

Encountering the Eucharist, p. 3  
 Bishop asks for earthquake relief, p. 4  
 Stem cell research, p. 5  
 Las Posadas celebrated, p. 7

Diocesan Conference Day, p. 8  
 Financial report of the Diocese, p. 11  
 Our Lady of Guadalupe celebration, p. 12



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NEWSPAPER OF THE DIOCESE OF SAN ANGELO

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## Bishop celebrates 40 years of priesthood and Cathedral's 40th anniversary

by Peter Micale, WTA

SAN ANGELO – Bishop Michael D. Pfeifer, OMI, celebrated a Mass in honor of his fortieth anniversary of his ordination at the Cathedral Church of the Sacred Heart on the evening of December 21, 2004. Many of the priests of the Diocese concelebrated the Mass, as did visiting priests from the Oblate Order. Some of the Bishop's relatives and many religious women and nuns from the Our Lady of Grace Carmelite Monastery and hermits from the Mt. Carmel Hermitage in Christoval were in the congregation that filled the Cathedral.

It was a joyous occasion in which the Bishop also noted that it was the fortieth anniversary of the dedication/consecration

of the Cathedral. In his homily, he noted that there were some Oblates present who had taught him in the seminary – Very Reverend William DuBuisson and Father Ray Wilhelm – and that there were some priests present who were in the Cathedral forty years ago at its dedication/consecration – Monsignor Benedict Zientek and Father Bernard Gully. He humbly pointed out that he is holding up remarkably well after forty years, but that the Cathedral Bell Tower was being repaired and the interior of the Cathedral would shortly have some remodeling.

He also provided the congregation with a short quiz to test their long memories. He asked everyone if they remembered the name

see "BISHOP" page twelve

Below: Two of Bishop Pfeifer's sisters plus other family members were at the celebration. (Photo by Peter Micale.)



Above: Bishop Michael D. Pfeifer, OMI celebrated 40 years as a priest on December 21 at the Cathedral Church of the Sacred Heart. (Photo courtesy the Diocese of San Angelo.)

## Pope creates new Texas archdiocese, elevates three bishops

by Catholic News Service

WASHINGTON (CNS) — Pope John Paul II has elevated the Diocese of Galveston-Houston to an archdiocese, appointed three bishops to new posts and accepted the resignation of Archbishop Patrick F. Flores of San Antonio.

The announcements were made Dec. 29 in Washington by Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

The bishops receiving new posts are:

Auxiliary Bishop Jose H. Gomez of Denver, who was named to replace Archbishop Flores in San Antonio.

With the elevation of Galveston-Houston

to an archdiocese, Bishop Joseph A. Fiorenza becomes an archbishop and Bishop Daniel N. DiNardo, named coadjutor bishop of Galveston-Houston last January, becomes coadjutor archbishop.

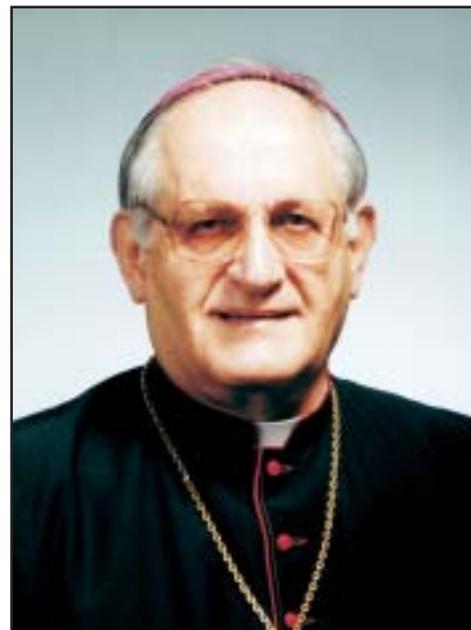
The resignation of Mexican-American Archbishop Flores, a pioneer in Hispanic ministry, reduces the number of active Hispanic bishops to 24. While a member of the hierarchy, the archbishop has seen the leadership role of Hispanics in the U.S. church grow. When Archbishop Flores was named auxiliary bishop of San Antonio in 1970, he was the only active Hispanic bishop.

Archbishop Flores has been a leading voice

in social justice issues, especially immigrant rights. In 2003, he joined six other Texas bishops in asking the U.S. and Mexican governments to restart negotiations aimed at relaxing restrictions against Mexican immigration into the United States.

Archbishop Flores also promoted greater lay responsibility in the church. At a 1989 meeting between U.S. church leaders and top Vatican officials, he contrasted the participatory nature of U.S. political life with church life, "which for a long time expected Catholics to limit their involvement to paying and praying only."

see "POPE" page eight



Archbishop Joseph A. Fiorenza (CNS file photo.)



# The Dignity and Sanctity of all Human life

by Bishop Michael Pfeifer, OMI

[The following message is from the homily that I will deliver during the pro-life mass on January 22, 2005 at Cathedral Church of the Sacred Heart as we recall the tragic Roe v. Wade decision of our Supreme Court; the scriptural readings on which the homily is based are: Jeremiah 1:4-10; Psalm 139; Gospel - Luke 1:39-56]

1) I want to thank all of you for being present for this important pro-life Mass. We remember the horrible and tragic decision of the Supreme Court on this day 32 years ago which gave permission to kill the precious unborn human beings at any stage of their development. This death decision of our Supreme Court goes against sacred scripture, goes against common sense, and the natural law.

2) In beautiful Psalm 139 that we just heard, the inspired psalmist proclaimed about each human being: "I praise you, for I am wonderfully made." The psalmist goes on to say, "truly, you have formed my inmost being; you knit me in my mother's womb." This psalm goes back centuries before the coming of Christ, and brings out the belief of our Jewish ancestors about the preciousness and sacredness of all unborn life.

3) In the pro-life Gospel, we heard about Mary's visit to Elizabeth. During that visit that we call the Visitation, we were told about the meeting of the two precious unborns in the wombs of Mary and Elizabeth. Those two precious unborns were Jesus and St. John the Baptist. As their mothers came together for a loving visit and support, we hear about the interaction between these two unborns. We need to remember that the unborn Jesus was only in an embryonic stage, perhaps only 3-6 days old. This Gospel brings out that there was a meeting of two unborn infants - not globs of flesh - in the wombs of their mothers.

4) On this day, as we remember the tragic Roe v. Wade decision of the Supreme Court, we need to recall and reflect once again on the teaching of our beautiful Catholic Church about the sacredness and dignity of all human life, from the first moment of its conception, until its natural end as determined by God. To help us appreciate the sacredness and dignity of human life from its beginning at conception until its natural end, I share with



Bishop Michael D. Pfeifer, OMI

see "HUMAN" page nine

# La Dignidad y Santidad de toda la vida Humana

por el Obispo Miguel Pfeifer, OMI

[El siguiente mensaje es de la homilía que daré en la Misa de pro-vida el 22 de Enero de 2005 en Cathedral Church of the Sacred Heart cuando recordamos la decisión trágica de Roe v. Wade de la Corte Suprema; la homilía esta basada en estas lecturas: Jeremías 1:4-10, Salmo 139, Evangelio - San Lucas 1:39-56]

1) Quiero darles las gracias por estar presente para esta misa importante de pro-vida. Recordamos la horrible y trágica decisión de la Corte Suprema en este día hace 23 años que dio permiso para matar a preciosos seres humanos no nacidos en cualquier etapa de su desarrollo. Esta decisión de muerte de la Corte Suprema va en contra de la sagrada escritura, en contra del sentido común, y en contra de las leyes naturales.

2) En el espléndido Salmo 139 que escuchamos, oímos el salmista inspirado decir sobre cada ser humano: "Te doy gracias, señor, porque me has formado maravillosamente." El salmista sigue en decir, "Tú formaste mis entrañas me tejiste en el seno materno." Este salmo viene de siglos antes de la llegada de Cristo, y revela la creencia de nuestros antepasados judíos sobre lo precioso y sagrado de toda vida no nacida.

3) En el bello evangelio que escuchamos, oímos sobre el encuentro de María a Isabel y oímos sobre la visita entre los dos preciosos no nacidos en los vientres de María e Isabel. Esos dos preciosos no nacidos eran Jesús y San Juan, el Bautista. Cuando sus mamás se reunieron para una visita amorosa y de apoyo, oímos sobre la interacción entre estos dos no nacidos. Necesitamos recordar que Jesús no nacido solamente estaba en la etapa embrionaria, quizás solamente unos 3 o 6 días. El evangelio revela que hubo una junta de estos dos bebés - no coágulos de carne - en los vientres de las madres.

4) En este día, mientras recordamos la trágica decisión de Roe v. Wade de la Corte Suprema, necesitamos recordar y reflejar de nuevo sobre la enseñanza de nuestra Iglesia Católica sobre la dignidad y lo sagrado de toda vida humana, desde el primer momento de concepción, hasta su fin natural determinado por Dios. Para ayudarnos a apreciar lo sagrado y la dignidad de la vida humana desde su principio y hasta su fin natural determinado por Dios, comparto con

see "HUMANA" page ten

## The Bishop's Schedule



### January 2005

January 1: San Angelo, Cathedral Church of the Sacred Heart - Mass at 9:00 a.m.

January 2-6: San Antonio - Retreat for the Bishops of Region X

January 7-9: San Angelo, Cathedral Church of the Sacred Heart - Forty Hours Devotion

January 11: San Angelo, Holy Angels - Presentation on Mary to the RCIA at 6:30 p.m.

January 12-13: Dallas - Meeting of the Texas Conference of Churches and Baptist General Convention

January 14: Odessa, St. Joseph - Mass for Lucy Ortiz at 6:30 p.m.

January 16: Sanderson, St. James - Mass at 11:00 a.m.

January 17: San Angelo, Cathedral Church of the Sacred Heart - 12:00 noon Ecumenical Service in honor of Dr. Martin Luther King

January 18-20: Dallas - Southwest Liturgical Conference

January 21: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.

Midland, Blessing of New Life Center at 2101 West Wall Street at 5:00 p.m.

January 22: San Angelo, Cathedral Church of the Sacred Heart - Pro Life Mass at 11:00 a.m.

January 23: Brownwood, St. Mary - Mass at 11:00 a.m. and meet afterwards with Pastor, Pastoral and Finance Councils

January 24-26: Dallas - The National Catholic Bioethics Workshop for Bishops

January 27: Abilene, Holy Family - Bless new building at 6:30 p.m.

January 28-30: Midland - YOUTH 2000

January 31: Menard, Sacred Heart - 7:00 p.m. Meet with Pastor and Pastoral and Finance Councils

### February 2005

February 1: San Angelo, Christ the King Retreat Center - Workshop of Parish Youth Ministry 10:00 a.m. to 4:00 p.m.

February 2: San Angelo, Diocesan Pastoral Center - Personnel Board meeting at 9:00 a.m. Diocesan Liturgy Commission meeting at 10:30 a.m. Presbyteral Council meeting at 12:00 noon.

February 3: San Angelo, Diocesan

Pastoral Center - Cursillo and Walk to Emmaus meeting at 11:30 a.m.

February 4: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and Staff meeting at 11:00 a.m.

February 5: Abilene, St. Vincent - 41st Anniversary of parish at 5:30 p.m.

February 6: Abilene, Sacred Heart - Mass at 9:30 a.m. and meet with Pastoral and Finance Councils for Sacred Heart and Clyde after Mass

February 8: Odessa, St. Joseph (and St. Anthony) - Meet with Pastoral and Finance Councils at 7:00 p.m.

February 9: San Angelo, Cathedral Church of the Sacred Heart - 12:00 noon Ash Wednesday Mass. Prayer Service at San Angelo State School at 2:00 p.m.

February 10: Andrews, Our Lady of Lourdes - Meet with Pastor, Pastoral and Finance Councils at 7:00 p.m.

February 11: San Angelo, Cathedral Church of the Sacred Heart - World Day Mass for the Sick at 7:00 p.m.

February 12: San Angelo, Holy Angels - Scout Mass at 5:30 p.m.

February 13: San Angelo, Cathedral Church of the Sacred Heart - Rite

of Elections at 1:30 p.m. and 4:00 p.m.

February 15: San Antonio, San Fernando Cathedral - Installation of New Archbishop Jose Gomez

February 17: Odessa, Holy Redeemer - Meet with Pastor and Pastoral and Finance Councils at 7:00 p.m.

February 19: San Angelo, San Angelo Convention Center - Diocesan Conference Day

February 21-22: Austin - 37th Annual Assembly of the Texas Conference of Churches

February 23: San Angelo, Diocesan Pastoral Center - Meeting of International Priests

February 24: Odessa, St. Mary and Our Lady of San Juan Mission - Visit with Pastor, Pastoral and Finance Councils at 7:00 p.m.

February 26: Midland - St. Ann's Catholic Schools Commission meeting at 9:00 a.m. to 12:00 noon. Mass and Banquet celebrating 50th anniversary of Cub Scout Pack #84 at 5:30 p.m.

February 27: Coleman, Sacred Heart - Mass at 11:00 a.m. and meet with Pastor, and Pastoral and Finance Councils after Mass

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# Texas Catholic Conf. Scripture Conference



TCC Scripture Conference attendees, back row: Chris Cooper - Menard, Fr. Hugh Wade - Ballinger, Fr. Michael Udegbunam - Menard, Fr. Barry McLean - Brownwood, Fr. Bhaskar Morugodi - Rowena. Front row: Fr. Tom Barley - St. Ambrose, Leslie Mueller - St. Ambrose, Ann Herman - Holy Angels, (Fr. Charles Greenwell - Holy Angels not pictured. Photo courtesy Fr. Tom Barley.)

by Fr. Michael Udegbunam and Fr. Tom Barley

AUSTIN - From October 25-28 nine members of the Diocese of San Angelo attended the annual Texas Catholic Conference Scripture Conference in Austin. For some this was the first trip. For others it was an annual event. Gina Hens-Piazza, Ph.D. presented "Violence in the Bible" and the ideas of forms of violence and the violence of forms, resisting violence, attending to minor characters, becoming non-violent readers of the Bible, learning about the curses in Scripture, praying the Psalms in response to violence. Sr. Mary Barbara Green, OP, Ph.D. presented "Jonah" and the questions of "getting our feet wet or being swallowed up?" and in the belly of the fish - "danger or refuge?" Fr. Tom Barley from St. Ambrose in Wall was the celebrant

of the Tuesday Mass. The conference was a learning experience for all who attended. Fr. Michael Udegbunam of Eden and Junction said that he left the conference "with more admiration and love for the Bible as the 'Book of books' and more energized biblically and spiritually to continue loving, worshiping, and adoring God - the ultimate Author if the Bible."

Next year the Scripture conference will on October 10-13, 2005 with Fr. John Donohue presenting a biblical perspective of the authority of Peter and Fr. Michael Himes presenting on Doctrine: Are all doctrines equal? What is the difference between a dogma and authentic teaching? This annual conference is open to all with advance registration through the Texas Catholic Conference in Austin.

## January Necrology

Please pray for the following priests and deacons whose anniversaries of death are during the month of January.

**10-Rev. Francis Beazley, OMI (1992)**

**13-Rev. Joseph Walter (1989)**

**16-Rev. Cyril Lange (1971)**

**16-Msgr. Timothy Murphy (2004)**

**18-Rev. Patrick Ryan, O.M.I. (1975)**

**19-Fr. Robert Kelly (1999)**

**26-Deacon D.J. Goetz (2003)**

**26-Deacon Jack Peterson (1987)**

## Obituary

### Rev. Angel Vizcarra, O.P.

Tuesday, 12/07/2004, Times-Picayune - The Rev. Angel Vizcarra, O.P., a Dominican priest, died Sunday at West Jefferson Medical Center. He was 82.

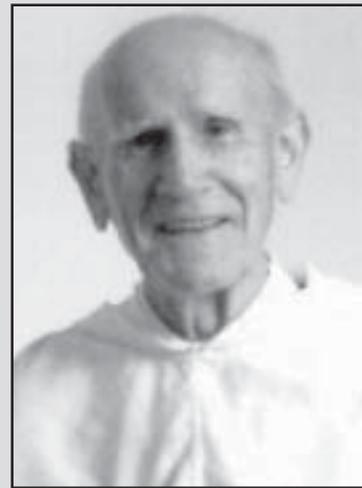
Father Vizcarra was born in Abadiano, Vizcaya, Spain, and recently lived in New Orleans. He was a graduate of Estudio General de San Esteban, Padres Dominicos, Salamanca, Spain, where he professed his first vows in 1940 and was ordained in 1946.

He served as parochial vicar at St. Anthony of Padua parish in New Orleans from 1997 until 1999. He was an itinerant preacher in Spain from 1947 to 1949, served in Mexico City briefly and had his first posting in the United States in 1951 as pastor of St. Jo-

seph Catholic Church in Alice, Texas.

He also served as pastor of St. Mary's in Freer, Texas; was vicar provincial in Santo Domingo, Dominican Republic; chaplain in Centro Hispano Catolico, Miami; pastor of St. Dominic's in Miami; vicar general in General Vicariate of San Hipolito, Mexico; parochial vicar in St. Dominic's, Miami; pastor of St. Joseph's. San Angelo, Texas from 8/80 to 8/86; chaplain of Dominican Monastery of the Infant Jesus, Lufkin, Texas; broadcast minister for the diocese of Corpus Christi; and parochial vicar in San Martin de Porres, Laredo, Texas.

He served at St. Albert the Great Priory of Dallas in Irving, Texas and was in residence at Our Lady of



Rev. Angel Vizcarra, O.P.

Wisdom Health Care Center. Survivors include a sister, Maria Angeles. A Mass was said December 7 at 10 a.m. at St. Dominic Catholic Church, 775 Harrison Ave. Visitation was at 9 a.m. Burial was in Dominican Friars Cemetery, Rosaryville, Ponchatoula. Jacob Schoen and Son Funeral Home handled arrangements.

## Encountering the Eucharist

by Sharon Denning

ODESSA - This month marks the first anniversary of my coming into the Catholic Church, an event I will recall every January for the rest of my life. A lifelong Christian, during my first year as a Catholic I have drawn closer to Jesus - a marvelous wonder that has come to me through His gift of the Eucharist.

I was raised in an evangelical denomination and attended a mainline Protestant church as an adult, so I was no stranger to the Gospel message. I knew God sent His Son, Jesus, to be our Savior. I was baptized when I was 12 years old. I was familiar with the Scriptures and loved the beautiful old hymns we sang in church on Sundays.

As a child, I never participated in "The Lord's Supper." I took Communion for the first time as an adult in a Protestant church. I had been taught that the bread and wine were symbols-reminders of Jesus' final meal with his disciples on the eve of his betrayal and crucifixion. I was happy this was now part of my monthly worship but soon wished it could be a weekly occurrence.

As the religion reporter for my local newspaper, I was interested in learning more about Christianity, so when a friend invited me to a

class he was teaching on the core beliefs of the Catholic faith, I agreed to come.

It was there I learned about the Catholic Church's belief in the Real Presence: that when the priest consecrates the Communion elements, they truly become the Body and Blood of Our Lord Jesus Christ.

I had never heard this before. How could this be? Someone in the class mentioned the sixth chapter of the Gospel of John. I read it, so it seemed, for the first time:

"In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise that person up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person." (John 6: 53-56, NJB)

"I want that," was my immediate thought. And I began to long for it. Filled with a new understanding of this precious gift Jesus gave us, I eagerly awaited the next monthly Communion service at my church.

The pastor consecrated a loaf of bread and a cup of fruit juice with

great reverence. The communicants came forward to receive the elements from other church members, and then knelt at the communion rail. I remember walking back to my seat, feeling sad that I had to wait another month to receive this.

In the months that followed, this sadness only grew. Clearly, I wouldn't feel truly in communion with Jesus until I received Holy Communion with Christians who believe that His Body and Blood, Soul, and Divinity are present in the Eucharist.

And so I joined the Catholic Church. In the Mass, I find worship, adoration, and praise. There is wonder, and I am awestruck by the presence of my Lord.

Neither I nor the most eloquent theologian can explain the mystery of the Mass: how God suspends time and space and allows the Sacred, the Infinite to meet us. But when I say "Amen" to the Body and Blood of Jesus Christ, I embrace my salvation and step into this mystery.

Through the Eucharist, Jesus enters us when we meet Him at the altar. He nourishes us with His love and gives us strength for our

see "EUCCHARIST" page eleven



# Bishop asks for earthquake relief

by Peter Micale, WTA

SAN ANGELO – Bishop Michael Pfeifer has asked that all Catholics of the Diocese contribute funds through either their individual parishes or directly to the Pastoral Center. The donations will then be sent to the Catholic Relief Services offices in Baltimore. The Bishop has made an initial contribution of \$1,500 from the Diocesan Disaster Relief Fund.

In his memo to the parishes the Bishop wrote: “To assist our brothers and sisters who are in such tremendous need, I ask that each community of the diocese make a contribution to assist the millions who have been affected by this monster earthquake. Your donations will be sent immediately to Catholic Relief Services, which is providing assistance for the mil-



An office at the Basilica Our Lady of Good Health, a popular Marian shrine in Vailankanni, India, is seen Dec. 28 converted into a medical supply center for relief efforts following the Dec. 26 tsunami on the beach in front of the basilica. At presstime almost 150,000 people in 12 countries had perished from the tsunamis and the massive earthquake in the Indian Ocean that triggered them. (CNS photo by Anto Akkara.)

lions who are in need.” He further added: “As I appeal for your financial cooperation, I also plea for your prayers and spiritual assistance.”

## Excerpts from the homily of Pope John Paul II to open the Year of the Eucharist

by Bishop Michael Pfeifer, OMI

SAN ANGELO—On October 17, 2004, Pope John Paul II delivered a homily to open the Year of the Eucharist. The Pope’s homily coincided with the conclusion of the International Congress in Guadalajara, Mexico on Sunday, October 17. Here I share with you some of the inspirational excerpts of our Holy Father’s homily to begin the Year of the Eucharist.

“The Eucharist, Light and Life of the New Millennium”. The theme of the Congress invites us to consider the Eucharistic Mystery not only in itself, but also in relation to the problems of our time. Mystery of light! The human heart, burdened with sin, often bewildered, weary and tried by suffering of all kinds, has need of light. The world needs light in the difficult quest for a peace that seems remote, at the beginning of a millennium overwhelmed and humiliated by violence, terrorism and war.

The Eucharist is light! In the Word of God constantly pro-

claimed, in the bread and wine that have become the Body and Blood of Christ, it is precisely he, the risen Lord, who opens minds and hearts and makes us recognize him, as he made the two disciples at Emmaus recognize him in the “breaking of the bread” (cf. Lk 24:35). In this convivial gesture we relive the sacrifice of the Cross, we experience God’s infinite love, we feel called to spread Christ’s light among the men and women of our time.

Mystery of life! What greater aspiration is there in life? Yet threatening shadows are hanging over this universal human hope: the shadow of a culture that denies respect for life in all its stages; the shadow of an indifference that relegates countless people to a destiny of hunger and underdevelopment; the shadow of scientific research that is sometimes used to serve the selfishness of the strongest.

Dear brothers and sisters, the needs of our many brothers and sisters call us into question. We can-

not close our hearts to their pleas for help. Nor can we forget that “one does not live by bread alone” (cf. Mt 4:4). We are in need of the “living bread which came down from heaven” (Jn 6:51). Jesus is this bread. Nourishing ourselves on him means welcoming God’s life itself (cf. Jn 10:10) and opening ourselves to the logic of love and sharing.

I desired this Year to be dedicated especially to the Eucharist. In fact, every day, particularly Sunday, the day of Christ’s Resurrection, the Church lives this mystery. But, in this Year of the Eucharist, the Christian community is invited to become more aware of it through a more deeply felt celebration, prolonged and fervent adoration and a greater commitment to brotherhood and the service of the least. The Eucharist is the source and manifestation of communion. It is the principle and plan of mission (cf. *Mane Nobiscum Domine*, chapters III and IV).

## Liturgical music

by Bishop Michael Pfeifer, OMI

SAN ANGELO—Liturgy is primarily an act of worship and a time when we listen to what God is trying to say. Liturgical music is meant to help us give worship, praise, and thanksgiving to our God on whom we all depend, and should propel us forward to conversion and transformation.

At this time in our history, we are trying to find a clear path through the complicated and crowded forest of music. While it is wonderful to have so many resources to choose from, we also may have too much to choose from. There is so much music to consider, so much being published, so many different styles being explored, it is difficult to make choices to know what is appropriate and authentic.

In the midst of all the music that is available for liturgical worship, our primary question should always be, “Why are we singing,” as we ask “What shall we sing” during our liturgy.

Today in the field of music there is a growing dependency on technology. Technology will continue to develop and its presence in our churches will certainly be felt in the future. While there are obvious positive contributions of technology in liturgy, we must remember that the singing assembly is the primary music ministry. We need to be skilled in the operation of technologies that can assist our work, but these efforts must always lead to helping the assembly find its voice and not intimidate its participation. Music and singing should enhance our prayer and participation during the liturgy.

## Diocesan web site offers much

by Mike Wyse

SAN ANGELO—Not too long ago people would make the following comments to me whenever I brought up the subject of our diocesan web site. “A diocesan web site? Do we have one?” Or, “We don’t need a web site? No one ever visits it.” Those remarks were surprising since we live in an age where so many visit the web on a daily (sometimes hourly) basis. About 10 months ago I decided those remarks were either untrue, or no one was visiting our web site because it lacked useful information and publicity. We went to work on updating the web site, adding new Catholic links, and providing other useful information. Next we put a counter on our main page so we could see how often people came to visit. Lastly, we began to spread the word about our web site. We discovered right from the start that about 300 people a week were visiting our web pages. Since May 2004, we have had over 12,000 visitors to our web pages and the average weekly number of visits has increased to 380.

So, why should you visit our web page? Because there’s lots of useful information there; that’s why. For starters you can read about the Saint of the Day or view the Daily Mass Readings. There’s a page about our diocese and about the bishop. Click on “Chancery” and you’ll see the diocesan offices, personnel, and phone numbers. Click on “Parishes” and you’ll find a page for each parish in the diocese with information on Masses, pastors, office staff, and contact data. You’ll find pages listing all our priests, deacons, and religious. Go to those pages and click on their names to find the parish page for that person. Click on “Ministries” and you will find the various ministries in the diocese, including Social Services and the Retreat Center Calendar. There’s even a page with information about our Catholic Schools.

Can’t find your copy of the *West Texas Angelus*, or looking for an earlier edition? On our main page, click on [West Texas Angelus On-Line](#) and you have instant access to all issues of the Angelus since January 2000. You can read our diocesan *Policy on Ethics and Integrity in Ministry* and view the

see “WEB” page ten



# Stem cell research

by Dr. Roberta Case, MD

MIDLAND – Medical and scientific progress continues at an accelerated pace in this age of computer-assisted data analysis. One of the areas of scientific investigation most frequently mentioned in the media these days is *stem cell* research. It has been found that some human cells exist in a state of prematurity - that is, they have all of the information necessary to develop into any one of the specialized cells that make up an adult human being but have not yet embarked on the path to that specialized stage. Included among the potential benefits of studying these cells is the possibility of directing them to develop into a specifically desired cell. For example, duplication and replacement of the pancreas in a person with diabetes would restore the production of insulin. Regeneration of nerve cells in the spinal cord of someone paralyzed due to injury would allow him to walk. The growth of new blood vessels would strengthen a heart damaged by heart attack. And learning to turn these cells on might also lead to learning to turn off the uncontrolled cell growth that defines cancer.

Hardly any reasonable person can be fundamentally opposed to progress. Yet a great deal of controversy exists with regard to stem cells. The controversy arises when one of the sources of the cells is considered. In the very earliest stages of human growth, just five to eight days after fertilization, our cells have formed what embryologists call the blastocyst stage. It is here that scientists have discovered the most clearly undifferentiated cells. These cells are totipotent - they have the ability to develop into all of the more specialized components of skin, nerve, muscle, bone, blood, and other organs. Because these stem cells come from the early developmental stage of a human being, they are called *embryonic* stem cells. Scientists are learning that, by harvesting cells at this stage and handling them in certain ways, specialized development can be triggered. This science is a long way from producing clinical benefits in most diseases, but the potential is clearly there,

Several moral issues arise here.

First of all, since the blastocyst is a stage of human development between fertilization (conception) and birth, harvesting stem cells obviously means interrupting that development, sacrificing that human life and using its parts. Since we, as Catholics, appreciate human life and value it at all stages from conception to natural death, this is clearly wrong. No matter what the potential benefits to others might be, the taking of life at any stage is unacceptable.

Another means of arriving at the blastocyst stage exists outside of natural sexual union and conception. The technique of *in vitro fertilization*, in use since the 1960's, involves fertilization in the laboratory environment. Under the right conditions, fertilized eggs can be grown to the blastocyst stage, and then one or more can be selected and introduced into the womb. There, in a natural environment, the child is nurtured through the rest of its developmental stages up to live birth. Catholics also take issue with this process, since it takes the place of the normal procreative process and sexual union of man and wife. As an offshoot of IVF, the blastocyst stage can be captured in the laboratory and stem cells can be harvested. By doing this, the original goal of IVF, helping a childless couple to have a child, is even lost. Here we not only sacrifice a life in the hope of saving or improving other lives, but we even create that life with the goal of sacrificing it. Some propose an intermediate course. Since the process of IVF requires the creation of several embryos, and not all of them can be implanted in the uterus, why not take the "left overs" and use them as a source of stem cells for research and medical therapy? Though this seems like a way to turn evil to good, it remains the deliberate destruction of human life and we should not condone it.

Finally, in a process usually called cloning, a human egg can be taken from a woman's ovary, deprived of its nucleus (your mother's contribution to your DNA), and the nucleus of another cell can be inserted. Stimulating this egg to grow in the laboratory to the blastocyst stage allows for the harvesting of

stem cells that contain DNA matching the donor of the new nucleus. Theoretically, this process could lead to the birth of a baby identical to the nucleus donor - his or her clone. This may be exciting and intriguing science, but it still involves the creation of a life for the express purpose of destroying it for its parts, or, in the case of producing a clone, for the purpose of satisfying human vanity.

But what about the potential relief of suffering that might result from these research techniques? The Holy Father, in the introduction to his encyclical, *Evangelium Vitae*, calls us to recognize the "*incomparable worth of the human person.*" The Holy Father's statement underscores our responsibility to be sure that the scientific investigation we carry out does not infringe on the sacredness and dignity of each human person, even at the very earliest stages of development.

Strict adherence to a doctrine acknowledging the sacred value of human life, leaves a dilemma posed by the responsibility to care for neighbor, and to work to relieve pain and suffering. Clearly, then, there is a responsibility to explore alternate paths to the same ends. The area of *adult* stem cell research is one of these paths. Human stem cells are found in many human tissues from birth on. Bone marrow, a prime source of stem cells, has been used successfully for years in the treatment of cancer and immune deficiency. Though other 'adult' stem cells have been harder to identify, they have been found in many other organs and early studies with them have already shown promise. Umbilical cord blood, placental tissue, and amniotic fluid also contain stem cells. These sources are plentiful, usually discarded, and available without the sacrifice of life. Very credible scientists in this country are working with these stem cell sources now. And it is in the area of *adult* stem cell research that the most promising findings have occurred to date.

With advances in the exciting area of stem cell research, we may be on the verge of some great discoveries in the area of cancer treatment, and our knowledge of the genetic basis for many diseases will lead to earlier diagnosis and perhaps even prevention in cases of diabetes, multiple sclerosis and hereditary illnesses. It would be hard to argue that

# Guidelines for altar servers in the Diocese of San Angelo

by Bishop Michael D. Pfeifer, OMI

SAN ANGELO – The altar server fulfills a very special and sacred ministry during the celebration of the Eucharist and other liturgical celebrations. While the altar server serves at the altar and assists the bishop, priest and deacon, the server is primarily assisting Christ who is the main celebrant of each liturgical celebration. As Bishop of our diocese, I issue the following diocesan guidelines for altar servers that have been adapted from the guidelines of the Committee on the Liturgy of the United States Conference of Catholic Bishops.

1) Although institution into the ministry of acolyte is reserved to lay men, I permit the liturgical functions of the instituted acolyte to be carried out by altar servers, men and women, boys and girls. I encourage more young people to be trained for this special ministry, and to continue to serve even when they are in the late teens or early adulthood.

2) No distinction should be made between the functions carried out in the sanctuary by men and boys and those carried out by women and girls. The term "altar boys" should be replaced by "servers." The term "server" should be used for those who carry out the functions of the instituted acolyte.

3) Servers should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence. They should have already received holy communion for the first time and normally receive the Eucharist whenever they participate in the liturgy.

4) Servers should receive proper formation before they begin to function. The formation should include instruction on the Mass and its parts and their meaning, the various objects used in the liturgy (their names and use), and the various functions of the server during the Mass and other liturgical celebrations. Servers should also receive appropriate guidance on maintaining proper decorum and attire when serving Mass and other functions.

5) Since the role of the server is integral to the normal celebration of the Mass, at least one server should assist the priest. On Sundays and other more important occasions, two or more servers should be employed to carry out the various functions normally entrusted to these ministers.

6) Servers should normally be vested. This is within the tradition of the Church and prevents difficulties regarding appropriate dress for these ministers. All servers should wear the same liturgical vesture.

7) Servers carry the cross, the processional candles, hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine and water to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, assist the priest celebrant and deacon as necessary.

8) Servers respond to the prayers and dialogue of the priest along with the congregation. They also join in singing the hymns and other chants of the liturgy.

9) Servers should be seated in a place from which they can easily assist the priest celebrant and deacon. The place next to the priest is normally reserved for the deacon.

10) Servers may not distribute the communion unless they have been mandated for this function by the bishop.

11) The *Order for the Blessing of Altar Servers, Sacristans, Musicians and Ushers*, (*Book of Blessings*, nos. 1847-1870) may be used to initiate and bless servers before they begin to function in this ministry.

scientific research is a bad thing or that we are not obligated to use the gifts of curiosity and intellect that God has given us for the relief of pain and suffering. But we need to approach change with caution and wisdom.



# Our Lady, Queen of Peace Praesidium: General reunion – 2004

by Seminarian Ariel Lagunilla

ABILENE – Legion of Mary, Our Lady, Queen of Peace Praesidium, made their annual reunion on December 5, 2004 at Sacred Heart Parish in Abilene. On that day, the members came together to give thanks to God and to the Blessed Virgin Mary for the successful completion of seven years of their service to the Church. At least seventy people attended. Among the clergy in attendance were Rev. Robert Bush, Pastor of Sacred Heart, Abilene, Rev. Santiago Udayar, Pastor of St. Vincent Pallotti, Abilene and former Spiritual Director of the Praesidium, and Seminarian Ariel Lagunilla.

The celebration began at 1:00 p.m. with the opening prayer by Rev. Santiago Udayar, followed by a reception and fellowship. After the reception, the Holy Rosary was prayed and the Catena was recited. The renewal of the Legionary promise was made collectively by the eleven active members of the Praesidium. The Marian choir of Sacred Heart led the singing; and final blessings were given by Rev. Robert Bush.

Our Lady, Queen of Peace Praesidium was established in 1998. For the last seven years, the Praesidium has been very active in carrying out their weekly apostolic

work. All the members participate in the missionary life of the parish through the visitation of families, the sick, both in their homes and hospitals keeping the Blessed Virgin Mary as their model in their continuing apostolate of bringing people closer to God.

Two very special events in honor of the Blessed Virgin Mary were celebrated in the month of December. One of the events was the celebration of the Solemnity of the Immaculate Conception on December 8, 2004. Approximately 300 people attended Mass. On this great Marian feast, the Legion of Mary showed their Marian devotion by leading the congregation to pray the Holy Rosary before the Eucharistic celebration. Then, on December 12, 2004, the feast day of Our Lady of Guadalupe, a procession was organized carrying the image of Our Lady of Guadalupe. In this Marian celebration, the Legion of Mary led the Holy Rosary in different languages: English, Latin, Spanish, Tagalog and Vietnamese. After the rosary, a play based on a very authentic version of the story of Our Lady of Guadalupe was staged by the Youth of Sacred Heart Church.

The members of Our Lady, Queen of Peace Praesidium have truly shared the vision and hopes of the Church by rendering service



Active members of Our Lady, Queen of Peace Praesidium renewed their Legionary promise in the presence of their pastor, Rev. Robert Bush, former Spiritual Director Rev. Santiago Udayar and Seminarian Ariel Lagunilla. (Photo courtesy Michael Nguyen.)

to God through their unique spirituality. With the spirit and guidance of Mother Mary, they have been continuously living their Marian spirituality by sharing with the life of the local Church through prayers and collaborative ministry. On October 30<sup>th</sup> 1982, Pope John Paul II addressed the Italian Legionaries saying, "Yours is

an eminently Marian spirituality, not only because the Legion glories in carrying Mary's name as its unfurled banner, but above all because it bases its methods of spiri-

tuality and apostolate on the dynamic principle of union with Mary, on the truth of the intimate participation of the Virgin Mary in the plan of salvation."

## Christ the King Retreat Center January Calendar

- 4 Adoration of the Blessed Sacrament
- 6 Day of Reflection for Priests
- 11 Adoration of the Blessed Sacrament Vocation Retreat
- 11-12 International Priests' Gathering
- 18 Adoration of the Blessed Sacrament
- 21-23 Engaged Encounter Beginning Experience
- 24 Ecumenical Renew Meeting
- 25 Adoration of the Blessed Sacrament
- 27-30 Women's Walk to Emmaus

## Ethics and Integrity Workshop Dates

Please consult the schedule posted on our web page from time to time since workshop dates are continually being added. Due to unforeseen circumstances, workshop dates may be subject to change.

**Those who have attended this 3-hour workshop do not need to repeat it.** Please check with your parish if you need to verify your attendance.

Deanery	Place	Date	Time
Abilene	St. Mary, Brownwood	TBA	TBA
	Parish TBA, Abilene	TBA	TBA
	Holy Family, Sweetwater	TBA	TBA
Midland/Odessa	St. Ann, Midland	Jan. 11, 2005	7:00-10:00 pm (Eng)
	St. Mary, Odessa	Jan. 18, 2005	6:30-9:30 pm (Eng)
San Angelo	Sacred Heart, Menard	Jan. 10, 2005	7:00-10:00 pm (Eng)
	Our Lady of Perpetual Help, Ozona	Jan. 20, 2005	7:00-10:00 pm (Eng)
	Holy Angels, San Angelo	Jan. 25, 2005	7:00-10:00 pm (Eng)

If you have need of an additional Ethics Workshop (English or Spanish) at your parish or Catholic School, please contact Mike Wyse at the Chancery Office (325) 651-7500.



# Las Posadas celebrated throughout the Diocese

by Peter Micale, WTA

SAN ANGELO – We Catholics have always justifiably prided ourselves in the universality (catholicity) of our Roman Catholic Church. Vatican Council II certainly introduced some significant changes in the celebration of the various liturgies in which we practice our faith, but the basic beliefs are constant and universal. What is remarkable about the practice of our religion, however, is the variety of seasonal celebrations that are conducted by the ethnic mosaic that makes up our parishes. One of the most significant of these is the **LAS POSADAS** celebrated by Hispanic families throughout the Diocese just prior to and up to Midnight Mass.

St. Joseph’s Church in San Angelo began this celebration of the nine evenings of **LAS POSADAS** at 6:30 pm on Thursday, December 16, in the Church, and then moved to the Church Hall. Each night the singing, procession, and visitation at several homes scat-

tered throughout the parish was repeated. Many of the parishes in the Diocese conducted this feast.

**LAS POSADAS** are Advent/Christmas *fiestas* that begin on the 16th and end on the 24th of December in preparation for the Midnight Mass celebrating the birth of Christ. The **POSADAS** are based on Luke’s Gospel that tells us that on the first Christmas, Mary and Joseph could not find an Inn – a *Posada* – for the Christ child to be born. To begin the nine days of **POSADAS** at St. Joseph’s on December 16<sup>th</sup> Bishop Michael D. Pfeifer, OMI, was the main leader of the celebration.

This celebration consists of *pastorelas* – plays – that represent the trip of Saint Joseph and the Virgin Mary to register themselves in the Roman census taking place in those days, and the hardships they suffered while looking in vain for lodging. The roles in these *pastorelas* include, besides Joseph and Mary, shepherds and shepherdesses (*pastores*, hence the name,

*pastorelas*), sheep, burros, and perhaps a little devil or two. Live animals were also in attendance to begin the **POSADAS** on the night of December 16.

Each evening, the celebration at the homes, culminates with a party: *piñatas* are broken, there are *villancicos* -Christmas carols- in the air and traditional things are eaten: *buñuelos* (very thin fried pastries covered with sugar), *colación* (a mixture of different candies), *tamales*, and *ponche*, fruit punch. The **POSADA** begins with a group going outside the house, with lighted candles and papers with the words of the verses of hymns to ask for **POSADA**. When the people in the house open the door to let those outside enter, they sing: “*Enter, Holy Pilgrims, accept this dwelling; not of this humble house, but of my heart*”

The celebration of **LAS POSADAS** ends with Midnight Mass on the late evening of December 24.



Pastore Denny Rios knocks on the door of Sister Roberta’s house and asks for *Posada*.



Mrs. Carolina Luna, right, leads the singing at Ofelia Davila’s house. (Photos by Peter Micale.)

# St. Elizabeth Ann Seton Church sees Christ in others

by Steven Rojo

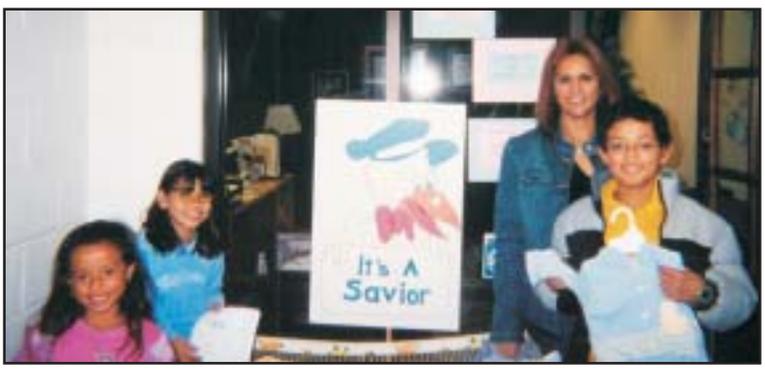
ODESSA – During the Advent season, the parishioners of St. Elizabeth’s were challenged by their pastor, Father Mark Woodruff, to see the Christ in others. They were also called to help the needy of our area.

The parish did indeed respond generously to the call and challenge by donating to a coat and blanket drive sponsored by the R.C.I.A. and to a ‘Baby Shower for Jesus’ spon-

sored by the C.C.D. classes.

These drives not only benefited Catholic Charities and Harmony Home of Odessa, it also brought enlightenment to those who helped out on these drives.

As was said by one youth, “It’s nice to know that we can make a difference. It’s nice to know that when we do it for the least of our brothers and sisters’, we do it for Jesus.”



CCD students sort through the baby items given for the “Baby Shower for Jesus”.



Members of the RCIA sort coats and blankets during the coat / blanket drive. (Photos courtesy Steven Rojo.)

# Catholic Spanish Radio comes to San Angelo

by Peter Micale, WTA

SAN ANGELO – KSJT, FM 107.5, will begin broadcasting one hour of Spanish Eternal Word Television Network (EWTN) Catholic programs each Sunday, beginning on January 2, 2005. The program will run from 10:00 - 11:00 am each Sunday. Sponsors for the program at reasonable cost are needed. Interested sponsors should call the Director of Communications, Peter Micale, at the Diocese office 325-651-7500.

*Pray for Peace in the New Year*



# Legal justice vs. Biblical justice

by Fr. Mark Miller, C.P.P.S.  
Parochial Vicar of Catholic Churches of South Odessa

ODESSA – After reading the two articles in last month's *Angelus*, with the headline: *Justice served – twice*, I was left with the question: what kind of justice? First of all, let me say that I have no details of these two stories regarding the allegation against Fr. Domingo Estrada or against St. Ann's parish on the death of the little girl. What is known is that Fr. Domingo was acquitted of any charges of indecency with a child and the lawsuit against St. Ann's church was dismissed.

Certainly our legal system was brought to its conclusion and therefore we can say that a legal decision was rendered but what about the relationships that were involved in these cases? Was there any restoration of a relationship? Has the brokenness experienced by

everyone involved begun to heal? "Biblical justice" demands faithfulness to the covenant; demands at least the desire to restore broken and damaged relationships so as to give witness to a new creation, a new way of being in relationship with the other. The article gives no indication that there has been any reconciliation among the parties involved. It didn't indicate if any was sought. But that is what God did when he sent his Son as one like us who then freely took up his cross and restored our relationship with our Creator through the outpouring of his blood. We are called to that same kind of justice; a justice that restores, that heals, that makes possible a new way of seeing one another.

We are called to what is named Restorative Justice. You can get more information by checking out [restorativejustice.org](http://restorativejustice.org). Restorative

justice is a systemic response to wrongdoing that emphasizes healing the wounds of victims, offenders and communities caused or revealed by the criminal behavior.

There are three principles that form the foundation for restorative justice:

1. Justice requires that we work to restore those who have been injured.
2. Those most directly involved and affected by crime should have the opportunity to participate fully in the response if they wish
3. Government's role is to preserve a just public order, and the community's is to build and maintain a just peace.

Did any of this happen in these two cases? How do we engage in the process of "biblical justice" so that the brokenness of humanity can truly be healed and restored? This is the mission of the Church.

## Intentions of the Holy Father for January

*General* – For people working for peace in the Middle East: may they never tire in their efforts to succeed.  
*Missionary* – For vocations in mission lands: may the Lord continue to call holy and selfless men and women eager to proclaim the Gospel.

### POPE from page one

Archbishop Gomez was born in Monterrey, Mexico, and turned 53 Dec. 26. In 1978 he was ordained a priest for the Prelature of Opus Dei. When he was ordained as auxiliary bishop of Denver in 2001, he became the only Opus Dei bishop in the United States.

Archbishop Gomez also has been involved in Hispanic issues and helped organize a seminary in Mexico City for Hispanic students from the United States and Canada, who would then return to those countries to minister in Hispanic areas.

In a 2002 column in the Denver Catholic Register, archdiocesan newspaper, he told Hispanics not to forget their Catholic heritage. He added that the time has come for the Hispanic community to leave "its indelible mark on our nation."

Pope John Paul II divided the state of Texas into two ecclesiastical provinces Dec. 29, making Galveston-Houston an archdiocese and the metropolitan see for six other eastern Texas dioceses.

The split coincided with the pope's appointment of a new archbishop of San Antonio, which since 1926 had been the metropolitan see for all the dioceses of Texas. San Antonio remains the metropolitan see for seven other dioceses in the state.

The other dioceses forming the new province are Tyler, Austin, Beaumont, Victoria, Corpus Christi and Brownsville. Apart from Tyler in the northeast and Austin in the east central part of the state, all run along the coast of the Gulf of Mexico.

Dioceses that remain part of the San Antonio province are Laredo, San Angelo and El Paso along the Mexican border and Amarillo, Lubbock, Fort Worth and Dallas in the northern part of the state.

Texas has about 5.7 million

Catholics in a total population of 21 million. The new Galveston-Houston province has about 2.6 million Catholics in a population of 11 million, while the San Antonio province now has about 3.1 million Catholics in a population of 10 million.

Before the split San Antonio had been metropolitan see of the second-largest ecclesiastical province in the world numerically, with the archdiocese and 14 dioceses. The province of Porto Alegre, Brazil, consists of the archdiocese plus 16 dioceses.

The split makes Texas the second large state to be divided into two provinces and the first in the country to encompass two provinces entirely within its boundaries.

California has been divided into two provinces since 1936, Los Angeles in the south and San Francisco in the north, but the San Francisco Archdiocese is also metropolitan see for the dioceses in three other states – Utah, Nevada and Hawaii.

The addition of another ecclesiastical province in the United States brings the total of Latin-rite provinces in the nation to 32.

There are also two Eastern-rite provinces in the country. They are headed by the Byzantine archbishop of Pittsburgh and the Ukrainian archbishop of Philadelphia.

The U.S. Catholic military ordinariate is headed by an archbishop and uses the name Archdiocese for the Military Services, but it is technically an ordinariate in church law, not an archdiocese. In any case it would not be a metropolitan see of a province, since it has no other dioceses under it.

The formation of the Galveston-Houston Archdiocese marks the first time a new ecclesiastical province was created in the United States since 1980, when Mobile, Ala., was made an archdiocese and placed over the dioceses of Mississippi and Alabama, which were previously part of the New Orleans province.

## Diocesan Conference Day

**February 19, 2005**  
**9:00 A.M. - 4:00 P.M.**  
**Convention Center**  
**San Angelo, TX**  
**Theme: Building a**  
**Community of Faith**



Jo Rotunno

The theme of the Diocesan Conference Day 2005 is *Building a Community of Faith*. Current Church documents, particularly the General Directory for Catechesis, invite us to a broader vision of faith formation, one that incorporates the whole community of faith. Each of us has a role to play in the faith formation of all the members of the parish. What will this mean for you in your particular ministry? What do we have a right to expect from our parishes? What will we offer our parishes in return? The day will be an opportunity to reflect on a vision of parish life where all are invited to learn, celebrate and serve together.

The two featured speakers Jo Rotunno and Donna Glaser will address the topics *Building a Community of Faith*, *Building Households of Faith* and *Implementing the Vision for*



Donna Glaser

*a Whole Community of Faith: Practical Ideas and Resources.*

Keynote presenter Jo Rotunno currently serves as Catechetical Specialist for Resources for Christian Living (RCL) in Allen, TX. Previously, she held management positions with four religion publishers She served the Archdiocese of Los Angeles as a Catholic school teacher, parish catechist, master catechist or diocesan consultant for twenty-five years before moving to Texas with RCL. She offers workshops throughout the United States and is author of the recent book *Heritage of Faith; A Framework for Whole Community Catechesis*.

Workshop presenter Donna Glaser, has over twenty years experience as a DRE in rural, suburban and urban parishes. She also served schools and parishes in Ohio, Kentucky and Indiana for several years as an independent con-

sultant in religious education. A popular workshop presenter, she earned the MAAT degree from Wheeling Jesuit University and is a recipient of NCEA's Religious Education Excellence Award. Donna is the Associate Director of Marketing for RCL and lives in Cincinnati, Ohio with her husband Tom.

Registration begins at 7:45 a.m. Displays of catechetical resources from exhibitors provide an opportunity to review the resources. The opening session is at 9:00 am. Lunch, included in the registration, is served at 12:15 p.m. A Sunday Liturgy is celebrated at 3:00 p.m. with Bishop Michael Pfeifer presiding. The day concludes at 4:00 p.m. For more information, contact your local parish or the Office of Education and Formation at 325-651-7500.



## Ecumenism for the 21st century

### What is Ecumenism?

### What can we do to foster Christian Unity?

To explore these and other questions regarding ecumenism join us at one of the following workshops:

**January 23, 2005 (Sunday) 2:00 pm - 4:00 pm**

**Our Lady of San Juan, Midland**

**January 24, 2005 (Monday) 7:00 pm - 9:00 pm**

**Christ the King Retreat Center, San Angelo**

This workshop will be presented in English and Spanish. Presenters are S. Cheryl Erb, RSM and Manuel Hernandez from RENEW International. The invitation to participate in the Ecumenism Workshop is extended to everyone, not just those who are involved in small communities. Parishes that are not involved in RENEW are also invited to participate.

*For more information call the Office of Education and Formation at 325-651-7500.*

## HUMAN

from page two

you some reflections of Ronald Reagan when he was president as regards how he viewed human life, and his efforts to overcome abortion.

5) President Reagan stressed that no issue was of greater importance to him than the dignity and sanctity of all human life. He said in 1983, "my administration is dedicated to the preservation of America as a free land and there is no cause more important for preserving that freedom than affirming the transcendent right to life of all human beings, the right without which no other rights have any meaning."

6) To criticize the Roe v. Wade decision on its 10th anniversary in 1983, President Reagan published his famous essay, *Abortion and the Conscience of the Nation*, in The Human Life Review. President Reagan stated, "we cannot diminish the value of one category of human life – the unborn – without diminishing the value of all human life." He went on to emphasize "the truth of human dignity under God" and "respect for the sacred values of human life." President Reagan said, "the real question today is not when human life begins, but, what is the value of human life?"

7) In that essay, he expressly encouraged continued support for the "sanctity of life ethic" and the

rejection of the "quality of life ethic." Writing about the value of all human life, he quoted the British writer Malcolm Muggeridge's statement that "however low it flickers or fiercely burns, it is still a divine flame which no man dare presume to put out. Be his motives ever so humane and enlightened."

8) In another speech he gave in March, 1983, President Reagan spoke strongly against the denigration of innocent human life. "Abortion on demand now takes the lives of up to one and a half million unborn children a year. Unless and until it can be proven that the unborn child is not a living entity, then its right to life, liberty, and the pursuit of happiness must be protected."

9) President Reagan supported the human life amendment which would have inscribed in the constitution these words, "the paramount right to life is vested in each human being from the moment of fertilization without regard to age, health or condition of dependency."

10) Today, as we remember the tragic decision of the supreme, highest court of our land in 1973, we again emphasize that abortion is a terrible evil, because it kills babies. Over 44 million unborn babies have been destroyed since the legalization of abortion in 1973. Abortion not only destroys the life of the unborn, but it devastates women emotionally and spiri-

tually and, too often, physically.

11) As we reflect on the terrible evil of abortion, we must be clear about our terminology. The child in the womb is called the fetus when it is not wanted, and a baby when it is wanted. Terminology can be used to hide reality as well as reveal it. The logic of the "pro-choice" camp is deadly, because when being wanted by someone else becomes the criterion for our right to exist, none of us is safe.

12) The right to life is an essential part of the Declaration of Independence of the United States of America. This right to life constitutes the core belief of what it means to be a Christian American in the United States of America. Without life, the other rights, "endowed by our creator" cannot be enjoyed. The right to life is the fundamental right.

13) Abortion clinics sadly are called by some "family planning centers." Planned Parenthood is the biggest provider of abortions in our country. It is absurd and ridiculous to call such a place that destroys unborn babies, a health center.

14) The anniversary of Roe v. Wade, which gave the legal right to destroy the unborn life at any stage of development, calls all of us to recommit ourselves as followers of Christ to protect the dignity and sacredness of all human life from its first beginning until its natural end as determined by God. In their statement on human life, the bishops of Canada remind us, "as Catholics, we believe not only in the freedom but also the responsibility to choose to promote human life at all stages, from conception to death. Choosing life means defending and caring for people in all circumstances, especially the most vulnerable, the most fragile. Choosing life means protecting the smallest of human beings – the human embryo – who is a member of the human family. Choosing life means demanding support for pregnant women. Choosing life means putting in place policies that balance family and work responsibilities, promote a family-centered approach to life, and provide safe and affordable housing. Choosing life means supporting and being present for those who are disabled, elderly, ill, poor, or suffering. Choosing life means promoting



During the annual Food Scavenger Hunt St. Ann's Youth collected a record number of cans for St. Vincent De Paul clients who called and asked for assistance for their Thanksgiving meals. It was a dark cold and very wet night when the high school students (pictured here) walked around neighborhoods collecting can food. Junior high students participated also by walking around the parish and asking for assistance for the "least of His brethren". Joyce Keenan, a member of the St. Vincent De Paul team was extremely grateful and gave thanks on behalf of all the families who would be assisted. (Photo by Lucie Valles.)

peace, reducing violence and resolving conflicts. Choosing life also means respecting the life and dignity of those who are dying."

15) No pregnant woman who intends to bear her child will ever tell her friends that she is carrying a "fetus." She will tell them – and anyone else who cares to listen – that she is going to have "a baby." That is the way women have talked since the beginning of time, and one supposes that is how most of them will talk until the human race is no more. Because they will continue to talk that way, legalizing abortion will always remain a volatile and divisive issue, no matter what the courts say.

16) Now let us go back to our Gospel of the Visitation of Mary to her relative, Elizabeth. With little biological knowledge, Mary knew there was a living person inside of her, one just a few days old, who leapt for joy upon approaching his unborn cousin, John the Baptist. With all the scientific knowledge we now have about life in the womb, why does society turn a blind eye and a deaf ear to the scientific and legal claims of the unborn child? Why are we not helping women receive with joy the child within their wombs?

17) On this day, as we remember the tragic decision of the highest court of our land which gave the right to destroy the unborn at any

stage of a pregnancy, we need to pledge ourselves to certain truths that we believe are self-evident as regards the sacredness and dignity of human beings and human life. We state clearly that all human beings are created equal and are endowed by their creator with certain unalienable rights, among which is the first right to life. Based on this belief, we proclaim that the right to life of each human being must be preserved and protected by every human being in the society, and by the society as a whole, and the life of each human being must be preserved and protected from that human being's biological beginning when the father's sperm fertilizes the mother's ovum.

18) Centuries before the coming of Christ, God's Holy Spirit affirmed the sacredness of human life in the womb of a mother as we heard in the first reading from the book of the prophet Jeremiah. God proclaimed in that reading a truth that was clear and sacred then, and it is also clear and sacred for us 2,000 years after the coming of Christ. We heard God say in that reading about the prophet Jeremiah, and these are the words that God says about each one of us: "Before I formed you in the womb, I knew you; before you were born, I dedicated you."



# West Texas Angelus 2005 print schedule and production notes

Cut-off date	Publication date
29 Dec	4 Jan
26 Jan	7 Feb
2 Mar	7 Mar
30 Mar	4 Apr
4 May	9 May
1 Jun	6 Jun
29 Jun	5 Jul
3 Aug	8 Aug
31 Aug	5 Sep
28 Sep	3 Oct
2 Nov	7 Nov
29 Nov	5 Dec

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## HUMANA from page two

ustedes unas reflexiones de Ronald Reagan cuando era presidente en cuanto su opinión de la vida humana, y sus esfuerzos para vencer el aborto.

5) El presidente Reagan enfatizó que ningún tema tenía la gran importancia para el que como la dignidad y santidad de toda la vida humana. El dijo en 1983, “mi administración está dedicada a la preservación de América como tierra libre y no hay causa más importante para conservar esta libertad que afirma el derecho trascendente a la vida de todos los seres humanos, porque sin este derecho ningunos otros derechos tienen significado.”

6) Para criticar la decisión de Roe v. Wade en su décimo aniversario en 1983, el Presidente Reagan publicó su famoso artículo, *Aborto y la Conciencia de la Nación*, en *The Human Life Review*. El Presidente Reagan declaró, “no podemos disminuir el valor de una categoría de la vida humana – el no nacido – sin disminuir el valor de toda la vida humana.” El continuó enfatizando, “la verdad de la dignidad humana bajo Dios” y “respecto para los valores

sagrados de la vida humana.” El Presidente Reagan dijo, la cuestión verdadera hoy no es cuándo comienza la vida, pero, ¿qué es el valor de la vida humana?

7) En ese artículo, el expresamente animó que el apoyo continúe para la “santidad de la vida ética: Y el rechazo de la “calidad de la vida ética.” Escribiendo sobre el valor de la vida humana, el citó la declaración del escritor Ingles Malcom Muggeridge, “aunque parpadee lentamente o arde ferozmente, todavía es una llama divina que ningún hombre se atreve presumir a apagar.” Sean sus motivos humanitarios y amplios de miras.”

8) En otro discurso que dio en marzo 1983, el Presidente Reagan habló fuertemente en contra de la denigración de la inocente vida humana. “El aborto a demanda toma las vidas de un millón y medio de no nacidos por año. A menos que o hasta que se pueda probar que un no nacido no es una entidad viviente, entonces su derecho a la vida, libertad, y la búsqueda de felicidad deben ser protegido.”

9) El Presidente Reagan apoyó la enmienda de vida que hubiera inscrito estas palabras en la constitución, “el derecho fundamental a la

vida es investido en cada ser humano desde el momento de fertilización sin tomar en consideración la edad, salud o condición de dependencia.”

10) Hoy, mientras recordamos la decisión trágica de la más alta corte, la Corte Suprema, de nuestro país en 1973, de nuevo enfatizamos que el aborto es un mal horrible, porque mata a bebés. Más de 44 millón de bebés no nacidos han sido destruidos desde la legalización del aborto en 1973. El aborto no solamente destruye la vida del no nacido, también la mujer es destruida emocionalmente, espiritualmente y también muchas veces, físicamente.

11) Mientras reflexionamos sobre el terrible mal del aborto, debemos ser claros sobre nuestra terminología. En niño en la matriz se llama el feto cuando no es deseado, y se le llama un niño cuando si es deseado. La terminología puede ser usada para esconder la realidad así como para revelar la realidad. La lógica del campo del derecho a escoger, es mortal, porque cuando siendo deseado por alguien es el criterio para nuestro derecho a existir, ninguno de nosotros estamos a salvo.

12) El derecho a la vida es una parte esencial de la Declaración de la Independencia de los Estados Unidos de América. Este derecho a la vida constituye la creencia central de que significa ser un cristiano Americano en los Estados Unidos de América. Sin la vida, los otros derechos. “Dotado por nuestro creador” no pueden ser disfrutados. El derecho a la vida es un derecho fundamental.

13) Algunas clínicas de aborto tristemente son llamadas centros de planificación de familia. Entre estos centros de muerte Planned Parenthood es el proveedor más grande de abortos en nuestro país. Es absurdo y ridículo llamar tal lugar un centro de salud que destruye los bebés no nacidos.

14) El aniversario de Roe v. Wade, que dio derecho legal para destruir la vida del no nacido en cualquier etapa de desarrollo, nos llama a todos a comprometernos de nuevo como seguidores de cristo para proteger la dignidad y lo sagrado de toda vida humana desde su principio hasta su fin natural determinado por Dios. En la declaración de los obispos de Canadá sobre la vida humana nos recuerda “como Católicos, creemos

no solamente en la libertad pero también en la responsabilidad a escoger a promover la vida humana en todas las etapas, desde la concepción hasta la muerte. Escoger la vida significa defender y cuidar a toda gente en todas circunstancias, especialmente, los más vulnerables, los más frágiles. Escoger la vida significa proteger el más pequeño de seres humanos – el embrión humano – quien es miembro de la familia humana. Escoger la vida significa exigir apoyo para la mujer embarazada. Escoger la vida significa poner en práctica un plan que balancea responsabilidades de familia y trabajo, promover un enfoque centrado en la familia a la vida, y proveer viviendas seguras y asequibles. Escoger la vida significa apoyar y estar presente para los minusválidos, ancianos, enfermos, pobres y los que están sufriendo. Escoger la vida significa promover la paz, reducir violencia y resolver conflictos. Escoger la vida significa respetar la vida y dignidad de los que se están muriendo.”

15. Ninguna mujer embarazada que tiene la intención de tener a su bebe nunca dice que está esperando un “feto”. Le dice – a cualquier otra persona que escucha – que ella va tener “un bebe.” De este modo han hablado las mujeres desde el principio, y uno supone que seguirán hablando de este modo hasta el fin. Porque seguirán hablando de este modo, la legalización del aborto siempre será un tema volátil y divisivo, diga lo que diga la corte.

16. Ahora iremos al evangelio de la visitación de María a Isabel. María con poco conocimiento biológico, sabía que había una persona viviendo en ella, de solamente unos días, que saltó de alegría mientras se acercaba a su primo no nacido, Juan el Bautista. Con todo el conocimiento que tenemos sobre la vida en el vientre, ¿por qué la sociedad voltea un ojo ciego y un oído sordo a las reclamaciones científicas y legales del no nacido? ¿Por qué no ayudamos a la mujer que ha recibido la alegría de un niño en su vientre?

17. En este día, mientras recordamos la decisión trágica de la corte más alta de nuestro país que dio el derecho a destruir el no nacido en cualquier etapa del embarazo, necesitamos comprometernos a ciertas verdades que creemos ser obvias en cuanto a lo sagrado y la dignidad de seres humanos y la vida humana.

Declaramos claramente que todos seres humanos son creados iguales y son dotados por nuestro creador con ciertos derechos inalienables, entre cual el primer derecho es el derecho a la vida. Basado en esta creencia proclamamos que el derecho a la vida de cada ser humano debe de ser preservado y protegido por cada ser humano en la sociedad, y por la sociedad entera, y la vida de cada ser humano debe de ser preservado desde su principio biológico cuando la esperma de su padre fertiliza el óvulo de su madre.

18. Siglos antes la llegada de cristo, es espíritu santo de Dios afirmó lo sagrado de la vida humana en el vientre de una madre como escuchamos en la primera lectura según el profeta Jeremías. Dios proclamó en esa lectura una verdad que era en ese tiempo clara y sagrada, y es también clara y sagrada para nosotros 2000 años después de la llegada de cristo. Escuchamos Dios decir en esa lectura del profeta jeremías, y estas son las palabras que Dios dice sobre cada uno de nosotros: “Antes de formarte en el seno de tu madre, yo te consagré.”

## WEB

### from page four

Code of Ethics that all clergy, religious, and employees, as well as personnel working with minors follow. Need to attend an Ethics Workshop? Go to the page on Workshop Dates. Click on the [eAppsDB](#) white square on our main page, and you can print out a copy of a background check application. There's also a six-page section on Safe Environment: Protecting Children & Youth. Want more than is available on our diocesan site? Click on the button marked “Links” and you can visit other Catholic sites, including the Official Vatican web site, and a special page of links for Catholic Youth.

There are over 100 pages on our web site plus links to other Catholic web sites for your information and entertainment. We would also like to remind parishes and diocesan organizations to help us keep our web pages current. Please send changes and updates to Mike Wyse or Pete Micale. We also welcome suggestions and new ideas. You'll find our e-mail address and phone number on our web site, [www.san-angelo-diocese.org](http://www.san-angelo-diocese.org).



# Financial Report Of The Diocese Of San Angelo For The Year Ended June 30, 2003

December 31, 2004

Dear sisters and brothers in Christ:

I am happy to present to you in an abbreviated form the Diocese of San Angelo's Financial Report for the most recent year ending June 30, 2004 as prepared by our outside auditors, the national firm of KPMG LLP. This audit has been carefully studied by the Presbyteral Council, the Diocesan Finance Council, the Diocesan Finance Officer and myself.

I want to express my sincere appreciation for your generous financial support upon which our church ministries depend. Your material generosity continues to keep a spirit of hope alive in the diocese.

I invite any of you who would like to receive the full audited financials to contact our Diocesan Finance Officer, Les Maiman, who will be happy to provide a copy to you.

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

### The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO Statement of Financial Position June 30, 2004 and 2003

	<u>Assets</u>	<u>2004</u>	<u>2003</u>
Current assets:			
Cash and cash equivalents		\$2,738,891	\$5,317,405
Accounts receivable, net of allowance of \$0 in 2004 and \$51,528 in 2003 (note 4)		788,529	635,649
Grants receivable		250,000	300,000
Parish notes receivable (note 3)		362,632	243,752
Prepaid assets		50,938	6,990
Total current assets		\$4,190,990	\$6,503,796
Cash restricted for burse fund		1,267,412	1,199,434
Long term parish notes receivable (note 3)		1,406,163	885,787
Property and equipment, net (note 5)		3,088,202	2,802,925
Intangible asset (note 9)		464,538	454,472
<b>Total assets</b>		<b>\$10,417,305</b>	<b>\$11,846,414</b>
<b>Liabilities and Net Assets</b>			
Liabilities:			
Accounts payable and accrued liabilities (notes 7, 8 and 9)		\$ 522,605	\$ 639,848
Collections		10,401	132,816
Parish savings deposits (note 6)		4,572,995	5,634,543
Total liabilities		\$5,106,001	\$6,407,207
Net assets: (notes 2 and 10)			
Unrestricted		3,011,022	3,017,677
Temporarily restricted		1,032,870	1,222,096
Permanently restricted		1,267,412	1,199,434
Total net assets		5,311,304	5,439,207
Total liabilities and net assets		<b>\$10,417,305</b>	<b>\$11,846,414</b>

See accompanying notes to financial statements.

### The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO Statement of Activities For the Year Ended June 30, 2004

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Revenues, gains and other support:				
Contributions	\$207,820	\$197,518	\$ 67,978	\$ 473,316
Parish assessments (Note 11)	1,832,700	-	-	1,832,700
Interest and dividends	77,091	14,174	-	91,265
Grants	-	370,000	-	370,000
Other income and fees	498,488	-	-	498,488
Cemetery, net	-	30,785	-	30,785
Health insurance premiums	1,262,302	-	-	1,262,302
Amounts released	801,703	(801,703)	-	-
<b>Total revenues, gains and other support</b>	<b>\$4,680,104</b>	<b>\$ (189,226)</b>	<b>\$ 67,978</b>	<b>\$4,558,856</b>
Expenses:				
Program:				
Seminarians education	\$ 151,599	\$ -	\$ -	\$ 151,599
Vocations	36,564	-	-	36,564
Clergy medical and assistance	499,015	-	-	499,015
Continuing education of clergy	57,579	-	-	57,579
Permanent diaconate	117,284	-	-	117,284
Women religious	1,391	-	-	1,391
Christ the King Retreat Center	396,954	-	-	396,954
Religious Education and Formation	256,933	-	-	256,933
Communications and paper	124,949	-	-	124,949
Contributions and assessments	210,080	-	-	210,080
Tribunal	65,274	-	-	65,274
University Apostolate (Newman Center)	88,300	-	-	88,300
LIMEX	1,965	-	-	1,965
Liturgy office	13,722	-	-	13,722
Superintendent of schools	13,998	-	-	13,998
Prison ministry	4,063	-	-	4,063
Victims assistance	182,691	-	-	182,691
Leadership	33,265	-	-	33,265
Parish insurance	1,553,895	-	-	1,553,895
General and administrative:				
Administrative office	302,667	-	-	302,667
Business services	462,143	-	-	462,143
Bishop's residence	27,236	-	-	27,236
Capital renewal and replacement	7,448	-	-	7,448
Interest	77,413	-	-	77,413
Other	331	-	-	331
<b>Total expenses</b>	<b>\$4,686,759</b>	<b>-</b>	<b>-</b>	<b>\$4,686,759</b>
Change in net assets	(6,655)	(189,226)	67,978	(127,903)
Net assets at beginning of year	3,017,677	1,222,096	1,199,434	5,439,207
<b>Net assets at end of year</b>	<b>\$ 3,011,022</b>	<b>\$ 1,032,870</b>	<b>\$1,267,412</b>	<b>\$5,311,304</b>

See accompanying notes to financial statements.

## EUCCHARIST from page three

earthly lives. In this way, He is always with us until He takes us to be with Him in Heaven. I know I am never alone even when my life on earth is perpetually changing.

Through the Eucharist, I have entered into an intensely personal relationship with my Father in Heaven. The more He feeds and

sustains me, the closer I grow to Him. I am His child, and as I empty myself, I fill myself with God. I long to spend time with Him – reading His Word, meeting Him in prayer and sitting quietly in His presence during Eucharistic Adoration.

And with His sustenance and love, He increases my desire to please Him and be more like Him. Jesus, God made flesh, gave Himself for us at Calvary, and contin-

ues to give Himself to us in the Eucharist. Can I accept this Divine gift, can I allow Him to become part of me and not experience a profound change in my life? If He is inside me, shouldn't the world be able to see Him in me?

Sharon Denning is a member of St. Mary's Church in Odessa and a former staff writer for "The Odessa American."



**BISHOP**

from page one

of several persons who were in elected offices forty years ago: the president, the governor, the mayor of San Angelo, and a few others. Not very many people scored well in the "test." A reception was held for everyone in the Angelo Catholic School gym after the Mass.

Below: Sister Malachy Griffin, O.P. and Sister Adelina Garcia, O.S.F. read the Prayers of the Faithful in English and Spanish respectively.



Above: Bishop Pfeifer's brother, Fr. Ted Pfeifer, an Oblate priest for 42 years is on the Bishop's right and Msgr. Droll on his left.



Above: The Vicar General of the Diocese, Msgr. Larry Droll, read a prayer from the priests of the Diocese and presented a new chalice to the Bishop from his brother priests.



Bishop Pfeifer administers a 'test' during his homily. (Photos by Peter Micale.)

**Our Lady of Guadalupe celebration**

by Pete Micale, WTA  
 SAN ANGELO – Bishop Michael D. Pfeifer, OMI, celebrated a Mass for the Feast Day of Our Lady of Guadalupe at 7:00 pm, on Monday, December 13, 2004, at the Cathedral Church of the Sacred Heart in San Angelo.  
 The celebration began at 6:30 pm with a procession from the Angelo Catholic School parking lot. Participating in the Mass were the "Mariachi Juvenile Guadalupano" of Monterrey, Mexico and the matachines (dancers). After Mass, a traditional Drama, in Spanish, and a reception were held in the Angelo Catholic School gym. The "Mariachi" and matachines also performed in the gym.  
 The Drama was also presented in English in the School

gym after the 10:00 am Sunday Mass, and in Spanish after the 11:45 am Sunday Mass December 12, 2004.  
 The activities and celebration of the Feast began with a Novenario to Our Lady of Guadalupe at 6:30 pm each evening in the Angelo Catholic School chapel from Friday, December 3 through Saturday, December 11. Because the Feast Day for Our Lady of Guadalupe was on a Advent Sunday, the Mass for the Feast was held on Monday, December 13. However, the Las Mananitas (morning serenade to Our Lady of Guadalupe) was held at 6:00 am on Sunday morning, December 12.  
 Parishioners from throughout San Angelo attended the celebration.

**Angelo Catholic School Christmas play**



Above and right: Second Graders were "little angels" during the Christmas play at the Angelo Catholic School Gym on December 16. (Photos by Peter Micale.)