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2006 in Review

For a look back on what made Catholic news, both nationally and in the diocese, see Pgs. 8-9.



West Texas ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXVIII, No. 1

JANUARY 2007

What makes a holy day of obligation a holy day of obligation?

By Jimmy Patterson
Editor

They are some of the holiest days of the Catholic calendar and this year there are five of them the faithful are called to attend.

But what exactly makes a Holy Day of Obligation a Holy Day of Obligation?

It's not always the simplest

thing to explain. As with many aspects of our faith, this, too, demands a little background.

If certain Holy Days of Obligation fall on a Saturday or a Monday, directly adjacent to a Sunday, they are not deemed obligation days during that particular year.

Unless the particular Holy Day of Obligation in question

is Christmas, Easter (which is of course always on a Sunday) or the Immaculate Conception (which is always celebrated regardless the day of week because it is the Patronal Feast in America.

Having said that, the five days you can expect to attend Mass other than Sunday this year are listed at right.

(Please See **HOLY/15**)

Mark Your Calendars

Holy Days of Obligation 2007

May 17 -- The Ascension

August 15 -- The Assumption

November 1 -- All Saints Day

December 8 -- Immaculate Conception

December 25 -- Christmas

The Online Angelus

Please stop by The Online Angelus, updated Monday-Friday with daily readings, events in the diocese, reprints of stories in the Angelus, Catholic News Service headlines, feature stories and any breaking news that may be occurring in the Diocese of San Angelo.

You can find us at <http://theonlineangelus.wordpress.com/>.

If your parish would like something posted on The Online Angelus, please send the information to JimmyLPatterson@grandecom.net.

Diocesan Conference Day

Mark your calendars for 9 a.m.-4 p.m., Saturday, Feb. 3, 2007 for The Rhythms of The Spiritual Life: The Dynamics of Lifelong Conversion," the topic of the annual Diocesan Conference Day.

Registration begins at 7:45 a.m., Feb. 3. Cost is \$18 if postmarked before January 19; \$20 if after Jan. 19. Lunch will be included. Mail fees with name(s) to Diocese of San Angelo, P.O. Box 1829, San Angelo, TX 76902.

For more information contact the Office of Education & Formation at 325-651-7500.

More information in **DIOCESAN BRIEFS/Pg. 2**

Youth 2000

A weekend for, of, and by young people! Youth 2000 retreat will be held Jan. 26 through 28 at St. Stephen's Catholic Church in Midland. All youth and young adults, ages 13 to 30, are invited. More information/**Pg. 2**

INSIDE ...

Diocesan Briefs	2
The Church's vision for Immigration	3
Nation/World	4
Diocesan Dates	5
Diocesan Scenes	5
BioEthics with Fr. Thad Pacholczyk	6
Looking Back: 2006 in Review	8-9
Family	12
From the Easy Chair	12
Just for Kids	13
Coming of Age	13
The Back Page	16

Bearing Gifts



At left, Rev. James Bridges, of St. Stephen in Midland, delivers groceries to Helping Hands. At right, Msgr. Larry Droll, pastor of St. Ann in Midland, helps with toys collected at his parish. The church's Christmas toy drive was organized by teenager Frances Behrmann as a community service project. More than 600 toys were collected at Masses from St. Ann's Parish and School. All toys were given to Helping Hands, which distributed them. St. Ann's Youth Group also assisted Helping Hands in their distributions during the Christmas season.

Faces of Faith

Midland Ass't U.S. Attorney converted while at Harvard

By Jimmy Patterson
Editor

It is no doubt a widely held view that Catholics often fall into two categories: Cradle Catholics, or those born into the faith; and converts, who come into the church when they marry someone of the faith, often a cradle Catholic.

Not Glenn Jackson. He's a convert, but he didn't have a change of heart because he was getting married. He converted when he was in college. And not just any college. Jackson made the switch when he was working toward his jurisprudence degree at the Harvard Law School.



Jackson

(Please See **JACKSON/15**)

From the Bishop's Desk

Good Samaritan practices corporal, spiritual works of mercy



Bishop Michael Pfeifer

► On continuing to live out the Year of Reconciliation.

By Bishop Michael Pfeifer

As a follow-up to our beautiful Year of Reconciliation for the Diocese of San Angelo, and as we remember and celebrate in our own lives the mercy that Jesus our King has manifested to each one of us,

we are invited to have a new appreciation for the Sacrament of Penance and Reconciliation, and to make a new commitment to be people of mercy, people of compassion — we are invited simply to be good Samaritans. Our merciful King reminds us in the story of the sheep and the goats that our eternal happiness depends primarily on how we reached out and helped our

neighbor with their basic human needs. Hence, I propose that a way to continue to live out this Year of Reconciliation far into the future is to give new emphasis to living some special works that today perhaps have been lost not only in our terminology, but also in our Christian practice. I am referring

(Please See **BISHOP/14**)

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Bishop Michael D. Pfeifer, OMI
Publisher

Jimmy Patterson
*Director of Communications
Editor*

Kenneth Grimm
San Angelo Standard Times
Production Manager

Member
*Catholic News Service
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mitting letters.



Internationally known youth event comes to Midland

► **YOUTH 2000 offers three days of fun, fellowship and Christian growth**

Young people around the world have responded with great enthusiasm to YOUTH 2000 retreats, and this internationally-known event will be held in Midland Jan. 26-28 at St. Stephen's Catholic Church, 4601 Neely Ave. All young people, ages 13 to 30, are invited.

"YOUTH 2000 Retreats have provided a means for young people to develop a deep and lasting personal relationship with Jesus Christ," said Suzie Fusco of YOUTH 2000 U.S.A. "Young people gain a solid foundation upon which to build their lives."

Begun in 1990, YOUTH 2000 is a response to the challenge of the late Pope John Paul II given to young people at World Youth Day in Spain to "become shining heralds of the re-evangelization and generous architects of the civilization

REGISTRATION INFORMATION

Register by Jan. 15: Registration forms and liability releases are required for participants 17 and younger. Those forms are available at parishes throughout the diocese. Return the forms to St. Stephen's Catholic Church, 4601 Neely Ave., Midland, Texas 79707 by Jan. 15. The registration fee is \$40 per person. Additional donations to help offset these costs for individuals are gratefully accepted.

of love."

YOUTH 2000 responds to this challenge by helping young people strengthen their love for the Holy Eucharist and to bear witness to the role Jesus has in their lives.

Michael Hill, 18, who attended a YOUTH 2000 Retreat two years ago in Midland, said, "I would recommend it to anyone. I was able to share my Catholic faith with 600 other teens. Just come and

have a good time, and give God the glory."

Young people are given the opportunity during the retreat to grow in their understanding of the Catholic faith and to deepen their commitment to the service of the Church and others. During the three-day retreat, young people will spend time in prayer, adoration, singing, listening to lively talks, and sharing with other young people.

The retreat on Friday is from 6:30-11 p.m.; Saturday, 8 a.m. to 10 p.m., and Sunday, 8 a.m.-12:30 p.m. The fee is \$40 per person, which includes lunch and dinner on Saturday.

For more information, contact Dennis Robson, St. Stephen's pastoral associate, at (432) 520-7394 or (432) 978-6570 or email drobson@st.wtxcoxmail.com. Registration forms are available at St. Stephen's web site, <http://www.ststephensmidland.org/>, and watch the Angelus Online for more information and a YOUTH 2000 web site.

DIOCESAN BRIEFS

Diocesan Conference Day

Mark your calendars for 9 a.m.-4 p.m., **Saturday, Feb. 3, 2007**, for "The Rhythms of The Spiritual Life: The Dynamics of Lifelong Conversion," the topic of the annual Diocesan Conference Day.

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Regardless of our personal role in the church, at the very heart of all ministries is the task of initiating and then nurturing lifelong conversion and spiritual growth. Perhaps at no time in the church's history has that task been more complex and challenging.

In his presentation, noted author, teacher and retreat director Tom Danzig will propose a new way of understanding the dynamics of the spiritual life, one that will enlighten and enliven both our self-understanding and our perception of ministry and will propose practical implications and applications of that new vision.

For more information contact the Office of Education & Formation at 325-651-7500.

Holy Family-Abilene Mission

The Holy Family-Abilene Parish Mission is **January 21-24**.

Father Blaise Czaja, C.P. will conduct the Mission. The Theme is "Come Encounter Jesus." Morning talks with Mass will be at 10 a.m. Evening sessions begin at 7 p.m. Everyone is invited!

Holy Family is located at 5410 Buffalo Gap Rd. in Abilene.

Call the church office for more information at 325-692-1820.

Czaja was born and raised in Port Arthur. After high school, he joined the

Passionists and was ordained a priest in Louisville, Ky., in 1964. He began preaching at parish missions in 1972, a call to the church that has been his primary assignment for 35 years. He also served in India for three years and returned to America in 2004. He is presently local superior of the Passionist community in Louisville.



Fr. Czaja

Proyecto 2007

During 2007, the Diocese of San Angelo will work with the Diocese of San Pedro Sula on a special project that will provide assistance in paying the salary of a doctor and assistant nurse in a dispensary serving the very poor in Colonias Pavon and Esquipulas, and people living in huts on the banks of the Piedras and Bermejo rivers.

These medical professionals will provide consultation for three days a month and the program is under the responsibility of the Misioneras Claretianas (Claretian Missionary Sisters).

The salary assistance sought by the Diocese of San Pedro Sula is \$5,580.00, which has been generously provided by the St. Vincent de Paul Conference of St. Ann's Parish in Midland.

The Diocesan Partnership Team would like to invite medical professionals from the Diocese of San Angelo to consider ways they could be involved in this project. It might be by volunteering some time in Honduras, especially if you speak Spanish. It might be by sending supplies, samples, and things that could be used in such a dispensary. Someone suggested a simple First Aid Manual in Spanish. The Diocesan Partnership Team is eager to hear your ideas!

Please contact Msgr. Larry Droll (432-682-6303), Father Tom Barley (325-651-7551), Father David Herrera (325-655-

6278), Sister Hilda Marotta (325-651-7500) or Sister Malachy Griffin (325-949-8033).

-- Msgr. Larry Droll, St. Ann's-Midland

'Woman of Distinction' survivor of Rwandan holocaust

The El Camino Girl Scout Council of San Angelo is very excited to announce that Immaculée Ilibagiza, author of *Left to Tell Discovering God Amidst the Rwandan Holocaust* will be the keynote speaker at the El Camino GS Women of Distinction Award Luncheon on **March 8th, 11:30 to 1 at First United Methodist Church in San Angelo.**

Immaculée is a Catholic woman who survived the Rwandan Holocaust in a 3 by 4 bathroom with 7 other women for 91 days as approximately 1 million of her Tutsi tribes-people were slaughtered, including her family. She credits her survival and her life to intense meditation, prayer of the Rosary and her willingness to forgive the unforgivable.

The Girl Scout Women of Distinction is an event honoring women of strong character and values and who serve their communities and are positive role models for girls.

Nomination forms are available at gosanangelo.com or from the Girl Scout office. 655-8961. Tickets for the event are \$50 and go on sale February 1st (all proceeds from this event go to support the El Camino Girl Scout Council).

As a gift from the Girl Scouts to the San Angelo community and surrounding area, Immaculée will also speak at an evening event. It will be held at the 1st Baptist Church in San Angelo at 7pm and it will be open to the public. There will not



Ilibagiza

More on ILIBAGIZA, Briefs/Page 7

The Eucharist transforms us into the body of Christ

By Bishop Michael Pfeifer

In the Eucharist, the Mass, Christ, through the power of the Holy Spirit transforms bread and wine into His body and blood. The Eucharist is the greatest gift that Christ has left our Church, and in the Eucharist, we truly have the person, the body and blood, the soul and divinity of Christ Himself.

Christ gave us the wonderful gift of the Sacrament of the Eucharist to transform us into His body, which is the great goal of the Eucharist and the meaning of Communion. As John Chrysostom put it: "What is this bread? The Body of Christ.

What becomes of those who participate in this bread? The Body of Christ."

St. Thomas Aquinas, the brilliant Catholic theologian of the 13th century, tells us that the real goal of the Sacrament of the Eucharist is the unity of the Church.

The Body of Christ, the people who form the assembly at Mass, share in the body and blood of Christ to become more fully the Body of Christ. Then, the Body of Christ is sent from the celebration of the Eucharist, from Mass, to reach out and to encourage all people to truly become the Body of Christ.

Agociendo el Cristo en el migrante

► **Semana Nacional de la Migración, Enero 7-13, 2007**

por el Obispo Miguel Pfeifer, OMI

Invito a todos los feligreses de nuestra Diócesis que se unan mediante la oración y el estudio para recordar la 26 observancia anual de la Semana Nacional de la Migración que se celebra durante los días 7-13, 2007 de enero. El tema para 2007 es **Acogiendo a Cristo en el Migrante**, que es, desde luego, una invitación y reto para proveer una bienvenida para los migrantes, inmigrantes, refugiados, víctimas del tráfico humano, y otras personas quienes vienen a nuestro país en búsqueda de justicia y paz. Nuestro tema nos hace recordar de la amonestación en las escrituras que Jesús nos dio:

'Señor, ¿cuándo te vimos de forastero ... y no te asistimos?' Y él les replicará: 'Yo les

aseguro que, cuando no lo hicieron con uno de aquellos más insignificantes, tampoco lo hicieron conmigo.'

Este recordatorio es particularmente oportuno mientras que nuestros ciudadanos y líderes toman a mano las complejidades y las muchas dimensiones de la experiencia migratoria. Nuestro concernimiento legítimo de la seguridad de nuestra nación ha sido torcido por unos que provocan la ansiedad, temor, y una desconfianza de los migrantes. La discusión que existe hoy acerca de la reforma de la inmigración ha perdido mucha de su razón y ha sido encendido por emociones radicales. Las Escrituras y la Enseñanza Social Católica nos llaman a todos para examinar los asuntos y responder a los extranjeros entre nosotros, así como lo haríamos a Cristo mismo. La Sagrada Familia hallaron resguardo y vidas nuevas en Egipto durante el tiempo

(Please See **MIGRANTE/14**)

The Catholic Church's vision for immigration reform

► **The National Week of Migration is January 7-13, 2007**

By Bishop Michael D. Pfeifer, OMI

All of us, in reference to our final eternal goal, are migrants. The Church is a migrant Church. It always has been and always will be, as we are pilgrims on a journey. St. Paul wrote, "Here we have no lasting city but we seek the city which is to come." (Heb. 13:14).

I invite all the people of our Diocese to remember in prayer and study the 26th observance of the National Migration Week that is celebrated from January 7-13, 2007. The theme for this year is "Receiving Christ in the Immigrant" which is both an invitation and a challenge to provide a welcome, hospitality and assistance to those who are migrants, immigrants, refugees and victims of human traffic and other people who come to our country looking for peace and justice.

The Catholic Church has a vision for immigrant reform, and the Church wants immigrants, including the undocumented, to become full members of our society. In the Church's vision, all immigrants are to assume all the rights and responsibilities of citizenship and to be permitted to contribute fully to the common good.

In the Church's vision, immigrants are to be afforded legal status and other indications of membership in our nation so as to further the good of us all. Extending labor and workplace protection laws to immigrants prevent employers from exploiting

(Please See **IMMIGRATION/14**)

por del escritorio de obispo

Un buen samaritano practica las obras espirituales y corporales de misericordia

Por el Obispo Miguel Pfeifer



Pfeifer

Para seguir viviendo el espíritu del hermoso Año de la Reconciliación en la Diócesis de San Angelo, y al recordar y celebrar en nuestras propias vidas la misericordia que Jesús nuestro Rey nos ha manifestado en cada uno de

nosotros, se nos invita a tener un nuevo aprecio por el sacramento de la Penitencia y Reconciliación y a hacer un nuevo compromiso para ser gente misericordiosa, gente compasiva, se nos invita simplemente a ser buenos Samaritanos. Nuestro Rey misericordioso nos recuerda en el relato de las ovejas y los cabritos que nuestra felicidad eterna depende primeramente de como buscamos y ayudamos a nuestro prójimo en sus necesidades humanas básicas. Así pues, propongo como una manera de continuar viviendo el Año de la Reconciliación más allá en el futuro dando énfasis nuevo en el vivir las obras especiales que quizá hoy en día se hayan perdido no solamente en nuestra terminología, sino también en nuestra práctica Cristiana. Me estoy refiriendo aquí y recomendando, a que pongamos mucha más atención a lo que llamamos las obras de misericordia espirituales y corporales. Déjenme

decir una palabra acerca de las siete maneras en que podemos vivir las obras espirituales y corporales de misericordia.

Las Obras Corporales de Misericordia Primeramente, reflejamos sobre las obras corporales de misericordia que tienen sus raíces en la Escritura y son una expresión antigua de nuestro amor a Dios cuidando de las necesidades físicas de los hijos de Dios. Estas obras abarcan un modo compasivo de vivir, una actitud generosa hacia los necesitados, sean nuestros queridos hermanos o extranjeros. Estas obras corporales de misericordia se derivan de lo que nos dice Jesús en el Capitulo 25 del Evangelio de San Mateo:

"Porque tuve hambre y ustedes me dieron de comer; tuve sed y ustedes me dieron de beber. Fui forastero y ustedes me recibieron en su casa. Anduve sin ropas y me vistieron. Estuve enfermo y fueron a visitarme. Estuve en la cárcel y me fueron a ver". (Mt. 25:35-36)

Permítanme recordarles las Obras Corporales de Misericordia:

Alimentar al hambriento.
Dar de beber al sediento.
Vestir al desnudo.
Visitar al encarcelado.
Proteger al desamparado.
Visitar al enfermo.
Enterrar al muerto.

Obras de Misericordia Espirituales

Ahora permítanme decir unas breves palabras sobre las siete obras de misericordia espirituales. Estas obras de

misericordia espirituales nos ayudan a tocar los corazones y las almas de las personas necesitadas por medio de nuestra compasión, nuestro cariño, y nuestro cuidado. Así como la misericordia de Dios nos trae nueva esperanza y nueva vida, nosotros somos llamados a llevar esa misericordia a los demás por medio de la oración, el perdón, la paciencia, y el consuelo o simplemente con nuestra sola presencia.

Aquí está una lista de las siete tradicionales obras espirituales de misericordia:

Instruir al ignorante.
Aconsejar al dudoso.
Convertir al pecador.
Sufrir con paciencia.
Perdonar a tus enemigos.
Consolar al afligido.

Orar por los vivos y los muertos.

Cuando le preguntaron a Jesús, "¿Quién es mi prójimo?" El les contestó con la historia del Buen Samaritano: Un hombre fue asaltado, robado y dejado por muerto. Dos personas religiosas pasaron y no lo ayudaron. El tercero que pasó era un Samaritano que se había considerado como un rechazado y lo veían como un despreciado y lo consideraban un hereje, pero este se paró y le ayudó. El le ayudó vendando sus heridas, lo llevó a una posada y pagó por su cuidado. Entonces Jesús le preguntó al que le hacía la pregunta de quién era el prójimo. "El que tuvo compasión. Jesús le dijo, Pues ve y haz tú lo mismo." [Lc 10:37]

NATION/WORLD**Ford brought healing, restored integrity**

By Jerry Filteau
Catholic News Service

WASHINGTON – In his brief, unelected tenure in the nation's highest office, President Gerald R. Ford restored integrity and character to the White House and brought a measure of healing to a country badly wounded and divided by the Watergate scandal.

Ford, who had a bout with pneumonia last January and two heart treatments in August, died Dec. 26 at his home in Rancho Mirage, Calif.

In a Dec. 27 statement, the president of the U.S. Conference of Catholic Bishops called Ford "a great and good man who served his country with distinction."

"As a healing presence for the nation at a time when it was much needed, President Ford earned his country's lasting gratitude," said Bishop William S. Skylstad of Spokane, Wash. "We pray for the repose of the soul of our 38th president and express our heartfelt condolences to his wife and family."

During his 30-month presidency,



President Gerald Ford, speaking to the nation from the Oval Office as he pardoned Richard Nixon.

South Vietnam fell to the communist forces of the North, high Nixon administration officials were found guilty of Watergate crimes, a blue-ribbon commission found the CIA was engaged in illegal activities, the U.S. Supreme Court reinstated the death penalty, the United States took in more than 140,000 South Vietnamese refugees and the country celebrated its bicentennial.

Ford, who was Episcopalian, won some favor from Catholic officials

because of his support of federal aid to parochial schools, his increase of U.S. food aid in the face of widespread famine in 1975, his welcoming of Vietnamese refugees, his support for immigration reform that made family reunification easier and his efforts at detente with the Soviet Union.

But the bishops opposed his domestic policies of reducing the food stamp program and other areas of social welfare.

Ford was 93 at the time of his death.

Priest says children fear Gaza Strip too dangerous for Santa

JERUSALEM (CNS) -- Papa Noel is too afraid to come to the Gaza Strip, the first graders of Holy Family Parish school told their teachers as they accepted the traditional holiday chocolates before Christmas.

Normally the younger children believed Papa Noel, or Santa Claus, brought them sweets for Christmas, said Msgr. Manuel Musallam, the

Holy Family Parish priest, in a telephone interview with Catholic News Service.

But just days before Christmas, three children were killed in the infighting between Hamas and Fatah forces which is dragging the Gaza Strip even further into a spiral of violence and lawlessness. The killings terrified the students, leading them to

believe the Gaza Strip was too scary for Santa Claus to visit, the priest said.

And parents were not able to buy traditional holiday gifts and clothing for their children, said Msgr. Musallam. Many are government employees who haven't been paid because of the international boycott against the Hamas-led government since January.

Church should speak out vociferously against pornography

Catholic News Service

One of the secrets some men are hiding from most of the people in their lives is their addiction to pornography. It is so easy and accessible now that more and more men feel free to buy

► EDITORIAL: From the December 9, 2006, issue of the Arkansas Catholic, newspaper of the Diocese of Little Rock.

and view explicit videos at any time of the day or night. Through the Internet and cable and satellite television (and even iPods and cell phones), people don't even have to leave their home to get pornography.

It generates billions of dollars for the porn industry and it enslaves millions of men (and, yes, some women). According to one poll, 10 percent of men admit to an Internet sexual addiction. Twenty percent of men say they have viewed pornography at work. The average addict is 41 years old, but children as young as 11 years old are being introduced to these Internet sites.

Pornography isn't just a hobby that can be isolated from a person's spiritual, psychological and mental health. This isn't just a "private weakness." The addict might not know it, but he is falling further away from his faith, wife/girlfriend and family when he commits himself to this sin.

Please See PORNOGRAPHY/11

Pope tells audience Christmas 'a reminder of God's infinite love'

By Carol Glatz
Catholic News Service

VATICAN CITY — When God chose to become man through the birth of Jesus, he gave the gift of his infinite love to all people, Pope Benedict XVI said.

Christians joyously celebrate Christmas as it marks the mysterious event of God's eternal word made into flesh for the salvation of humanity, he said Dec. 27 at his last general audience of 2006.

The Christmas message is: "With the birth of Jesus, God showed his good will toward all people," he said to 9,000 of the faithful in the Vatican's Paul VI hall.

When Christ was born in the cave in Bethlehem, the heavens broke out in praise of God: "Glory to God in the highest and on earth peace to those on whom his favor rests," the pope said.

The pope said this song of praise helps explain why God decided to become man.

With his glory "shining on the face of Christ," God was able to bring peace to his earthly creatures, he said. And by lovingly offering the world his only Son, God gave humanity the gift of salvation.

"For God so loved the world that he gave his only Son so that everyone who believes in him might not perish but might have eternal life," the pope said quoting from the Gospel of John.

Love is the motivating force behind God's incarnation, Pope Benedict said, since God is not about absolute power "but absolute love."

"The God we contemplate in the Nativity scene is God-love," he said.

The pope asked that the Christmas season help inspire the faithful to praise God's glory and work concretely to foster peace on earth.

"The only way to glorify God and build peace in the world is in the humble and confident welcoming of the gift of Christmas: love," he said.



Pope Benedict XVI says God's goodwill evident at Christmas

DIOCESAN DATES**Bishop's Calendar****JANUARY**

10 -- SAN ANGELO, Diocesan Pastoral Center, 11 a.m., meet with Deans.

11 -- ODESSA, St. Joseph and St. Anthony, 6:30 p.m.

13-15 -- SAN JUAN, Meeting of Texas and Mexico Border Bishops.

16 -- SAN ANGELO, Holy Angels, Presentation to RICIA class, 6:30 p.m.

17-19 -- OKLAHOMA CITY, Southwest Liturgical Conference.

21 -- STERLING CITY, St. Paschal, Mass and Dedication of new building, 12:30 p.m.

22 -- SAN ANGELO, Sacred Heart Cathedral, Pro-Life Mass, 12 Noon.

23-25 -- SAN ANTONIO, MACC Breakfast, meetings with Business Leaders.

27 -- SAN ANGELO, First Methodist Church -- Prayer Service for the City of San Angelo, 11 a.m.

27-28 -- MIDLAND, St. Stephen YOU TH 2000, Mass, 10:30 a.m.

30 -- AUSTIN, Catholic Health Association Advocacy Day.

FEBRUARY

1 -- ODESSA, St. Joseph -- Prayer and Meeting with People of the South Odessa Parishes at 6:30 p.m.

2 -- SAN ANGELO, Newman Center at 12:00 noon -- Day of Consecrated Life - Prayer and Luncheon for Religious Priests and Sisters
Annual NAACP Banquet at 7:00 p.m.

3 -- SAN ANGELO, Convention Center -- Diocesan Conference Day

4 -- STERLING CITY, St. Paschal -- Blessing of Building at 12:30 p.m.

5-7 -- DALLAS, National Catholic Bioethics Center Workshop for Bishops

8 -- ABILENE, St. Francis -- Pastoral Visit with the Pastor and People of the Parish at 6:30 p.m.

9 -- SAN ANGELO, Diocesan Pastoral Center -- Presbyteral Council meeting 10:00 a.m. to 12:30 p.m.; 1:00 to 4:30 p.m. -- Sacred Heart Cathedral -- Workshop on Marriage for Priests by Father Robert Ruhnke, C.S.S.R.

10 -- SAN ANGELO, Sacred

Heart Cathedral -- Scout Awards Mass at 5:00 p.m.

11-13 -- AUSTIN, Texas Conference of Churches

15-- SAN ANGELO, Diocesan Pastoral Center -- Personnel Board meeting at 12:30 p.m.

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

18 -- MERKEL, Our Mother of Mercy -- Mass at 11:30 a.m.

20 -- SAN ANGELO, Holy Angels -- Presentation to RCIA at 6:30 p.m.

22 -- AUSTIN -- Give Opening Prayer for Texas Legislature

24 -- SAN ANGELO, United Methodist Church -- Ecumenical Program -- "Pilgrims on a Common Journey"

25 -- SAN ANGELO, Rite of Election at Sacred Heart Cathedral at 2:30 p.m.

27 -- BIG LAKE, St. Margaret -- Confirmation at 6:30 p.m.

28 -- SAN ANGELO, Mass at Newman Center at 12:00 noon

Christ The King Retreat Center

8-9 -- Nun Run

9 -- Adoration of the Blessed Sacrament

12-14 -- Diaconate Training Program

14 -- Why Catholic English & Spanish Confirmation Retreat

15 -- Heart of Mercy Prayer Group

16 -- Adoration of the Blessed Sacrament

19-21 -- Engaged Encounter

22 -- Heart of Mercy Prayer Group

22-23 -- Texas Methodist Foundation

23 -- Adoration of the Blessed Sacrament

25-28 -- Women's Walk to Emmaus

29 -- Heart of Mercy Prayer Group

29-31 -- Crestview Baptist Church Board

30 -- Adoration of the Blessed Sacrament

Necrology-February

5 -- Deacon David King (2006)

9 -- Rev. Albert Fuytinck, C.S.S.R. (1997)

10 -- Rev. Leo E. Lavoie (1978)

15 -- Rev. Frank Colacicco (2006)

20 -- Deacon Mark Reeh (2005)

21 -- Rev. Tom Kelley (2005)

22 -- Rev. Francisco Lopez (1994)

DIOCE-SCENES

**ROWENA CHRISTMAS**

The St. Joseph's CCD program was held in Rowena on Sun., Dec. 10th. Kindergarten through 8th grade participated in a variety of songs and skits. The highlight of the program was the nativity scene which was put on by the 5th and 6th grade classes. Kindergarteners, above, dressed as Christmas trees and performed a finger play.



The St. Joseph's Youth Group in Rowena, left, recently shared their Sunday afternoon with residents of the San Angelo Development Center. They brought refreshments and presents and everyone had a great time. The youth group returned to Rowena for Christmas caroling and a fajita dinner. The youth group cooks, above, were given aprons that were made by the kids. The youth group leaders are Alan and Mary Lee Pelzel.

BioEthics

Feeding tubes needed? Patient 'particulars' should be considered

One of the very practical concerns that patients face near the end of life involves the question of feeding tubes. How can we discern whether a feeding tube is morally required? The answer always depends on the particulars of a patient's situation, but there are a few broad considerations that can help in the discernment process. As a general rule, we ought to die from a disease or



Fr. Pacholczyk

an ailment that claims our life, not from an action (or inaction) by someone that causes our death (for example, withholding hydration). Our death, in other words, should result from the progress of a pathological condition, not from a lack of food or water if it could have been readily offered to provide comfort and support to a patient.

In general, there should be a presumption in favor of providing nutrition and hydration to all patients, including those who require the assistance of a feeding tube. A feeding tube can be conceptualized as a kind of "long spoon" that assists us in feeding someone who has difficulty swallowing. The proper starting point for the discussion, therefore, is the recognition that feeding tubes should be offered to patients because they are likely to provide two benefits: they bring comfort to the patient and alleviation of the suffering that comes from hunger and dehydration, and they may also serve as a bridge to healing, depending on the details of the disease.

Does this stance imply that feeding tubes must always be used, no matter what? Certainly not. There will be circumstances where feeding tubes will become "disproportionate" or "extraordinary" and will not be morally obligatory. One very clear example would be the sit-

uation in which a feeding tube fails to provide nourishment to the patient. If somebody has advanced cancer of the digestive tract, for instance, so that he lacks a functional stomach or intestines, and cannot absorb nourishment, a feeding tube would not be required, since this would constitute a futile kind of "force feeding."

Several other examples where feeding tubes would not be required could be mentioned. In some cases, feeding tubes may actually cause significant problems of their own for a patient. For example, if someone is very sick and dying, perhaps with partial bowel obstruction, the feeding tube may cause them to vomit repeatedly, with the attendant risk of inhaling their vomit, raising the specter of lung infections and respiratory complications. The feeding tube under these conditions may become disproportionate and unduly burdensome, and therefore non-obligatory.

In some instances, providing drips and naso-gastric feeding tubes can interfere with the natural course of dehydration in a way that causes acute discomfort to the patient near death. When the kidneys have not shut down, the fluids can sharply increase the flow of urine. If patients are extremely weak and have lost bladder control, they may need to have a catheter inserted, which can be distressing to patients and their families. Intravenous fluids also tend to increase respiratory secretions, making it more difficult for patients to catch their breath or cough, and suction may be required. Providing IV hydration can also cause a flare up of fluid accumulation in the abdomen and expand the edema layer around tumors, aggravating symptoms, particularly pain. Hence the use of IV drips and feeding tubes will always have to be evaluated in terms of the totality of the patient's con-

(Please See **BIOETHICS/11**)**Human life: a precious gift to love, defend in each one of its stages**

By Bishop Michael Pfeifer

Pope John Paul II, in his Lenten Message 2005 affirmed that "Human life is a precious gift to be loved and defended in each of its stages. The Commandment, 'You shall not kill!' obviously requires respecting and promoting human life, from its beginning to its natural end. It is a command that applies even in the presence of illness and when physical weakness reduces the person's ability to be self-reliant."

In its 1973 *Roe v. Wade* and *Doe V. Bolton* rulings, the U.S. Supreme Court created a new "right" to abortion. The Court made abortion legal nationwide throughout the full nine months of pregnancy with no meaningful limitation.

A Seismic Shift has occurred

Roe v. Wade was a watershed event. One day, we were a nation that protected the lives of unborn human beings. The next day, seven justices of the U.S. Supreme Court said that throughout pregnancy, abortion is a fundamental constitutional right.

Many people sensed that a seismic shift had occurred. The Court had said, in essence, that we were a people who could not be expected to commit to care for the children we helped to create. And we began quickly to make that a self-fulfilling prophecy, as over the next decade the number of abortions skyrocketed to 1.6 million a year.

Now, let us jump ahead some 27 years. Another major shift occurred, as in June 2000, the U.S. Supreme Court expanded the right to kill, from children in the womb (*Roe v. Wade*) to children almost completely born (*Stenberg v. Carhart*).

It is this, partial-birth abortion, that the U.S. Supreme

Court has now wrapped in the mantle of our nation's Constitution. The Court overrode the judgment of the American Medical Association and respected specialists that partial-birth abortion is never medically necessary.

With its decision in *Carhart*, the U.S. Supreme Court has moved beyond abortion to near infanticide. And in doing so it has created a new level of moral blindness and insensitivity. How much killing can we stand without losing our humanity?

Thank God that our President, after listening to the Congress, has proposed a ban on partial-birth abortion, but now this is being challenged in the courts.

As the Supreme Court debates this issue, hopefully this highest court of our land will take the high road of common sense and morality and finally decide in favor of a ban of partial-birth abortion.

Roe's Legacy

Since *Roe v. Wade* became the law of the land, more than 45 million unborn children have lost their lives and untold numbers of women have suffered the aftermath of abortion. The practice of medicine has been degraded by those in the profession who participate in destroying life. And society as a whole has been coarsened and degraded by the toleration and even acceptance of the widespread taking of innocent human life. *Roe v. Wade* has poisoned all it has touched.

Legal and Moral Issue

As regards abortion, the moral issue is clear: human beings deserve respect and protection from harm. The legal issue is clear: *Roe v. Wade* is bad law. The effects are clear: bad medicine and bad social policy. No wonder the vast majority of Americans believe that

(Please See **LIFE/11**)**Doctor becomes unlikely Internet evangelist with podcasts on saints**By Joe Bollig
Catholic News Service

KANSAS CITY, Kan. — Dr. Paul J. Camarata never planned to become a worldwide Internet evangelist. It just worked out that way.

Camarata, a neurosurgeon who practices in Kansas City, Mo., and lives in Overland Park, Kan., is the creator of *SaintCast*, a weekly Internet podcast about saints.

SaintCast has gained fans across the United States and as far away as Japan, New Zealand and Ecuador. He estimates that the *SaintCasts* have been downloaded 70,000 times in the past five months.

"As soon as I heard about the *SaintCast*, I subscribed to it on my iTunes," said Gloria Denis, a regular listener. "On (one) particular show, Dr. Camarata had a trivia question on St. Francis of Assisi under his 'Saint Jeopardy' segment. I was so excited about answering that question, even with my limited knowledge of the saints. That was it! I was hooked."

"Podcasting" is a term that comes from the iPod, Apple's small electronic device that can receive audio programs that have been downloaded from the Internet.

"It's actually a way of broadcasting over the Internet," said Camarata, a member of the Church of the Nativity Parish in Leawood. "It can be a textual reading or a music program."

One of the benefits of podcasting is that the listener can download the file and listen to it at his or her leisure — at home, driving or while taking a walk. Another benefit is that, unlike conventional radio, the podcast can be received wherever there's an Internet connection.

Podcasting also is relatively inexpensive to start. Anyone with a computer and an Internet connection just needs to

(Please See **PODCASTS/7**)

DIOCESAN BRIEFS (continued from Pg. 2)

be a fee, but a love offering will be taken for the Girl Scouts of Rwanda.

Organizers are also accepting donations to help underwrite these events.

If you would like to help by making a donation, please send them to El Camino Girl Scout Council, 304 W. Ave. A, San Angelo, TX 76903; memo Immaculee.

For more information or to help, call Becky Benes: 325-949-1450; hiyalltx@verizon.net or Melinda Springer at the Girl Scout office; 325-655-8961.

Scholarships for Catholic laity now available

SAN ANTONIO -- Catholics who want to serve the Church in a professional capacity, but need additional education to do so, have a resource for funds.

The Rev. Msgr. Larry J. Droll Fund, administered by Catholic Life Insurance, is accepting scholarship applications from Catholic laymen and women who want to pursue graduate education in theology and church-related professions.

"Today many dedicated Catholics, who are not ordained clergy or women religious, serve parishes as Parish Coordinators or Administrators, as Pastoral Associates, Directors of Religious Education, Youth Ministers, Liturgists, and many other roles," said Msgr. Droll. "This scholarship can help provide the funds to earn the advanced educational degree in theology or religious studies that is often required for these positions."

Who Can Apply: The scholarship is open to students who are enrolled in Catholic graduate schools of theology or religious studies and who have already completed a bachelor's degree. The applicant, who does not have to be a Catholic Life member, must be a practicing Roman Catholic and must reside in one of the states in which Catholic Life operates which are Texas, Arizona, Florida, Louisiana, Oklahoma, New Mexico, or Mississippi. The scholarship funds are paid directly to the school where the student is enrolled. "Students may attend any Catholic graduate school in one of the states in which Catholic Life operates," added Msgr. Droll. "Applicants may also be enrolled in an extension program or in The Catholic University of America School of Canon Law."

How To Apply: To obtain an application, please call Catholic Life Insurance at (210) 828-9921 or 1-800-292-2548 or write to Catholic Life Insurance, attn: Communications Department, P.O. Box 659527, San Antonio, TX 78265-9527. You can also download an application from our website at www.cliu.com. The deadline to apply is February 15, 2007.

Calvary Cemetery -- Unauthorized Fencing, Curbing

Calvary Cemetery in San Angelo is experiencing major problems in the maintenance of the cemetery because of fencing, curbing and brick borders placed around cemetery plots. This prevents the mowers from cutting grass and creates a safety hazard from flying chips and stones. These borders and fences also hinder excavators when moving their digging equipment in order to open, close or maintain grave spaces. Cemetery rules clearly state: "No fencing will be tolerated. Curbing of any type is not allowed." Please remove all fencing, curbing or brick borders from cemetery plots by February 28. This also includes various types of rocks, stones, shells, outdoor carpet, etc., placed on top graves. -- Mike Wyse, Chancellor

PODCASTS: Camarata says key to success is content, content, content**(From 6)**

talk into the microphone on the computer, make it an MP3 file and place it on a hosting Web site. For a little more quality, a good microphone, an interface between the microphone and computer, software (which comes preloaded on many computers) and Web hosting are needed.

Camarata estimates he has spent about \$300 on equipment and \$10 a month on Web hosting — all from his own pocket. And he doesn't need a fancy studio. A clothes closet in his home works very nicely, thanks to the sound-dampening qualities of the hanging clothes.

His first podcast was in April 2006, and he has done more than 30. It takes between five and seven hours to put together a single podcast, he said, so he usually makes one per week. Sometimes when he's busy, he has to skip a week.

While admittedly no computer geek, Camarata did have something that many

other budding podcasters didn't: actual broadcast experience.

When he was a student at Thomas More Prep-Marian in his hometown of Hays, Camarata got a part-time job as an announcer at KAYS, an AM radio station. While he was in college, he came home during summers to work at KAYS-TV.

He was so good that one of the station's owners offered to pay his way to broadcasting school, but Camarata decided to follow in the footsteps of his physician father. It was experience from that road not taken that has helped him put together high-quality podcasts.

But it takes more than just good production values to make a good podcast. The key thing is "content, content, content," he said. And the inspired content that sets Camarata's podcasts apart from the pack is his focus on the saints.

"The saints are people who are there to serve as our guides," said Camarata.

A New Beginning**Starting over after the divorce or death of a spouse difficult but possible with support, love****By Kathy Keaton**

Many of you who are reading this are divorced, about to get a divorce or separated, or have experienced the death of your spouse. You may have a friend or family member who is experiencing such a loss and be anxious to offer help to other. Those experiencing these situations may be feeling devastated, lost, angry, scared, guilty or any other number of feelings that accompany a failed marriage, separation or death of a spouse. Those experiencing the loss of a spouse know there is often unfinished business, many unanswered questions and sometimes stumbling blocks before one can accept the loss and begin moving forward. There are daily problems as well as long-term concerns. The Catholic Diocese of San Angelo offers help and support to those who are struggling with these situations and offers help and hope for a new beginning.

Three times a year Christ The King Retreat Center in San Angelo, opens its doors for a spiritual weekend retreat to offer help and support for those who are divorced, separated or widowed. For hundreds these retreats have proven to be the springboard for a fresh start and a truly new beginning. According to Father Tom Barley, pastor of St. Ambrose Catholic Church in Wall Texas, "the weekend ministry offers a forum of healing where individuals can face together the issues they are dealing with after the loss of a marriage or spouse for whatever reason." Father Tom has served as spiritual adviser for "The Beginning Experience" peer ministry team for several years. Fr. Tom continues, "the weekend is supportive and safe and confidential." It helps people move from brokenness to a feeling of not being alone. Feelings come and feelings go and healing comes in stages.

The weekend helps participants connect with something deeper. It offers new strength and self confidence. After attending a weekend participants find not only have they connected with others facing the same fears and emotions but they find they are often stronger than they realized."

William Rosser, pastor and Public Relations Director for Hospice of San Angelo, has also attended several weekends as a spiritual advisor. William reminds participants that "they must take ownership for their part in the divorce. Sometimes that is very hard to understand when you feel you are the victim. Even if you are the person that has been wronged you will never heal if you cannot take responsibility for your part and only your part. You can forgive and be forgiven but often there are still consequences to be faced. God is the God of the past, present and future. By first dealing with our past we can then begin to make a difference in our future." The weekend offers that guidance and strength to begin anew.

Janice Gonzales, (name changed for confidentiality) one of the original participants of "The Beginning Experience" says, "I went into the weekend feeling very guilty after my divorce. Between my religious beliefs and my ethnic heritage there was much stigma attached to the failure of my marriage. I didn't know what to expect and was very apprehensive. It was life changing to learn that even after a divorce that God still loved me and that I was ok right where I was. After the weekend I resolved my anger, reconciled with the church and renewed my self worth and self esteem."

EDITOR'S NOTE: Please watch future Angeluses and The Angelus Online for dates for the next New Beginnings workshop.)

	Over 70,000 items in stock! Celebrating 25 years serving West Texas Catholics!	Mon-Fri 9 a.m.—5 p.m. Saturday 9 a.m.—5 p.m.
	Religious Store 	Out of Town? Call 800-759-1807
624 West Avenue N San Angelo, TX 76903	Rosaries, Jewelry, Statues, Crosses, Bibles, Books, Quinceanera, Wedding and Confirmation items. First Communion Dresses, Veils and gifts. Habla Español - Phone orders are welcome!	



Islam relations, Pope Benedict named top story, person of 2006

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — Catholic editors voted Islam's relations with church and society as the top religious news story of 2006, followed closely by continuing debate over immigration reform in second place and the Iraq War in third.

Pope Benedict XVI, in the first full year of his papacy, was far and away the editors' choice as newsmaker of the year. President George W. Bush was second and Bishop William S. Skylstad of Spokane, Wash., was third.

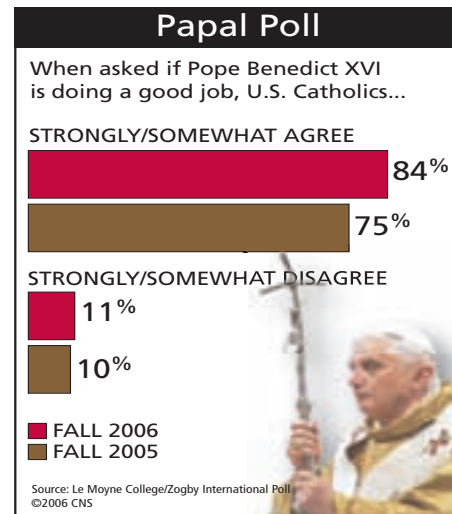
The poll was the 45th annual survey of Catholic News Service client newspapers. This year's ballots were distributed Dec. 6 and the deadline for returns was Dec. 15.

When the editors' poll was first conducted in 1962, the overwhelming choice for top story was the opening of the Second Vatican Council. Last year, editors chose the death of Pope John Paul II as the top religious story of the year and Pope John Paul as the top newsmaker.

Editors were asked to vote for the top 10 news stories from a list of 26 selected by CNS staff, and the top five newsmakers from a list of 17. Votes were weighted by the rankings editors gave — 10 points for a first-place vote, nine points for second, etc., and five points for top newsmaker, four for second, etc.

With 26 editors in the United States submitting ballots, the maximum points a story could have received was 260. The most a newsmaker could receive on the five-point scale was 130. Some editors' ballots included ties, resulting in half-points in some cases.

For the first time in recent memory, first-place votes were scattered among 10 different stories, with the first-place winner receiving seven first-place votes, the



most for any topic.

Here is the editors' choice of top 10 stories and top five newsmakers of 2006, followed by points received in the weighted ballot count and, in parentheses, the number of first-place votes received.

STORIES

1. Islam, 177 (7)
2. Immigration, 168 (5)
3. Iraq, 127 (3)
4. Church finances, 94 (2)
5. "The Da Vinci Code," 93 (1)
6. Clergy sexual abuse, 83
7. Encyclical, 76 (3)
8. Middle East, 74 (1)
9. Communion, 70
10. Hispanic Catholics, 69 (2)

Also receiving first-place votes for top story of the year were the crisis in Darfur and the 2006 elections.

NEWSMAKERS

1. Pope Benedict XVI, 115.5 (22.5)
2. President George W. Bush, 54 (1)
3. Bishop William S. Skylstad, 41
4. St. Mother Theodore Guerin, 35.5 (1.5)
5. Justice Samuel Alito Jr., 30

Sharon Daly, who retired this year as vice president for social policy at Catholic Charities USA, also received a first-place vote.



Top Stories of 2006: The Diocese of San Angelo

JANUARY

After 24 years of service to the diocese, **Sister Brigid Mollaghan**, CCVI, retires to San Antonio.

After 24 years of service to the diocese, **Sister Brigid Mollaghan**, CCVI, retires to San Antonio.

MAY

Deacon **Wayne Rock**, 87, of Big Spring, dies

FEBRUARY

Deacon **David King**, Big Spring, and one of the first deacons in the diocese, dies in Big Spring.

Over 400 people attended the annual Diocesan Conference Day, at the San Angelo Convention Center in a presentation stressing the importance of ecumenism and tolerance of all faith views.

MARCH

After several years service to the diocese, **Rev. Art Pestin**, "The Singing Priest" is called back to his home diocese in the Philippines.

Three international priests, **Rev. Michael Udegbanam**, of Sacred Heart in Menard; **Rev. Joseph Choutapalli**, of St. Margaret's in San Angelo, and **Rev. Thomas Manimala**, of St. Francis in Abilene, are incardinated into the Diocese of San Angelo.

Six priests in the diocese receive reassignments

APRIL

Mike Wyse, former Victims Assistance Coordinator for the Diocese of San Angelo, is named Chancellor, succeeding Les Maiman, who resumes his duties as Chief Financial Officer of the diocese.

The **Rev. Louis Droll**, who served the diocese for 27 years, dies in San Antonio.

After 24 years of service to the diocese, **Sister Brigid Mollaghan**, CCVI, retires to San Antonio.

MAY

Deacon **Wayne Rock**, 87, of Big Spring, dies

JUNE

Rev. Ruben Covos and **Rev. Ariel Lagunilla** become the second and third priests ordained in the diocese in 2006 at a June 3 Mass for both. Covos is assigned to Holy Family in Abilene; Lagunilla to St. Elizabeth Ann Seton in Odessa.

Bishop Pfeifer celebrates the annual **Farm and Rural Life Mass** near Coleman, stressing the importance of working together as Christian brothers and sisters to help each other survive the disastrous effects of drought and Mother Nature. The Mass was attended by people of many faiths from parishes and churches throughout the diocese, including the pastor of First Methodist in Cross Plains, a town ravaged by a December 2005 wildfire.

JULY

Fr. Ray Wilhelm, pastor of Our Lady of Guadalupe in Midland, dies.

SEPTEMBER

The **'Why Catholic'** series of small faith study groups begins across the diocese.

FAR LEFT, Pro Life rallies and immigration reform demonstrations were notable events in 2006 in the nation.

ABOVE, Bishop Michael Pfeifer addresses the faithful at a Midland Pro-Life Rally in September, and at LEFT, residents of San Pedro Sula, where the Diocese of San Angelo and the Diocese of Tyler reached the fifth-year of a partnership. At RIGHT, residents of the Southeast coast still feel the effects of Hurricane Katrina over a year later.

Bishop Pfeifer holds a **Pro-Life Mass** in Midland.

Representatives from the dioceses of San Angelo, Tyler and San Pedro Sula, Honduras, celebrate the **fifth year of their partnership** in assistance to the people of the Honduran diocese.

OCTOBER

St. Joseph's Mission in Stanton celebrates its 125th anniversary.

NOVEMBER

The Diocesan Department of Communications unveils **The Online Angelus**. Located at <http://theonlineangelus.wordpress.com>, the site is updated daily with readings, events in the diocese and news from the Catholic News Service.

The **Year of Reconciliation** in the diocese draws to a close; bishop calls for continued observance by asking Catholics in the diocese to pledge themselves as agents of God's mercy

Thirteen of 14 randomly-selected parishes in the dioceses found to be in full compliance with a self-audit ordered by the bishop to ensure the diocese is in compliance with standards established by the Office for the Protection of Children and Young People. The 14th parish is found to be near total compliance which would show it is conducting the proper number of ethics and integrity workshops and background checks.



2006 | YEAR IN REVIEW

Month by Month

WASHINGTON (CNS) — Here is a month-by-month review of some of the religious news highlights of 2006:

JANUARY

Explosion traps 13 coal miners in West Virginia mine; 12 die. New Zealand study shows higher mental health risk for women after abortion. Vatican report says child labor rising with more than 200 million children under 14 forced to work. Vatican agency reports 26 missionaries were murdered in 2005. New Jersey enacts moratorium on use of death penalty.

Bishop Thomas G. Wenski of Orlando, Fla., chairman of international policy committee of U.S. Conference of Catholic Bishops, urges "responsible transition" to full Iraqi self-rule. Pope Benedict XVI urges Italian officials not to legalize abortion pill or same-sex unions. New York appellate court upholds state law mandating contraceptive coverage in prescription insurance plans. U.S. Supreme Court upholds Oregon's assisted suicide law and New Hampshire law requiring parental consent for a minor's abortion.

Pope calls restoring Christian unity a "holy cause." Swiss Guard marks 500th anniversary of founding. Pope issues his first encyclical, "Deus Caritas Est" ("God Is Love"). Hamas victory in Palestinian parliamentary elections further clouds peace prospects. Militants in Iraq make coordinated bomb attacks near Vatican embassy and several Christian churches in Baghdad and Kirkuk.

U.S. Senate confirms Samuel Alito Jr., making him fifth Catholic on Supreme Court. Kentucky judge approves \$85 million settlement of Covington Diocese with 382 sex abuse victims. Federal courts in New York and California declare federal ban on partial-birth abortions unconstitutional.

FEBRUARY

In post-hurricane plan, New Orleans

Archdiocese announces closing of seven parishes, will delay opening 23 others until enough people return. Pope says truths of faith, science cannot conflict because God is source of both. World Council of Churches holds Ninth General Assembly in Brazil. WCC head calls on young people to take up ecumenical task.

Representatives of indigenous people around world ask help of churches to sustain their languages, cultures. U.S. Catholic social action leaders, gathered in Washington, seek humane immigration reform, discuss effect of budget cuts on poor. Vatican official says religious orders must lead spiritual reform in church.

American Archbishop Paul Marcinkus, 84, longtime head of Vatican bank, dies. U.S. Supreme Court agrees to consider constitutionality of federal partial-birth abortion ban. Explosion in Mexican mine traps and kills 65 miners. Pope names 15 new cardinals including American Archbishops William J. Levada and Sean P. O'Malley.

South Dakota poses direct challenge to 1973 Supreme Court abortion decisions by passing law that would ban virtually all abortions. WCC assembly ends with call to churches to renew commitment to dialogue and unity. Supreme Court, reviewing 20-year-old case for third time, unanimously and definitively rules out use of extortion and anti-racketeering laws to prevent abortion clinic protests.

MARCH

Washington Cardinal Theodore E. McCarrick, other religious leaders defend national interfaith immigration reform campaign following political attack on it. Letter to Canadian bishops from representatives of more than 200 religious orders, calling church too rigid and clerical, is leaked to media. Bishop William S. Skylstad of Spokane, Wash., USCCB president, is accused of sexual abuse of a minor; he denies claim.

(Please See MONTH/10)

MONTH: Dialogue with Islam highlighted much of Papal year

(From 9)

Catholic aid agencies warn repeated droughts have put 3.5 million Kenyans in danger of starvation. Boston Catholic Charities halts adoption programs because state law makes it offer adoptive services to same-sex couples. Chicago immigration rally draws 100,000. Fire destroys \$10 million student housing complex under construction at Gonzaga University. California Franciscans reach \$28 million settlement with 25 sex abuse victims.

Bishops' Administrative Committee reiterates opposition to legal recognition for same-sex marriages. Vatican shifts to emphasis on cultural exchange as basis for inter-religious dialogue. The Compendium of the Catechism of the Catholic Church is published in English and Spanish by U.S. bishops. Arlington (Va.) Diocese allows female altar servers, leaving Lincoln, Neb., as only U.S. diocese still banning female altar servers.

Dialogue with Islam is among topics of papal meeting with world's cardinals. Pope bestows red hat on 15 new cardinals. John Deedy, noted Catholic journalist and author, dies. New clergy sex abuse audits of U.S. dioceses are released; National Review Board says higher performance standards are needed in future audits. Analysis of new audits shows clergy sex abuse cost to church has topped \$1.5 billion in last 50 years, almost all of it since 2002. Burundi's bishops say honesty about AIDS is needed, marriages won't be allowed without proof of HIV test.

APRIL

National Geographic magazine unveils publications about gnostic "Gospel of Judas." Half-million attend immigration protest in Washington. Hundreds of thousands attend similar rallies nationwide.

Cardinals, in Washington for Catholic University of America fund-raising dinner, converge on White House and Capitol Hill to lobby for humane immigration reform. Bishops urge end to genocide in Darfur region of Sudan, as "Save Darfur" rallies are held in cities across United States. Religious leaders in Europe oppose restrictive immigration proposals. Portland (Ore.) Archdiocese, facing bankruptcy proceedings over clergy sex abuse, announces \$1 million cut in budget for central offices.

MAY

May 1 immigration rallies draw large crowds across United States. Argentina declares three days of mourning for death of Cardinal Raul F. Primatesta. Vatican says Pope Benedict was "profoundly displeased" by ordination of two Chinese Catholic bishops without Vatican approval. Dominican Sister Rose Thering, Catholic-Jewish relations pioneer, dies. Darfur peace agreement offers hope but fails to stop genocidal violence. Father Gerald Robertson of Toledo, Ohio, is sentenced to life in prison for 1980 murder of Mercy Sister Margaret Ann Pahl.

Pope makes four-day trip to Poland, calls his visit to Auschwitz death camp a "duty before God." Indonesian earthquake kills more than 5,400 people, destroys 45,000 buildings. Canadian section of Amnesty International votes to treat abortion as a human right.

JUNE

Top-level U.N. conference on HIV/AIDS finds world still behind on target goals to combat the disease. International peace and justice conference at Vatican calls on church to do more to fight corruption, bolster governments that foster common good. Federal marriage amendment fails on cloture vote in Senate.

Cardinal Walter Kasper, Vatican's chief ecumenist, warns Church of England bishops that if they ordain women bishops it will destroy possibility of full unity with Catholics and Orthodox. U.S. study finds young adults give little to philanthropy, but most of what they give goes to churches. Philippine legislators pass bills to abolish



death penalty. Cardinal Theodore E. McCarrick, recently retired as Washington's archbishop, is among 27 faith leaders signing New York Times ad urging clear U.S. policy against torture or degrading treatment of detainees.

U.S. Episcopal Church elects Bishop Katharine Jefferts Schori of Nevada as its first female presiding bishop. Cardinal Paul Poupard, a top Vatican official, says even former Iraqi leader Saddam Hussein should not get death penalty. Vatican conference says greater intermingling of Christians and Muslims around world makes dialogue urgent. Vatican delegation visits China for "informal talks" on church-state tensions.

JULY

Top courts in Georgia and New York affirm their state bans on same-sex marriage. First international conference on Catholic ethics, in Padua, Italy, draws more than 400 moral theologians from 63 countries. Pope makes two-day visit to Spain, urges strong family life.

President George W. Bush vetoes bill that would expand federal funding of human embryonic stem-cell research. Vatican rules when a parish is suppressed its assets must go to the receiving parish. As Israeli-Hezbollah conflict mounts, pope urges immediate ceasefire. World Methodist Council adopts 1999 Catholic-Lutheran joint declaration on justification, saying it fully accords with Methodist faith. Washington Supreme Court upholds constitutionality of state law defining marriage as heterosexual.

Eight Catholic women ordained priests and four ordained deacons in riverboat ceremony have excommunicated themselves, church official says. Ailing Cuban President Fidel Castro cedes power to younger brother, ending longest current dictatorship in world and prompting wide speculation on Cuba's future in international sphere.

AUGUST

Iraqi bishop says exodus of Iraq's Christians since 2003 has reduced their numbers from 1.2 million to 600,000. Gail Quinn, executive director of USCCB Secretariat for Pro-Life Activities, retires after 40 years with conference.

Catholic institutions around world are in forefront of assisting those with HIV/AIDS as XVI International AIDS Conference meets in Canada. New Orleans Archdiocese reports uninsured property losses from Hurricane Katrina totaled \$120 million. U.S. bishops' Labor Day statement focuses on immigrants' rights, role in American society. Loretto Sister Mary Luke Tobin, pioneer in religious renewal and social causes and only U.S. woman religious to attend Vatican II as an auditor, dies at age 98.

New U.S. Program of Priestly Formation is approved, replacing program in effect since 1992. New Priests for Life religious order celebrates founding as Missionaries of the Gospel of Life, breaking ground for first community residence in Texas.

SEPTEMBER

More than 150 religious leaders from around world gather in Assisi, Italy, for shared prayers for peace; pope calls gathering "prophetic."

Pope makes second trip to native Germany since his election, muses whether it might be his last, visits country's most famous Marian shrine at Altötting. He searches relationship between faith and reason, delivers academic speech in Regensburg that includes a negative reference to Islam as a religion of the sword — which becomes focal point of world controversy over Catholic understanding of Islam as a world religion. Pope subsequently says he deeply regrets any misinterpretations his remarks may have provoked. By year's end papal remarks are still seen as critical to future of Catholic-Muslim relations, but their ultimate impact remains undetermined.

OCTOBER

Washington Archbishop Donald W. Wuerl, celebrating first Red Mass in nation's capital, says spheres of faith and public life are distinct but interrelated. Spokane Diocese sells diocesan headquarters for \$2 million as part of bankruptcy proceeding to meet sex abuse claims.

Vatican order ends U.S. permission for lay ministers to cleanse sacred vessels after Communion. New Jersey Supreme Court rules same-sex couples must have same rights as married couples. Addressing representatives of world's Christian communities, pope says Christians must heal their divisions to be a sign of hope. Meeting Irish bishops, pope calls clergy sex abuse of minors a "heart-rending" tragedy needing urgent church response.

NOVEMBER

U.S. bishops mark 200th anniversary and reopening of renovated Baltimore basilica, nation's first cathedral, with concelebrated Mass. At fall meeting in Baltimore bishops issue statements on worthiness to receive Communion, on marital love and artificial contraception, and on pastoral care of those with a homosexual tendency. They also adopt new strategic plan for USCCB involving dramatic reduction in number of bishops' committees and cutting more than 60 jobs at their national headquarters. They endorse a statement by Bishop Skylstad, their president, urging policy review aimed at responsible transition in Iraq.

Pope, on four-day trip to Turkey to visit with Ecumenical Patriarch Bartholomew of Constantinople, seeks to advance Catholic-Orthodox and Catholic-Muslim relations. He celebrates Mass at Ephesus for Turkey's tiny Catholic community. In late addition to his itinerary he visits Istanbul's famed Blue Mosque, where he prays. For third time in 2006 a Chinese bishop ordains another bishop without Vatican permission.

DECEMBER

Los Angeles Archdiocese reaches \$60 million settlement with 45 clergy sex abuse victims. "The Nativity Story" opens in U.S. theaters. U.N. study on AIDS in southern Africa highlights strong role of Catholic Church in AIDS prevention and treatment. Cardinal Nasrallah P. Sfeir, patriarch of the Maronite Catholic Church, urges calm and civil discourse as factional street protests mount in Lebanon.

BIOETHICS: Are feeding tubes even necessary?

(From 6)

dition, taking into account any undesirable effects, and the likelihood of benefit.

Other circumstances must also be considered. Is the patient suffering from dementia, perhaps due to Alzheimer's or another nervous system ailment? Demented patients present a special challenge, as they may need to be restrained in order for a feeding tube to be inserted, and that restraint may need to continue so as to prevent them from pulling the tube out. Both the restraint and the presence of the tube can cause fear and anxiety in the demented patient, and one must therefore carefully consider whether such a tube would really be proportionate to the patient's health care needs, especially in advanced dementia at a point close to death. Our desire to comfort and palliate those suffering from an end stage disease is an important part of the equation in mapping out the best options for health care treatment. If we have to tie down our loved ones and cause them grave discomfort and uncontrollable anxiety in order to provide a feeding tube, such a

tube may well become disproportionate and non-obligatory.

These considerations hold most notably for patients who are near death, where it is clear that we are not obligated to extend or "string out" an imminent death, and where the benefits of the feeding tube will be subject to considerable discussion. It should be emphasized, however, that in weighing the propriety of tube-feeding, we must specifically examine the burden of the technique itself, and not try to make some kind of global assessment about whether we believe that person's life in general is burdensome or "not worth living." Life can be burdensome, as it is for all of us at times, but that doesn't provide us with license to shorten it by refusing a standard and effective intervention.

Sometimes when families are discussing whether to provide a feeding tube to a loved one who is dying, there may be concern that such a tube, once inserted, can never be ethically removed after it has been put in place. In point of fact, however, such an understanding would be incorrect. Merely because a feeding tube has been

placed does not say anything about whether that tube can later be withdrawn. If the patient's circumstances change so that a feeding tube has now become a burdensome and extraordinary intervention, that tube can be withdrawn without hesitation or compunction. We must be concerned first and foremost with providing the best possible health care interventions for our loved ones, and feeding tubes will often-times, but not in every circumstance, assist us in exercising proper stewardship over the great gift of human life that each of us has received from God.

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

PORNOGRAPHY: Church should speak loudly on issue

(From 4)

Unfortunately, it is one of the addictions people aren't willing to admit to publicly. People with addictions to drugs, alcohol or food say they feel free when they can be honest about their challenges. We don't think we will see too many men standing up in church declaring their sins, but there needs to be some place or person they can turn to, to get help.

We were happy to see that Bishop Paul S. Loverde of Arlington, Va., addresses the "evil of pornography" in a new pastoral letter.

As a member of the Religious Alliance Against Pornography, Bishop Loverde has an interest in addressing this secret.

"Today, perhaps more so than at any time previously, man finds his gift of sight and therefore his vision of God distorted by the evil of pornography," Bishop Loverde wrote.

The bishop believes this is a real threat in our society. The pornography industry is very influential and reaches into every community and electronic and print medium.

While we support stricter enforcement and laws to prevent the spread of pornography, we think the best defense is for more church leaders to talk about this topic and provide resources for men who want to overcome their addiction. We need to give them the mechanisms they need to overcome the addiction and be able to fight the temptations that will greet them every day.

LIFE: Pray, use your gifts as ways to do your part

(From 6)

an unlimited right to abortion is wrong. Science is clear that human life begins at conception when a new human being is formed.

We who are Christian Americans believe in an anthropology that views all persons as members of a community who are made in the image of the Triune God and who have both rights and responsibilities. Therefore, we cannot endorse a women's right to abort an unborn child as a morally neutral decision because we understand that the child also has a right to live and the community has a responsibility to care for this child if the mother is unable to rear it.

Some people would want us to think that "legal abortion is safe, and illegal abortions are dangerous." The fact is that abortion is more dangerous to more women now than before it was legal. Former abortionist Bernard Nathanson has admitted that he helped invent the story about back alley abortion fatalities. Legal is not safe. Besides, the best doctors don't aspire to be abortionists.

Some continue to dispute, in spite of scientific research, that human life exists from the moment of conception.

However, when there is any doubt that there exists a human being's life to pre-

serve and protect, such doubt shall be resolved in favor of the existence of a human being, and when two or more human beings are in a situation in which their lives are mutually endangered, all available ordinary means and reasonable efforts shall be used to preserve and protect the life of each and every human being endangered.

The Politician's Song

As regards abortion, the politician's song has been sung so often for so long that it sounds quite logical – and sadly some pro-lifers believe it. "I'm absolutely against abortion," they insist, "except, of course, in the cases of rape and incest." They argue that it's somehow "compassionate" to offer the woman victim the opportunity to eliminate the results of an attack. The ultimate question, however, is: "What about the baby?"

In simple terms, two wrongs do not make a right. A second wrong only makes a bad situation worse. Abortion for rape cases punishes the innocent child more severely than the guilty rapist. An "innocent bystander," if you will, is given the death sentence while the criminal has the opportunity to amend his life.

The Greatest Human Rights Movement

The pro-life movement is the greatest

human rights movement on earth – a struggle founded on unconditional love – even for the pro-abortionists – unconditional empathy for the victims, both the child and his or her mother, and unconditional courage.

With each passing year, the horrific toll on women's lives becomes more evident. And it's time the media stopped censoring this truth. Women deserve better than abortion and the compelling stories of the brave post-abortive women who are silent no more need to be heard. These very special women bear witness not only to the agony and trauma of their own abortion but to the hope of healing, reconciliation, and inner peace as well.

Now what can you and I do each day to help love and defend human life that is a precious gift to be loved and defended in each and every one of its stages? Here are some concrete recommendations that I present for your reflection, and hopefully for your implementation.

WHAT CAN I DO?

Pray every day that our nation will again respect the lives of every human being from the moment of conception to natural death. I ask that at every Sunday Mass, prayers be offered for peace, for a new respect for human life, and for an end to abortion.

Learn the facts about abortion. Read Catholic magazines and the West Texas Angelus. The newsletter Life Insights, and other educational materials are available from the bishops' Secretariat for Pro-Life Activities. Also visit www.nccbuscc.org/prolife and www.hopeafterabortion.org.

Communicate with others Believing in our hearts that abortion and infanticide are evil and beneath us as a people is not enough. We need to speak out when we can. It is in speaking with others that we can help them to understand and touch their hearts with a message of respect for human life.

Serve with your gifts Programs that serve pregnant women and children always need extra hands. Offer to help. Help for women and men suffering because of abortion requires special expertise. You may want to help financially, or in other ways.

Organize on behalf of life. The most effective vehicle for building a community that respects each and every human life is to establish a Parish Respect Life Committee or similar committee. Together parishioners can encourage prayer, educational activities, and involvement in the public realm. Through parish Respect Life Committees we can make a difference.

FAMILY

From the Easy Chair

'I stopped looking for myself a long time ago'

Dad, atop the Santa Elena Canyon trail.

By Jimmy Patterson
Editor

Since Mama died last January, Daddy has left Irving once to attend a stamp show competition in nearby Grapevine. (A show at which he won several honors, I might add). It's been hard for Dad to get away. He hasn't wanted to get too far from the house he and Mama lived in since 1965. He's made plans several times over the last several months to go on trips, but when the day would come to leave, he would not feel like going. And we all understand.

So when Dad told us he wanted to visit Big Bend again, we all looked forward to it with the appropriate amount of skepticism. That would be great, we all thought. And then we didn't give it



Patterson

much more thought.

But then last week came and not even the notion of 3-5 inches of snow in Big Bend could scare him away. My brother told me that Dad woke up one day before the trip in December and something in him had changed; apparently nothing would stop him from making the grueling 600 mile, one-way trip from his suburban Dallas doorstep to a nice warm bed in the Chisos Mountains.

Last Thursday, he and my sister Claudia showed up at our Midland home at 5. Even though they called when they were in Stanton, to see them actually standing there was still almost unbelievable. Daddy hadn't been to Midland to visit us since our oldest graduated in 2004.

My dad, sister, son and I landed in Big Bend, following some at-times perilous road reports that never materialized. We made it. Daddy made it.

But that was only the half of it really. Certainly such a long car trip would be

hard enough. But Dad had in mind to do more than just survive a long car trip. He wanted to hike into Santa Elena Canyon.

The walk into that canyon is by most Big Bend trail standards not particularly difficult. When you're 82, and 83 is just around the corner, and your legs have seen better days and your back hurts every morning along with most every other bone in your body, walking into Santa Elena is more than just a stroll in the park.

It's maybe equivalent to walking up 8 or 10 flights of stairs to complete the elevation change going into the canyon. Again, for most, not terribly difficult. For the older among us, though, it can be fairly strenuous.

Dad would not be turned away though. He held on to me the whole way, and, in fact I would stumble over more rocks and small stumps than he

(Please See **PATTERSON/15**)

Your Family

How can one face a life of aloneness?By Antoinette Bosco
Catholic News Service

We have just been in the season of joy, rejoicing in the wondrous story of the Nativity. At this time most of us think of big family gatherings, lots of fun and laughter and conversation. But this year I was reminded several times, in a way I never expected, that this is not the scene for many people.

It had to do with a new book I wrote on divorce for Catholics.

I expected I would get calls from people seeking help, perhaps on how to contact marriage tribunals or what the impact of divorce would be on their Catholic faith. Instead, the majority of responses dealt with something else very human -- their pain in facing a future life "alone."

Some of my callers who had been told their marriage had been valid and that they did not qualify for an annulment said they still were deter-

mined to remain in communion with the Catholic Church. Yet, they spoke of such incredible loneliness and a kind of fear that they would not be able to go on in that state.

While I never applied for an annulment because I never intended to remarry, I certainly could relate to their loneliness. I had -- and have -- been there so many times. I tell in my book about a day I vividly remember some 20 years ago that I could label only as "a new experience."

Coming from a large family and being the single parent of seven children, all my years until that day had been spent in the midst of people. Now I was alone when I came home from work. It was a new experience for me to be in an empty, noiseless house.

I wandered from room to room, somewhat disoriented, unable to cope with the quiet or to decide how to spend my time, even though I had much to do and there were many choices I could make. Worst of all, I suddenly visualized my coming years as an endless stream of bleak, boring, lonely days, and I was asking God, "How can I live the rest of my life alone?"

The answer, of course, is that I

couldn't. No one can. Each of us needs relationships, commitments, interactions, friendships and closeness with others.

Without relationships, life seems sterile and we put ourselves in danger of pathological loneliness. The need for relationships is universal. The challenge of finding them is one that must be met not only by divorced persons, but also by the widowed, the young, the old and, yes, even the married.

We can see this position as a trap or as an unusual setting for a new kind of self-growth. On the positive side, we can accept this as an opportunity to make a conscious choice to be individuals capable of standing alone and taking responsibility for our lives, while buttressed by the experiences and support of the church -- and wise others -- to help us find greater meaning in our lives.

I benefited when I heard a speaker say that "uncertainty is the gate to new discoveries," and "self-doubt is an invitation to put on a new hat."

That is upbeat advice, good to think about as a new year begins. I hope it brings each of us a new determination to stay in charge of where we are going despite our loneliness.

**Answers**Abraham
Jericho
EstherEzekiel
Eden



READ MORE ABOUT IT:
1 Samuel 1
Q&A

1. What did Hannah ask God for?
2. What did she promise she would do if God answered her prayer?

BIBLE ACCENT:

The Bible is divided into two major sections. The two Testaments are broken down further into smaller categories for reference purposes.

The Old Testament contains the five books of the law, also called the Pentateuch; history books; books of poetry; and books of the prophets.

The New Testament contains the four Gospels, the Book of Acts, the epistles or letters of Paul, the epistles of other writers and the Book of Revelation.

The church has divided the Bible into passages that are read during Mass over a three-year period called cycles A, B and C.

The Bible can be read like a storybook because it is full of adventures, miracles and lessons or it can be studied like a textbook to learn more about the people who lived during Bible times and about God's love for us.

For 2007, let us all set aside a few minutes every day to pray and read our Bibles.

SPOTLIGHT ON SAINTS:
St. Silvester I

Pope Silvester I (d. 335) was a Roman

who became a Christian after the Edict of Milan gave freedom to Christians in the year 314.

According to legend, after converting to Christianity and being baptized by Silvester, Emperor Constantine was healed of leprosy. It is believed that Constantine gave the pope a palace, which was converted into a cathedral.

When a synod was called in Arles to settle a theological dispute, Silvester sent a representative instead of going himself. The bishops who attended praised him for this wisdom that allowed him to remain "where the apostles daily sit in judgment."

The first ecumenical or general council of the church met in Nicea in 325, and again Silvester sent representatives. He commissioned several building projects, one being the construction of the first church of St. Peter in Rome.

We honor him Dec. 31.

BIBLE TRIVIA

Which visitors to the Christmas scene do we remember on the Epiphany?

Answer: The Wise Men, or Magi.

PUZZLE:

Cross out the names of the people or places not mentioned in the story of Christmas as told in Luke 1 & 2:

*Herod ... Abraham ... Judea ... Elizabeth
 Jericho ... Esther ... Mary ... Gabriel
 Ezekiel ... Bethlehem ... Nazareth ... Eden*

JUST 4 KIDS

Samuel is born & enters the service of the Lord

Hannah prayed every day that the Lord would bless her marriage with children. One morning, she was so sad she cried as she prayed to God with a promise, "O Lord of hosts, if you look with pity on the misery of your handmaid, if you remember me and do not forget me, if you give your handmaid a male child, I will give him to the Lord for as long as he lives."

Eli the priest was standing nearby. He did not understand why Hannah was upset. He thought she had been drinking early in the morning. "How long will you make a drunken show of yourself?" he asked her. "Sober up from your wine!"

"I am an unhappy woman," Hannah replied. "I have had neither wine nor liquor; I was only pouring out my troubles to the Lord. Do not think your handmaid a ne'er do well; my prayer has been prompted by my deep sorrow and misery."

When Eli realized what was in Hannah's heart, he said, "Go in peace, and may the God of Israel grant you what you have asked of him."

"Think kindly of your handmaid," said Hannah as she turned toward her home.

God answered Hannah's

prayer, and she had a son. She named him Samuel because she had asked the Lord for him. Then Hannah told her husband Elkanah about her promise to God. "I will take him to appear before the Lord and to remain there forever; I will offer him as a perpetual Nazarite."

"Do what you think is best," he answered.

On the day Hannah and Elkanah brought Samuel to the temple, Hannah saw Eli: "Pardon, my lord! As you live, my lord, I am the woman who stood near you here praying to the Lord. I prayed for this child, and the Lord granted my request. Now I, in turn, give him to the Lord; as long as he lives, he shall be dedicated to the Lord." Then Hannah left Samuel to be raised in the temple as a servant of God.

Hannah was so happy that she rejoiced and praised God. "My heart exults in the Lord, my horn is exalted in my God. I have swallowed up my enemies, I rejoice in victory; there is no rock like our God."

Samuel lived in the service of God, and became the man who anointed Saul as the first king of Israel.

Coming of Age

Our friend Sebby and the many lessons she taught

By M. Regina Cram
 Catholic News Service

We were 16, that summer between sophomore and junior years of high school. Well, most of us were 16; my birthday wasn't until Christmas, so I was the baby at 15.

There were about 10 of us in our group of friends, and we hung around together as often as we could. A few families had

small Sunfish sailboats that we'd sail on the local pond. When we raced I always lost but it didn't matter; we just enjoyed shouting insults to each other across the water.

One time we had a contest to see who could fit the most grapes in his mouth at once. Rick Hampton won with 43 grapes. No one else came close.

Mostly we just hung out. Occasionally in the evening we organized games of

Manhunt in quiet neighborhoods where the silence was pierced by our shrieks and laughter. It was a great summer.

We were all good students but Sebby was the smartest. Someone told me that Sebby was brilliant, but you wouldn't know it by talking to him. He was just a quiet kid with a kind face and a quirky sense of humor. He was the type of kid it was impossible to dislike.

As that summer began, Sebby was qui-

eter than usual. He began to look pale, too, which was odd. His skin was usually a rich Mediterranean olive hue, but by June it looked sallow. Maybe he was just tired.

It didn't get better. Eventually Sebby told us he was sick. He didn't give any details but his family's hushed tones led us to believe it might be serious. Still, Sebby was smart and kind and funny, and

(Please See YOUTH/15)

IMMIGRATION: Positive, responsible reform needed

(From 3)

them and depressing wages and standards for all workers. Educating immigrant children trains them to contribute to our country.

To better understand the vision of the Catholic Church for immigrants, I share with you information from an article by Bishop Jamie Soto, as regards the objections to immigrant reform which shows they are largely built on the mistaken assumptions and false premises.

Myth #1: "Legalization would be deeply unfair to those who have played by the rules and waited patiently in line. We shouldn't reward lawbreakers?"

The Senate's legalization proposal requires immigrants to "earn" the right to be here after everybody in "line" has received their green cards. But who are these "others" in line? A large proportion of them are the undocumented themselves. They are not jumping ahead in line, they are in line. For example, many of the undocumented have been approved for visas. They have understandably opted to remain in the United States with their families—rather than return to their countries of birth—as they await for their visas. The system has made lawbreakers of these otherwise law-abiding people.

Myth 2: "We need an immigration system that honors 'the rule of law'."

Actually, this is not so much a myth as it is a legitimate goal; we do need such a system. However, we will never get such a system by "enforcement only" legislation. We need to expand the avenues for legal status and admission. The "rule of law" is not just about "law and order," or the full enforcement of laws on books, or the creation of more laws that cannot be enforced.

According to a recent Brookings Institute paper, a system that honored the "rule of law" would feature prospective, coherent laws that are stable and sensible enough to be followed. They should produce predictable outcomes, and be administered consistently. We need to control our borders, but we also need an immigration system that meets these criteria.

Myth 3: "Immigration reform threatens our nation's security."

Terrorists have exploited our system of legal immigration. However, an earned legalization program would make us more secure. Instead of policing millions of peaceful immigrants without documentation, governmental agencies could target those who do not pass through the legal filter of a broad immigration system. Here is how one security expert, Stephen Flynn, puts it: "If we legalize those who are here and are coming for valid purposes, we can concentrate law enforcement resources on the few bad actors. As it stands, it is not the rule-breakers who create the security risk: instead it is unenforceable laws. Our current system creates larger shadows for would-be terrorist to hide in. We need to 'drain the swamp from the fish'."

Myth 4: "We need to control the borders first; only then can we liberalize our standards for legal status and admission."

Our experience teaches us the "enforcement only" will not work. We know this because we have tried it and it has been accompanied by a large increase in the undocumented population. We need a comprehensive solution. It would be more accurate to say that, if we liberalize our standards for admission, then we will have a chance at controlling our borders.

Myth 5: "Immigrants take the jobs of Americans."

Unemployment is extremely low. There are abundant job openings in the industries that many immigrants work in: chicken processing plants, meat-packing factories, garment sweatshops, agricultural labor, restaurants and hotels, to name a few. The role of immigrants in the current economy reminds me of a quote by an anonymous immigrant displayed at Ellis Island museum: "We heard that in the United States the roads were paved with gold. When we came, we found that they weren't paved with gold. They weren't paved at all. In fact we were supposed to pave them."

And finally, it is not really a myth, but we hear this simplistic talking point too often. "What don't you understand about the word 'illegal' in illegal alien?"

This is not the perceptive critic that it is meant to be. It ignores the totality of an immigrant's life, her character, hard work, commitment to family and reasons for coming. It treats millions of hardworking families as criminals. As catchy as may be, it offers no solution. The criminal prosecution and deportation of 12 million people is not feasible, would destroy millions of families, bankrupt our economy and create a civil-rights debacle.

We need "positive" and comprehensive immigration reform. It offers the only sound policy solutions to the current problems.

Immigrants want to be treated as full members of U.S. society. They want to embrace US political and civic values without forfeiting their cultural identities. They can contribute to our nation through their labor, industry, values, families and faith.

MIGRANTE: Agociendo a Cristo en el migrante

(From 3)

de gran necesidad. Muchos migrantes ahora siguen el paso similar al embarcarse en una jornada de esperanza. Vivimos en una época en que los forasteros entre nosotros se han convertido en fuente de sospecha y temor. El mandamiento de Jesús de acoger a estos forasteros como lo acogeríamos a él está reñido con gran parte del sentimiento prevaleciente expresado hoy. Los debates sobre si se debe abordar el fenómeno de la migración, y cómo, llenan no sólo los vestíbulos gubernamentales sino incluso los vestíbulos de comunidades y parroquias. El espíritu estadounidense históricamente generoso ha sido reemplazado en algunos sectores con llamados al aislamiento y la restricción.

Durante esta semana dedicada a los migrantes, invito a todas las comunidades de nuestras parroquias a acoger a Cristo en el migrante mediante la oración, la educación, y en programas de servicio directo en nuestras parroquias. Para asistirlos en esta expresión de fe, una gran variedad de recursos han sido creadas para las parroquias y las escuelas, y son disponibles en el sitio de la red de la USCCB/MRS Semana Nacional de Migración en:

www.usccb.org/mrs.nmw.shtml

Cuando extendemos ayuda y consuelo a los recién venidos a nuestra tierra, definitivamente estamos ofreciéndonos nosotros mismos y nuestros dones en el servicio al Señor. No es solamente nuestro deber Cristiano, pero es un privilegio, sabiendo que nosotros, también, hemos sido adoptados entre la familia de Dios. Que sean ricamente bendecidos todos por sus hechos fieles de hospitalidad en el nombre de Cristo.

BISHOP: Remembering the corporal, spiritual works of mercy

(From 1)

here and recommending that we give much more attention to what we call the spiritual and the corporal works of mercy. Let me say a word about the seven ways we can live out the corporal and the spiritual works of mercy.

THE CORPORAL WORKS OF MERCY

First, we reflect on the corporal works of mercy which are rooted in Scripture and are an ancient expression of our love for God by caring for the physical needs of God's children. These works embrace a compassionate way of life, a generous attitude toward those in need, whether

near and dear to us or virtual strangers. These corporal works of mercy flow from what Jesus tells us in Chapter 25 of Matthew's Gospel: "For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." [Mt.25:35-36]

Let me remind you of the Corporal Works of Mercy:

- Feed the hungry.
- Give drink to the thirsty.
- Clothe the naked.
- Visit the imprisoned.
- Shelter the homeless.
- Visit the sick.

Bury the dead.

SPIRITUAL WORKS OF MERCY

Now let me say a few brief words about the seven spiritual works of mercy. These spiritual works of mercy help us to touch the hearts and souls of people in need through our compassion, our care, and our concern. Just as God's mercy brings hope and new life, we are called to bring that mercy to others through prayer, forgiveness, patience, consolation, or simply by our presence. Here is a list of the seven traditional spiritual works of mercy:

- To teach the ignorant.
- To counsel the doubtful.
- To convert the sinner.
- To bear wrongs patiently.

To forgive enemies.

To comfort the sorrowful.

To pray for the living and the dead.

When asked, "Who is my neighbor?"

Jesus replied with the story of the Good Samaritan: A man was assaulted, robbed and left for dead. Two respected religious people passed by without helping. Then a third person, a Samaritan who was rejected, who was looked down upon by others and considered to be a heretic, stopped and provided assistance. He bandaged the victim, got him to an inn, and paid for his care. Then Jesus asked his questioner which one was the neighbor. "The one who showed...mercy. Jesus said to him, 'Go and do likewise.'" [Lk 10:37]

PATTERSON: My father's resolve an inspiration to generations of our family

(From 12)

would. I'm sure glad I had him along to help me walk.

Watching my dad make it through the brush, through the squishy Terlingua Creekbed, then up all those steps so he could get maybe one final good look into one of God's truly magnificent wonders was an inspiration to watch. My sister kept wondering if he might not be over-exerting himself, going too far. He heard her concerns. But he just kept going.

We reached what amounts to the trail summit, which is about a half-mile into the walk. We could go no higher, although the trail itself goes on for another quarter mile or more as it descends to the river. Daddy, The Boy, Claudia and I sat there for almost an hour, looking into the canyon, listening to an angry bird squawk as it tried to reach its prey, which was tucked inside a hole in the canyon walls far above us. Mostly we just listened to the stillness and marveled at a beauty I'm convinced may not be equaled.

My sister continued her walk down to the river and my Dad and son and I sat and talked, sparingly, until she returned.

I was inspired at the fact that Daddy had come so far in so many ways. Both literally and symbolically.

I finally asked him something that I had hoped to ask him for several weeks.

"Why? Why did you want to come back here?"

He looked at me and thought for a moment, drawing his response out in a lengthy pause as he often does.

He smiled.

"Well, I'm not searching for myself or anything," he said.

I smiled a little, wondering what was next.

"I tried searching for myself a long time ago and couldn't find anything, so I stopped looking."

OK. So, not the inspirational response I was hoping for, but humor's good, too. At this point, laughter is inspirational in its own way.

Dad went home that following Monday, a survivor of one more journey in life. He goes home from a trip that proves he is capable of doing whatever he sets his mind to. Just like he always taught us when we were growing up. And is still teaching us now.

Jimmy Patterson is editor of the West Texas Angelus

JACKSON: Attorney finds Catholicism 'great blend of faith, reason'

(From 1)

Raised in the Unitarian faith by his parents, Jackson was first exposed to Catholicism by his Grandma "Tootsie" who insisted that Mass be a regular Sunday obligation. It was through that constant, provided at the hands of loving grandparents, that his foundation for Catholic formation began.

Jackson and his wife Nyria, whom he met at Harvard Law, are the parents of two children. He received his undergraduate degree at Duke.

Mrs. Jackson was hopeful of returning to Texas, where she was raised in El Paso and neighboring Juarez. That played a role in his accepting his position as assistant U.S. Attorney in Midland. Jackson said had he not met Mrs. Jackson at Harvard he likely would've returned to North Carolina and sought a position with the U.S. Attorney's office, perhaps in Charlotte.

Jackson said Harvard is not really a place conducive to the religious conversion experience, but being around others who held similar faith backgrounds was helpful.

"I had a few classmates and one of

them was a former Jesuit and probably when considering pure, raw intelligence, he was the brightest in the class and a very devout Catholic."

Jackson would attend Mass regularly, both alone and with classmates who practiced the faith.

"I just always felt myself drawn to it," Jackson said of the faith. "I went to some of the RCIA classes. In a way, to me it just kind of blends reason and faith together really well. For a half-second or so, I even considered the priesthood. If you could be married and be a priest, I would definitely have ended up doing that."

Jackson said at some point, once his children are grown, he would seriously consider entering the diaconate. One subject for which he insists he has no personal aspirations: politics. A classmate of both Illinois U.S. Senator and likely 2008 Democratic presidential candidate Barack Obama, and U.S. Solicitor General Paul Clement at Harvard, Jackson twice sidestepped questions about a political future.

"The only thing I have aspirations for now is being a good father," he said.

A lengthy conversation with him is all the evidence one needs to see that his primary interests are indeed not in

public service at this time, but in his family and faith.

"I can't stress the importance of both of those enough," he said.

Jackson said his mother "tried to take us to the Unitarian church somewhat" yet not frequently and remembers her saying that thinking about faith was important.

"It was not much more structured than that," he said of his early teachings.

Jackson said he couldn't point to one particular moment where a light went on or someone spoke to him about his conversion.

"I never had a St. Paul-Road-to-Damascus moment, but I certainly felt by late college I was starting to feel a pull in a number of ways, which is not to say that I understand it all now," Jackson said. "There was something about the church, not just the intellectual aspects of it, which were important to me, but I am one of those people who's a rational, linear thinker, and from an intellectual standpoint Catholicism just makes a lot of sense and this is the place where I really know that my faith will be nurtured and I can grow and be where I want to be."

HOLY: Easter the holiest of days in faith

(From 1)

"Traditionally, a holy day marks a special day when we are asked to reflect upon a certain mystery of the life of Christ, Mary or one of the saints," said Bishop Michael Pfeifer. "In past times, there were many holy days, and the number of holy days varies from country to country. The holy days are determined by the conference of bishops of each country, and need the approval of Rome. In recent times, some of the holy days that used to fall during the week were placed on a Sunday as this is when more people go to Mass. For exam-

ple, the Feast of Corpus Christi used to fall sometime during the week but now is placed on a Sunday."

This year's holy days mark Christ's ascension into Heaven (May 17), the Assumption of Mary, body and soul, into heaven by her divine Son (August 15), a day when Catholics honor all the saints who came before us (All Saints Day, Nov. 1) and The Immaculate Conception (December 8), a day that honors Mary's conception in her mother's womb and that Mary was kept free from original sin by the power of divine grace. The Incarnation, incidentally, is the term

used to remember and honor the conception of Jesus in Mary's womb.

Easter is of course the holiest of Holy Days and always observed on Sunday.

"It is considered a Holy Day as are all Sundays," Pfeifer said. "For the church, every Sunday is a miniature celebration of the great Feast of Easter, the greatest Feast of Easter, which is the Resurrection of Christ."

January 1, normally a Holy Day of Obligation celebrating the Feast of Mary, Mother of God, was not commemorated this year because it fell on a Monday.

AGE: Death can bring with it the reality that tomorrow not certain

(From 13)

his father was a doctor, so surely he'd be OK.

Some of the guys began to hang out with Sebby at his house in the afternoon. Sebby had little energy, so he'd stretch out on the couch, his hair thin and his cheekbones hollow. But still, we didn't understand.

In early August, his parents told us that Sebby had been diagnosed with an incurable form of leukemia and that he was in the hospital, gravely ill. Not knowing what else to do, my friends and I set up an around-the-clock prayer vigil for him. My shift was a half hour both

a.m. and p.m. I didn't always stay awake during the very late night prayer, but I tried.

A week later Sebby died. He was 16.

We all went to the wake. Most of my friends never had attended a wake so they had no idea what to expect. Some didn't even realize there would be a casket, and they certainly didn't expect to see a body.

The first few friends to arrive walked in alone. Each one rounded the corner to the parlor where Sebby's body was laid out and gasped. One girl started to sob, then turned and bolted out the door.

My mom was there and saw that these kids were total-

ly unprepared. So she parked herself at the front door of the funeral home, and as friends arrived my mother quietly explained to each one what they'd be seeing and how to greet the family. Then she accompanied them into the parlor so they wouldn't have to face Sebby's body alone. She was a gift from God that day.

My friends and I lost a certain innocence when Sebby died, or maybe it was just the dawning of the reality that tomorrow is not guaranteed. It was a lesson that came at a very high cost.

Rest in peace, Sebby.

The Back Page

Books explore interfaith dialogue, shared experiences

"Do We Worship the Same God? Comparing the Bible and the Qur'an," by George Dardess. St. Anthony Messenger Press (Cincinnati, 2006). 166 pp., \$12.95.

"Opening the Doors of Wonder: Reflections on Religious Rites of Passage," by Arthur J. Magida. University of California Press (Berkeley, Calif., 2006). 294 pp., \$24.95.

"Abraham's Children: Jews, Christians and Muslims in Conversation," edited by Norman Solomon, Richard Harries and Tim Winter. Continuum (New York, 2006). 323 pp., \$39.95.

Reviewed by Allan F. Wright
Catholic News Service



Deacon George Dardess, a Catholic member of the Muslim-Catholic Alliance in Rochester, N.Y., offers an educational tool for Christians and Muslims in his book, "Do We Worship the Same God?" Deacon Dardess does an excellent job of presenting basic beliefs in lay terms. He provides solid theological background in "Lumen Gentium" and "Nostra Aetate," the foundational documents for our understanding of the relationship between the Catholic Church and Islam.

The beauty of Deacon Dardess' book is that he tackles fundamental questions such as "What do we believe about God's creation of the universe?" and "What do we believe about prayer?" In addition, Deacon Dardess is not afraid to consider

the difficult, direct questions which many believers frequently tiptoe around, including Jesus' relationship to God, his crucifixion and resurrection, and jihad.

Like any good teacher, Deacon Dardess does more than place the Bible and Quran side by side to reflect on the writings of our faith. Rather, he guides the reader through excellent discussion questions to aid in the ongoing process of Catholic-Muslim dialogue. A major strength of this book is that it can be used by interreligious groups to encourage dialogue in which not only our traditions and faith will be shared but our very lives as well.

Arthur J. Magida's offering, "Opening the Doors of Wonder," explores the religious rites of passage from the experiences of well-known men and women.

While the reader may expect to reflect on stories of faith and transformation through the rituals of the five great religions, more often than not Magida writes about people who were not transformed by the rituals and found little contact with the divine through them.

While some individuals undoubtedly experience little contact with the divine by simply going through the motions, it would have been refreshing to read about a Christian who was illuminated by a specific ritual experience of baptism, confirmation or the reception of the Eucharist. Jewish people who experienced a meaningful bar mitzvah or other sacred rituals within the Jewish tradition were found wanting. Only those writing from the Islamic point of view escape criticism of

their experience within their tradition and seem to have authentic religious experiences.

Magida is an inviting storyteller who keeps the reader interested, and his work can serve as an impetus for others to reflect on their own personal religious experiences, for better or worse.

"Abraham's Children: Jews, Christians and Muslims in Conversation" is a wonderful compilation of essays by knowledgeable Jewish, Christian and Islamic scholars. In the first section the scholars explore the lives of prominent figures in history such as Abraham, Moses, Jesus and Mohammed from each tradition's perspective. The book serves as an excellent resource for anyone interested in discovering the views on pluralism, gender, the environment and life and death from these three monolithic faiths.

The depth of research and documentation adds to the presentation of the material which seeks to explain each tradition's point of view rather than defend it. The editors conclude each chapter with a summary of the similarities, differences and potential points of contact that can help to further understanding and dialogue.

Wright is a professor at Union Catholic and Assumption College for Sisters in New Jersey and a member of the Commission for Interreligious Affairs of the Archdiocese of Newark.

'Marshall' a moving, effective story about community, football

By Harry Forbes
Catholic News Service

NEW YORK (CNS) -- "We Are Marshall" (Warner Bros.) is the moving true-life story about the aftermath of a 1970 plane crash in West Virginia, which killed 70 players, coaches and fans of a college football team, and how the grieving university town came to recover its spirit.

This came about largely by the formation of a largely new team -- the Thundering Herd -- galvanized by the leadership of Jack Lengyel (a dynamic Matthew McConaughey), a new coach from Wooster, Ohio. He's hired by Marshall University president Donald Dedmon (David Strathairn), who's persuaded to fill the position after some surviving team members, especially varsity player Nate Ruffin (Anthony Mackie), poignantly demonstrate that the football program must be continued.

Once Jack is on board, he reaches out to the former team's assistant coach, Red Dawson (Matthew Fox), who like several

others carries enormous guilt because he narrowly missed being on the fatal flight himself.

Director McG's (actually Joseph McGinty Nichol) film, though to some extent formulaic and predictable, rates as more than several notches above average in showing how the tragedy affected the townspeople in many different ways, while Jamie Linden's script tries hard to avoid cliché.

There are solid performances -- including Ian McShane as Paul Griffen, a grieving father who opposes the new team's formation -- and worthy messages about winning not being everything, accepting loss, and learning how to heal, with several references showing directly and indirectly that this was a faith-based community.

The film contains several uses of the s-word as favored by the coach, a few other crass expressions, and discreetly handled plane crash. The USCCB Office for Film & Broadcasting classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children.



Matthew McConaughey, left, and Matthew Fox costar in "We Are Marshall."