

Our Lady of Guadalupe image arrives in Midland / Pgs. 12-13



West Texas ANGELUS

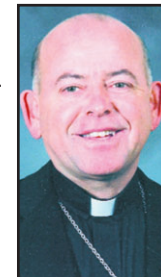
Serving the Diocese of San Angelo, Texas
Volume XXIX, No. 9 SEPTEMBER 2009

IN THIS MONTH'S ANGELUS:

**2009 Parish Festival
Schedule, Details / Pg. 5**

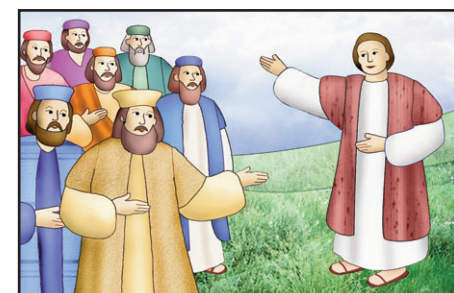
Respect Life Sunday

The annual Respect Life Sunday, with the year-long program that follows from it throughout the year, is celebrated this year on October 4. The theme for this year, "Every Child Brings Us God's Smile," comes from the inspiring words of Pope Benedict XVI / **From The Bishop's Desk / Pg. 2**



September Dates of Note

Sept. 13 -- 24th Sunday of Ordinary Time.
Sept. 14 -- The Exaltation of the Holy Cross.
Sept. 20 -- 25th Sunday of Ordinary Time.
Sept. 27 -- 26th Sunday of Ordinary Time.
Sept. 29 -- Saints Michael, Gabriel and Raphael, Archangels.



Just 4 Kids

Joshua, Israel pledge to follow, serve Jesus
/Pg. 16

'You have to do more'



San Angelo Bishop Michael D. Pfeifer, above, prays outside the Midland Planned Parenthood Clinic with downtown in the background; at right, young people prepare to receive communion.



Pfeifer implores almost 500 to more action

By Jimmy Patterson
Online Editor

MIDLAND -- In as strong a voice as he has used in several years, Bishop Michael Pfeifer implored Pro-Life supporters at an Aug. 21 Mass to do more in the fight against abortion.

"While I appreciate what you have done, it's not enough," he said. "You should do even more."

Pfeifer, speaking to a crowd of about 500 across the street from the Midland Planned Parenthood clinic, said that passage of any of the three versions of the health care plan in Congress would mean taxpayer-funded abortion.

"If this goes through, I will have to

► **View photos from this year's Pro-Life Mass/Pg. 7**

help pay for abortions, you will have to help pay for abortions. All taxpayers will be helping fund the death of the unborn."

Invoking the words of Pope Benedict XVI during his April 2008 visit to the United States, Pfeifer said "You have to put your faith in action" and encouraged everyone in attendance to write their representatives stating their opposition to the health care bill.

"How can it be called health care when it funds death?" Pfeifer asked.

Pfeifer bluntly told those in attendance that they haven't done enough to bring an end to abortion and even used Planned Parenthood's own definition of abortion to stress how wrong the action is.

"In 1963, Planned Parenthood stated that abortion kills the life of a baby after it has begun."

Pfeifer then said that the fight against abortion should be the top priority for all Catholics, everyone in the diocese and all Americans.

"This should be the top ministry in all of your parishes. I am telling my brother priests they have to do more.

(Please See **LIFE/23**)

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From the Bishop's Desk

Respect Life Sunday: Every child brings us God's smile



Pfeifer

By Bishop Michael Pfeifer, OMI

The annual Respect Life Sunday, with the year-long program that follows throughout the year, is celebrated this year on October 4. The theme for this year, "Every Child Brings Us God's Smile," comes from the inspiring words of Pope Benedict XVI: "Every child...brings us God's smile and invites us to recognize that life is his gift, a gift to be wel-

comed with love and preserved with care always and at every moment."

The birth of one's first child is the event most Americans cite as the "high point" of their lives. New parents are understandably awed by the miracle of their new son or daughter. They are awed by a love that stretches their hearts almost to bursting, and awed (and a little terrified) by their responsibility to protect and nurture this precious gift entrusted to

them.

On a deeper level, every little boy and girl is a unique and irreplaceable creature designed by the God of love, his personal gift that comes to us bearing his image and likeness. While biological parents assist in God's creative act, God contributes the child's eternal soul—his or her intellect, conscious

(Please See BISHOP/22)

DIOCESAN BRIEFS

Bishop's Golf Tournament

SAN ANGELO -- To benefit Catholic Education Scholarship Funds, the Diocese of San Angelo's Catholic Schools are hosting the Bishop's Annual Catholic Education Golf Tournament, **September 19, 2009**, at Quicksand Golf Course in San Angelo. Registration is at 7:30 a.m. Golfers tee off at 9 a.m.

1st-3rd place prizes will be awarded, as well as contests for longest drive and closest to the pin. Food will also be served. Entry fee is \$100 per player. Format is a 4-Person Scramble.

For more info, contact Bud Gooble, 325.944.1213; Joe Salmon in Odessa, 432.550.2883 or 432.638.2883, or St. Ann's School in Midland, 432.684.4563.

San Angelo Women's ACTS Retreat Scheduled

SAN ANGELO -- The next San Angelo Women's ACTS Retreat has been scheduled for **September 24-27**, at Christ the King Retreat Center. Registration for the retreat will be Saturday, July 18, at 9 a.m. in the cafeteria at Sacred Heart Cathedral, and the cost is \$165, which includes all meals and lodging. ACTS is an acronym which stands for Adoration, Community, Theology and Service, and the Scriptural theme of this year's retreat is Luke 1:46-47, "And Mary said, 'My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior.'" ACTS retreats are for anyone who can use a spiritual boost in their lives, whether Catholic or non-Catholic. For more information about the retreat in September or registration in July, please call 325-223-1599 or e-mail g.shipleigh@suddenlink.net.

Marriage Encounter

A Marriage Encounter Weekend is scheduled for **October 30-November 1** at the Circle 6 Ranch in Stanton.

Marriage Encounter is designed to give married couples the opportunity to examine their lives together, a time to share their feelings, their hopes, disappointments, joys and frustrations and to do so openly and honestly in a face-to-face, heart-to-heart encounter with the one person they have chosen to live with for the rest of their life. The emphasis on Marriage Encounter is on communications between hus-

band and wife, who spend a weekend together away from the distractions and the tensions of everyday life to concentrate on each other.

Registration fee is \$50. For more information on the upcoming Marriage Encounter weekend at Circle 6, please contact Tom and Susan Williams, Midland, 432-697-9904 or email padanimal@sbcglobal.net.

The next scheduled Marriage Encounter weekend in the diocese is June 4-6, 2010 in San Angelo.

Former Pastor celebrates

Former pastor of Sacred Heart in Coleman, Fr. Larry Cyr, celebrated his 65th anniversary as a priest July 1 at a Mass of Thanksgiving in Carthagena, Ohio. Among the many friends and former parishioners attending the celebration were Beck Knox, formerly of Coleman who now resides in New Braunfels. Fr. Cyr expressed his deep gratitude for the many cards, calls and gifts received from the people of Sacred Heart and the Coleman community.

Job Announcement

The Diocese of San Angelo is seeking a full-time Director for the newly formed Office of Family Life and Marriage at the Diocesan Pastoral Center. Extensive travel throughout the 29 counties of the diocese is required. Benefits include paid vacation, health insurance and retirement.

Qualifications:

- Masters Degree and work toward a graduate Degree in Theology, pastoral ministry or comparable field with a preferred emphasis in family life studies and marriage.
- 5 years pastoral experience, preferably in parish ministry.
- Roman Catholic in good standing with the Church.
- Bi-lingual in Spanish, good communication, leadership, organizational skills, computer proficiency with MS Office.

For more information, please contact Mr. Tom Burke at 325-651-7500.

Letter from Students

In response to Bishop Michael Pfeifer's request that students write letters in appreciation of their parish priest, the following was received by the bishop by students in Ballinger, in honor of pastor, Fr. Hubert Wade:

"Fr. Wade has showed us how we should be part of society and give to our community. By

this, we as a group (with Fr. Wade when he has time) have been part of the Relay for Life for five years. We help with our community pantry (cleaning and stocking food) and we participate with our church festival and help keep our parish and buildings clean. We thank him for showing us how to receive. He is fun to be with when he joins us on our summer trips. He has been there to give most of us our sacraments. Priests are a good role model on how to follow the right path, which we as Christians should travel.

*Thank you and God Bless.
St. Mary's Youth Group
Ballinger*

Natural Family Planning

Helping couples to deepen conjugal love and achieve responsible parenthood is part of the Church's total pastoral ministry to Catholic spouses. Fulfillment of this ministry includes both education and pastoral care. This means "instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way" (Pope John Paul II, Familiaris consortio, #35). Below are scheduled seminars (San Angelo) and contact numbers for people who can help you with more information:

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. **2009 Dates:** Sep. 13, Dec. 6. Contact Amy at amdg@wcc.net.; **MIDLAND-ODESSA, Our Lady of Guadalupe**, call Christina Nevarez, (432) 682-2581; **ABILENE, Holy Family Church**, call Mrs. Herman Blahak, (325) 692-1820

Scheduled Executions

The Angelus publishes the execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them:

Offender/Scheduled Execution Date:

Stephen Moody/September 16
Christopher Coleman/September 22
Kenneth Mosley/September 24
John Balentine/September 30
Reginald Blanton/October 27
Kristian Oliver/November 5

Letter of Thanks

In response to the Pro-Life Postcard Campaign directed by Bishop Michael Pfeifer and carried out by priests, women religious, deacons and laypersons throughout the diocese, Bishop Pfeifer received the following letter from Cardinal Justin Rigali, Archbishop of Philadelphia and Chairman of the Committee on Pro-Life Activities with the United States Conference of Catholic Bishops:

Your Eminence/Excellency:

As you know at our November 2008 General Meeting we voted unanimously to mobilize the resources of the conference, dioceses and the entire Catholic community to prevent the elimination of current pro-life laws and policies by the Administration and/or Congress, and in particular to oppose the "Freedom of Choice Act (FOCA)" that would eliminate so many Pro-Life Activities at one stroke. In response to our decision, the Committee on Pro-Life Activities launched a massive postcard campaign to urge Congress to retain laws against federal funding and promotion of abortion and oppose any bill that includes provisions of the FOCA agenda. The National Committee for a Human Life Amendment (NCHLA) and the Secretariat of Pro-Life Activities coordinated these efforts in collaboration with many offices at the U.S. Conference of Catholic Bishops.

After a period of intense preparation, the campaign began in January with postcard signing events conducted over the succeeding months. While people continue to request postcards even now, more than 34.68 million postcards have been ordered, making this effort the largest ever in the history of these campaigns. In addition, more than 30,000 related email messages were sent to Congress with the same message. It is with profound gratitude that I take note of the leadership, commitment and generosity of all our bishops in making the national Pro-Life Postcard Campaign such a successful undertaking.

Based on the large number of postcards ordered and the great enthusiasm at the local level there is no doubt that this had a tremendous impact on Congress. The fact that all of the pro-life riders in appropriations bills, some more vulnerable than others, have stayed in place thus far is in part a tribute to the scale and timing of the postcard campaign and the reaction from members on Capitol Hill has been very positive.

I thank you for the outstanding support you have demonstrated in a time of great challenges. As we go forward I unite my prayers with you as we commend all our efforts on behalf of life to the protection of our Blessed Mother under her title of the Immaculate Conception.

*Fraternally in Christ,
Cardinal Justin Rigali
Archbishop of Philadelphia*

DIOCESAN DATES

Bishop's Calendar

SEPTEMBER

13 -- COLORADO CITY, St. Ann – Confirmation at 10:30 a.m.
18 -- BIG SPRING, Sacred Heart – Meet with Priests of Midland/Odessa Deanery at 11:00 a.m.
19 -- SAN ANGELO, Quicksand Golf Range – Bishop's Golf Tournament for Catholic Schools at 9:00 a.m.
20-22 AUSTIN, Texas Catholic Conference – General Assembly
23 -- AUSTIN, Meeting of Texas Bishops
24 -- SAN ANGELO, Annual Banquet for Pregnancy Center at 6:30 p.m.
25 -- ABILENE, Holy Family – Meet with Priests of the Abilene Deanery at 11:00 a.m.
26 -- SAN ANGELO, Sacred Heart Cathedral Gym – Family Formation Faith Leaders Workshop – 9:00 a.m. to 3:00 p.m.
27 -- MELVIN, St. Francis Xavier – Mass at 8:00 a.m.

OCTOBER

2 -- SAN ANGELO, Holy Angels – St. Francis Mass and Blessing of Animals at 8:30 a.m.
2 -- SAN ANGELO, 5:30 p.m. Prayer to overcome Domestic Violence
3 -- MIDLAND, 4:30 pm Mass at Our Lady of San Juan
4 -- SAN ANGELO, 10 a.m. Mass-Sacred Heart Cathedral
4 -- SAN ANGELO, 2 p.m. Life Chain
6 -- SAN ANGELO, Christ the King Retreat Center – Prayer and Reflection with Priests of the San Angelo Deanery at 11 a.m. and Lunch
7 -- ABILENE, 6:30 p.m. Living Rosary, St. Francis
8-9 -- SAN ANTONIO, MACC Board Meeting
10 -- ODESSA, 4 p.m. Confirmation, St. Mary
11 -- ODESSA, 10 a.m. Mass, St. Anthony
13 -- SAN ANGELO, 1 p.m. Presbyteral Council meeting
14 -- MIDLAND, St. Stephen – Mass and Bless New Buildings at 5:30 pm
15 -- BIG SPRING, 6:30 p.m. Confirmation, Holy Trinity
17-18 HOUSTON, Holy Sepulchre meeting
20 -- SAN ANGELO, 11 a.m.–1 p.m. – Legal Team meeting.
20 -- SAN ANGELO, 6:30 p.m. -- White Mass, Sacred Heart Cathedral.
21 -- McCAMEY, 6:30 p.m. Confirmation, Sacred Heart
22 -- ABILENE, 6:30 p.m. Confirmation, Sacred Heart
25 -- SAN ANGELO, 4 p.m. -- McNease Center – Diocesan Youth

Event with Mass

27 -- ABILENE, Holy Family – Presentation to RCIA, 6:30 p.m.
28 -- SAN ANGELO, 10 a.m., Christ the King Retreat Center – Fall Retreat for Staff
30 -- SAN ANGELO, 12:30--3:30 p.m., “Dealing with Difficult Behaviors or People” workshop, Christ the King Retreat Center, San Angelo
31 -- SAN ANGELO, Calvary Cemetery – All Souls Day Mass at 11 a.m.

2009 Cursillo

Retreat Center, San Angelo
September 24-27 -- Women's English, St. Thomas, Big Spring
October 15-18 -- Women's Spanish Cursillo, St. Mary's, San Angelo
October 22-25 -- Men's English Cursillo, St. Thomas, Big Spring
 Anyone needing more information may e-mail cursillo.sanangelodiocese@gmail.com or call (432) 413-6136.

CHRIST THE KING Retreat Center September

11-13 -- Engaged Encounter
 13 -- Natural Family Planning Classes
 13 -- Men's ACTS Meeting
 14 -- Heart of mercy Prayer Group
 15 -- Adoration of the Blessed Sacrament
 17-20 -- San Angelo Men's ACTS Retreat
 20 -- San Angelo Women's ACTS Meeting
 21 -- Heart of Mercy Prayer Group
 22 -- Adoration of the Blessed Sacrament
 24-27 -- San Angelo Women's ACTS Retreat
 28 -- Heart of Mercy Prayer Group
 29 -- Adoration of the Blessed Sacrament
 29 -- Oct 1 Honduras Group / Equipos Diocesanos

NECROLOGY

4 -- Deacon Thomas Lambdin (1982)
5 -- Rev. William Meagher, OMI (1970)
7 -- Rev. Francis Schoutteten, OMI (2002)
15 -- Rev. James Norman, OMI (1987)
21 -- Deacon Richard Blake (1989)

A physician's insights into healthcare reform

By Daniel Vaughan

The ideal of healthcare reform as that which ensures prompt, effective, comprehensive, and accessible healthcare to the greatest number of people efficiently and performed in a milieu of individual dignity is a laudable one. The question arises today as to whether pending healthcare legislation can ever achieve these lofty goals. While by no means being a legal scholar, healthcare economist, or political partisan, I will give the perspective of a physician dealing on a daily basis, with the realities of delivering healthcare in today's environment. As a Canadian, I cut my teeth on a single payer system and having practiced medicine in Texas for 14 years, I've been afforded a ringside seat to free market healthcare: neither system achieves perfection.

Publicly administered healthcare is not without its potential benefits including, employing economies of scale, the implementation of regionalized centers of excellence (i.e., organ transplantation facilities), pooling of health data and epidemiologic identification of disease trends. A single payer system is particularly well suited for rare diseases requiring highly specialized multidisciplinary

(Please See HEALTH/20)



Eight-year-old Jaden Chavez holds a sign at Congressman Mike Conaway's Town Hall on health care in Midland-Odessa, September 1.

Bishop: Obama plan deadly for beginning, end of life

By Bishop Michael D. Pfeifer

The present health plans being discussed in Congress, strongly supported by President Obama, would provide billions of taxpayers' monies to perform abortions, support present abortion centers and build many new ones. These plans also contain an undercover of attack on the elderly and the sick. A critical issue in the plan is a

provision that calls for end-of-life counseling of senior citizens every five years. This portion of the plan seems to be designed to encourage euthanasia, as it could easily create a platform for assisted suicide for the elderly, infirmed and disabled at times when they are most vulnerable. This provision could very easily start us down a treacherous path toward gov- (Please See BILL/22)

Del Escritorio del Obispo

Domingo de respetemos la vida



Obispo Miguel Pfeifer OMI

“Cada Niño Nos Trae la Sonrisa de Dios” Este es el tema para el programa anual de Respetemos la Vida que comienza el 4 de octubre de 2009.

Por el Obispo Miguel Pfeifer, OMI

El Domingo anual de Respetemos la Vida, con el programa que sigue de ello durante todo el año, será celebrado este año el 4 de octubre de 2009. El tema para este año, “Cada Niño Nos Trae la Sonrisa de Dios,” viene de las palabras inspiradoras del Papa Benedicto XVI: “Cada niño...nos trae la sonrisa de Dios y nos invita a reconocer que la vida es un don divino, que debemos acoger con amor y custodiar siempre y en

todo momento.”

El nacimiento del primer hijo es un acontecimiento que la mayoría de los estadounidenses cita como el “momento cumbre” de su vida. Comprensiblemente, los nuevos padres están asombrados ante el milagro de su nuevo hijo o hija. Están asombrados por un amor que les ensancha el corazón hasta casi estallar, y también están asombrados (y un poco aterrizados) por su responsabilidad de proteger y cuidar a esta preciosa vida que se les ha confiado.

En un plano más profundo, cada niña o niño pequeño es una criatura única e irremplazable diseñada por el amor de Dios, un regalo personal que nos trae su imagen

(Mira OBISPO/23)

Young people: prepare a party for your priests during Year of the Priest

By Bishop Michael Pfeifer, OMI

As I have done with other groups, I am asking the young people of our diocese to do something special for our priests as we celebrate the Year of Priests. Young people, it is my hope that in each of our communities you will plan something special to show our priests how much you appreciate them, love them and let them know how you want to assist them in ministry and service. Prepare a big party for your priests.

I am enclosing here a letter I sent to the youth of our diocese as regards inviting the youth to share their reflections on how they can show their appreciation for the priests of our diocese.

August 1, 2009

Dear kind youth:

I wish you God's peace and joy, and I want to let you know that I am always very happy to visit with you when I come to your parish. I have some very good news to share with you, and that is that our dear Holy Father, Pope Benedict XVI has proclaimed this year as the Year of Priests. The Year of Priests covers the time from the feast of the Sacred Heart, which we celebrated on June 19, 2009, and continues to the feast of the Sacred Heart on June 11, 2010. Our Holy Father has

named this the Year of Priests to remember especially the 150th anniversary of the death of the great parish priest, St. John Mary Vianney. He is recognized as the patron of parish priests.

My dear young people, during this Year of Priests, I invite you first and foremost with me to thank God for the good, generous priests who serve you in the parishes of our Diocese, and pray for these priests each day so that they may continue to be faithful followers of Christ and true servants of the Lord for you and all the people of our Diocese. Then, I ask that you prepare a youth celebration in your parish or mission to honor your priests.

Then, dear young people, as we celebrate the Year of Priests, I invite you as a group of your parish to send me a letter that I would like to feature in our diocesan newspaper, the *West Texas Angelus*, about what you would like to say to your priest and the priests of the Diocese during this special year. What words of gratitude, encouragement and support would you like to offer the good priests who serve you?

To help you prepare the letter that I am requesting you to reflect on the following questions:

1. What is your understanding of the gift of priesthood that Jesus has given to our Church, and how do you see it linked to the most wonderful gift that Christ has given us in the Mass, the Eucharist, Christ's own

real, true loving presence?

2. What do you appreciate most about what your priest, or the priests of our Diocese, do for you?

3. What can you do to show more support and love and encouragement for the priests who serve you in your parish and in other parishes of the Diocese?

4. What more would you like to see our priests do for you?

5. What celebrations might you prepare for your priest during this special year? Party?

6. What can we all do to promote more priestly vocations?

These are some questions that you might want to address as you prepare your letter to me about your thoughts on priests and priesthood during this Year of Priests.

I ask you to come together as a group or groups, to develop your letter, and please send it to me before October 9, 2009.

Thank you very much for giving time to my request, and I ask Christ to pour out many new blessings upon you, and may Mary our Mother always watch over you.

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

Thank you, fathers, for your loving service

By Bishop Michael Pfeifer

As we continue celebrating the Year of Priests, I strongly encourage all of our people to take time throughout the year to thank their priests for saying "yes" to follow Christ as his special ministers, and for the loving, dedicated, and generous service they give to all the people of our parishes and missions. Brother priests, with all the wonderful lay people of our Diocese, I say: Thank you, fathers, for being you and for the splendid, generous service you give to all the people of our Diocese. As your Bishop, I am very proud of you, and in this special year, I thank God for you and ask God's abundant blessings upon you.

Good lay people, with you, I thank all of our priests that we call fathers, for bringing Christ Himself into our lives. Where would we be without the astonishing ability and gifts given to our priests to make the Body and Blood, soul and divinity of Christ present on our altars and in our tabernacles? Brother

priests, spiritual fathers, you are there for us every Sunday, every morning, giving us this infinite gift. Thank you.

As we say thank you, fathers, for your generous and dedicated service, during this special year we assure you of our prayers and support, and we ask Christ, our great eternal High Priest, to fill you with new love and zeal. We pray, fathers, that you will take time in this year for more rest and renewal, and to renew your commitment to Christ through priesthood, and to provide moments for our people to say thank you for your wonderful priestly service.

What is a priest? A priest is simply a representative of Christ through special powers and gifts of service that have been given to him by Jesus. As we go through this Year for Priests, we, brother priests, need to remember that in everything we do, Christ is the main actor. He is the main actor in the consecration at Mass. It is Christ who forgives sins through us. It is in Christ that we celebrate the Sacraments for our people, and it is in Christ that we

priests included, are baptized.

Brother priests, you who we call fathers, remember you aren't acting on your own behalf, or through your own powers. You are acting for Christ in the persona Christi.

As we celebrate the Year for Priests, we recall the words about the life and ministry of a great and outstanding priest, Pope John Paul II. He stated, "The story about my priestly vocation is known above all to God. At its deepest level, every vocation to the priesthood is a great mystery. It is a gift which infinitely transcends the individual. Every priest experiences this clearly throughout the course of his life. Faced with the greatness of the gift, we sense our own inadequacy." Fathers, brother priests, it is most often in our inadequacy, in our weakness, where we find our secret weapon. This is because we aren't acting on our own behalf or through our own powers; we are acting from Christ, and it is Christ acting through us. Fathers, thank you for being Christ for us—all the people of our Diocese.

Farm defenders empower people

(Editor's Note: San Angelo Bishop Michael D. Pfeifer and dairy farmer John Kinsman are members of the National Catholic Rural Life Conference.)

By John Kinsman

THE FAMILY FARM DEFENDERS (FFD) mission is to create a farmer controlled, consumer oriented food system based upon democratic institutions that respect and empower local people in their quest for justice and dignity.

To that end, FFD has for years worked locally and internationally with La Via Compesina to both develop and popularize the concept of Food Sovereignty. It was extremely helpful for me to participate in major events in different parts of the world with Hindus, Muslims, Christians, Buddhist, Sikhs and others to agree by consensus on Food Sovereignty. La Via Compesina now represents over 400 million family farmers, peasants and workers throughout the world. Many of the major principles of Catholic Social Teachings are similar to the seven principles of Food Sovereignty.

1. FOOD: A BASIC HUMAN RIGHT- Everyone must have access to affordable, safe, nutritious and

(Please See DEFENDERS/19)

2009 PARISH FESTIVAL CALENDAR

SEPTEMBER 20 ST. THERESA- ST. PASCHAL CARLSBAD-STERLING CITY Annual Fall Festival Knights of Columbus Hall 3636 N. Bryant, San Angelo

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

An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon.

Everyone is invited!

SEPTEMBER 26 ST. ANN'S MIDLAND

St. Ann's of Midland will host the 61st annual Family Fair and carnival on the church grounds (Illinois @ Avenue M) on Saturday, September 26, from 10 a.m. till 10 p.m.. Additional carnival hours are 6-10 p.m., September 24-25, and 1-6 p.m., September 27.

The raffle's 1st prize is a 2009 Harley Davidson Fatboy FX DG Motorcycle (MSRP \$19,342), 2nd Prize - Samsung 40" LCD TV with stand, and 3rd prize - Xbox 360 Elite Game System with 2 games.

There will be non-smoking bingo, arts and crafts, a country store, and the famous odds and ends booths. Some of the great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. There is something for everyone to enjoy including loads of children's games!!! For more information, please call 432-682-6303. The Family Fair benefits St. Ann's Catholic School.

SEPTEMBER 26 ST. THERESA-JUNCTION

The Fall Festival at St. Theresa Catholic Church in Junction will be from 9 a.m.-3 p.m., September 26. Games, booths, food, auction, bingo, raffle included.

SEPTEMBER 27 IMMACULATE CONCEPTION -- KNICKERBOCKER

Fall Festival at Immaculate Conception with

mesquite-cooked brisket and sausage BBQ plates served from 11 am-2 pm
Auction-Raffle-Bingo-Games.
Music by the Old Hat Band.

OCTOBER 2 ST. FRANCIS-ABILENE

Saint Francis of Assisi Presents the Annual Grand Jamaica, Fri., October 2 (6-11 p.m.) and Sat., October 3 (11 am-11 pm). There will be live music and dancing, kids games, bingo and food booths galore. There will also be a Classic Car Show on Saturday from noon to 5 pm. The Saint Francis Festival Grounds are located on Treadaway Blvd between North 8th and North 10th Street.

OCTOBER 4 ST. JOSEPH'S-SAN ANGELO

St. Joseph's will have its Fall Festival on Sun., October 4 at the KC Hall. We will have a homemade turkey and cornbread dressing dinner with all the trimmings. Plus, outside food will be prepared. Also featuring a raffle, country store, silent auction, fun and games for the kids. Live music also featured. Dinner will be served

OCTOBER 4 ST. LAWRENCE-ST. LAWRENCE

The 53rd Annual St. Lawrence Fall Festival will be October 4 at the parish hall south of Garden City.

Our celebration will begin with a morning mass at 9 a.m., followed by a BBQ brisket, and homemade German Sausage lunch, from 11 a.m.-2 p.m., with all of the trimmings, including homemade desserts! Uncooked German Sausage is available for purchase by the pound. Family fun and games include Arts & Crafts Booths, Bingo, Silent and Live Auctions, Kountry Kitchen, Spin A Wheel, Petting Zoo and much more! Come join us for fun and fellowship in our new hall and pavilion! For more info, contact Publicity Chairman, Martha Schwartz, at 432-397-2268 or email mad-schwartz2003@yahoo.com. We hope to see you there!

OCTOBER 4 ST PATRICKS-BRADY

St. Patrick's Fall Festival will be Sun., Oct. 4, in the Ed Davenport Civic Center. Turkey & Dressing and a German Sausage Meal will be

served from 11 a.m.-2 p.m., \$8 for adults and \$6 for children.

Fun features include a Country Store, Auction, Cake Walk, Kids Games, a Silene Auction and Bingo.

A raffle will be held for a Jeep Wrangler 4x4 and other prizes. Raffle tickets are \$100 a ticket with only 500 being sold.

For more information, call St. Patricks at 325-597-2324,

OCTOBER 11 St. Boniface-Olfen

Saint Boniface Fall Festival
11 am Lunch Meal, \$7 Adults, \$4 children
10:45 Drive Thru \$7
1 pm Auction
3 pm Candy Drop
Games & Country Store
Mail pre-paid sausage orders (\$3.50 lb)
by Oct 5:
St Boniface Sausage
P. O. Box 357
Paint Rock, Texas 76866

OCTOBER 17 ST. ANN'S COLORADO CITY

St Ann's Catholic Church will be holding its annual Fall Festival on October 17. It will be at the Mitchell County Ag Barns in Colorado City. There will be lots of food, games, live music and fun. It will be an all day event. Please come out and join us.

OCTOBER 18 ST. AMBROSE-WALL

St. Ambrose/Holy Family 70th Annual Fall Festival, "Salute to our Hometown Heroes", will be on Sunday, October 18 in Wall.

A meal consisting of turkey, dressing, German sausage and all the trimmings will be served from 10 a.m. to 2 p.m. Guests may eat in our dining hall or purchase plates-to-go. Meal prices are \$7 for adults and \$4 for children. German sausage will be available to purchase. Games for the young and the young at heart will be available from 11 a.m. until 4 p.m. Entertainment provided by "The Embers" begins at 1:00 p.m. and the auction begins following the entertainment. A quilt raffle, bingo, and a market consisting of food items, arts, and crafts will also be available.

OCTOBER 25 ST. ANN'S -- SONORA

St. Ann's Church is celebrating its 80th Anniversary Celebration & Festival Mass at 9 a.m. at St. Ann's Church located at 311 W. Plum in Sonora.
Brisket with all the trimmings including homemade dessert will be served from 11 a.m. to 2 p.m., at the Civic Center, 1700 N. Crockett Ave.

Music and games for children and adults including Cake Walk, Toy Wheel and more from 11 a.m. to 4 p.m. Brisket sandwiches at 3 p.m.; Raffle and quilt drawing will conclude at 4 p.m.

Everyone is invited to attend this special 80th Anniversary celebration especially former pastors and parishioners.

For more information, contact festival coordinators Mary Jean Sims, 325-387-5433 home Janell Sparks, 325-277-2717

Email your festival information when it is available to
JimmyLPatterson@grandecom.net

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

**Criminal Justice Ministry
Diocesan Office
325-651-7500**

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



We'll see you at the ...
61st

ST. ANN'S
FAMILY FAIR



SEPTEMBER 24-27, 2009

at the St. Ann's Church grounds
(Illinois at Avenue M)

ST. ANN'S FAMILY FAIR:

Saturday, September 26 -- 10 a.m. till 10 p.m.

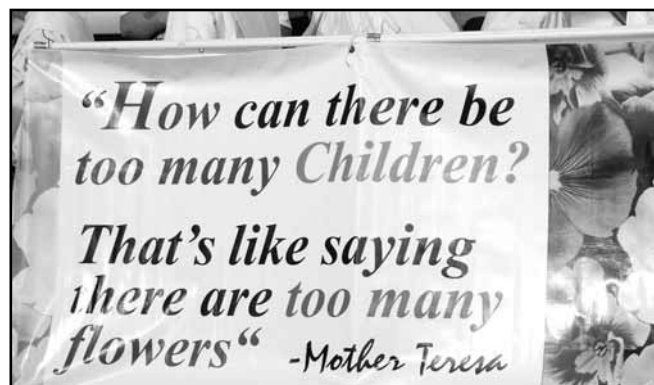
ADDITIONAL CARNIVAL HOURS:

September 24-25 -- 6-10 p.m. and September 27 -- 1-6 p.m.

We also welcome you to our **non-smoking bingo, arts and crafts, a country store, and the famous odds and ends booths.**

Some of the great food available includes **burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes** and more.

*For more information, please call 432-682-6303.
The Family Fair benefits St. Ann's Catholic Parish.*



Pro-Life Mass 2009



The faces of children dotted the Midland Prayer Garden during the August 21 Pro-Life Mass, which also included Bishop Pfeifer kneeling and praying outside the Planned Parenthood Clinic, above, and Deacon Alex Perez reading from the Gospel, below.



Catechetical Sunday: September 20

This year's theme: 'Catechesis and the Proclamation of the Word'

By Bishop Michael Pfeifer, OMI

Catechetical Sunday, which is celebrated annually on the third Sunday in September in parishes across the United States, falls this year on the weekend of September 20. The theme for 2009 is "Catechesis and the Proclamation of the Word."

This year's theme builds on last year's theme, which was "The Word of God in the life and mission of the Church." As in past years, a variety of materials have been prepared to assist parishes in celebrating Catechetical Sunday, and these materials will be sent out to each parish.

Catechetical Sunday is a time for all of us to renew our appreciation of the ministry of catechesis and religious edu-

cation. Catechesis is a fundamental ministry for every community, and all of our parishes should make this a primary concern, especially when it comes to preparing a budget. Of course, our pastoral leaders should make sure we have well-prepared catechists for all the communities of our Diocese.

Thank God, we have many good catechists—teachers of religion—in our Diocese, and I express my gratitude to them for accepting to be part of this very basic ministry that truly helps us to bring the Word of God and the teachings of our beautiful Catholic Church to both young and older people. I am especially grateful to Sister Hilda Marotta and Sister Adelina Garcia and their staff of

our Office of Religious Education and Formation for all they do to ensure that we have a strong catechetical program in the Diocese of San Angelo. The Sisters each year help to prepare hundreds of new catechists for the parishes and missions of our Diocese. I strongly encourage our pastors to make sure that we have trained catechists in each of our communities, and that they encourage people to take part in the special training that is offered to prepare catechists by the Sisters of our Office of Religious Education and Formation.

The significance of the U.S. Catholic Bishops dedicating a day each year to recognize, affirm and commission catechists

cannot be overstated. The ministry of catechetics is so vital to the life of the Church that there is a yearly invitation for everyone in the parish to celebrate those who answer its call. It is also an opportunity for everyone to consider the role they play as members of the parish community in the catechetical process. On Catechetical Sunday, I ask that our priests and pastoral coordinators recognize at every Mass the catechists of our parishes and missions, expressing our gratitude for their wonderful service, and that a special prayer be offered for them.

May God's Holy Spirit guide all of our catechists and teachers of religion with new inspiration, knowledge and wisdom and a deep spirit of love and service. God's peace for all.

Catholic Schools: Promoting the person in the image of God

By Bishop Michael Pfeifer, OMI

In our diocese we have three Catholic schools, one in Odessa, one in Midland, and one in San Angelo. As we begin the new school year, it is an appropriate time to offer some reflections on the purpose and goals of the Catholic schools in our diocese. First, I want to thank the priests, principals, superintendent, teachers, all school personnel, school boards and parents of our three schools for the great service and support that they offer to our Catholic schools. Of course, all of us are most pleased to know that we have hundreds of young people in the Catholic schools of our diocese, and our goal, cooperating with their parents, is to help them in their total educational and formational experience. In this article I want to feature some reflections on the need and importance of Catholic schools, and their purpose and goals.

The Second Vatican Council's declaration on Christian education points out that "parents have the primary and inalienable right and duty to educate their children". This document further points out Catholic parents enjoy true liberty in their choice of schools, stressing that parents choose schools that will best help their children to understand and grow in their Catholic faith. Sadly, because of many financial restrictions, both at a federal and state level, parents often cannot choose the schools they want for their children.



Since the founding of this country, Catholic schools have provided an attractive option for parents concerned with the sound, physical, spiritual, moral and intellectual formation of their children. The declaration of the Second Vatican Council reminds us that "true education, aims at the formation of the human person in pursuit of the person's ultimate end and the good of societies of which that person is a member." Guided by this vision, Catholic schools have always recognized the multiple ends of the person: the goods of earthly society in the short-term, the good of eternal life with God in the long-term.

Purpose of Catholic Schools

The purpose of Catholic schools is to draw and lead people of all ages into communion with God and others through a deeper understanding, experience and practice of our Catholic faith. This is accomplished by providing students with an academic formation curriculum that is based on the Bible, the principles and teachings of our Catholic church, the best of contemporary sciences and studies, and which motivates all to be true living witnesses of the gospel of Christ in service.

Odessa's St. Mary's Catholic School, left, celebrated its 50th anniversary September 8.

Goals of Catholic Schools

The major goals of Catholic schools are:

- 1) To integrate Catholic, Christian teaching and values into every aspect of the learning process and experience of school so that young people's journey into adulthood will also be a journey of faith and constant growing of learning to incorporate these teachings and values into their lives.
- 2) To provide an excellent academic education to help young people reach their God-given potential and be responsible, productive citizens.
- 3) To assist parents who are their children's primary educators in the education and religious formation of their children.

The document of the Congregation for Catholic Education, the Catholic Schools on the Threshold of the Third Millennium, points out that the Catholic school sets out to be a school for the human person and of human persons. "The person of each individual human being, in his or her material and spiritual needs is at the heart of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school." (6)

(Please See **SCHOOLS/22**)

Teens from San Angelo's Sacred Heart serve in Arizona

By Steve Zimmerman

The youth from Our Lady of Perpetual Help in Ozona and Sacred Heart Cathedral in San Angelo learned about love of their faith on a pilgrimage trip of service and praising the Lord.

One youth from Sacred Heart Cathedral, Jennifer Gonzales, described the pilgrimage best, saying, "Even though people have ridiculed the Church and believe it is dying, we youth, during this week, are proof the Church is stronger and boldly facing the persecution with love."

The youth from the two parishes in West Texas and one in Tucson, Ariz., came together in love for Jesus, the Church and each other.

"This week showed me how a group of strangers can come to be a true family through our faith," Tori Anderson said. "That means a lot to me."

La Rhea Sanford also expressed the comradery, saying, "The strangers I only met a week before are now my brothers and sisters. I would give my life for them through God's love."

The youth and their chaperones endured a 14-hour bus trip from San Angelo to Tucson. They worked, alongside the youth of Our Mother of Sorrows Parish of Tucson, in serving the elderly at St. Luke's Nursing Home for two days before the Steubenville West Youth



Conference, doing this service with love. Matthew Counts explained the experience, "Jesus was our motivation to serve the needs of the elderly at the nursing home."

Michelle Benzenhoefer, youth minister from Our Mother of Sorrows Church in Tucson, said, "The socializing and service components they had already experienced before the Steubenville West Conference really set the tone and opened the youths' hearts for the conference."

The youths' responses to the conference show how open their hearts were. "Magnificent, amazing, and wonderful seem like an understatement to explain God's glorious love," says La Rhea Sanford. Another youth, Irene Vargas,

reflected that she'd, "never had Jesus in my heart like that before." Gaby Gutierrez said, "I was truly able to see the spirit of Christ in all the people at the conference."

One of the most powerful moments of the conference was Eucharistic Adoration. Sarafina San Miguel saw adoration as "very powerful and moving! I look at everything from a different perspective now. My heart finally feels peaceful!" Rebecca Ramos commented, "Saturday night's adoration changed my life completely."

One of the youth, Barry Noriega, was one of 20 youth out of 2,500 selected to go through a special leadership conference -- LEAD (Leadership,



Youth who worked inside stopped for a moment with residents of St. Luke's Home, near left, and outside workers stopped to pose for the camera to take their minds off the heat.

(Courtesy photos)

Evangelization And Discipleship). He was trained, equipped, and empowered to be a follower of Christ to prepare him for whatever life throws his way.

"I learned that I am not alone in this world," one retreatant said. "Others struggle with the things I do. God will always be by our side no matter how often we push him away. In John 10:3-4, it talks about the good shepherd's voice. I encourage you to try and pray as often as you can. Then you can recognize Christ's voice."

The students all said the weekend was a "life-changing experience," and they would be glad to do again next year. As Colin Zamarippa said, "I recommend to everyone that they go next year."

Holy Family, Baptist youth join for mission in Port Arthur



Annamarie, center, whose home we worked at and group: Caroline Allen, Morgan Pentecost, Marian Regan, Jordan Light, Josh Light, Austin Regan, Terry Bunkley, Trent Regan, Lashara Hoelscher, Nick Benoit, Harley Hall, Kayla Matschek, Austen Matschek, Ellen Nasser, Steffi Rogiano, Katie Schroeder, Kayla Hoelscher, Kilian Regan, Nathan Cevallos, Fran Friesen, Danika Scevers, Sicily Aguero, Janny Nguyen, Michael Nguyen, Andrew Hall. Not pictured are Penny and Howard Pope.

By Penny Pope
Holy Family Youth Ministry

Picture a lake as smooth as glass. Drop one pebble in, and the lake softly ripples...continuously. Drop a number of pebbles and all the ripples begin to infinitely affect one another. In life the ripples we create by our words and actions affect others endlessly. Could these ripples define ministry? We are instruments of peace—if our ripples allow. Ministry is reaching out and serving others, allowing yourself to be an example and a mentor, sharing your faith. Ministry is connecting with people. Our mission trip to Port Arthur was a ministry.

When we use the term mission trip, we often picture leav-

ing the country and helping people outside of the US, but what about the community inside the US? What about the community within our neighborhood? By traveling to Port Arthur we were able to step away from what we know and into the unknown. We came together — the youth of Abilene — connected and one so that we could reach out to others. Holy Family Catholic Church joined hands with Pioneer Drive Baptist Church for a week to be Christ for the community of Port Arthur. Scraping, scraping, scraping.

We worked the first day removing paint from Annamarie's home as well as removing overgrown brush from her yard. We were digging, trimming, tugging, lift-

ing shrubbery, tree branches, and weeds. Laughter rang as we rejoiced in what our work represented. The following two days we painted the house with a fresh coat of paint—adding color to Annamarie's life! The yard was a transformation; the pile of brush showed what was then, but the glisten of the sun through the newly trimmed trees showed what was now a well-kept yard. Our work outside was progressing so well that we also had the opportunity to clean the inside of her home. When three of our girls moved the refrigerator, cockroaches ran from beneath. Her home needed a lot of attention, and our team was able to provide just that. Annamarie mentioned several times how we (Please See **HOLY FAMILY/9**)

Reaching in-Reaching out: 11 Days of Global Peace

By Deborah Michalewicz

Our theme focuses on how each faith tradition Reaches In through prayer, meditation, contemplation and how each faith tradition Reaches Out into the community through service and justice. The 11 Days builds relationships and understanding through education by revealing our commonalities in prayer and service while respecting each tradition. FMI: www.11daysofpeace.blogspot.com or www.onenessoflife.com

Wednesday, September 9

6:30 p.m. for 24 hours. PRAYER VIGIL - Unity Church Sanctuary (5237 S. Bryant Blvd.) and all places of prayer and meditation to prepare for the upcoming 11 Days of Global Peace.

Thursday, September 10

WORLD DAY OF PRAYER

11:30 a.m. - 1 p.m. Ara Rahman speaking on We Are One Human Family-1st Christian Church (29 North Oakes). RSVP for \$6 lunch at 653-4523 1st Christian Church before 9-8-09.

6:30 p.m. - 8:00- CHRISTIAN PRAYER SERVICE

- 1st United Methodist Church Sanctuary (37 East Beaugard).

Coordinator, Rev. Janie Kelly - 650-3741, 651-6830

Friday, September 11

9:30 a.m. to 10:30 9-11 MEMORIAL SERVICE - At the Memorial near the San Angelo Museum of Fine Arts (1 Love St.) Coordinator, Rev. Rodney White - 653-5006

7:30 p.m. to 8:30 p.m. - JEWISH SABBATH SERVICE - Congregation Beth Israel (1825 W. Beaugard)

Coordinator, Ami Mizell-Flint - 374-8940, 944-8102

8:45 p.m. -10:00 JEWISH SABBATH POTLUCK MEAL - St. Paul Presbyterian Church Fellowship Hall (11 North Park)

Coordinator, Ami Mizell-Flint - 374-8940, 944-8102

Sunday, September 13

1:00 p.m. to 5:00 p.m. - ALL FAITH DAY - 1st Christian Church-Disciples of Christ (29 N. Oakes)

Coordinator, Deborah Michalewicz - 484-3365, 656-4594

Each Faith will present activities, prayers for Peace, and information about faith. Those being represented:

Muslim - Coordinator, Ara Rahman - 949-4771, 234-4669

Jewish - Coordinator, Ami Mizell-Flint - 374-8940, 944-8102

Christian - Coordinator, Evelyn Hyman -

(Please See PEACE SCHEDULE/19)

Diocesan seminarians gather for end-of-summer celebration

The Halls of Christ the King Retreat Center were buzzing with laughter as the seminarians for the Diocese of San Angelo greeted one another after a long summer. The Seminarians were at the Retreat Center for their semi-annual gathering to reaffirm old friendships and to meet the five new seminarians who will be studying for the Diocese.

Presently there are 19 seminarians in the program, 17 of whom are studying at three different seminaries. Assumption Seminary in San Antonio is home to seven of our students who are in second and third year theology. One seminarian in pre-theology is attending St. Mary Seminary in Houston and nine students are in first, second and third year college at Conception College Seminary in Conception, Mo.

The seminarians gathered in San Angelo on the 11th and 12th of this month and in addition to some good

meals served by the staff, completed forms and paperwork and heard presentations by members of the Diocesan Formation Team.

Tuesday night a meal was served to the parents, Vocation Committee members, Knights of Columbus and others to meet and greet all the seminarians.

Four of our seminarians are from Nigeria and are recommended to the Diocese by a priest serving in the Diocese and then accepted by the Bishop.

One seminarian is from India and the remaining 12 are from all over the Diocese - from Midland to Colorado City to San Angelo.

Fr. Hubert Wade and Fr. Barry McLean encourage all Catholics, during this year of the priest, to pray for vocations and to pray for our seminarians, our future priests, who will in the future be serving parishioners throughout the Diocese.



Back row, left to right, David Casarez, Alex Moreno, Frank Carrillo, Sam Matthiesen, Prem Thumma, Lorenzo Hatch, Innocent Eziefulu, Tony Franco and Ryan Rojo. Front row, Francis Onyekozuru, Thomas Shows, Joshua Gray, Freddy Perez, Patrick Akpanobong, Eunel Paderog, Michael Lopez, Adam Droll.

HOLY FAMILY: Catholic, Baptist teens share commonalities in helping others

(From 8)

were angels sent from heaven. We were the hands and feet of Christ. We left her home fresh and beautiful—a visible reminder of the work of God in our lives.

The beauty of ministry is that through service you are also served. We were service to one another: encouragement, gratitude, appreciation, joy. We learned to respect each other even when tired, to be love to one another even when hungry, and to focus on Christ because we

were called to make a difference. Making a difference in one life would be enough—scraping, painting, and improving one home would be enough, but through the work and the sweat connections are made. Personal connections, communal connections, spiritual connections are made. We recognize our gifts and what we offer to the group—to the world. We learn how to work with others, how to work hard and have fun, how to communicate, how to encourage, how to love. Through it all we find God. We find God in those who have less, in

each other, in ourselves.

On the last day we celebrated our work at the beach—in communion as friends. We shared in laughter, swallowing salt and smearing on sun screen. We realized that God surrounds us in everyday life. He is even present in the powerful waves and the never-ending ocean. We found joy, we found community, and we found God. We are now called to bring this home to Abilene. We are dropping pebbles even now...are you?

Making Sense of Bioethics

The transformation of 'useless' human suffering

By Fr. Tad Pacholczyk

Human beings naturally recoil at the prospect of pain and suffering. When a sharp object pokes us, we instinctively pull away.



Pacholczyk

When the unpleasant neighbor comes up on caller ID, we recoil from answering the phone. Our initial response is to avoid noxious stimuli and pain, similar to most animals.

Yet when dealing with painful or unpleasant situations, we can also respond deliberately and in ways that radically differentiate us from the rest of the animal kingdom.

We can choose, for example, to confront and endure our pain for higher reasons. We know that a needle will hurt, but we decide to hold our arm still when getting an injection because our powers of reason tell us it will improve our health. We know the pain of talking to our difficult neighbor, but we figure that we should rise to the challenge and do it anyway, attempting to build peace in the neighborhood.

We can also approach our pain and suffering in unreasonable ways, driven by worry and fear. When we suffer from a difficult relationship, we can turn to drugs, alcohol or binge-eating. When we suffer from the thought of continuing a pregnancy, we can terminate it by taking the life of our son or daughter by abortion. When we suffer from the

pain of cancer, we can short-circuit everything by physician-assisted suicide.

How we decide to respond to suffering, whether rationally or irrationally, is one of the most important human choices we make. For many in our society, suffering has become a singular evil to be avoided at all costs, leading to many irrational and destructive decisions.

While physical pain is widespread in the animal world, the real difference for human beings is that we know we are suffering and we wonder why; and we suffer in an even deeper way if we fail to find a satisfactory answer. We need to know whether our suffering has meaning. From our hospital bed or wheelchair, we can hardly avoid the piercing question of "why," as grave sickness and weakness make us feel useless and even burdensome to others. In the final analysis, however, no suffering is "useless," though a great deal of suffering is lost or wasted because it is rejected by us, and we fail to accept its deeper meaning. Pope John Paul II often remarked that the answer to the question of the meaning of suffering has been given by God to man in the Cross of Jesus Christ.

In the field of Catholic healthcare, the question of suffering arises with regularity, and while the dedicated practice of medicine strives to lessen suffering and pain, it can never completely eliminate it. The U.S. Conference of Catholic Bishops, in an important document called the Ethical and Religious Directives for Catholic

Health Care Services, reminds us that "patients experiencing suffering that cannot be alleviated should be helped to appreciate the Christian understanding of redemptive suffering."

The very concept of "redemptive suffering" suggests that there is much more to human suffering than meets the eye, and that it is not simply an unmitigated evil from which we should instinctively flee. Rather, it is a mysterious force that can mold us in important ways and mature us, a force we ought to learn to work with and accept as part of our human journey and destiny.

Each of us, in our pain and suffering, can become a sharer in the redemptive suffering of Christ. As children, we may have been taught those famous three words by our parents when pain and suffering would come our way: "Offer it up!" Those simple words served to remind us how our sufferings can benefit not only ourselves, but those around us in the mystery of our human communion with them. When we are immobilized in our hospital bed, we become like Christ, immobilized on the wood of the Cross, and powerful redemptive moments open before us, if we accept and embrace our own situation in union with Him.

Because of the personal love of the Lord towards us, we can in fact make a very real addition to His plan of salvation by uniting our sufferings to His saving Cross, just as a little child can make a very real addition to the construction of her mother's cake when she lovingly allows her to add the eggs,

flour, and salt. While the mother could do it all unaided, the child's addition is real and meaningful, as the love of the mother meets the cooperation of the child to create something new and wonderful. In the same way, God permits our sufferings, offered up, to make an indelible mark in His work of Salvation. This transformation of the "uselessness" of our suffering into something profoundly meaningful serves as a source of spiritual joy to those who enter into it. For those who are in Christ, suffering and death represent the birth pangs of a new and redeemed creation. Our sufferings, while never desirable in themselves, always point towards transcendent possibilities when we do not flee from them in fear.

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

La lógica ilógica detrás del aborto

Padre Tad Pacholczyk

Julio, 2009

(De la serie "Making Sense Out of Bioethics")

Muchas personas e instituciones de influencia en nuestra sociedad, entre ellos Hollywood y los medios masivos, apoyan el aborto. Para justificar su posición, sin embargo, tienen que evadir eficazmente toda lógica e ignorar ciertos hechos obvios.

Un ejemplo de estas evasiones es recurrir al ya trillado argumento de que el aborto sólo atañe al cuerpo de la mujer. En palabras de la actriz Amy Brenneman, protagonista del programa de televisión *Judging Amy*: "Mientras que la mujer no tenga realmente soberanía sobre su propio cuerpo, nos falta camino por recorrer".

El error obvio de este argumento fue hábilmente usado hace algunos años por la supermodelo Kathy Ireland (que estaba a favor del aborto) durante una entrevista en televisión: "Hay quienes dicen 'Bueno, se trata del cuerpo de la mujer; es decisión de ella. Hay un 50% de probabilidad de que el bebé que espera sea varón, y tendrá pene. Las mujeres no tienen penes. Así que el bebé sólo está residiendo en su cuerpo; no es parte del de ella'".

Aunque decir que los bebés tienen sus propios cuerpos es decir algo obvio, los defensores del aborto están prestos a danzar alrededor de ello para promover su agenda. Esta danza también se hace evidente cuando el asesinato de algún abortista acapara los titulares en los medios. Cuando hace poco fue asesinado el Dr. George Tiller, abortista de embarazos de último trimestre en Kansas [Estados Unidos], casi todos los grandes medios se centraron únicamente en la tragedia, genuina, de su muerte, pero ignoraron la tragedia de las 60,000 muertes que el mismo Tiller coordinó dentro de sus clínicas.

(Mira PADRE TAD/23)

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Catholic Voices

Caritas in Veritate: Strong words from a gentle pope

By Tony Magliano
Catholic News Service

It's powerful, it's wise, it's challenging, it's ancient and yet modern: It's Pope Benedict XVI's new encyclical letter "Charity in Truth" ("Caritas in Veritate").

Building on over 100 years of Catholic social teaching with a special concentration on Pope Paul VI's encyclical "The Development of Peoples" ("Populorum Progressio"), Pope Benedict takes his predecessor's groundbreaking teaching on international development -- with its emphasis on economic justice for all as the basis for peace -- and applies it to the economic crisis currently facing the whole world.

Among the contemporary issues the pope focuses on are globalization, micro-financing, intellectual property rights, embryonic research, technology and the environment. And among the old critical



Magliano

issues he concentrates on are poverty, hunger, abortion and violence.

To both new and old areas of concern, the Holy Father applies the always relevant, ancient teaching of the church: that "love is God's greatest gift to humanity, it is his promise and our hope."

Love (or charity) guided by truth teaches us to care for the needs of our human family, especially the vulnerable and poor.

In the truth of God's loving plan, human beings must always come before everything else, including profit. Profit is useful if it is a means toward a good end. However, "once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty," wrote the pope.

And that is primarily what caused our current economic crisis. Wealth was destroyed, and most of all, poverty was created as a result of a lust for profit that put the accumulation of money and other

assets above the good of all.

As a result of this greed, well over 100 million additional people are now hungry.

According to a recent U.N. report, for the first time in history more than 1 billion fellow human beings are now starving or undernourished!

This unjust distribution of wealth is totally unacceptable to the Holy Father -- and should be totally unacceptable to us as well.

Like Pope Paul, Pope Benedict calls for the need to create "a model of market economy capable of including within its range all peoples and not just the better off." He also continues Pope John Paul II's teaching of promoting a culture of life that recognizes and respects the interconnectedness of all human life from conception to natural death, including all of creation.

The Holy Father urges us to look at our planet as a living being. And he warns that if we continue destroying our environment, we will end up destroying our own life source.

The pope is calling us to better understand and act on the whole of Catholic social teaching.

It is not enough to only work for the protection of the unborn, or to promote nonviolence and peace, or to strive to end poverty and hunger, or to respect the integrity of creation.

Faithful Catholics are called to do all of the above to the best of our ability!

This encyclical letter is packed with information on spirituality, theology, economics, politics, ecology and more. It is impossible to cover it adequately in one sitting or one column.

Hopefully it will be the ongoing subject of college courses, clergy in-service days, numerous homilies, social justice committee gatherings, corporate board meetings, congressional debates and family conversations.

To do justice to this outstanding encyclical we need to study, pray with and consider how best to act on the teachings of "Charity in Truth."

The convincing argument for life

By Father William J. Byron, SJ
Catholic News Service

Recent news reports along with conversations with friends have encouraged me to reflect on the reasons underlying my pro-life convictions. I'd like to summarize them here.

A short sentence in a Nov. 24, 2008, Associated Press report on issues in the then-upcoming policy debate over whether or not the ban on federal funding for embryonic stem-cell research should be lifted, accurately portrays the argument against the use of embryonic stem cells as saying "that life begins at conception -- that once fertilization occurred in the lab, so did a human being." Hence no embryo should be destroyed in order to facilitate stem-cell research.

I subscribe to that argument, and I admire the verbal precision.

The reference, of course, is to in vitro fertilization. But whether in the womb or in the lab, when fertilization occurs, there is life. This is undeniable. A being exists that did not exist before.

Because it is human life -- on its way

to becoming fully human -- it is, the argument goes, a human being. To assert that it is not human because it is not yet fully human is to deny the reality that a continuum of existence has begun.

This is not to say that the embryo is a human person; it may well be, but that is not the claim. The claim is simply that a being exists that is on its way to becoming fully human.

To terminate, for purposes of research, what would otherwise be an inevitable biological development to full human personhood is morally wrong.

That conclusion can be drawn from human reason without the guidance of divine revelation or the rulings of organized religion. Reason sees in the fertilized egg an incipient human person and concludes that this is a life worthy of respect and protection.

Those who disagree and see no human life in this living being at the moment of conception are, in my view, not to be dismissed as having no respect at all for human life and dignity. They are, however, to be confronted on the issues of:

(1) When human life begins.

(2) Why any human life should not be regarded as a human being (if something exists, how can it not be?).

(3) Why a developing human being has no claim on the possession of actu-

al or potential personhood.

To engage in a verbally imprecise policy debate about embryonic vs. adult stem-cell research would be to walk mindlessly past the possibility of widespread violation of human life, rights and dignity. I would compare this to firing a rifle shot through a closed door when there is a possibility that a person is there on the other side.

Americans, as a nation, are not very good at engaging in verbally precise, reasoned argument on the life issues. The chances of that happening will improve, I think, if we show more respect for one another and permit ourselves to engage in respectful moral argument.

New forums may have to be found to facilitate this exchange. Whether the forum is a two-way conversation, a legislative debate, a group discussion or a university seminar, the human hearts and human minds that shape the arguments and debate them will, I would hope, recognize that they share one thing in common: They all possess a human life that began at the moment of conception.

(Jesuit Father Byron is university professor of business and society at Saint Joseph's University, Philadelphia. E-mail him at wbyron@sju.edu.)

Cash for Clunkers



'Who are we?'

Image of Our Lady of Guadalupe arrives in Midland; bishop uses occasion to encourage action on her behalf

Pfeifer: 'The infant in my womb leaped for joy' is a powerful pro-life message we hear in the Gospels'

By Jimmy Patterson
Editor
West Texas Angelus

MIDLAND -- As San Angelo Bishop Michael D. Pfeifer, repeatedly asked "who are we" to be blessed to be selected as the new home of a digital image of Our Lady of Guadalupe, over 2,200 faithful celebrated the arrival of the image of Mary as she appeared to St. Juan Diego in rural Mexico in 1531. By all accounts, she will be right at home in this parish on the east side of Midland, enthroned in the church and shrine that bears her name.

The digital image, the only one sent to a parish in the continental United States, is made even more special because it has touched the original image of Our Lady of Guadalupe which hangs in the Basilica in Mexico City. That it was sent to a Midland parish was made possible because the director of the foundation which will send the images to every country in the world, Fernando Anchustegui, was a student of Pfeifer's when the bishop was a provincial in Mexico.

"This is her decision to come here," Pfeifer told the overflow crowd at Our Lady of Guadalupe. "I'm sure she loves you very much."

The Mass welcoming and enthroning the image of Our Lady, approached three hours in length and featured liturgical dancers and a brief skit by students about the healing power of Our Lady. The enthronement was held on the Feast Day of the Assumption of Mary as well as the 25th priestly anniversary of Fr. deLeon, pastor at Our Lady of Guadalupe.

Pfeifer spoke of the connection between Our Lady of Guadalupe's appearance in Mexico and how it brought both the end of the practice of human sacrifice in Mexico as well as the conversion of 9 million to Christianity as well as how she is seen today as playing a critical role in bringing an end to abortion.

"When Mary said 'The infant in my womb leaped for joy,' it was a powerful pro-life gospel," Pfeifer noted. "It is from scripture: the unborn are true humans and that is a powerful image that Mary is bringing us today.

"She can help us bring an end to abortion in Midland."



Above, the digital image of Our Lady of Guadalupe rests inside the sanctuary at its new home in Midland as Deacon Jesse Guajardo, Bishop Michael D. Pfeifer and Fr. Ed DeLeon preside over a Mass of Enthronement in August; at right, images from the Mass at Our Lady of Guadalupe Church in Midland.



Airlines lose luggage, yes, but an image of Our Lady?

By Jimmy Patterson
Editor

Word began to spread throughout the east side of Midland late the evening of Thursday, August 13, when the scheduled arrival of a flight that was to bring the digital image of Our Lady of Guadalupe to Midland did land -- but without the Mother of God. Friday's daylight hours came and went -- but still, no Our Lady.

After much searching and rerouting by the airline, the image of Mary finally arrived at Midland International Airport after 11 p.m., Friday, Aug. 14, much too close for comfort, and way too close -- 12 hours -- to the scheduled start of the Mass where over 2,200 people would honor her upon her enthronement at Our Lady of Guadalupe Church in Midland.

"Mary got lost," Bishop Pfeifer told the crowd gathered for the special Mass August 15.

"She was flown from Mexico City to Houston, checked through customs and was in a hotel safely that night. The next morning, she was checked in at the Continental counter and she was misdirected to Harlingen," said Our Lady of Guadalupe pastor Rev. Ed deLeon. "

DeLeon said the image was tagged wrong by an attendant. Nervous church workers and volunteers made "six or seven" trips to Midland International Airport hoping she would have arrived but in fact she did not until much later.

Just how much of a nail-biter was this for DeLeon, who was the official host for the arrival of an image that has already seen many people from across the U.S. come to Midland to see her?

"Oh goodness," he said. "Very. We just didn't know if she had been picked up by someone or what had happened. We did have a Plan B and would have had a similar image overnighted if needed."

The date of the enthronement was also Fr. deLeon's 25th anniversary in the priesthood, and being an Oblate and a devout follower of Mary, there was more than just a little irony that the image showed up where she did.

"She had been misdirected to Harlingen. My hometown," deLeon said. "People have told me that she went there looking for me."

In the coming weeks, a permanent home will be constructed for Mary, in a grotto in the shrine that bears her name at Our Lady of Guadalupe in Midland.

Four Menard youths travel Europe with People to People

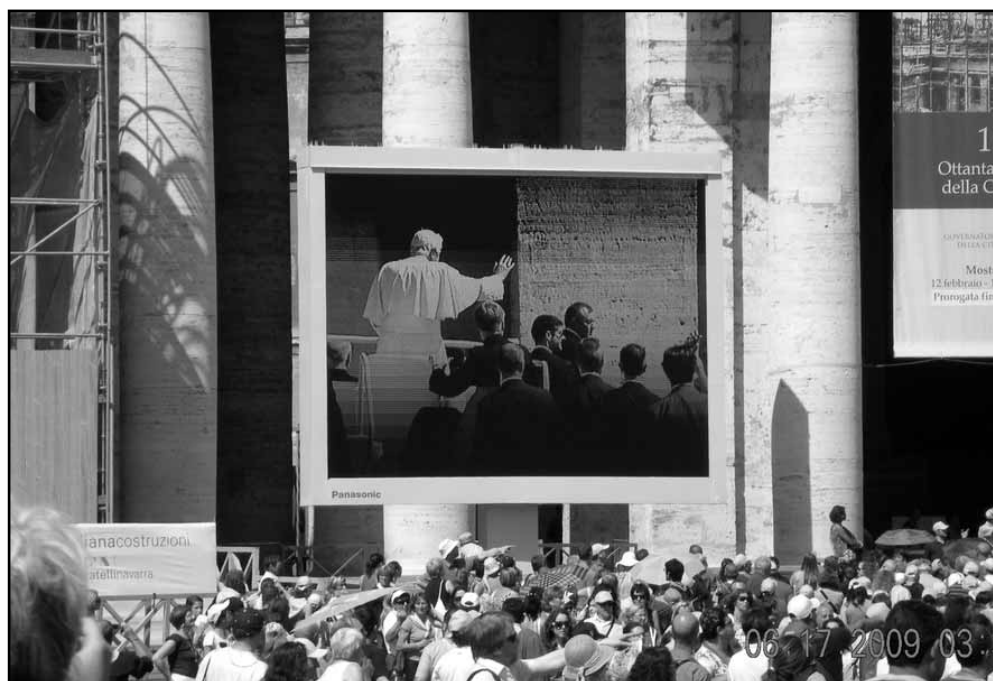
By Kelly Miller
Sacred Heart Parish-Menard

Student Ambassadors Laressa Saucedo, Channing Dippel, Kaylyn Miller, and Mario Velasquez from Menard, Texas traveled to Europe for 19 days with People to People. Ambassadors Laressa Saucedo and Kaylyn Miller are also members of the Menard Sacred Heart Parish. The Menard students joined 16 students from the surrounding San Angelo area, and 20 students from Abilene for the tour. People to People was founded in 1956 by President Dwight Eisenhower. The mission of the organization is to promote world peace through increased understanding between citizens of the world. (See peopletopeople.com for additional information).

The four ambassadors from Menard were selected among the five winners of the audition portion of the 2009 Student Reporter Video Contest. Their audition video was judged on the topic "Why you are the best Ambassador." The video can be found on YouTube by searching for "European Rap P2P". The final portion of the contest requires the ambassadors to report their experiences in Italy, Austria, Switzerland and France by posting on YouTube two-minute episodes documenting their travels.

An early morning reminiscent of John Wayne's burning daylight, found the students raring to go at Mathis Field in San Angelo. After traveling all day and night on planes the students hit the pavement perusing through the Colosseum and the Roman Forum in Rome. The Ambassadors left Rome to experience the seemingly grand finale in Vatican City. The students had the opportunity to visit the Catacombs, experience the Sistine Chapel, explore St. Peter's Cathedral, and see the Vatican Museum. The group joined an educational meeting with a priest and nun covering topics about Catholicism in Italy, organization of the Vatican, and life as a nun in Rome. The highlight of the Vatican City venture involved the opportunity to see Pope Benedict in St. Peter's Square. Continuing in Italy, the students were inspired by the Leaning Tower of Pisa and enjoyed a ride in a gondola in Venice. They enjoyed a guided orientation of the narrow canals and saw the Basilica San Marco and the Bridge of Sigh. They took part in an informative presentation about the making of glass in Murano.

In Austria, the students enjoyed a cultural experience of the Austrian mountain farmers and medieval games



Students who traveled to Europe also visited St. Peter's Square, left, and the Roman Colosseum, below.

Courtesy Photos/
Kelly Miller

in the small castle-town of Friesach. In Vienna, the Ambassadors took part in a discussion with a survivor of the concentration camp Theresienstadt. This was a unique opportunity and true honor for the students. The students ended the day with a concert in one of the famous concert houses. Following Vienna, the students traveled to Salzburg and visited the infamous Mauthausen Concentration Camp and learned more of the true nature of these camps.

Leaving Austria, the kids joined an educational meeting at the Villa Blanka "tourism school" in Innsbruck, Switzerland. At lunch, the kids tried their hands at baking their own desert - the famous Austrian Apfelstrudel! This was accomplished under the auspices of a gourmet chef. The students spent the next two nights in Switzerland with a home stay family partaking of European home life.

A weary bunch of students left Paris after rising in elevation to the top of the Eiffel Tower. The tired yet smiling road warriors were greeted by anxious parents, siblings and friends with a rousing ovation back home in San Angelo.



CALDAROLA: Jesus didn't intend liturgy to be a private lovefest

(From 15)

share himself with us.

Some folks want Mass to be staid, boring, solemn in the name of "reverence." But here we have a Jesus so earthy that he celebrates his presence in the most human way imaginable.

It seems clear that Jesus didn't intend liturgy to be a private lovefest: me and God. Food was to be shared. This is a time to look at the people around us at

Communion and realize they too have become the very body of Christ. Like the crowds on the hillside eating the loaves and fishes, we're in this together, but in a most extraordinary way.

It makes me sorry for the times I haven't shared both food which Jesus wants me to share and the food which Jesus is. It makes me regret the times I've wasted God's gift of food.

It makes me sorry that I don't always experience and demand good liturgy.

It makes me sad when people sit at Mass, barely look at each other, and then walk out without speaking, as if "communion" never happened.

Jesus as food, both metaphor and reality. What Jesus has done with this "work of human hands" impresses upon me the sacredness of food, the holiness of bread and wine, the Communion that his own body and blood invites us to share.

Our Faith

Jesus made a point of using food to be one with us

By **Effie Caldarola**
Catholic News Service

Many of us are fatter than we should be. We've heard that a million times.

We wage a battle that often leaves the troops scattered and humiliated, or perhaps more aptly, chubby and bloated.

"Julie & Julia," a movie featuring the life of the famous chef Julia Child, is getting good reviews. Nora Ephron, the director and, connoisseur herself, said that the flick may, she hopes, bring back butter.

Remember butter? We always ate it when I was a kid. Then margarine came along and was cheaper. Then cholesterol came along and some thought margarine was healthier. But then trans fat came



Caldarola

along.

Well, you get the picture. We all love to eat but sometimes we're not sure what to eat.

Food: You can't live without it, but sometimes it's confusing to live with it. So we have a love/hate relationship, loving ourselves for that fresh broccoli we bought from the farmers' market, hating ourselves for that empty bag of spicy nacho chips.

Food, and my own struggle with it, was on my mind one morning at Mass. And no, I hadn't skipped breakfast. I was listening to another in a series of Gospels about Jesus' institution of the Eucharist.

Imagine explaining the Eucharist to someone who had never experienced Christianity. Of all the ways Jesus can be present to us -- and he is present to us in Scripture and in each other and in a million little ways -- why did he make

a special point of using food to be one with us?

How primal is our need to eat. And meals especially are times of communion, whether at Mass or around the dinner table or with friends at a restaurant or neighbors at a block party.

Food and meals were very important to Jesus. A cursory reading of Scripture finds Jesus repeatedly sharing meals with friends and making sure the crowds weren't sent away hungry. Food and wine with friends marked his final night.

Food is a complex subject. While millions go to bed hungry and thousands crowd the food banks in my own city, others overeat or eat heedlessly.

And yet we have Jesus' own example of honoring -- enjoying -- food and drink to the extent that he used it to

(Please See CALDAROLA/14)

Making room for trust always important

By **Father John Catoir**
Catholic News Service

A 40-year-old diabetic named Paul lost his job and went into a funk. He had serious health issues, and without a job he was running out of cash. He tried prayer but felt God was not listening.

By accident, he came across a quote from Pope John Paul II. Ordinarily it would have passed right by him. But it must have been a grace, because he was

stopped in his tracks when he read these words: "Christianity is about salvation that comes from a loving God."

That thought touched him deeply. The idea that we are all being prepared for eternal life according to God's plan made him ponder the deeper mystery of life. He felt called to trust God more but didn't know how to go about it. He needed a path out of the fear and self-pity that was tearing him apart.

He took a deep breath and accepted in blind faith that the Lord's love was guiding his life. He didn't understand it,

but he began to see that the beautiful saving plan of God sometimes leads us down paths we would not have chosen for ourselves.

Faith enables us to see the miracle of God's love present at every stage of life, and joy is the simplest response to God's love and beauty.

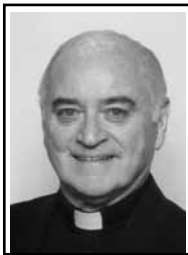
For this reason Paul took to heart these words of St. Paul, the saint he was named after but hardly ever thought about: "Rejoice always. ... In all circumstances give thanks" to the Lord (1 Thes 5:16, 18).

The frustrated diabetic decided to trust God more. He began to focus on the beauty of creation all around him, and he suspended fear about the future.

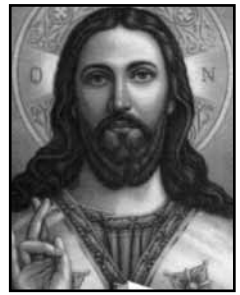
It wasn't easy, but trusting that God would help him find his way made a big difference in his emotional life. He persevered in his good intentions and developed a good frame of mind, which in turn helped him to find a new job. It paid less, but he was happy.

Then he met a lovely young woman, became friends with her, and his whole perspective changed.

Attaining spiritual joy may seem impossible, but "what is impossible for human beings is possible for God" (Lk 18:27).



Catoir



Our Holy Father's Monthly Intentions 2009

SEPTEMBER

Knowledge of God's Word. That the Word of God may be better known, accepted, and lived as the source of freedom and joy.

Christians in Laos, Cambodia, and Myanmar. That by trusting the Holy Spirit, Christians in Laos, Cambodia, and Myanmar may, amid great difficulties, courageously proclaim the Gospel to their brothers and sisters.

OCTOBER

Sunday Eucharist. That Sundays may be lived as the day on which Christians gather to celebrate the Risen Lord in the table of the Eucharist.

Spirit of Mission. That all the people of God, whom Christ has commanded to go and preach the Gospel to every creature, may diligently fulfill their missionary responsibility.

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.

Mystical Rose Catholic Books and Gifts

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Our sole purpose is to bring Jesus and Our Blessed Mother to Catholics in West Texas by offering Catholic books, statues, rosaries and other Sacramentals. All of our profits are donated to Catholic causes.



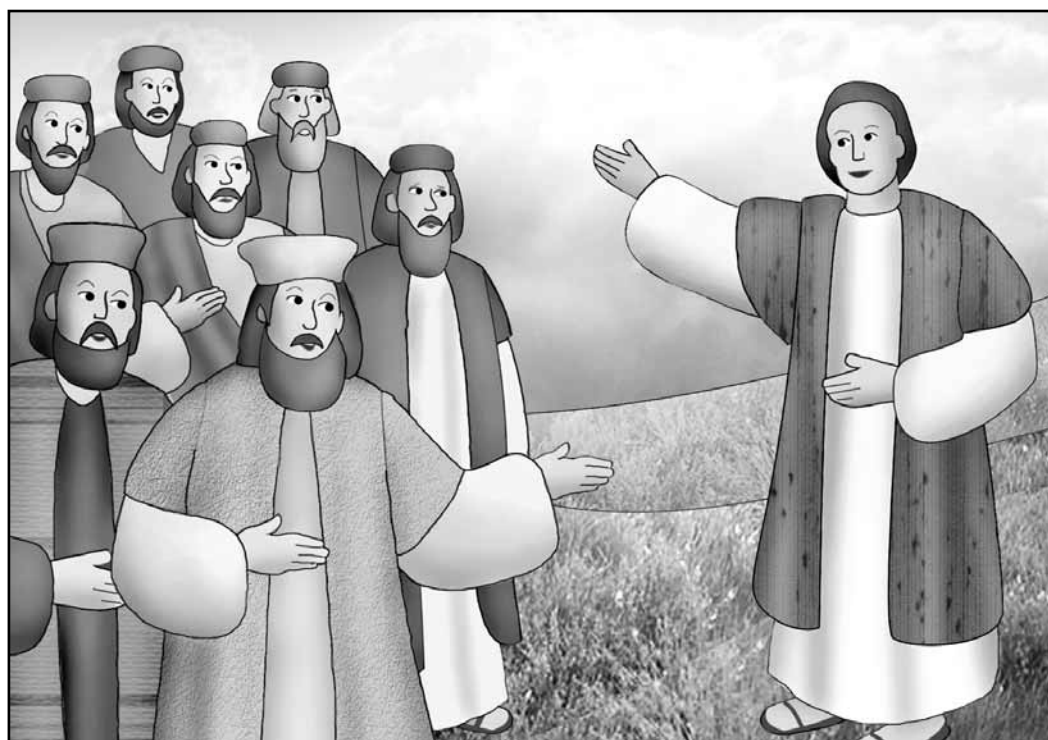
Hours -- MWF -- 2:00-5:00
Sat. -- 12:00-5:00



mysticalrosefloral@hotmail.com

JUST 4 KIDS

Joshua, Israel pledge to serve the Lord Jesus



Joshua wanted to speak to the people of Israel, so he called for representatives of the 12 tribes to meet with him. The elders came, along with the leaders, the judges and the officers. They stood in ranks in order to hear the word of the Lord that had been given to Joshua.

Joshua reminded them that, even though at one time some of their ancestors had worshipped false gods, the Lord had chosen Abraham to be one of their leaders and after him, Isaac and Jacob and Moses, who led them out of Egypt and into Canaan. When Pharaoh's army was chasing them, the Red Sea swallowed the soldiers and their chariots, and Israel was safe.

"I brought you into the land of the Amorites," Joshua said, speaking the words of the Lord, "who lived east of the Jordan. They fought against you, but I delivered them into your power. You took possession of their land, and I destroyed them (the two kings of the Amorites) before you."

After reminding the people of how God had saved and protected them many times in the past, the Lord said to them, "I gave you a land which you had not tilled and cities which you had not built to dwell in; you have eaten of vineyards and olive groves which you did not plant. Now, therefore, fear the Lord and serve him completely and sincerely."

Then Joshua declared his own faith, along with a challenge to the people of Israel. "If it does not please you to serve the Lord, decide today whom you will serve, the gods your fathers served beyond the river or the gods of the Amorites in whose country you are dwelling. As for me and my household, we will serve the Lord."

The representatives of the tribes of Israel replied to Joshua, "Far be it from us to forsake the Lord for the service of other gods. For it was the Lord, our God, who brought us and our fathers up out of the land of Egypt, out of a state of slavery. ...Therefore we also will serve the Lord, for he is our God."

Joshua made a covenant with Israel, and he wrote statutes and ordinances that he recorded in the book of the law of God. After placing a stone as a monument for what they had said and done, Joshua dismissed the people and sent them home.

READ MORE ABOUT IT: Joshua 24 Q&A

1. Who did Joshua call to hear the words of the Lord?
2. What did the people agree to do after hearing Joshua speak?

BIBLE ACCENT

When we hear the name "Joshua," it is easy to associate him with the battle of Jericho, the city that God helped to defeat and conquer. But Joshua was chosen by God to be the man who led the people of Israel into the Promised Land after they had wandered in the wilderness for 40 years.

God told Joshua (Chapter 1) "I will deliver to you every place where you set foot." The Lord guided Joshua as they crossed the Jordan River into Canaan, which was the Promised Land. This crossing was followed by the famous battle of Jericho, which the Israelites won by walking around the city for seven days. On the seventh day the Israelites blew their trumpets and shouted. The city's walls collapsed, and the Israelites were given a victory by the Lord.

SPOTLIGHT ON SAINTS:

St. Elizabeth Bichier des Ages

Elizabeth Bichier (1773-1838) was the daughter of the lord of the manor of Ages,

France, and a public official. Although little is known of her childhood, she went to school at a convent in Poitiers and she loved to build sand castles.

After the death of her father, Elizabeth had to study law from a private tutor in order to prevent any of her family's property from being seized by the government, because her brother had left France to escape the French Revolution.

With the help of a priest who lived 25 miles away, Elizabeth helped to keep prayers and the faith alive in the French farmers, whose lives had been severely impacted by the revolution. Elizabeth eventually became a nun and helped to build or re-establish more than 60 convents across France.

We honor her on Aug. 26.

PUZZLE

Cross out the mysteries and prayers that are not part of the rosary:

joyful mysteries
sacramental mysteries
Our Father
Stations of the Cross
sorrowful mysteries
glorious mysteries
mysteries of darkness
mysteries of light
prayer of vocation

Family

Call your mom every day (and other nuggets of fatherly wisdom)

By Jimmy Patterson

Our daughter left home last fall a little sooner than Karen and I thought she would. After the initial shock of her being gone had subsided, my concerns rose that she had left before I'd had a chance to teach all I needed to teach her. What if she'd stayed a little longer? Maybe I could have told her this ... or that. Instead of forgetting all those things, I decided it would be more beneficial for me, and maybe even her, if I didn't leave them unsaid.

And so over the past few weeks and months, I have jotted down on scraps of paper, napkins and index cards a few things I might have had a chance to say to her had she stayed at home. Parenting is not done when your kid walks out the door. The opportunities to share with someone who doesn't quite know it all (but who thinks they might) are fewer and farther between, but equally – or maybe more – important.

Had she stayed, maybe I could have said ...

Make someone's day. Leave your change in the Coke machine.

If you take too much time off at work, you won't get that



Patterson

promotion that's between you and another person.

Do the speed limit. Someone's always watching.

Call your mother every day.

Don't drink too much.

Rotate your tires every other oil change.

Get your oil changed every 3,000 miles.

Always pay your insurance and your electric bill on time.

Know your doctor's name.

Learn how to read a map.

Now that you're out of the house, it's OK to get along with your kid brother.

Yes, you are making an impression on your kid brother even if it seems like he doesn't like you.

Care more about how you see than how you look.

An education is not something you finish.

Don't run red lights. Someone's life depends on it.

Everything is temporary. Nothing lasts forever.

Always check twice when pulling out in traffic.

Motorcyclists are hard to see.

You want it all now. But you can't have it all now. That takes a few more decades.

Sad? Chocolate. At least it works for your mama.

If you don't know the meaning of a word, look it up in the dictionary. You'll feel smarter.

If you do drink too much, stay where you are and do not

drive. Please.

Reality TV is as far from real as you will find on TV.

Pawpaw always said you need to be on a first name basis with your plumber, your banker and your auto mechanic.

Leave no doubt: Use all four fingers and your thumb when you wave to someone.

The more make up you wear the more made up you look. Be you.

Virtual means almost. Your real friends are the ones you can look at square in the eyes and tell your problems to.

Learn to like the blues.

Bake a cake and take it to a charity. Bet you can't do it just once.

Winning feels better. Losing will teach you more.

Go for it.

Listen. Everyone has a story worth telling.

If we can't learn from someone else, we're not listening.

Smile. It immediately disarms people in a bad mood.

Smile. It gives you the advantage of your warmth.

Pointing to God when you hit a home run means nothing if you don't point to him when you're alone in your room.

Call us. We're always here.

Jimmy Patterson is editor of the West Texas Angelus. Email him at Jimmylpatterson@grandecom.net.

Your Family

When your adult child moves back home

By Bill and Monica Dodds
Catholic News Service

Has your adult child moved back in with you because of tough economic times? Here are the top 10 things you don't

want to hear yourself saying to him or her:

10. "I fixed up your room just like it was when you were 10. Who wants cocoa?"

9. "House rules are posted on the back of your bedroom door. You get one warning. After that, you break any, you're out on your ear."

8. "I don't think we need to be too formal about this. We're all adults now. Everything will be fine."

7. "I have been biting my tongue about a lot of things but ... I. Have. Had. It. Up. To. Here! If you leave the toothpaste tube on the bathroom counter one more time I am disowning you!"

6. "I know someone with a Masters of Arts in French literature shouldn't have to work for minimum wage at Burger-



Rific but, as someone who paid a large portion of the tuition for that person to get that degree, I want you to know it's OK to take a job like that, nezzzy-pa, madam-ma-zell?"

5. "You're sure there aren't any jobs available in the whole city? OK. Then there's no need to look for a while. You know best. Sorry for butting in. Go back to your video game. Dinner will be ready in half an hour."

4. "I ran into your guest this morning on my way to the bathroom. I didn't know you were having a sleepover."

3. "You spent how many hours coming up with this spreadsheet on ways I could become better and more efficient at keeping house?"

2. "'Helping out around here' means more than just setting the dirty dishes outside your bedroom door."

1. "You win. We're going to stay with Grandma ... for a while."

With those in mind, a few points to consider:

-- No one wants to "parent" a 25- or 30-year-old (unless that child has special needs). And no 25- or 30-year-old wants to be parented. Mid-20s is not the same

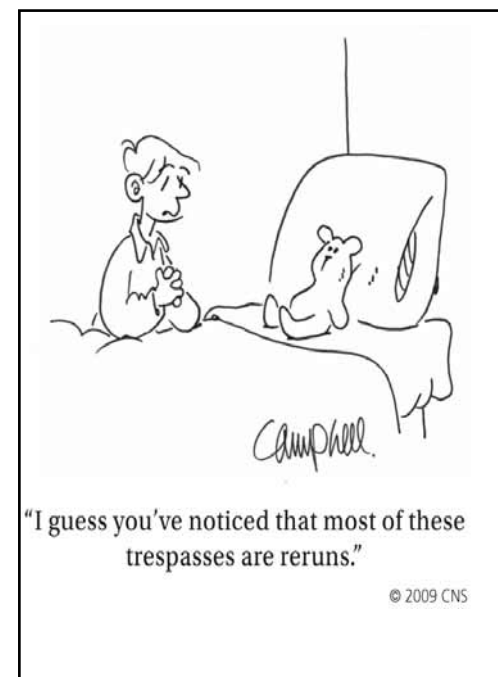
as mid-teens. Thanks be to God.

-- This new "housing relationship" isn't strictly parent/child or landlord/(nonpaying) tenant. It's a combination of both, a combination you determine.

-- Having anyone stay in your home (whether it's a relative, friend or stray dog) takes some getting used to. Charity begins at home and perhaps never more so than when you're "giving up" a part of your home (and some of the peace, quiet and regular routines you prefer).

-- Discuss the arrangement before your child moves in. If that's already happened, sit down and talk about it now. Set up ground rules and expectations. Set a deadline for a move-out date. (Deadlines can be great motivators.)

-- Don't overlook the blessings in this situation. It's a chance for you and your child to get to know one another better as adults. It's a learning opportunity for your child to become more aware of the importance of money management. And it's a way for him or her to see your Catholic faith in action, and that's the best kind of "preaching" you can do.



ANSWERS

sacramental mysteries
Stations of the Cross
mysteries of darkness
prayer of vocation

Nation

Military chaplain describes bringing faith to troops on the front line

TRENTON, N.J. (CNS) -- Celebrating Mass, offering the sacraments and providing spiritual guidance are common activities for most Catholic priests. But for a select few, being a priest can also include time on the grenade range or participating in field exercises with men and women of the U.S. military.

Although it is not an easy life, Father Paul Halladay, a Catholic chaplain recruiter stationed in Fort Meade, Md., called it a vocation filled with blessings and rewards.

As a military chaplain, a priest must face numerous challenges not often encoun-

tered by a parish priest, such as working in all possible weather conditions and putting in long, grueling hours of service.

But Father Halladay, a priest of the Archdiocese of Mobile, Ala., said such conditions also lead to a much deeper bond between a priest and the people he serves.

"Oftentimes you find yourself out in the field, right next to guys who are doing their military training," the priest said. "It is not just a relationship where they come to Mass on Sundays or they have their children in the school and they run into you in the school parking lot;

they are working shoulder to shoulder with you every single day."

As a result of the close working relationship between a soldier and a chaplain, a priest in the military can serve as a personal spiritual guide to those in his flock, helping them through the challenges and stresses of military life.

"You end up spending a lot of time on marriage counseling and a lot of time just counseling soldiers through personal difficulties," the priest told The Monitor, newspaper of Diocese of Trenton, in a phone interview.

A major problem for priests in the military today, he said, is their multiple duties because of the current shortage of chaplains.

He explained that most chaplains have two distinct jobs. They are assigned to run the religious program for a battalion, which can consist of 300 to 900 soldiers of varying religious denominations. At the same time, many also are called upon to serve as Catholic chaplain for a military installation where they tend to the needs of all the Catholic soldiers on post.

Ted Kennedy

Senator praised for public service but faulted for stance on the unborn

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON -- Catholic leaders from coast to coast praised the late Sen. Edward M. Kennedy for his nearly 50 years of public service, but at least one expressed sorrow that his commitment to the less fortunate did not extend to the unborn.

The Massachusetts Democrat and son of one of the nation's most famous Catholic families died late Aug. 25 at his home on Cape Cod after a yearlong battle with a malignant brain tumor.

"For nearly half a century, Sen. Kennedy was often a champion for the poor, the less fortunate and those seeking a better life," said Cardinal Sean P. O'Malley of Boston. "Across Massachusetts and the nation, his legacy will be carried on through the lives of those he served."

Los Angeles Cardinal Roger M. Mahony, who worked with Kennedy in an unsuccessful effort to achieve comprehensive immigration reform in 2007, said "the voiceless, the powerless and the most needy of our citizens have lost a great champion" with the senator's death.

"His deep and personal commitment to causes affecting the poor and needy among us flowed from his deep Catholic faith, and the life and outreach of Jesus Christ," he added.

"Over the years, however, I was never able to bring him to promote fundamental rights for one important group in our society -- the unborn," Cardinal Mahony said. "But he did struggle with this



Family, friends and dignitaries attend Sen. Ted Kennedy's memorial in August.

aspect of his Catholic faith, and I was hopeful that at some point he would see that all of his work for the most needy had to begin with a commitment to every person -- born and unborn."

Archbishop Donald W. Wuerl of Washington said Kennedy's "lasting legacies" would stem from "his commitment to alleviating poverty, advocating for the rights of workers and seeking affordable health care."

The archbishop also praised Kennedy for supporting urban Catholic schools through the annual benefit dinner he co-hosted with House Minority Leader Rep. John Boehner, R-Ohio, from 2003 to 2007.

"As a result, thousands of disadvantaged children in the District of

Columbia have had their lives transformed through a quality Catholic education," he said.

Cardinal Theodore E. McCarrick, the retired archbishop of Washington who was to officiate at burial services for Kennedy Aug. 29 at Arlington National Cemetery in Virginia, noted that the Massachusetts senator was known as "the lion of the Senate and indeed that's what he was."

"His roar and his zeal for what he believed made a difference in our nation's life," the cardinal said.

Although "we who were his friends" sometimes "got mad at him when he roared on the wrong side of what was important to us, ... we were always touched by his passion for the underdog,

for the rights of working people, for better education and for adequate health care for all Americans," he said.

The Vatican newspaper, L'Osservatore Romano, reported the news of Kennedy's death on an inside page with a brief summary of his career.

"Consistently winning re-election to the Senate, Edward Kennedy was constantly in the front lines of battles such as those for protection of immigrants, arms control and a minimum wage for the less well-off. But unfortunately he also took positions favorable to abortion," it said.

The newspaper noted that his leaving the scene of a 1969 car accident that killed a passenger, Mary Jo Kopechne, had hurt Kennedy's national political career.

Vatican Radio also reported the news of Kennedy's death and interviewed Giuseppe Mammarella, a retired professor of international relations at Stanford University in California, who described Kennedy as one of the most influential and productive U.S. senators.

"His work throughout the years led to approval of a whole series of laws that treated themes like immigration, health care, civil rights. In other words, these were not isolated successes," Mammarella said.

A statement from St. Coletta of Wisconsin in Jefferson, a school for the mentally disabled where Kennedy's sister Rosemary had been cared for until her death in 2005, described the late senator

(Please See **KENNEDY/24**)

EDICTAL SUMMONS

August 21, 2009

CASE: FLORES – MOORE

NO.: SO 09/31

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Roger Gray Moore, Jr.

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 the 30th day of September 2009, to answer to the Petition of Raedene Flores, now introduced before the Diocesan Tribunal in an action styled, "Raedene Flores and Roger Moore, Jr., Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: FLORES – MOORE ; Protocol No.: SO 09/31, 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 this the 31st day of August 2009.

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

EDICTAL SUMMONS

August 21, 2009

CASE: LOSOYA – OJEDA

NO.: SO 09/32

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Sara Ontiveros Ojeda.

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 30th day of September 2009, to answer to the Petition of Crecencio Cisneros Losoya, now introduced before the Diocesan Tribunal in an action styled, "Crecencio Losoya and Sara Ontiveros Ojeda, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: LOSOYA – OJEDA ; Protocol No.: SO 09/32, 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 this 31st day of August 2009.

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

DEFENDERS: Catholic principles similar to food sovereignty principles in many ways

(From 4)

culturally appropriate food in sufficient quantity and quality to sustain a healthy life with full human dignity. Each nation should declare that access to foods a constitutional right and guarantee the development of the primary sector to ensure the concrete realization of this fundamental right,

2. **AGRARIAN REFORM** -- A genuine agrarian reform is necessary which gives landless and farming people ownership and of the land they work and returns territories to indigenous peoples. The right to land must be free of discrimination on the basis of gender, religion, race, social class or ideology: the land belongs to those who work it.

3. **PROTECTING NATURAL RESOURCES** -- Food Sovereignty entails the sustainable care and use of natural resources, especially land, water, seeds and livestock breeds. The people who work the land must have the right to practice sustainable management of natural resources and to conserve biodiversity free of restrictive intellectual property rights. This can only be done from a sound economic basis with security of tenure, healthy soils and reduced use of agrochemicals.

4. **REORGANIZING FOOD TRADE** -- Food is first and foremost a source of nutrition and second, an item of trade. National agricultural policies must prioritize production for domestic consumption and food self sufficiency. Food imports must not displace local production nor depress prices.

5. **ENDING GLOBALIZATION OF HUNGER** -- Food Sovereignty is undermined by multilateral institutions and by speculative capital. The growing control of multinational corporations over agricultural policies has been

PEACE SCHEDULE

(From 9)

944-9292 and Deborah Michalewicz – 484-3365, 656-4594

Native American – Coordinator, Gabriel Rangel – 234-2733, 653-9694

Taoist – Coordinator, Steve Haidinger – 212-2558

Hindu- Coordinator, Shailu Joshi- 512-573-5003

Sunday, September 20

7:00 p.m. – 9:30 p.m. MUSLIM PRAYER SERVICE and EID CELEBRATION – Unity

facilitated by the economic policies of multilateral organizations such as the WTO, World Bank and the IMF.

Regulation and taxation of speculative capital and a strictly enforced Code of Conduct for transnational corporations (TNCs) is therefore needed.

6. **SOCIAL PEACE** -- Everyone has the right to be free from violence.

Food must not be used as a weapon.

Increasing levels of poverty and marginalization in the countryside, along with the growing oppression of ethnic minorities and indigenous populations, aggravates situations of injustice and hopelessness. The ongoing displacement, forced urbanization, repression and increasing incidence of racism of smallholder farmers cannot be tolerated.

7. **DEMOCRATIC CONTROL** -- Smallholder farmers must have direct input into formulating agricultural policies at all levels. The United Nations and related organizations will have to undergo a process of democratization to enable this to become a reality. Everyone has the right to honest, accurate information and open democratic decision making. These rights form the basis of good governance, accountability and equal participation in economic, political and social life free from all forms of discrimination. Rural women in particular, must be granted direct and active decision making on food and rural issues.

FFD evolved out of a farmer led campaign against the unethical method of the introduction of rBGH (recombinant Bovine Growth Hormone) -- the first genetically engineered food product to enter the food chain. Beginning in 1984 University of Wisconsin students, staff and hospital patients were used as guinea pigs as they were unknowingly served milk and dairy products from rBGH injected cows in

this massive research experiment directed by Monsanto, American Cyanamid, Elanco and Upjohn. Several other major universities were also involved in this corporate led experiment.

Twenty-five years later U.S. consumer resistance fueled by scientific studies revealing the rBGH damage to human health has forced most farmers to discontinue its use. From that beginning FFD became involved in numerous other issues related to justice.

In 1994 FFD was formally incorporated as a 501(c) 3 nonprofit organization. Farmers, workers, people of faith and others concerned about the well being of our earth and its people became supporters of FFD. With the assistance of a small Wisconsin cheese maker, FFD has developed a Fair Trade model for cheese for the dairy farmer producer to the consumer.

FFD is an active member of the National Family Farm Coalition, La Via Campesina and several other local and national organizations. Priority issues are: Changing the unjust trade and agricultural policies that are forcing family farmers and peasants off their land and exploiting workers in the U.S. and in the global South.

Several nations have formally adopted the principles of Food Sovereignty as national policy. FFD is confident that justice and dignity for all people can be a reality if enough of us adopt and live the principles of Food Sovereignty. Several popes have issued strong statements that there can be "no peace without justice"!

For more information:

Family Farm Defenders

P.O. Box 1772,

Madison WI 53701

Phone: 608-260-0900

www.familyfarmdefenders.org

Church Fellowship Hall (5237 S. Bryant Blvd.) Coordinator, Ara Rahman - 949-4771, 234-4669

Monday, September 21
INTERNATIONAL DAY OF PEACE

Cindy Jordan, Children for a Peaceful World, will be doing "100,000 children singing for peace" every hour on the hour around the world. For more information: www.childrenforapeacefulworld.com

6:30 p.m. – 8:00- 11 DAYS OF GLOBAL PEACE CLOSING CELEBRATION – Catholic Newman Center at ASU (2451

Dena Dr.) Coordinator, Becky Benes - 949-1450, 234-1326

Community Service Project: Raise \$12,000 during our 11 Days of Global Peace to support the educational initiatives in Afghanistan to promote peace with the Central Asia Institute co-founded by Three Cups of Tea author Greg Mortenson. You can participate in Pennies for Peace Campaign (www.Penniesforpeace.org) and/or contribute private and corporate donations.

ALL ARE WELCOME TO ALL EVENTS AND CELEBRATIONS

HEALTH: Humanity of suffering becoming lost in health care

(From 3)

therapeutic modalities (i.e., cystic fibrosis). Although lofty in its conceptualization, it is in its application (or better still, its misapplication) that the “rubber hits the road” and that the promise of medical Utopia falls short of expectation. One does not have to look further than the VA system or government run clinics for native Americans to see the practical shortcomings in centralized bureaucratic healthcare.

Given the finite resources available in any locale, centralized healthcare inherently entails the tendency (and necessity) to prioritize available healthcare services. This is fraught with the potential tyranny of the “czars” or other policy makers’ individual ideologies, whims, or even the occasional grudge. Once embedded in his portfolio, the bureaucratic mandarin may have free reign to exercise policy at will, implementing healthcare policy based on any ideologic agenda. This potentially leaves the marginalized or the unfavored relatively underfunded while lavishing societal largesse upon particular pet projects, particularly for those who are deemed productive or are constitutive of a favored group.

As healthcare decisions move away from ones based on the doctor-patient relationship to an increasingly distant and detached bureaucracy, the humanity of individual plight and suffering becomes lost in a sea of collective healthcare data. Suffering is not factored into the equation. Treatment outcomes are reduced to disease survival statistics and economic analysis overwhelms and trumps the medical decision making, say of a 75-year-old diabetic woman with the ravages of severe lumbar spinal degenerative disease. Here, the focus becomes centered on numbers and quantifiable outcomes, rather than the relief of intractable pain and looking towards the potential of many Sunday afternoons spent by the patient frolicking with her grandchildren or the time spent in the camaraderie of a quilting club. In this dehumanizing process, one is redefined in terms of demographics and pathology; pigeon holed into a particular slot whereby one’s worth is determined.

While desirable to some degree, efficiency cannot become the only endpoint in healthcare delivery. This reduces an intensely personal and private encounter between doctor and patient to that of an assembly line. With increasing pressure to save scarce societal resources, medical streamlining removes the caring poultice

of unhurried, thoughtful listening to the patient’s concerns. Instead, medical decision making is performed with striking rapidity and the physician immediately moves on to the next case: a process known as “diagnose-adios.” Rather than focusing on the totality of the patient, quality care becomes reduced to aggregating the number and types of questions asked, body parts poked and prodded, and medical decisions entertained. The more voluminous the documentation, the better the care, or so the rationale goes. The net effect, however, is more costly healthcare delivery and the perception of the patient as a compilation of checklists, rather than a person of inherent worth, made in the image and likeness of God, and in need of medical attention. This process assaults the individual’s dignity.

Medicine is to some extent practiced as a cottage industry, not always amenable to the large scale production applicable to, say, automobile production. The one-on-one interaction of the doctor-patient encounter is analogous to a seamstress creating that stunning wedding dress for the prospective bride, one well fitting not only to her physique but mindful of her character and aspirations, rather than merely being arbitrarily assigned the next dress assembled in a distant factory. Likewise, each patient must be examined individually as diagnosis is often based on gestalt (the totality of the patient’s presentation), rather than the compilation of specific individual facts or lab test results; a process referred to as pattern recognition. An adage in medicine is that if it walks like a duck, quacks like a duck, and flies like a duck; it’s a duck. Unfortunately, with the increasing rapidity of clinic visits, the “duck” may not be appreciated.

Medicine’s longstanding motto of “first do no harm” is held closely by physicians, maintaining that, above all, the safety and wellbeing of the patient remain paramount. Accessibility to public funding to procure abortions not only violates that ideal but also the Hippocratic oath, taken by physicians, whereby the practitioner swears “I will not give to a woman an abortive remedy.”* Increased funding for “family planning,” particularly when using organizations such as Planned Parenthood, could merely serve to underwrite the cost of their abortion mills. This would truly be throwing away the baby with the bathwater!

End of life care is one dimension of health delivery that particularly requires compassionate and arguably inherently “inefficient” and labor intense care, when

held to the standards of the bean counters. Proposed quintennial visits to seniors by “counselors” to determine plans for end of life care, serves to corral and potentially coerce increasingly frail individuals into healthcare decisions which they may not want or be ready or able to make, brow beating DO NOT RESUSCITATE orders on the elderly and disabled with the eventual societal expectation of their refusal of potentially efficacious care and to submit to euthanasia. This could lead to not only the approbation of cardiopulmonary and ventilatory support, but also hydration, nutrition, and antibiotics; a downward spiral from withholding the most heroic medical intervention to denying even simple necessities. It is, after all, throwing grandma under the bus. Little credence may be afforded to the individual’s religious or moral beliefs, particularly for those who have crossed the societal divide from perceived economic asset to that of liability.

What about the cognitively unfit? Will they be viewed as a burden to society, and who will make such determinations? Once the process starts, there is a clear potential for the list of maladies rendering one unfit for intensive medical care to cascade, constantly raising the bar of who is deserving of treatment. When decisions regarding who is fit for treatment are made with increasing capriciousness, eugenics is only a stone’s throw away. The cognitively challenged, those who have not attained the faculty of reason and cannot independently provide the necessities of life run the risk of being relegated to an inferior status. This is particularly applicable when appraising therapeutic efficacy of any given medical treatment for the disabled, when compared to normative individuals, thus leading the weak and impaired to a lower assigned “quality adjusted life span” and potential denial or withdrawal of healthcare (read: termination). As becomes readily obvious, this system engenders a disregard for God given human dignity, not only at the extremes of life (pre-born, infant and geriatric), but throughout life in the case of those whose existences are deemed to be nonproductive.

Much ink has been spilled regarding the issues of quality of life, but whose quality, whose decision, and whose life is in question? The guiding philosophical underpinnings of these decisions may be left to the ephemeral ideology du jour, rather than the foundational Judeo-Christian principles that have guided society for millennia. The inequalities in assigning quality of life may be in fact

quite stealth, as the most nefarious form of bias is that which goes unrecognized by the instigators as well as the recipients and the general population. “Quality adjusted life years” is the new buzz phrase, assigning a value to life based on age and health status. This could be used as an epidemiologic bludgeon to deny care for the elderly; most frighteningly on those who suffer from chronic progressive illness with significant, though treatable, suffering.

Despite the panacea of unfettered accessibility to healthcare by all, such availability is susceptible to the fluctuations of the business cycle and its subsequent effects on state coffers (look no further than California). When times get tough, the poor will suffer. Rationing is, by its very nature, arbitrary and the inevitably increased appetite for the promised communitopia by the population ratchets up the need for still further rationing. Healthcare funding could also be used as a carrot versus stick for congressional districts. Those politicians who do not walk in lockstep with the particular administration of the day on a variety of non-medical issues could conceivably incur retaliatory local healthcare funding cuts.

Despite the goal of universality, the risk of stratification of patients into multiple tiers exists with the beautiful, the wealthy, and the educated given preferential standing and care. Meanwhile, the marginalized non cognoscente wait their turn in interminable wait lists for badly needed procedures and medical services. Once again, the poor get the shaft.

Restriction of choice may be seen in other areas not immediately foreseeable by most outside the healthcare field. Although practice parameters and best treatment guidelines are efficacious for the practitioner, physicians hands may be tied for atypical or recalcitrant cases, whereby the usual treatment is ineffectual or contraindicated. The system proposed could move physicians more to “cookbook” medicine and those who need novel, experimental, or unusual treatments may, in fact, find themselves left out in the cold. The populace may also suffer at the hands of distant bureaucrats making arbitrary decisions regarding manpower determinations; that is, how many doctors will be allowed to practice in your town, independent of the need therewithin. Also, as private options are choked out of the system, individuals would no longer be able to prioritize healthcare within the greater

Culture

Documentary provides devastating look at persecution of women religious in Europe

"Interrupted Lives: Catholic Sisters Under European Communism,"
Airing Sept. 13 on ABC

By John Mulderig
Catholic News Service

NEW YORK -- Between the end of the Second World War in 1945 and the fall of the Romanian dictatorship of Nicolae Ceausescu in 1989, the regimes of the Soviet bloc pursued a policy of official atheism that entailed some degree of persecution for believers of every stripe throughout Eastern Europe.

The hourlong documentary "Interrupted Lives: Catholic Sisters Under European Communism" provides a poignant look at the devastating effects of this campaign on the region's women religious. Written and directed by Franciscan Sister Judith Ann Zielinski, the special will air on ABC stations and affiliates beginning Sunday, Sept. 13 (check local listings) as part of the "Vision & Values" series created by the Interfaith Broadcasting Commission.

Using interviews with survivors, archival photographs and re-enactments, the program chronicles the various forms of affliction to which the sisters were subjected.

Milder governments, like those of Hungary and Czechoslovakia, nationalized Catholic schools and hospitals, and forcibly transported the religious who had staffed them to "concentration convents." The authorities calculated that the mixing together of various orders would create friction, while



crowded, primitive living conditions would induce many to abandon their vocations.

Sometimes far harsher methods were employed in individual cases, as shown by the example of Slovak Holy Cross Sister Zdenka Schellingova, whose trial, martyrdom and eventual beatification are movingly related.

Under the harder-line rulers of Romania, Lithuania and Ukraine, the religious orders were dissolved outright and all visible signs of consecrated life, such as the wearing of a habit, were proscribed.

Participants recall the particularly ferocious hatred directed against Byzantine Catholics, whose liturgy and customs closely resemble those of the Orthodox Church. When intense efforts

to convert the religious of these Eastern Catholic churches to the Orthodox faith failed, some were exiled to Siberia, others executed.

In addition to the courage so many of the sisters displayed, the documentary also details the ingenious methods they used to preserve their communities and to train novices in secret. And the upbeat conclusion outlines the revival of religious life since the collapse of the Soviet system.

"Interrupted Lives" was funded in part by the U.S. bishops' Catholic Communication Campaign and Collection for the Church in Central and Eastern Europe. DVDs of this documentary are available by calling (800) 235-8722.

Catholic writer Wilkes chronicles life journey

"In Due Season: A Catholic Life" by Paul Wilkes. Jossey-Bass (San Francisco, 2009). 287 pp., \$24.95.

Reviewed Catholic News Service

Thousands of readers of the June 13, 1988, issue of The New Yorker were moved by Paul Wilkes' profile of Father Joe Greer. In the article Wilkes chronicled the life of Father Greer as a parish priest in the suburbs of Boston, his tortuous treatment for cancer and, eventually, his death. The article was later expanded and published as a book under the title, "In Mysterious Ways." It remains one of the best books on the modern priesthood.

In less skilled hands, Father Greer's story might have become maudlin, but Wilkes carefully navigated the shoals between journal-

istic distance and personal compassion. But in his autobiography, "In Due Season: A Catholic Life," Wilkes seems to have lost that careful balance. Every stage of his life swings between the towering heights of his successes and the lows of his failures, from self-adulation to self-loathing; each swing is described with melodramatic suspense.

"In Due Season" is Wilkes' account of his journey answering God's call to live authentically. He grew up in a Slovak family in Cleveland and the world of immigrant Catholicism before the Second Vatican Council, a world he found both comforting and suffocating. He left Cleveland to attend Marquette University in Milwaukee and, later, to join the

military where he met his first wife. Wilkes became a Protestant to worship with his wife.

He moved from a successful writing career, a large Brooklyn, N.Y., home and a marriage to sleeping on a filthy couch, penniless and working in a crisis center for the poor. He lives the fast-paced, spiritually bankrupt life of a Manhattan swinger in the 1970s only to seek the austere refuge of a monastery. Finally Wilkes finds purpose and contentment in a second marriage, in renewing his writing career and in fathering his children. His is an interesting life and it doesn't need the dramatic language and novelistic structure he adopts to make it interesting.

The Adult Catechism

The fall from grace

By Most Rev. Donald Wuerl
Archbishop of Washington

Why is it so difficult at times to be good and to do good? Why is it that even though we may have the best of intentions, we continually find ourselves doing what we know we should not do or failing to do the good we know we ought to do? These perplexing questions arise from our awareness that there is a



Wuerl

part of us that is determined to do good while, at the same time, there is an element within us that continually turns away from the good we know we can be and do.

Have you ever been in a situation where lanes of traffic come together and, as you try to merge, someone cuts you off? Were you to meet the same person on the street, you would probably find a mild and caring neighbor, but other qualities emerge in traffic. We have all met people who, when the light turns from red to green, need to let you know - with their horn - that they saw it change a half of a second before you did. There is something within us that struggles against the other voice that urges us to be loving, kind, good, truthful, chaste, honest and God fearing.

In the seventh chapter of his beautiful letter to the Romans, St. Paul describes this situation while writing about what we call the human condition. "What I do, I do not understand. For I do not do what I want, but I do what I hate ... The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want. Now if I do what I do not want, it is no longer I who do it, but sin that dwells in me" (Romans 7:15-20).

St. Paul's cry from the heart is probably something each of us has experienced. Why is it that we have the best of intentions, make New Year's resolutions, renew our aspira-

tions, perhaps every day, and then come up against a situation that brings out the wrong response?

We can look for an explanation in the opening chapters of the Book of Genesis. Here a description of this seemingly relentless and endless struggle between good and evil is described in the imagery of the serpent tempting Adam and Eve with the forbidden fruit. Adam and Eve ate the forbidden fruit. They chose their own desires over God's will and plan. The teaching, whatever the imagery, is very clear. Sin entered the world through the decision of a human being to choose self over God and God's plan.

At the same time, the harmony of creation was also destroyed. If we continue to read the Book of Genesis, we see how Adam and Eve became aware of their sinful condition, were driven out of the garden and forced to live by the sweat of their brow. Once sin entered into life and into our world, harmony with God, with each other and with the world around us, was shattered. We call this action original sin and its results the human condition.

Each one of us is an heir to Adam and Eve. We are members of the human family. We trace our lineage back to this couple and their failure to respect God's law, will and plan. The actions they took shattered God's created harmony not only for them but also for us. Their sin is reflected in us and who we are, and is mirrored in our daily life. This explains why it is so difficult to do good, to do what we know we should do.

The catechism goes on to teach us that original sin is not the same as a personal fault in each of Adam's descendants. Rather, it is the loss of original holiness and justice that has wounded our human nature and inclines us to sin. Because each of us is born in this condition, we require baptism which erases original sin and turns us back toward God by imparting the life of Christ's grace. It is because of original sin that the Church baptizes even infants who have not committed personal sin. Yet even after baptism, the consequences of original sin remain in the form of a weakened human nature that is so readily inclined to evil.

Leibrecht leaving diocese, to be replaced by S. Estela Tovar

There is a new face in the pastoral office as of July 1. Sister Estela Tovar is taking the reins, as director of Criminal Justice Ministry (CJM) for the diocese. This diocesan ministry will continue to office at Midland's St. Stephen's. Outgoing CJ director, Deacon Bob Leibrecht, will be leaving this diocesan position after five years of service.

Leibrecht and wife Julie will be moving to New Braunfels where they are currently building a new home much closer to their daughter and six grandkids in Katy.

The Leibrechts will remain in Midland and Deacon Bob in his position until later in the fall when their house is completed.

Sister Estela belongs to the Congregation of Divine Providence in San Antonio, but is originally from Mexico and the Diocese of Queretaro. She worked this past year at Our Lady of Guadalupe, teaching adult education. Sister and Deacon Bob became good friends through CJM, as she ministers at the Midland County jail. Prior to this assignment in the diocese, Sister Estela was a

pastoral coordinator at St James parish in Sanderson (1990-1995).

"It truly was Divine Providence that everything fell into place as Sister is able to step into this ministry role," Leibrecht said. "With strong bilingual skills, she will be a great asset to the ministry."

Please call her at 432-207-0975. She would be very happy to have you join the team of lay volunteers offering encouragement, love and hope to the incarcerated, as well as, victims and families impacted by crime.

-- Deacon Bob



BISHOP: 'Every child brings us the smiles of God' this year's theme

(From 2)

ness, will, and the capacities to reason and love, to hope and aspire. Children also inspire the self-giving love of family members, increasing the happiness and holiness of all.

Human beings have always sensed these truths, but the advent of contraception and the legalization of abortion brought about a widespread rejection and disdain for unborn children. In the United States over one million boys and girls are killed by abortion every year. The bodies of many aborted children have been used in fetal research. Fertility clinics manufacture, freeze, and discard human embryos like biological

products, and some scientists create and destroy little human beings for embryonic stem cell research.

Abortion is a terrible evil, and called by the teachings of Vatican II a crime. Sadly, there are many today who even want to use taxpayer monies to promote abortion by covering the cost of these abortions, and to establish abortion centers with the hard-earned money from the citizens of our country.

While many today really acknowledge the dignity and value of human life after birth, they seem to think that ascribing dignity and value to lives before birth is a throwback to outmoded religious beliefs, having no place in our modern scientific world. Yet it is science itself that is proving

them wrong. Science shows us the humanity and personhood of children in the womb who, far from being inert and passive tissue, actively direct their own development. From the moment of conception, each little baby contains a unique DNA—the entire genetic blueprint and instruction for developing from a single-celled person to an adult.

Respect Life Sunday and the Respect Life program for the entire year is a moment for all Catholics to be much more involved in counteracting the critical evil of abortion through prayer, through personal involvement in pro-Life activities, by reaching out to women who are contemplating abortion and offering assistance, by writing letters to the editor and columns in

our local papers, and by contacting our legislators letting them know that abortion has no place in the laws and policies of our country.

As I have done in the past, I ask that at all Sunday Masses in our Diocese prayers be offered specifically for a new respect for the dignity and sacredness of all human life, beginning at conception and until its natural end as determined by our kind and loving God. We must also insist on the Christian care of the elderly and sick, and not allow any government to say when their lives should be terminated. May we always remember that every child indeed brings us God's smile, and that every child, unborn and born, is made in the wonderful and delightful image and likeness of God.

SCHOOLS: Catholic education strongly encouraged

(From 7)

The integration of life with the religious truth and values distinguishes the Catholic school from other schools. In their 1972 pastoral message on Catholic education, the U.S. Catholic bishops had outlined educational objectives for carrying out the mission entrusted by Jesus to the church he founded:

"Education is one of the most important ways by which a church fulfills its commitment to the dignity of the person and building community. Community is central to education ministry, both as a necessary condition and an ardently desired goal. The educational effort of the Church, therefore, must be directed for persons-in-community; for the education of the individual Christian is important not only to his solitary destiny, but also to the destinies of the many communities in which he lives."

"Catholic schools afford the fullest and best opportunity to realize a three-fold purpose of Christian

education among children and young people. A school has a greater claim on the time and loyalty of the student and his family. It makes accessible to students participation in the liturgy and the sacraments, which are powerful forces for the development of personal sanctity and for the building of community. It provides a more favorable pedagogical and psychological environment for teaching Christian faith. Only in such a school can they experience learning and living fully integrated in the light of faith."

I am so happy that we have at least three Catholic schools in our diocese. Once again, I express my gratitude to all those who are actively involved in making our Catholic schools true centers of academic learning and places where our young people are formed in the gospel values and the beautiful teachings of our Catholic church.

I strongly encourage, not only the pastors of the Catholic schools of our diocese, but priests in the surrounding area, to encourage more

parents to select a Catholic school for their children. I also encourage the priests and people near our schools to offer spiritual, pastoral and financial assistance to our schools.

Our Catholic schools will continue to provide high quality education for our students in the context of gospel values. Our schools will continue to make sincere efforts to ensure that Catholic schools are available for parents who wish to send their children to them. We will also look at new initiatives to secure sufficient financial assistance from both the private and public sector for Catholic parents to exercise their right of choosing the best Catholic education for their children.

Hopefully the salaries of our teachers and administrators will reflect our teaching as expressed in "Economic Justice For All".

Jesus said that he "came that they may have life and have it to the full." (John 10:10) Catholic Schools strive to be Christ centers where children receive the fullness of life.

BILL: Obama plan deadly

(From 3)

ement-encouraged euthanasia.

A critical element to be examined carefully in the health plan is the "Quality Adjusted Life Years", where the value assigned to life varies with the health state of the person. This could easily mean that some people would not receive treatment if the calculated cost is not warranted by the benefits to their quality of life.

In its present form, the Obama health plan is indeed deadly for the beginning and the end of human life, but in many ways is deadly for the lives who are in between the beginning and the end. There is concern that this plan would also affect, in a deadly way, many mentally ill and incapacitated persons, whose lives could be shortened because their lives are not considered to have value, and they are not considered to be productive people.

The U.S. Catholic bishops have for years sought to expand healthcare for all people in the U.S.A., especially for the uninsured. The bishops believe that healthcare should be affordable and accessible to all, and no health plan should in any way endanger the life, born or unborn, and the dignity of the human person which needs to be respected at all stages of life. Bishop William Murphy, Chairman of the U.S. Bishops' Committee on Domestic Justice and Human Development, speaking for the bishops, stated: "Genuine health-care reform that protects the life and dignity of all is a moral imperative and a vital national obligation." The bishop also repudiated attempts to compel us or others to pay for the destruction of human life, whether through government funding or mandatory coverage of abortion.

OBISPO

(Para 3)

y semejanza. Los padres biológicos cooperan en el acto creativo de Dios quien es el que aporta el alma eterna del niño: su intelecto, su conciencia, su voluntad y la capacidad de razonar y amar, tener esperanza y aspiraciones. Los niños también inspiran el amor generoso de los miembros de la familia, aumentando así la felicidad y la santidad de todos.

Los seres humanos siempre hemos intuido estas verdades, pero la llegada de la anticoncepción y la legalización del aborto trajeron un desdén generalizado por los niños no nacidos. En los Estados Unidos más de un millón de niños y niñas son asesinados por aborto cada año. En la investigación fetal se han usado los cuerpos de muchos de los niños abortados. Las clínicas de fertilidad fabrican, congelan y desechan embriones humanos como si fueran productos biológicos, y algunos científicos crean y destruyen pequeños seres humanos para la investigación con células madre embrionarias.

El aborto es un mal terrible, y es llamado por la enseñanza del Vaticano II un crimen. Tristemente, hoy hay

muchos que hasta quieren usar dinero de pagadores de impuestos para promover el aborto por medio de cubrir los costos de estos abortos, y para establecer centros de aborto con dinero ganado con el sudor de la frente por los ciudadanos de nuestro país.

Si bien hoy en día muchas personas reconocen de buena gana la dignidad y el valor de la vida humana después del nacimiento, parecen creer que atribuir dignidad y valor a las vidas antes del nacimiento es un retroceso a creencias religiosas pasadas de moda, que están fuera de lugar en nuestro moderno mundo científico. Sin embargo la ciencia misma está demostrando que se equivocan. La ciencia nos muestra la humanidad y la calidad de personas de los niños en el útero que, muy lejos de ser tejido inerte y pasivo, impulsan su propio desarrollo. Desde el momento de concepción, cada bebe contiene un ADN único—la información genética completa y las instrucciones para desarrollar un adulto a partir de una persona unicelular.

El Domingo de Respetemos la Vida y el programa de Respetemos la Vida por el año entero es un momento para todos los Católicos de estar más envueltos en

contrarrestar el mal crítico del aborto por medio de oración, por medio de personalmente involucrarse en actividades de pro-vida, por medio de ayudar a mujeres que están contemplando un aborto y ofrecer asistencia, por medio de escribir cartas al Editor y columnas en nuestros periódicos locales, y por medio de ponerse en contacto con nuestros legisladores haciéndoles saber que el aborto no tiene lugar en las leyes y políticas de nuestro país.

Como lo he hecho en el pasado, les pido que en todas las Misas Dominicales en nuestra diócesis oraciones sean ofrecidas específicamente por un nuevo respeto por la dignidad y santidad de toda vida humana, comenzando desde la concepción hasta el fin natural como es determinado por nuestro amable y amoroso Dios. También deberemos insistir en el cuidado cristiano para los ancianos y enfermos, y no permitir a ningún gobierno determine cuando su vida se ha de terminar. Que siempre recordemos que cada niño realmente nos trae la sonrisa de Dios, y que cada niño, nacido o no nacido, esta hecho en la maravillosa y deleitable imagen y semejanza de Dios.

LIFE: Bishop asks that ministry be top priority in all parishes

(From 1)

This is No. 1, before any school, any other program in the parish, and the response has been weak. I'm not saying other programs are not important, but this has to be first. No. 1, the ministry for the unborn must be first."

Pfeifer also pointed to the arrival in Midland of the digital image of Our Lady of Guadalupe (pgs. 12-13), encouraging Catholics to go to her and pray frequently for an end to abortion in Midland and in America. The digital reproduction of Our Lady of Guadalupe, the only one of its kind in the continental United States, was authorized by the Vatican, has touched the original image that has hung in the Basilica in Mexico since the 16th century and now resides at the parish bearing her name in east Midland.

A handful of abortion supporters staffed the parking lot across from the prayer garden to ensure those in attendance at the Mass did not enter onto the grounds of the clinic and Midland police even made several passes by although the Mass has always been a peaceful show of the support of life.

The Pro-Life Mass is traditionally held in late August each year in Midland.

PADRE TAD

(Para 10)

Varios comentaristas, sin embargo, percibieron inmediatamente este doble estándar. Ann Coulter, por ejemplo, mencionó satíricamente "...Este loco al azar que mató a Tiller ... Realmente no me gusta pensar que lo asesinaron. Terminaron a Tiller, en el 2 o 3 avo trimestre. Más adelante, Coulter comentó: "En lo personal, estoy en contra de que se les dispare a los abortistas, pero no quiero imponer mis valores morales a los demás". Esta comentarista no se quedó sin poner en evidencia la torcida lógica moral detrás de tanta retórica e ingeniería verbal, como la del "Si no crees en el aborto, no te lo hagas", a la cual ella replicó: "Si no crees en matar abortistas, no los mates".

Quizá nadie haya sintetizado más claramente la mortal lógica de la postura abortista como lo hiciera la Madre Teresa, cuando en su discurso por el Premio Nóbel de la Paz en 1979, declaró: "Si una madre puede matar a su propio hijo, qué más da que yo te mate a ti, o tú a mí. Qué más da matarnos unos a otros".

El caos moral del aborto muchas veces se debe a que sus promotores fingen no saber cuándo comienza la vida. George Jonas, en un ensayo que ingeniosamente tituló Pensamientos de un Ex Feto (Thoughts from an Ex Fetus) hace notar cómo los defensores del aborto tienen que "fingir que no se dan cuenta de que la vida es un proceso autónomo, un continuo desde que es cigoto hasta su jubilación por tercera edad; una fuerza sostenida, que empieza cuando empieza, y sigue creciendo, a menos que la aspiren... Tienen que fingir que no se dan cuenta de que, si el feto no estuviera vivo, no tendrían que matarlo".

La explicación más sensata de por qué los promotores del aborto van tan animosamente en contra de la lógica e ignoran lo obvio, quizá sea la del escritor Dale Vree. En 1989 lo invitaron a una "plática de sobremesa" sobre el aborto, en la que participaban seis prominentes provida (pro-life), seis prominentes pro-elección (pro-choice), y uno o dos indefinidos.

Vree pensó que el debate se centraría en cuándo comienza la vida, pero no fue así.

Ni siquiera se habló de los casos difíciles—violación e incesto. Cuando una de las feministas discutía que el aborto sólo tenía que ver con el derecho a elegir, uno de los provida replicó que la elección ya se había hecho desde que la mujer decidió tener sexo. Finalmente, uno de los pro-elección exclamó: "Nosotros somos pro-sexo y ustedes son anti-sexo", queriendo decir, según Vree, que "ellos están a favor de mucho sexo de muchas formas, mientras que los provida piensan que el sexo debe limitarse al matrimonio heterosexual... Los proelección dejaron en claro que están entregados a la revolución sexual, y esa revolución no tendrá éxito si no se cuenta con la garantía del aborto, y esa es la verdadera preocupación".

Parece que este es el meollo del asunto, la preocupación central que ha motivado a las feministas radicales, a Hollywood, y a muchos otros promotores del aborto para sacrificar a millones de bebés por nacer, y de quienes no se habla, desde principios de los años 70. George Jonas también puso el dedo en la llaga con su explicación: "Intentamos palabras vagas como "elección" (choice) para matar, y dilemas

inmaduros, como fingir no saber cuándo comienza la vida, asegurándonos así de que nada obstaculice la búsqueda de Santa Claus de Virginia [Virginia Woolf]. Nada debe interferir con su propósito de autorrealización—misma que depende (según parece) de su sano apetito sexual".

Si lo analizamos, esta es probablemente la mayor tragedia de nuestro tiempo: haber permitido que los deseos sexuales sin orden o mal ordenados de hombres y mujeres llegaran a torcer la lógica moral más elemental, al grado de matar a tantos de nuestros niños.

El Padre Tadeusz Pacholczyk hizo su doctorado en neurociencias en la Universidad de Yale y su trabajo postdoctoral 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 Traducción: María Elena Rodríguez

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Abilene



KENNEDY: Reaction from throughout religious, political circles

(From 18)

as "a dedicated and loving brother to Rosemary" and said "his long career creating and influencing health care and civil rights legislation positively impacted the lives of people all over the world."

Kennedy's death also drew comment from a wide range of religious and political leaders.

The Rev. Jim Wallis, executive director and CEO of

Sojourners, a progressive evangelical organization that addresses justice issues, recalled meeting with Kennedy and his wife, Vicki, at their home after the November 2004 elections to discuss "the relationship between faith, morality and politics."

"Their own deep Catholic faith was evident and their articulation of it very impressive," he said. "Our discussion was not partisan at all -- it was not about how to win religion back

for the Democrats. Rather, we focused on the great moral issues facing the nation, and how we as people of faith needed to respond to them."

Rev. Wallis said he hoped Kennedy's death would "now move us as a nation to address the greatest commitment of Sen. Kennedy's life -- the need for a comprehensive reform of the health care system in America -- as a deeply moral issue and one that calls forth the

very best that is within us."

David Harris, executive director of the American Jewish Committee, said Kennedy "was a political giant, a man who devoted his life to deepening our historic commitment as a nation to the promise of America."

Vice President Joe Biden said Kennedy's death "has left a great void in our public life and a hole in the hearts of millions of Americans and those who were affected by his personal touch."

VAUGHAN: Change must be for the betterment of all

(From 20)

context of their lives, allocating additional household resources at their discretion. This strongly personal prioritization of one's matters is taken over by government officials, rather than being made at the kitchen table with one's own family.

I hasten to point out that the questioning of impending legislation here is not inherently done in an obstructionist vein. Change

must occur but be for the betterment of all, not just the wealthy and the healthy. Bishop William Murphy, Chairman of the U. S. Bishops Committee on Domestic Justice and Human Development, adroitly summed up the imperative for healthcare reform; "genuine healthcare reform that protects the life and dignity of all is a moral imperative and a vital national obligation."

In closing, no matter what your particular state of life or political persuasion, one cer-

tainty of the proposed legislation is that YOUR relationship with YOUR doctor WILL change as the result of legislative pressures. To kid yourself otherwise is to stick your head in the sand. Yes, there will be change, but will it be for the better? I fear not.

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Midland



Above right, Rene Gonzales, superintendent of schools in the Catholic Diocese of Corpus Christi, addresses a crowded St. Ann's Parlor in Midland, Aug. 29, at the diocesan Summit on Catholic Education.

At left, images from the Corpus Christi Procession and Coronation of the Blessed Mother in May. The procession took place at Sacred Heart Catholic Church in Abilene with Monsignor Robert Bush presiding. Top left is the Queens Court, and bottom left, the Corpus Christi Procession. Procession photos by Ca Nguyen.

DIOCE-Scenes