me," he declared, "like a mighty champion: my persecutors will stumble, they will not triumph. In their failure they will be put to utter shame, to lasting, unforgettable confusion."

As he spoke, he gained more courage, which turned to joy. "Sing to the Lord, praise the Lord, for he has rescued the life of the poor from the power of the wicked!"



Students from Angelo State traveled to rural Mississippi in March to, in part, help build a wheelchair ramp for Mr. Walker, center in left photo and at right.



ASU students travel to Mississippi

By Brian Bodiford, Kali Gerber and Paul Martinez

Students from the Newman Center at Angelo State University traveled to Tunica, Mississippi over Spring Break in March. They were seeking to learn about the world in a way that could only happen face to face, not through a television set tuned to CNN. Tunica in 1986 was depicted on "60 Minutes" as being the poorest county in the poorest state in the United States. At that time, the documentary described the town of Tunica to be an example of apartheid in America. Racism is still evident in this community where the city limits have been systematically reapportioned to exclude the African Americans so as to deny them the ability to vote in city elections, but there are more opportunities for the African Americans to have equal opportunity employment due to the new development of the casinos twenty minutes north of the town.

For our trip we were looking to help the poor community of Tunica by teaming up

with the Catholic Social Services, which is run by the Sacred Heart Southern Missions. A reason this opportunity was available was that Sister Malachy Griffin's sister, Sister Gus Griffin, is a prominent figure in the organization and had a list of activities that we could accomplish in the time that we were there. Sister Gus and her roommate, Sister Angela Susalla, had a home in Tunica where we ate the majority of our meals and which we kept as a home base during the trip.

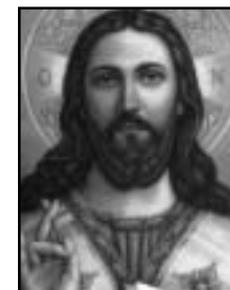
The major entry on our list of activities required us to leave incorporated Tunica and venture out into the county. Mr. Walker is a middle-aged man who used to live in Chicago. During his time there, he was the victim of a shooting and robbery in which the perpetrators escaped with nothing more than a pack of cigarettes and a little over two dollars. The encounter left him a paraplegic. After participating in rehab for seven years he has the mobility of a wheel chair. However, after moving to Tunica, he was still unable to leave his trailer home that had only a set of steps

leading from it. Due to this inconvenience he would have to wait for an older relative to carry him down the steps. Mr. Walker was in need not only of a ramp, but as he stated, he wanted his "independence."

The man with the blueprints for the ramp design, and the knowledge of the building codes was Willie Wortham. One cannot help but like Willie upon first meeting him. On our first day, Willie greeted us with a smile and stated, "This is gonna be fun." It was a great relief to know that he was looking for an enjoyable experience more than just hard work. Willie's leadership was like nothing we had ever seen. He was encouraging, motivating, and supportive and he inspired us to take on a new project with a positive attitude. We all worked as a group and no frustration or arguing was exhibited or experienced by anybody. Not only did we learn skills in working with wood, nails, and cement, but also skills in the life lessons of accomplishing our goals and helping others. The joy that was evi-

(Please See ASU/20)

Our Holy Father's Monthly Intentions 2008



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.

August

Respect for Creation. That the human family may know how to respect God's design for the world and thus become ever more aware of the great gift of God which Creation represents for us.

Call to holiness. That through discernment of gifts and commitment to spiritual formation, holiness may be promoted among the people of God.

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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Culture

'Earth' presents fascinating yet strictly scientific view

"Earth: The Biography," July 14,
National Geographic Channel

By John Mulderig
Catholic News Service

NEW YORK -- Life on earth depends on a delicate balance among gigantic forces such as the heat at the planet's core, the vast shifting plates that undergird the continents, and the perpetual, erosive movement of wind and water.

Along with its majestic beauty, this providential harmony of the natural world is celebrated in the Psalms and other passages of Scripture and has provided one of the traditional proofs for the existence of God in Catholic theology.

A fascinating, though strictly scientific, look at how these fundamental forces have interacted over the past 4.5 billion years, "Earth: The Biography," a five-part miniseries, premieres with two back-to-back episodes Sunday, July 13, 8-10 p.m. CDT on the National Geographic Channel. The series continues Monday, July 14, 8-10 p.m., and concludes Tuesday, July 15, 9-10 p.m.

In the first episode screened, series host



El Capitan, in
Yosemite National
Park, Calif. Photo
courtesy
www.national
geographic.com

Iain Stewart, a senior lecturer in geodynamics at the University of Plymouth in southwest England, travels to remote areas of Ethiopia, Iceland and New Zealand to explore how volcanoes have helped form the global landscape and contributed to the rise of life. Without the carbon dioxide

spewed into the atmosphere by these explosive outlets, he notes, earth might never have escaped the grip of its last major ice age.

Stewart explores two popular scientific theories about where and how living beings first emerged, one focused on the heat and chemical richness of volcanic pools, the

other on the dynamic activity of hydrothermal vents. As he acknowledges, however, the advent of life remains a scientific mystery, eluding purely naturalistic explanation.

How, after all, could any possible combination of inanimate objects spontaneously produce even one that had life? This philosophical difficulty remains among the most potent challenges to the kind of neo-Darwinism that would like to write the Creator out of the story of creation.

Traveling to a secret location in southern Australia, Stewart examines rare fossils that provide the earliest evidence for the evolution of complex animals, after a billion years in which only microscopic single-celled creatures had existed. Though Stewart makes no mention of it, this sudden evolutionary advance constitutes another puzzle for those who would deny any overarching guidance of, or purpose in, the development of nature.

Stewart makes an energetic and comprehensible guide to natural history, and the crisp high-definition photography allows you to experience at close range a number of creation's most impressive wonders.

Books on papacy readable volumes on history, doctrine of Catholicism

Reviewed by Jeffrey Gros
Catholic News Service

"101 Questions & Answers on Popes and the Papacy" and "Benedict of Bavaria: An Intimate Portrait of the Pope and His Homeland" are very readable volumes that trace two aspects of the papacy: the history and doctrine of the office in Catholicism and the cultural context of the current incumbent.

Christopher M. Bellitto's "101 Questions & Answers" is a summary guide to the vast amount of material on the ecumenical, historical and theological dimension of this aspect of Catholicism. As one who advised on a small section of the volume, I can attest to the quantity of writings that could only be alluded to in this readable survey of the literature.

Since the Second Vatican Council resituated the role of the bishop of Rome within and as head of the college of bishops, and since Pope John Paul II's call for Protestant and Orthodox ecumenical colleagues to enter into a "patient and fraternal dialogue" on the reform of

the papacy to better serve the unity of the churches, scholars and religious leaders of all traditions have reviewed the history, practice and theology of the papacy.

The book is divided into three parts, in the question format characteristic of this Paulist series -- historical, theological and institutional, and popular questions. As a historian, the author places the developments, both positive and negative, in their proper contexts. He helps the reader understand the changes and decisions in a balanced way. Questions on the papacy provide a fascinating way to look at all of Catholic history, especially its crises and theological developments.

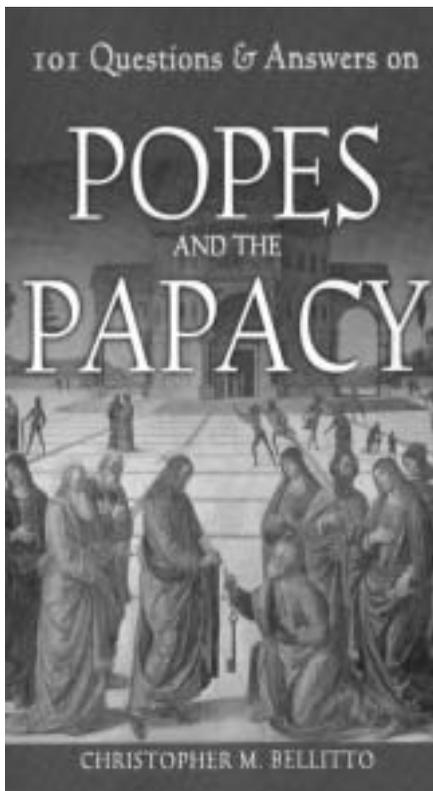
In the section on power and symbols, the author deals not only with the theology of the papacy -- supremacy, primacy, teaching authority and infallibility, and collegiality -- but also the administration of the church, cardinals, elections, succession and symbolism. The book ends with a set of seven questions that are not central to the office, but often asked: about Pope

Joan, the youngest and oldest popes, popes' children and father-son successions, saints and greats, etc.

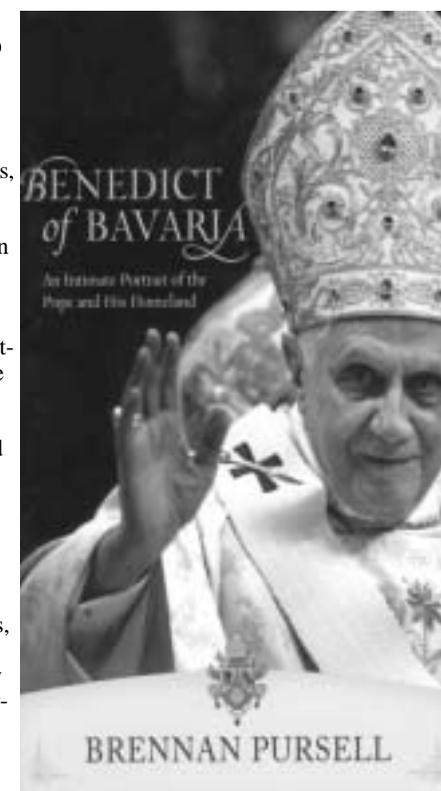
While such a concise volume can only whet the appetite of Catholic and other readers, it does synthesize both the 2,000 years of the office and the rich research generated by the conciliar reforms and the ecumenical movement.

"Benedict of Bavaria," Brennan Pursell's volume on the person and career of Pope Benedict XVI, is a delightful window into the Bavarian baroque, rural Catholicism in which the present pontiff's faith, culture and tastes were nurtured.

It gives a glimpse into the places, pieties and people who influenced the vocation, intellectual trajectory and challenges that formed the personal and professional life of the pope. The traumas of Nazism, the family development and the conflicts of the 1960s are all outlined with attention to the influences and attitudes they provided to Benedict in his journey from priesthood to academia and church leadership.



"101 Questions & Answers on Popes and the Papacy," by Christopher M. Bellitto. Paulist Press (Mahwah, N.J., 2008). 177 pp., \$16.95.



"Benedict of Bavaria: An Intimate Portrait of the Pope and His Homeland," by Brennan Pursell. Circle Press (North Haven, Conn., 2008). 224 pp., \$24.95.

BIOETHICS: New development more regression than any sort of progress

(From 6)

legal status of the child was akin to other property in the household. It was the long painstaking work of centuries - drawing upon both religious and civil resources - to arrive at the cultural and legal consensus that the child does not exist as an object for the benefit of others, but that the child must be treated as a subject for his own sake."

Today, however, we are being powerfully tempted to subvert these primary intuitions and instincts by forcefully removing our young from the protective harbor of the womb via abortion, and by going even further and desecrating our own embryonic children as mere objects for scientific aggrandizement, treating them as repositories for deriving spare parts or stem cells.

Some in our society pretend that this type of scientific research represents "progress," but it actually represents a regress to a time when children were considered objects to be disposed of by others. One reason that *The March of the Penguins* was such a hit was because of the way it highlighted the kind of parental love, protection, and sacrifice to which each of us naturally is drawn. The destruction of our own through embryonic stem cell research — as much as some might wish to cloak it in terms of techniques such as "hybrids" — is a reversion to the barbarism of former ages.

The remarkable extent to which many members of the animal kingdom seek to protect their own embryonic offspring should give us pause as a society to reflect on basic questions, and help us regain our moral equilibrium, lest we continue to rush headlong into transgressing our own nature and our most sacred obligations towards our young.

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

KMIEC: Shrinking world puts bad spin on same-sex marriage

(From 7)

to reconcile work and family.

Our French brothers and sisters, who Americans in the recent past have parodied, turn out to be far more sensitive to the importance of families than, say, a glib U.S. law and economics professor who spurned the suggestion that America follow the French example.

It is shortsighted in the extreme for the keepers of supply-and-demand curves to portray traditional, procreative families as "a stodgy bourgeois construct designed to channel the revolutionary energy of sexuality into diaper changing

and carpooling."

Catholic teaching responds differently. Same-sex marriage rests upon separating marriage from procreation. This will have ill consequence.

As a defender of life in its natural form, the Catholic Church understands that even the benign could mask a diabolical push for artificial wombs and the genetic manipulation of intelligence -- a push that will no doubt grow now to accommodate even the minimal same-sex desire for simulating natural childbirth claimed to be of interest for the 20 percent to 30 percent of same-sex couples.

When carefully assessed, the acquisition of unnatural repro-

Catholic teaching responds differently. Same-sex marriage rests upon separating marriage from procreation. This will have ill consequence.

-- Douglas Kmiec

ductive means often advances the interests of the very affluent through a libertarian exercise that would destroy all hope of democratic equality.

In a depopulating world, the claim that there is a universal right to marry regardless of the genders of those involved

becomes a frightening ally of a claimed universal right to genetically engineered children.

Yes, endorse claims of created equality when the distinctions of the past have been shown to lack reason. But do not pretend to make equal that which is not (procreative and nonprocreative relationships) or find a universal right to contradict human nature itself.

As contraception opened the door for abortion, same-sex marriage invites genetic manipulation that not only allows homosexuals to pretend to be parents, but also lends legitimacy to the fashioning of a new superman by genetic manipulation.

PADRE TAD

(Para 6)

nada, ni siquiera al propio padre, de qué tan valiosas en realidad son para él sus hijas. Lo mismo sucede respecto a los embriones que pudieran quedarse atrás en el caso del congelador: salvar al recién nacido no dice nada en relación al valor y la dignidad intrínsecos del embrión ya que es probable que el rescatador esté reaccionando de forma inmediata a lo que le es más familiar, es decir, al bebé recién nacido.

Como sacerdote y bioeticista, frecuentemente se me hace la difícil pregunta de qué deben hacer los padres con sus embriones "sobrantes" que resultan de la fertilización *in vitro*. En esas conversaciones es casi palpable la angustia y la culpa de los padres en su esfuerzo por encontrar una forma de liberar a sus hijos atrapados en esos congelados orfanatos. Después de haber conocido personalmente a muchos padres y madres en esa situación, estoy convencido de que si tuvieran que "enfrentarse al fuego", algunos de ellos bien podrían elegir a sus embriones en lugar del recién nacido de otros padres. Los lazos familiares son muy poderosos, y he conversado con hombres que han manifestado que si tuvieran que elegir entre sus tres hijas o su esposa, ellos permanecerían en la clínica tratando de salvar a toda la familia, aún y cuando esto significase morir en

las llamas.

El caso hipotético del incendio en la clínica, donde se tiene que tomar una decisión instantánea, pierde de vista la cuestión esencial de cuáles son nuestras obligaciones morales reales hacia el embrión humano. Lo que hace un caso así es, realmente, enfrentarnos a una *priorización de emergencia* en una situación desesperada, artificial y poco probable, lo cual nunca una base legítima para determinar o deducir principios morales. En un momento de temor o dificultad de esa magnitud lo que se necesita es una decisión inmediata, no un calmado razonamiento basado en principios morales. Cuando tenemos que tomar una decisión tan difícil como la anterior es posible que sintamos instintivamente que el bebé recién nacido ya está en camino de ser un miembro adulto de la sociedad. El salvar al recién nacido contribuye, por lo tanto, a un resultado razonablemente cierto en el futuro —mientras que salvar a los embriones no ofrece esa certeza práctica respecto a su futuro o a su destino final. Algunos de los embriones de ese contenedor tal vez lleguen a ser implantados en la matriz de su madre, pero aún así pueden morir o ser sometidos a una "reducción artificial"; algunos otros tal vez sean destruidos si los encargados de la clínica los consideran "inadecuados"; otros tal vez sean cedidos a investigadores para

experimentos que implican la destrucción de embriones; muchos tal vez permanecerán en el profundo congelamiento por tiempo indefinido. Si yo eligiera salvar del fuego al recién nacido, esa acción no indicaría nada significativo respecto a lo que pienso del valor moral de los embriones humanos atrapados en el congelador. Indicaría, más bien, el juicio instantáneo que hago en una situación de crisis o de emergencia y basado en resultados previsibles.

Estos escenarios hipotéticos nos recuerdan que el tomar decisiones morales complejas bajo presión no es cosa fácil, y que dependerá, necesariamente, de muchos factores —las circunstancias particulares, las relaciones familiares, los resultados probables que se prevén, así como los aspectos emocionales del caso. También nos recuerdan que el proceso para llegar a los juicios éticos correctos no depende, en última instancia, de imaginarnos escenarios exasperantes y poco realistas para justificar determinadas conclusiones. El caso imaginario del incendio en la clínica sí nos hace ver, sin embargo, que no estamos familiarizados con los embriones y por lo tanto es probable que reaccionemos hacia ellos de una forma diferente a como lo hacemos hacia un bebé completamente formado. Pero también debe servírnos para recordar *cómo no debemos familiarizarnos con*

ellos, es decir, que para empezar, los embriones no se supone que deban estar en congeladores, sino únicamente en la seguridad del vientre materno. El clásico ejemplo hipotético del incendio en la clínica al que se recurre como argumento pierde de vista la cuestión central del valor inestimable de cada uno de esos embriones humanos y nos induce, con una maniobra distractora, a dar una respuesta emocional basada en lo que en un momento de crisis nos es más familiar.

En nuestro aquí y ahora, la clínica no se está quemando y tampoco estamos en la situación de tomar una decisión salomónica entre salvar humanos embrionarios o humanos de más edad. Lo que tenemos que hacer, más bien, es esforzarnos por construir una sociedad que se preocupe igualmente tanto por unos como por otros y que los proteja a ambos por igual.

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

EDICTAL SUMMONS

June 24, 2008

CASE: WARNELL -- MULLINS

NO.: SO 08/36

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Patricia Ann Mullins.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the Ed. Summons – JULY 31, 2008, to answer to the Petition of Gerald Brian Warnell, now introduced before the Diocesan Tribunal in an action styled, “Gerald Warnell and Patricia Mullins, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: WARNELL -- MULLINS; Protocol No.: SO 08/36, 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 July 1, 2008.

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

EDICTAL SUMMONS

June 24, 2008

CASE: WARNELL – WALLACE

NO.: SO 08/35

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Marilee Jo Wallace.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the Ed. Summons – JULY 31, 2008, to answer to the Petition of Gerald Brian Warnell, now introduced before the Diocesan Tribunal in an action styled, “Gerald Warnell and Marilee Wallace, Petition for Declaration of Invalidity of Marriage.” Said Petition is identified as Case: WARNELL -- WALLACE; Protocol No.: SO 08/35, 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 July 1, 2008.

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

RACISM: Problem has never gone away**(From 8)**

from one generation to the next.

Bishop Dale J. Melczek of Gary, Ind., warned against avoiding dealing with race-related concerns in 2003 when he wrote "Created in God's Image: A Pastoral Letter on the Sin of Racism and a Call to Conversion": "Feelings lying just below the surface will come tumultuously pouring forth like lava from a volcano. The destruction which will be wrought will only further exacerbate the racial tensions so often denied yet so obviously still present in our culture and society."

Why talk openly -- and frequently -- about race? Because talking leads to education, and listening to understanding, appreciation, the building of community!

There's another thing we all need to be aware of when issues of race arise: what does -- and does not -- apply to us personally!

For example, if the car in front of yours fails to proceed when the traffic light turns green, and the driver behind you starts blaring his horn, more than likely you'll realize the nudge was not meant for you since you too were stuck, doing all you can.

The same logic applies for those already doing all they can to contribute to racial justice and harmony, yet they continually hear how racist society is. They are doing the best they can, and should stay their course unperturbed.

I also believe one person's aversion for others could cost that person paradise.

Remember the older brother in the parable of the prodigal son? The older brother refused to enter the celebration his father prepared for his lost-but-found brother.

Scripture never tells us if this older brother humbled himself and entered the feast too. He was equally in need of forgiveness but unable to see his own bankruptcy. We are left to conclude, however, that the decision was his, and the father was earnestly encouraging him to make the right choice.

We must do the same for those stuck in a passive hatred of others, lest, at death, they glimpse heaven only to discover that the very ones they spent a lifetime despising are there too, loud and raucous, shouting for joy at the forgiveness of the Father.

Could they enter? Could we have made a difference in their decision?

CITIZENSHIP: As Catholics, we are not single issue voters**(From 7)****The Virtue of Prudence**

The Church also encourages Catholics to develop the virtue of prudence, which enables us “to discern our true good in every circumstance and to choose the right means of achieving it” (Catechism of the Catholic Church, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. A good end does not justify an immoral means. At times Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build through moral means a more just and peaceful world.

Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of human life through abortion. It is always morally wrong to destroy innocent human beings. A legal system that allows the right to life to be violated on the grounds of choice is fundamentally flawed.

Similarly, direct threats to the dignity of human life such as euthanasia, human

cloning, and destructive research on human embryos are also intrinsically evil and must be opposed. Other assaults on human life and dignity, such as genocide, torture, racism, and the targeting of noncombatants in acts of terror or war, can never be justified. Disrespect for any human life diminishes respect for all human life.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.¹

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential.

Making Moral Choices

Difficult political decisions require the exercise of a well-formed conscience aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection. “Those who formulate law therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good” (Catholics in Political Life, 2004).

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore jus-

tice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see *Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When Church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

¹For more on the moral challenge of voting, see *Forming Consciences for Faithful Citizenship*, nos. 34-39. Visit <http://www.faithfulcitizenship.org/>. more important than the obligation to do good indicated by the positive commandment” (Veritatis Splendor, no. 52). The basic right to life implies and is linked to other human rights to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work. The use of the death penalty, hunger, lack of health care or housing, human trafficking, the human and moral costs of war, and unjust immigration policies are some of the serious moral issues that challenge our consciences and require us to act.

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

Bishop Michael D. Pfeifer, OMI
Publisher

Jimmy Patterson
Director of Communications
Editor

Member
Catholic News Service
Catholic Press Association
Texas Catholic News

Published the first Monday following
the 1st Saturday of each month and
delivered to all registered parish-
ioners in the San Angelo Diocese.

Subscription rate for all others:
\$10 per year

THIRD CLASS POSTAGE PAID AT
SAN ANGELO, TEXAS

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

Submissions:

Story suggestions, calendar items,
parish briefs and all other
submissions should be emailed to
JimmyLPatterson@grandecom.net.

COPY, PHOTO DEADLINE:
Third Friday of every month.

Photos should be in jpeg format.

Letters to the editor are welcome,
and should be emailed to
JimmyLPatterson@grandecom.net.
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DIOCE-SCENES

Midland



From June 9-13, St. Ann's parish joined with St. Stephen's for "Growing with the Saints" this year's theme for Vacation Bible School at St. Stephen's. Some 275 kids spent a week with "the saints"-St. Juan Diego; St. Brigid of Ireland, St. Martin de Porras, St. Nicholas of Myra and Blessed Kateri. the kids and the 70+adult/youth volunteers had an awesome time. When asked who wants to be a saint-all hands went up.

Ballinger



Bishop Michael Pfeifer joined about 300 people and participated in the Runnels' County Relay for Life held June 6 in Ballinger. Invited by the St. Mary, Star of the Sea Youth, Bishop Pfeifer pledged to run two miles with members of the Youth Group to help fight cancer.



Sister Malachy, right in photo at left, the Director of the Angelo State University Newman Center, herself a cancer survivor, walked the first lap around the quarter mile track leading over 30 teams who signed up to walk for a cure from 7 p.m.-7 a.m. the next morning.

ASU: Many residents in need of companionship

(From 16)

dent in the smile on Mr. Walker's face and as he traversed the completed ramp for the first time was more than enough to make us all glad that we had gotten to know him and been a part of his life, if only for a week.

Other projects that we had on our agenda during the week included making Easter baskets for the elderly, putting on a birthday party with activities for the residents at Golden Estates (a low-income housing facility), washing windows at Golden Estates, and socializing with two surrounding parishes: St. Augustine's in Memphis, Tennessee, and Christ

the King Church in Southaven, Mississippi. Getting to know the people of Memphis and Southaven was a great experience. The Palm Sunday service at St. Augustine's, an exceptionally friendly African American gospel parish, was unlike anything any of us had experienced in our lifetimes. They even insisted that we join them for a hot dog luncheon afterward.

Many of the people we met, especially at Golden Estates, just wanted to talk to someone. It was amazing the stories that we heard throughout the day. Like that of Johnny Collier, who is 93 years old and informed us that he has 80 grandchildren. From our experi-

ence with the man, there can be no doubt that anybody would be blessed to have such a grandfather. Many people at Golden Estates referred to him as "pop," not because he is their father, they told us, but out of respect. There was a lesson learned, how many people do we respect enough to give them a paternal nickname? Johnny was truly a singularly special individual and had a love of life that anybody, nonagenarian, toddler, or college student, could learn something from.

This experience was made possible by the wonderful generosity of Bishop Michael Pfeifer, OMI and the Catholic Diocese of San Angelo, in addition to donations

gathered through fundraising at various local parishes and businesses. Not only did we help one man regain his independence and brighten people's days with a genuine go-get-em Texas attitude, but we also had the chance to experience a different culture than what we commonly see here in San Angelo. This culture taught us many things, and from these experiences we grew as people with a better sense of our world

Participants on the trip to Mississippi were Brian Bodiford, Kali Gerber, Sister Malachy Griffin, Jamie Mandujano, Lydia Martinez, Paul Martinez, and Michelle Sanchez.