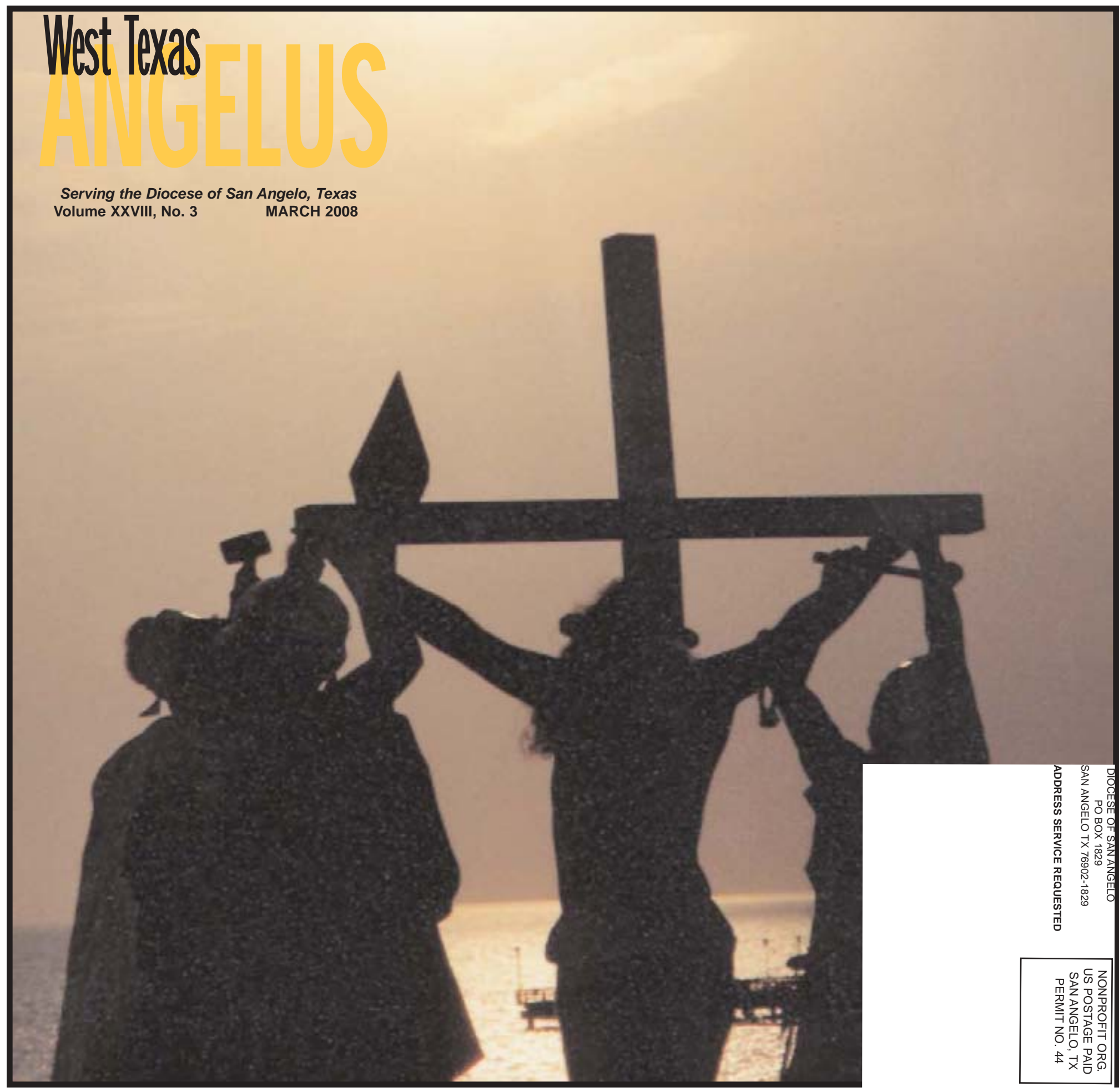


West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
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From the Bishop's Desk

The joyful message of Easter: He is risen! Alleluia



**Bishop
Michael D.
Pfeifer, OMI**

By Bishop Michael Pfeifer, OMI

He is risen, alleluia! This is the joyful and hopeful message of Easter. Jesus Christ, who suffered and died to take away our sins, and promised that He would rise from the dead to give us new life. Jesus has fulfilled His promise in His resurrection. Because He rose from the dead, we are given the power and the assurance that we, too, will one day rise from the dead, and that our bodies will join our souls to be forever happy with our God in Heaven. Easter is about rebirth and renewal. It is about sharing in the resurrection of Jesus Christ every day of our lives because of our baptism and the other life-giving sacraments of our Church.

Yes, already we share in the power and joy of Christ's resurrection, and the resurrected Christ wants to let his power shine in us and through us every day of our lives. Every day we are Easter people.

The Easter grace that the risen Christ offers us is intended to heal, transform and empower us, and to liberate and free we human beings from prisons and tombs of our own making. The power of Easter is intended to move into those dark places of the human heart where anger and hate prevail, and bring healing and new hope.

Easter is about making us into a new people, about forming us into the family of God. The grace of the resurrection of Christ that we share in even now has the power to uproot jealousy and resentment, envy and bit-

terness, and bring forth a new way of being in the world that is about the unconditional love of God. Easter is about rolling away the stones of guilt and shame that keep us bound in tombs of ineffectiveness, estrangement and failures and moving us out of those dark caves into the light.

The same risen Christ who gave us the first Easter is still in the business of rolling away stones from those who are willing to let Easter be part of their lives. As we celebrate the wonderful feast of Easter and the entire Easter season, may we open our hearts, our minds and our entire being to let the Easter joy and hope of the risen Christ flow into us in abundance. He is risen, alleluia! May all have a joyful and peaceful Easter with our risen Savior.

DIOCESAN BRIEFS

Genesis to Jesus

MIDLAND -- St. Stephen's, Midland will be offering "Genesis to Jesus: A Journey Through the Bible," a one day Bible Study, presented by David Powell, from Holy Spirit Church in Lubbock. This program will be offered from 9 a.m.-4 p.m., **Saturday, March 29** in the St. Stephen's Parish Hall, 4601 Neely Ave, Midland. Individuals who take the class will learn scripture through the heart of the church to find how God's loving plan is one story, hidden in the Old Testament and revealed in the New. Find out why Jesus, Paul, Matthew, Mark, Luke & John all tell us to go back to the Old Testament to understand Christ's purpose. Genesis to Jesus is a great program for people who love those "ah-ha" moments. It will help you to grow in your faith and will leave you yearning for more. For more information contact Dennis Wallace at 687-2912 or Dennis Robson at St. Stephen's 520-7394.

Fr. Rohr coming to Abilene

ABILENE -- Fr. Richard Rohr, OFM, will be the speaker at a conference in Abilene on Mon., Apr. 21 and Tues., Apr. 22.

Fr. Richard is a Franciscan of the New Mexico province and founder of the Center for Action and Contemplation. He is gifted with a style of preaching the Gospel that is both prophetic and challenging to all.

The topic of the Monday conference will be on 12-step spirituality, entitled 'Breathing Underwater'. His premise behind this conference is that we are all addicted to something. There will be a \$100 registration fee for this conference, with the proceeds going to benefit 'Our House', an emergency/transitional shelter and program for homeless teenagers. Following this conference, Fr. Richard will be speaking again before a general assembly in the evening (details unknown as of yet). Tuesday morning, he will be speaking before a breakfast crowd on the subject of the MROP (Men's Rite of

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Passage), the title given to his program of men's initiation. The breakfast will be served by MROP alumni, and all are invited (including women who are interested in hearing about it). The conference will be held at McMurry University. Make plans to attend this important event. Contact Gary Collins at garyLc2@sbcglobal.net for more information.

Gentle Woman, Quiet Light

A Retreat, May 1-4, 2008.

SAN ANGELO -- May is the month we celebrate our Blessed Mother and all mothers across the globe. It is a time to celebrate the passion, love and commitment mothers offer to their children, families and communities. For women, it is a time of reflection and contemplation of what it truly means to be Woman on this plain of existence. We have many roles; mom, sister, daughter, friend, companion, caretaker, lover, employee, employer, volunteer, cheerleader, confidant, the list is endless. These roles keep us in the state of doing, busily running our life and the lives of others believing if we do not who will, all the while, depleting our spiritual connection with God. For me, as a woman who fills all of these roles, May is a time I crave solitude, reprieve, and renewal of Spirit. I believe we, especially women, fall into the worldly beliefs that "We are what we do, we are what we have, and we are what others think of us. We forget our Truth that we are

human "beings" not human "doings." We forget God created us in God's image and likeness. We forget our strength, wisdom, hope, prosperity, and joy come from God whose spirit dwells within all of us. The Gentle Mastery of Christ in Matthew 11:28 states, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves. For my yoke is easy, and my burden light."

It is for this reason, we offer to the women, mothers, sisters, daughters, friends the "Gentle Woman, Quiet Light" Retreat, a place of refuge, a place to reconnect with the presence of God, a place to clean our soul with forgiveness and nourish our spirit with prayer. It is a gift to have Immaculee Ilibagiza, Paula D'Arcy, Cindy Jordan and Becky Benes, come together and share their varied, yet powerful spiritual messages with the women of our Diocese and others across the country in our Sacred Place, Christ the King Retreat Center.

Registrations are now being accepted.

-- Becky Benes

Cool Communications comes to San Angelo

SAN ANGELO -- Becky Benes with Oneness of Life Productions partners with Korona Formal Wear and Verizon to bring Andrea and Journey Henkart, authors of "Cool Communication: From Conflict to Cooperation" to San Angelo, **March 13, 2008**. They will be the featured speakers at the **Girl Scout Women of Distinction Luncheon and will speak at the San Angelo City Hall from 6:30 to 8 p.m.** The evening event will be an hour and half of fun learning of communication skills and will serve as a fundraiser for Angelo Catholic School, Children for a Peaceful World, Girl Scouts of Central Texas, Ft. Concho Elementary PTA, and San Angelo Broadway Academy.

Cool Communications, a program designed to bring about peace in the family,

Natural Family Planning Class Schedules, Contacts

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

SAN ANGELO, Christ the King Retreat Center, (325) 651-5352, 2-4 p.m. 2008 Dates: March 16, May 25, Sept. 14, Dec. 14 or contact Amy at amdg@wcc.net.

MIDLAND-ODESSA, Our Lady of Guadalupe, call Christina Nevarez, (432) 682-2581;

ABILENE, Holy Family Church, call Mrs. Herman Blahak, (325) 692-1820.

schools and community by developing positive and affirmative communication skills among adults and children. Andrea and Journey, featured on the Oprah Show and several other national venues, travel the country sharing their message. They are beautiful examples of how this type of communication can develop loving and supportive relationships. They are a dynamic and fun duo and will be an inspiration.

To purchase tickets contact the organization of your choice. For information, go to www.onenessoflife.com. If you have any questions call Becky 949-1450.

Knights Agents needed

A Career Opportunity for the right Catholic man. Knights of Columbus Agency of West Texas is looking for a Field Agent for the Abilene Territory; a chance to earn professional income, pension plan, 401K, group help, and many more benefits. If you are between 25 - 50 years of age and are honest, persistent, competitive, hard working, and have a Catholic heart call General Agent Jim Seideman @ 877-797-5632.

Volunteers give CKRC needed face lift

Diocesan Retreat Center in San Angelo in long need of sprucing up; volunteers, donors make it happen.

With the guidance of friends of Christ the King Retreat Center, a grant for \$29,000 was given by the Art & Eva Camuñez Tucker Foundation to replace carpet, mattresses and box springs in forty-five guest rooms.

With the help of the Knights of Columbus (Council No. 4316) and Catholic Daughters of America (St. Catherine of Siena Court No. 1762) (and other members of their families – 36 in total) from St. Ambrose Parish (Wall), all of these rooms were emptied of old box springs, mattresses and carpet. Because of the generosity of these volunteers (plus carpet layers from other San Angelo area councils of the Knights of Columbus), the Retreat Center was able to also replace the carpet in
(Please See CKRC/18)



Volunteers from the Knights of Columbus Council 4316 and the Catholic Daughters of America-St. Catherine of Siena Court No. 1762, and other family members work to spruce up Christ The King Retreat Center in San Angelo recently.



From the Editor

Acting like we've been there before

This Lenten season, don't let anyone else see what you're doing. Make 'em guess.

You see it everywhere: football players who strut around after touchdowns; baseball players who watch their tape measure home runs clear the wall then trot slowly around the base paths; basketball players who slam dunk and momentarily morph into something out of "Transformers."

Little doubt is left: they got game.

One of my favorite sayings comes from coaches who have no trouble telling demonstrative players who boast and strut to "Act like you've been there before." It's a great put-you-in-your-place piece of advice from coaches who know such boisterous behavior borders on the unbecoming.



Patterson

On Ash Wednesday the readings reminded us of how we should carry ourselves when we fast and pray and lend a hand to others. Today's wise sports coaches must have read the timeless advice that Christ handed down: Don't do your good deeds publicly. Don't pray publicly where everyone can see you. And when you fast don't make it obvious. Don't look pale or bring attention on yourself.

Essentially the lesson is another common sports axiom: Just do it. Don't bump chests with your teammate when you help someone across the street and don't cry and whine when you hunger because you have chosen to fast.

We are told these things not necessarily because people don't care about what we do or what we lack or how we feel (other good people inherently do care -- or at least show they care). It's likely that's a great secondary reason for keeping quiet about good deeds and sacrifices. But the main reason? These things we have been told to do in the Gospels are what we are put here to do; they should come with no fanfare. We are taught to do good for others and to others -- expected to do so, even; and to look to a higher power by hitting our knees at the foot of our bed. It is expected that we will suffer a little in this life. And when we are called to fast or abstain in memory of what Christ endured, a day without a hamburger and a little suffering by little ol' us should really go without complaint.

This is how we are called to act. And we will better serve ourselves, others and God if we act like we've been there before.

Jimmy Patterson is editor of the West Texas Angelus

Del Escritorio del Obispo

¡El has resucitado!

Por el Obispo Miguel Pfeifer, OMI

¡Él ha resucitado, aleluya! Este es el mensaje de alegría y esperanza de la Pascua. Cristo Jesús, quién sufrió y murió para quitarnos nuestros pecados, prometió que se resucitaría de la muerte para darnos nueva vida. Jesús ha cumplido su promesa en su resurrección. Porque se resucitó de la muerte, se nos ha asegurado el poder y la seguridad que nosotros, también, algún día nos resucitaremos de la muerte, y que nuestros cuerpos se reunirán con nuestras almas para siempre ser felices con nuestro Dios en el cielo. La Pascua se trata de renacimiento y renovación. Se trata de compartir en la resurrección de Cristo Jesús cada



Obispo Miguel Pfeifer OMI

día de nuestras vidas por nuestro bautismo y los otros sacramentos de nuestra iglesia. Si, ya ahora compartimos en el poder y alegría de la resurrección de Cristo, y el Cristo resucitado quiere que su poder resplandezca en nosotros y a través de nosotros cada día de nuestras vidas. Cada día somos gente pascual.

La gracia de la Pascua que el Cristo resucitado ofrece es con la intención de sanar, transformar y darnos poder, y liberarnos de las prisiones y tumbas que nosotros, como seres humanos, nos formamos. El poder de la Pascua es destinado a entrar en esos lugares oscuros del corazón humano donde el coraje y odio prevalecen, y traer curación y nueva esperanza.

La Pascua se trata de hacernos nuevas personas, de formarnos en la familia de Dios. La gracia de la resurrección de Cristo que compartimos aún hoy, tiene el poder de arrancar el celo y rencor, envidia y amargura, e inspirar

una manera nueva de vivir en el mundo que se trata del amor incondicional de Dios. La Pascua se trata de remover las piedras de remordimiento y vergüenza que nos mantienen atados en las tumbas de ineficacia, alejamiento y los fracasos y movernos a la luz fuera de esas cuevas oscuras.

El mismo Cristo resucitado, quien nos dio la primera Pascua, aún está en el negocio de remover las piedras de los que están dispuestos de permitir que la Pascua sea parte de sus vidas. Al celebrar la gloriosa fiesta de la Pascua, y toda la temporada de la Pascua, que abramos nuestros corazones, nuestras mentes y nuestro ser completo para que la alegría de la Pascua y esperanza del Cristo resucitado reboen dentro de nosotros en abundancia. ¡Él ha resucitado, aleluya! Que todos tengan una Pascua de alegría y paz con nuestro Salvador resucitado.

DIOCESAN DATES**Bishop's Calendar****MARCH**

8 -- **ODESSA**, St. Mary – Diocesan Schools Commission Meeting at 9:00 a.m.
 9 -- **EDEN**, St. Charles – Mass at 11:00 a.m.
 12 -- **SAN ANGELO**, Meeting of Coalition C.A.R.E.S. at Goodfellow AFB
 13 -- **SAN ANGELO**, Sacred Heart Cathedral – Chris Mass at 11:00 a.m.
 13 -- **SAN ANGELO**, Presbyteral Council Meeting at Cathedral – 1:30 p.m.
 14 -- **SAN ANGELO**, St. Mary – Soup and Sermon at 12:00 noon
 16 -- **SAN ANGELO**, Sacred Heart Cathedral – Palm Sunday Mass at 9:45 a.m.
 18 -- **SAN ANGELO**, Sacred Heart Cathedral – Lenten Penance Service at 7:00 p.m.
 20 -- **SAN ANGELO**, Sacred Heart Cathedral – Holy Thursday Mass at 7:00 p.m.
 21 -- **SAN ANGELO**, St. Margaret's – Way of The Cross at 1:00 pm.
 21 -- **ST. JOSEPH** – Good Friday Service at 7:00 p.m.
 22 -- **SAN ANGELO**, Sacred Heart Cathedral – Easter Vigil at 8 p.m.
 23 -- **SAN ANGELO**, St. Mary – Easter Sunday Mass at 10 a.m.
 24 -- **SAN ANGELO**, Bishop's Residence – Easter Dinner for the Staff
 25-27 -- Rest and Prayer
 29 -- **SAN ANGELO**, Sacred Heart Cathedral – Confirmation at 5:00 p.m.
 30 -- **ABILENE**, Holy Family – Mass at 10:30 a.m.
 31 -- **SAN ANGELO**, Sacred Heart Cathedral – Mass for the Unborn (delayed Feast of the Annunciation) at noon

APRIL

1 -- **SAN ANTONIO** – Anniversary Celebration of Oblate Jubilarians
 2 -- **HOUSTON**, Dedication of New Cathedral
 7 -- **SAN ANTONIO**, Texas Bishops' Meeting
 8 -- **STANTON**, St. Joseph – Confirmation at 6:30 p.m.
 9 -- **WINTERS**, O.L. of Mt. Carmel – Confirmation at 6:30 p.m.
 10 -- **WALL**, St. Ambrose – Confirmation at 6:30 p.m.
 11 -- **ODESSA**, Holy Redeemer Confirmation, 6:30 pm.
 12-14 -- **SAN ANTONIO**, MACC Board Meeting
 15-18 -- **WASHINGTON**, Papal Visit
 19 -- **ROWENA**, St. Joseph – Confirmation at 5:00 p.m.
 20 -- **SANDERSON**, St. James – Confirmation at 2:00 p.m.
 22 -- **SAN ANGELO**, Holy Angels/Angelo Catholic School –

Earth Day Mass at 11:00 a.m.
 22 -- **BRADY**, St. Patrick – Confirmation at 6:30 p.m.
 23 -- **BIG LAKE**, St. Margaret – Confirmation at 6:30 p.m.
 24 -- **ABILENE**, Holy Family – Confirmation at 6:30 p.m.
 25 -- **BALLINGER**, St. Mary – Confirmation at 6:30 p.m.
 26 -- **MIDLAND**, St. Ann – Confirmation at 5:30 p.m.
 27 -- **ODESSA**, St. Joseph – Confirmation at 2:00 p.m.
 28 -- **MIDLAND**, St. Stephen – Confirmation at 6:30 p.m.
 29 -- **SAN ANGELO**, Diocesan Pastoral Center – Joint Meeting of Presbyteral Council and Diocesan Finance Council
 30 -- **FT. STOCKTON**, St. Joseph/St. Agnes – Confirmation at 6:30 p.m.

**Christ the King
Retreat Center****March**

10--Heart of Mercy Prayer Group-Life in the Spirit
 11--Adoration of the Blessed Sacrament 5-6p.m.
 13-16--Women's A.C.T.S. Retreat-Rowena
 16--Natural Family Planning Class
 17--Heart of Mercy Prayer Group-Life in the Spirit
 17--St. Patrick's Day
 18--Adoration of the Blessed Sacrament 5-6 p.m.
 21-22--Holy Week office will be closed
 24--Heart of Mercy Prayer Group
 25--Adoration of the Blessed Sacrament 5-6
 27-30--Men's Walk to Emmaus
 31--Heart of Mercy Prayer Grp.

**NECROLOGY
April**

3 -- Deacon Edward Martinez (1985)
 16 -- Deacon Eliseo Carillo (1989)
 17 -- Reev. Lee Zimmerman, C.M. (2000)
 19 - Rev. John Lavin (1983)
 19 -- Deacon Hubert Collins (1999)
 21 -- Rev. Thomas Leahy, SAC (1969)
 23--Rev. Louis Droll (2006)
 25 -- Deacon JohnMunoz (2007)
 29 -- Deacon Robert Daigle (1986)

**Ethics and Integrity
in Ministry Workshops**

April 21 -- Monday, St. Stephen, Midland, 7:00-10:00 pm
May 6 -- Tuesday, St. Stephen, Midland, 7:00-10:00 pm

*Deacons:***One of God's true blessings to the Church****By Bishop Michael Pfeifer, OMI**

The restoration of the Diaconate is one of the many blessings of the Second Vatican Council, and Deacons, supported by their wives and families, are one of God's true blessings for the Church. The participants at the Vatican Council first thought that the Diaconate would be one of the greatest benefits to emerging countries, to Third World nations. However, the greatest continued growth of deacon presence has been right here in the United States.

Deacons and the Deacon candidates, supported by their wives, have my deepest admiration and appreciation. First, for the strong witness that they give as regards what it means to be a follower of Christ in our contemporary world often filled with much confusion and conflict, and for the wonderful service that they provide to the people of our Diocese through many ministries. Deacons are indeed one of God's true blessings for the Church of our Diocese.

Most of our Deacons and Deacon candidates are married, and most

have raised families or are continuing to raise families, children, and yes, sometimes grandchildren as well. Deacons necessarily are immersed in the world, and they offer their ministry from a rich life experience, as they let the light of God's powerful Word shine on their lives in service. As Deacons exercise their three principal ministries of word, altar and charity, they present themselves as men who have experienced life in ways similar to the people with whom they minister. When a Deacon stands at ambo or pulpit to preach about the Gospel he has just proclaimed, people look at him and know: this is a man who knows what it means to have to support a family, to work hard to pay weekly and monthly bills, he is one who truly understands family life with its privileges and many responsibilities.

Deacons touch people's lives in a very profound way, and are touched in return. As Deacons meet people to whom they minister in life's powerful and often raw encounters, they themselves are changed as they bring about a change in the lives of people,

helping them to apply the Gospel to their daily living and to come into a living and personal relationship with Jesus Christ. Over and over again, Deacons encounter people's lives at their most tender moments—moments of great joy and moments of great sorrow. And, Deacons are privileged and honored to witness the holiness of these same lives.

Deacons work within the great Communion of Saints with an understanding of life and of family that gives them unique insight and compassion and even access to people's lives and sensibilities. When they preach, they preach from experience. When they minister, they minister as men who have seen much and done much and reach out with true empathy.

In stressing the unique ministry of a Deacon, in no way do I downplay the value of the witness, service, and presence of priesthood. But just as priests have their own particular place in the Church, their own role to exercise as Christ calls them to min-

(Please See **DEACONS/18**)**Feast of Annunciation proclaimed Day of Unborn Child****By Bishop Michael Pfeifer, OMI**

The Feast of the Annunciation, usually celebrated on March 25, is the traditional feast day of the incarnation honoring the conception of Jesus Christ. The feast will be celebrated this year on Monday, March 31, 2008 because the actual feast day falls during the Octave of Easter. This beautiful feast is also coming to be known as the "Day of the Unborn Child." This date to honor the unborn was chosen because it falls nine months before the most celebrated birth in history, known throughout the world as Christmas. This symbolic interval of a full-term pregnancy reminds us of the reality and dignity of each human life from conception, beginning with day one when the unborn child is conceived.

The Christian feast of the Annunciation which announces the conception of the Christ Child in the womb of Mary, is a wonderful way to promote the universal cause of all unborn children who more and more are being threatened by the terrible evil of abortion. The "Day of the Unborn" reminds all to affirm the protection of unborn children as a religious and also as a secular cause. The first human right of a human being is the right to life, and based on many passages of sacred scripture, we believe that as in the case of the Word of God who took flesh in the womb of Mary, that every child from its first moment of conception is made in the image and likeness of God and demands respect and protection.

The Annunciation, which marks the first day of life of Jesus Christ in Mary's womb, is an invitation to celebrate the first day of life of every child conceived in a mother's womb. Hence, the Annunciation is a splendid day to mark the first day of conception of every human being under the title of the "Day of the Unborn." As the Christian community recognizes and honors the conception and prenatal life of Christ who is God, then we should also celebrate each newly conceived child, even of an "unplanned" child.

The most important event of our life is our conception, for this is what makes all the rest of life possible, including our salvation. Likewise, if it were not for the Incarnation of Christ at His conception, there would be no atonement on the cross and no resurrection from the dead. Christ began his salvific mission of redeeming us from the very first moment that He was conceived in the womb of His mother, Mary. The reflection on the reality that Christ's Incarnation began at His conception in Nazareth, is a reminder of the sacredness of every conception which is the beginning of every human life.

Historically, the Feast of the Annunciation has been regarded both as a feast of Christ and Mary. It would be difficult to speak of the Unborn Christ without mentioning Mary. The day that Christ was conceived, the day that

(Please See **CHILD/18**)

Bishops' survey looks at U.S. Catholics' practices, views on marriage

WASHINGTON (CNS) -- Although nearly three-quarters of American Catholics say they are somewhat or very familiar with church teachings on marriage, many mistakenly believe that a non-Catholic spouse must promise to raise the couple's children as Catholic and that church teaching accepts divorce in cases of marital infidelity.

Those were among the results of a nationwide survey commissioned in April 2007 by the U.S. bishops' Committee on Marriage and Family Life on U.S. Catholic attitudes and practices regarding marriage. The survey was carried out in June 2007 by the Center for Applied Research in the Apostolate at Georgetown University via the Internet polling firm Knowledge Networks and was made public Feb. 11.

"This is the first time that such a varied and comprehensive body of data about Catholic patterns in marriage has been collected and analyzed," said Archbishop Joseph E. Kurtz of Louisville, Ky. He is chairman of what is now the bishops' Subcommittee on Marriage and Family Life of the newly renamed Committee on Laity, Marriage, Family Life and Youth.

"The study establishes a needed base line of demographic information about the marital status and related characteristics of adult Catholics across a generational timeline," he added in a statement released with the 250-page survey report.

The margin of error for the survey of 1,008 self-identified Catholics 18 or older was plus or minus 3.1 percentage points.

The report said marriage patterns among U.S. Catholics were similar to those for all Americans, with 53 percent of Catholics married, 25 percent never married, 12 percent divorced, 5 percent widowed, 4 percent living with a partner and 1 percent separated. Including those who have remarried, 23 percent of American Catholics have been divorced at some time.

Among those currently married, nearly a third (30 percent) had not been married in the church or had their marriage "convalidated," or formally blessed by the church. For those who were



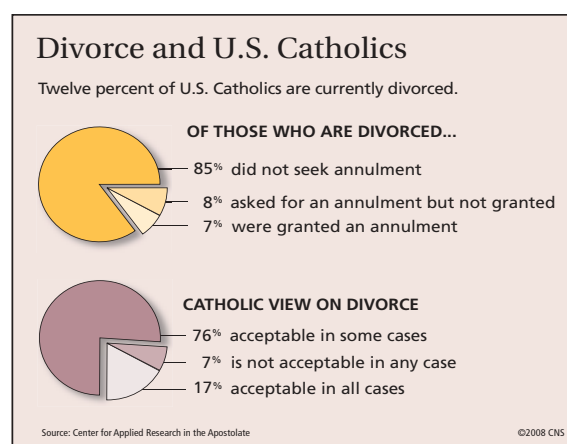
separated or divorced at the time of the survey, more than half (51 percent) said they had not been married in the church or had their marriage convalidated.

Of those who were divorced, 85 percent had not sought an annulment and another 8 percent had asked for an annulment but it was not granted. An annulment had been granted to only 7 percent of the divorced Catholics surveyed.

Asked whether they had heard a variety of statements presented as a teaching of the Catholic Church on marriage, a majority of all respondents said they had heard that marriage between two baptized persons is a sacrament, that openness to children is essential to marriage, that the church does not consider a second marriage after civil divorce to be valid and that marriage is good for the community as well as for the individual couple.

But nearly six in 10 (59 percent) also had heard that a non-Catholic spouse must promise that the couple's children will be raised Catholic, an inaccurate statement; 80 percent of those who had heard the statement believed it to be accurate.

Similar percentages of those who had heard that a marriage between a Catholic and a non-Christian is a sacrament and that church teaching "is accepting of divorce in cases of marital infidelity" believed that those false



statements were true church teachings.

Asked for their views on the general acceptability of divorce, more than three-quarters of U.S. Catholics (76 percent) said it was "acceptable in some cases" and another 17 percent said it was "acceptable in all cases." Only 7 percent said divorce was "not acceptable in any case."

When they were asked about whether divorce was acceptable in specific circumstances, 96 percent said it was in cases of physical abuse, 92 percent said yes when there was emotional abuse and 85 percent said it was acceptable when there was infidelity.

The survey report divided respondents into four generational groups: the pre-Second Vatican Council generation, ages 65 and over in 2007, who made up 19 percent of the respondents; the Vatican II generation, ages 47-64, 31 percent; the post-Vatican II generation, ages 26-46, 40 percent; and the millennial generation, ages 18-25, 10 percent.

"Agreement with church teachings is ... often relatively high among the oldest Catholics. ... To a lesser extent this is also true of the millennial generation," the report said. "Agreement with church teaching is sometimes lowest among the generation of Catholics who came of age during the changes associated with Vatican II and among post-Vatican II-generation Catholics."

■ **IN THE APRIL ANGELUS:**
"A Response to the Research," by Archbishop Joseph E. Kurtz, Chairman, Subcommittee on Marriage and Family Life, United States Conference of Catholic Bishops.

The report also found that frequency of Mass attendance served as "a strong indicator of the general importance of Catholicism in a person's life and his or her level of commitment to living out the faith."

"Those who attend Mass every week are six times as likely as those who rarely or never attend to report that their view of marriage has been 'very' informed by their Catholic faith," the report said. "They are also more than two and a half times as likely to describe themselves as 'very' familiar with church teaching on marriage."

The survey also explored such topics as what kind of marriage preparation couples received and how valuable they found it, whether couples contemplating divorce requested or received assistance from anyone in the church, what kind of information couples would like to receive about marriage and its challenges, and what values they think help sustain a marriage.

"Not surprisingly, the study paints a mixed picture," Archbishop Kurtz said. "It gives us reasons to be grateful and hopeful. It also raises concerns and presents us with challenges."

Although many couples find value in marriage preparation courses, "it is sobering to note that relatively few Catholics seem will

(Please See **MARRIAGE/18**)

New documents for adolescent catechesis approved by USCCB

By **S. Hilda Marotta, OSF**
and **S. Adelina Garcia, OSF**

SAN ANGELO -- During the November 2007 meeting of the United States Conference of Catholic Bishops in Baltimore, two documents were approved that are directed towards the young people of our Church. These documents are "Doctrinal Elements of a Curriculum Framework for the Development of

Catechetical Materials for Young People of High School Age" and "Catechetical Formation in Chaste Living: Guidelines for Curriculum Publication Design."

Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age was developed to assist catechetical publishers in developing high school materials for instruction in the faith. This framework is designed to offer a four

year, eight-semester course of catechetical instruction composed of six core semester length subject themes and two elective subject themes. Publishers are now in the process of developing materials that are in conformity with this curriculum framework. The framework aims to make sure the curriculum is comprehensive and well integrated. The catechist also has the responsibility of strictly following the curriculum, thus respecting the developmental and age-

appropriate levels of the youth.

Catechetical Formation in Chaste Living: Guidelines for Curriculum Publication Design was developed to give direction to publishers to prepare materials in human sexuality. This topic is challenging because of the societal reality in reference to the lack of respect of the human body, children, women, spouses, etc. This document also

(Please See **CATECHESIS/17**)

Sacraments bring expressions of grace

Director of Diocese of Tucson's Office of Education and Formation shares message of grace given, received with 300 in Odessa.

By Jimmy Patterson
Editor • *The Angelus*

We live our lives blessed with moments of grace and graced actions. The ultimate expression of grace then comes through the Eucharist and worshipping God in the Mass.

Dominican Sister Lois Paha, Director of Formation in the Diocese of Tucson, Ariz., delivered her message of Encountering the Living Christ Through the Sacraments message to about 300 at St. Elizabeth Ann Seton Feb. 23 at the Annual Diocesan Conference Day.

"One of the ways in which we expressed grace is through worship and prayer and praise of God," Paha said. "We are called to worship as a community and that graced expression is our response to grace."

Graced expression, Paha said, is in response to the gifts of the baptismal promises we are called to renew every year.

The room full of Catholics spent the



Sister Lois Paha speaking at St. Elizabeth Ann Seton, Feb. 23.

early part of the day exploring graced moments in life and examples of how graced actions occur.

"Grace is freely given," Paha said. "If it is given with any strings attached, we're usually in trouble. Our openness to receive grace helps graced moments to happen and that is a true gift from God."

Paha says Christian baptism into Christ is "our call to live the the life of grace for the world. Baptism, confirmation and the Eucharist are doorways to the sacred mystery that strengthens us to announce and

profess our faith."

In her session regarding Graced Action, Paha cited 1 Corinthians 11:17-24, reinforcing that passage by saying, "Our baptism into a community of believers doesn't stop there. We are sent forth from the Eucharist to bring Christ and to be Christ in the world. There is a clear relationship between our life of prayer and the ways we live the spirit of the liturgy and the sacraments in the world."

We are called to be active participants within the celebration and to carry that participation to action on behalf of the Gospel wherever we are. Another aspect of Grace in action, she said, is that liturgy and prayer are no longer a private spiritual experience but are the actions of Christ through the Father and the Holy Spirit to be Christ in the world.

In preparing for the Mass, Paha said people must remember: worship is not for the individual, but for God above:

"Worshiping is about God, that's the first thing we learned in liturgy school," she said. "Our response and our praise of God is how do we best praise God and one of the ways to do that is through full, conscious participation in the liturgy. The Benedictines and liturgical reform scholars recognize the expression not being given by the people, we had been the silent spectators, but the Eucharist and liturgy call us to be full, conscious, active participants."

Come, St. Theresa

The following poem was written by Sandie and Knick Knickerbocker, and presented at a dedication and blessing of the newly renovated St. Theresa Church, in Junction. It is sung to the tune of "Jesus Loves Me":

Come St. Theresa, cast your rose
With Resurrection's morning dew
From Jesus' vein to earth below
On Eden's branch to renew

Refrain

Come, St. Theresa
Come, St. Theresa
Come, St. Theresa
And cast your rose on us

Pray Spirit will on us descend
To quicken our baptismal gifts
Though us all broken hearts to mend
And make earth new to heaven lift

Pray Father will, with open arms,
Embrace us through our Mother's heart,
Enkindle fire and our hearts warm
Will Mary's 'Yes' to each impart.

Come Triune Love, to world to send us,
As St. Theresa's children all,
With her to walk in child-like trust
That all the world may on you call

Repeat refrain

World Water Day, March 22, brings attention to shortage issues

● Nearly 1.1 billion people (17 percent of world's population) are without access to improved sources of water. About 2.4 billion (40 percent) have no access to any form of improved sanitation services.

By Bishop Michael Pfeifer, OMI

While it received very little notice, last year on March 22, the world observed for the first time World Water Day, an initiative that grew out of a 1992 United Nations Conference on Environment and Development [UNCED] in Rio de Janeiro. The UN General Assembly designated March 22 of each year as World Water Day in conformity with the recommendations of UNCED.

Despite the call for UN member nations to observe the day and to work toward improvement of the water management situation globally, this day went practically unnoticed in the USA. There was nothing more than a one sentence announcement on the US Bureau of Reclamation website and not even that from the Environmental Protection

Agency.

Water — no other substance on Earth carries so profound a spiritual meaning. Looked at globally, the principal difficulty today is fairness of distribution of water and water quality; not absolute scarcity of water.

Nearly 1.1 billion people (17 percent of world population) are without access to improve sources of water and about 2.4 billion (40 percent) have no access to any form of improved sanitation services. The United Nations projects that by 2025, 3.5 billion people, or nearly 50% of the world's population will face water scarcity.

When observed in the backdrop of these frightening figures, World Water Day should take on a new importance for the whole world, and for us here in West Texas. We know from hard, dry experience of recent droughts how important water is for our

farms and ranches, for all of nature—for all of us.

World Water Day is a time to thank God for the water we have and to renew our appreciation of this most precious life-giving gift. Our physical dependence upon water and the graciousness of a loving God, Creator and Father, is reflected in the central place that water takes in the practices and belief of world religions and the spirituality of indigenous people. Water, a creative force, is essential for all life. It is the common heritage of all creation, a sacred gift. Water cleanses: it washes away impurities, purifying objects for ritual use as well as for making a person clean, physically and spiritually. Preserving and making available fresh water as a sacred legacy is a collective responsibility that includes the involvement and participation of all.

Monument in Abilene dedicated to Ten Commandments

Knights, other volunteers at St. Francis Church work together to complete structure

By Jimmy Patterson
Editor • *The Angelus*

ABILENE -- After months of ground work, legwork and hard work, volunteers and church workers at St. Francis of Assisi Parish in Abilene unveiled an impressive monument to the Ten Commandments late last year.

The church, located on Cottonwood in East Abilene, and its all-male office staff -- CRE Mark Main and business manager Tony Hernandez-- worked together with Fr. Thomas Manimala, volunteers and the Abilene Knights of Columbus chapters to take the Ten Commandments monument from vision to reality.

Hernandez said the project originated during a confirmation visit to St. Francis by San Angelo Bishop Michael Pfeifer. After the conclusion of the confirmation ceremony, Bishop Pfeifer expressed his desire to have the Ten Commandments be more visible in public places again.

"I told the Bishop that St. Francis would be willing to put a monument up and showed him the spot where we had talked about just putting up some flags," Hernandez said.

The site at St Francis that was to have displayed three flags now displays the monument in addition to the American, the Texas and the papal flags.

Hernandez said going into the project he saw his biggest challenge would be to involve all three of Abilene's KC councils as well as the town's 4th Degree Knights Assembly, for which he serves as Faithful Navigator.

In the end, though, all four institutions contributed \$500 to the monument, which turned out to be the total cost of the project.

Hernandez said the work is nearly complete with only some sandstone flooring around the



The Ten Commandment monument at St. Francis of Assisi in Abilene, above, and in its location on the east side of the parish campus, facing Cottonwood.

base of the monument to be installed, a part of the project that is an add on and will not take much time to complete.

Main played a role in making the monument become reality.

"Tony talked to a monument shop in Abilene and got a really good deal on it," Main said.

Before the monument was installed, dis-

cussions were held about whether it would face east or west, and as it turned out, the monument now faces east, toward Cottonwood Rd. It is also located on the east side of the church

nearest the cemetery across the street. Its location just off Cottonwood and not Treadway, will hopefully mean it will be less victimized by any vandalism than it would on the busier street.

"People really seem to like it," Main said. They can see it when they drive up for church, and that's nice."

In a decree issued by Bishop Pfeifer upon the unveiling of the monument last September, the bishop wrote, "May all who visit this monument be inspired to live these 10 basic divine principles that point out the way to a happy, moral and just way of living as children of God. May all always keep in mind the inspired Word of God spoken to the people by the great prophet Moses."

St. Francis of Assisi is located at 826 Cottonwood in Abilene and is pastored by the Rev. Thomas Manimala.



Youth hold candlelight vigil St. Margaret of Cortona

BIG LAKE -- Youth hold candlelight vigil St. Margaret of Cortona Youth held a candlelight vigil on Wednesday (photo at left), January 23, in memory of all unborn children. January 22 marked the 35th anniversary of the Supreme Court's ruling that abortion -- the direct termination of the life of an unborn baby -- was legal throughout the United States.

By this ruling the court declared that an act contrary to God's law

was, in fact, protected by civil law. In the years since the court's ruling, the U.S. Catholic bishops have been in the forefront of the fight for the right to life of every unborn child.

In November 2002, as the 30th anniversary of the Supreme Court's abortion decision approached, the U.S. Catholic bishops issued a pro-life statement called "A Matter of the Heart." In it they expressed hope for the

future: "The pro-life movement is brimming with the vibrancy of youth. Young people know that the future is in their hands, and their hearts yearn to bring a message of hope and healing to a culture in great need of hearing it."

A memorial stone was also placed on the corner of the church grounds and roses were placed at the foot of the stone. One hundred and fifty-nine red flags were displayed outside of the church repre-

senting the number of babies aborted each hour in the United States. St. Margaret's Catholic Church also held an evening of prayer for Christian Unity, as pastors and the community of Big Lake joined in praise, worship and prayer for an end to violence and division and for spiritual unity. A Liturgical Dance team performed and refreshments were served in the parish hall.

Our Catholic Faith

NIU shootings: Connections hurt, connections heal

By Tom Sheridan
Catholic News Service

The call was chilling. It came from our son who graduated from Northern Illinois University a decade ago.

He'd heard the news driving home from work in Chicago. A brilliant but broken young man garbed in black stepped onto a stage in a campus lecture hall and began shooting. A score of people were blasted by shotgun and handgun. Tragically, five died. Then, just as tragically, he killed himself.

Our son seemed shook by the news about his school, his campus. He knew the hall; he'd had classes there.

In a way, the shootings connected his past and present.

We too knew the school, had a connection. We watched with pride as he became a freshly minted business school graduate in a room not unlike the one that became a slaughterhouse.

Tragedy always seems worse when there's a connection.

I've been in the news biz a long time. I knew how the media -- TV, radio, the papers, even the Internet -- would react. There would be a rush of information and it would dominate the news cycle.

After all, the cliché is true: If it bleeds, it leads.

The connections we had to the campus, however tenuous, pushed me in a different direction. It is human nature after all to pay attention to those things which touch us closely. A tragedy halfway across the world may elicit expressions of sorrow and even donations. But the emotional tie truly develops when there is a personal connection.

Tragedy always seems worse when there's a connection.

Hurricane Katrina shattered lives and sun-drenched communities. But when parishes hundreds of miles away began rebuilding homes, a deeper connection was made. And Katrina

became more than just someone else's problem.

When refugees showed up homeless and penniless in towns and cities hundreds of miles away, often assisted by agencies like Catholic Charities, the connection was strengthened.

I was working for the Archdiocese of Chicago when Katrina refugees began drifting in. Their presence and stories gave a human dimension to the plight of hundreds of thousands. Parishioners saw them, spoke with them, poured out their hearts and opened their purses.

Tragedy always seems worse when there's a connection.

In another generation, Vietnamese families fleeing war were "adopted" by U.S. families and parishes, again many through Catholic Charities. The faces of war that had only appeared in flickering TV images became real.

Today more than ever society is linked by media. We are inundated by every event -- a missing child in Arizona, a horrific accident in Florida, a murder in New York.

A generation or two ago these incidents, no

matter how sad or violent, may never have made it into our homes and consciousness.

How much we and our world have changed!

We are more connected though personal links that make the connection emotional rather than just vicarious.

When our son called about the shootings on his former campus, we too became a little more connected. We suffered a little more with the victims, shared sadness a little more with their parents, wondered a little more about the demons that finally overwhelmed the killer. And we appreciated a little more the anguish the shooter's estranged father suffered.

Tragedy always seems worse when there's a connection.

Faith can help prepare our hearts for such connections. Our parish communities where we have the opportunity to share stories of life and faith give us -- if we let them -- a taste of the connections we can have with the larger world around us.

Call it the globalization of conscience.

Love, and leave the judgment to God

By Father John Catoir
Catholic News Service

A few years ago the following letter came to me from a distraught mother about her strained relationship with her lesbian daughter:

"God bless you for all your help to us. I am so lost, confused, hurt and in need of guidance.

"I found out my daughter is a lesbian. She has a beautiful little child whom I love deeply, though she has never been married. She is living with a woman. I tried to talk to her about her sin but she refused to listen. I cannot and will not accept this sin from her. When we talk we end up fighting.

"I get very angry when she tells me she will raise this child outside the church. She feels there isn't anything wrong with her life.

"Am I wrong? Should I accept her partner?

"If I do, I feel I will approve her lifestyle. Please help."

I told this good woman that above all she should love her daughter and leave all the judgments about sin to

God's mercy.

Jesus said, "Judge not!" Take him at his word.

I also encouraged her to pray for her daughter. "She knows that you do not accept her lifestyle, but she needs your love," I said. "Even though she loves you, she would be willing to let you go if you refuse to accept her new life. So keep the lines of communication open, especially if you ever want to see your grandchild again."

Mothers in this kind of situation -- and there are many variations on the theme -- are wise when they obey the highest moral law, namely, the supreme law of love. In order to obey that law, all of us at times have to love the sinner and close one eye to "the sin." Only God can judge what is sinful.

In order for families to stay together, all members have to make certain concessions at times. They have to respect the conscience of others by not focusing on the things they dislike.

Here's the rule: freedom in doubtful things, unity in necessary things and charity in all things.

A few weeks later I received this lovely reply from the mother:

"I want to thank you deeply. Your words meant so much to me. Before I

wrote to you I had said some mean and hateful things to my daughter. We had a fight and she didn't speak to me for three weeks, and she took my granddaughter away from me. I wasn't allowed to see her.

"I wanted to tell my daughter how sorry I was, but she wouldn't come over and I couldn't go there. Your letter offered me hope and a way to find some peace, so I decided to write to her.

"She did not acknowledge my letter for two weeks, and I thought I had failed completely. However, my daughter came over the next night and we had a long, heart-to-heart talk. I told her how very sorry I was for my mouth, and she told me she was sorry too.

"I told her I would try very hard to put aside my feelings about her being a lesbian, and though I wasn't ready to accept her lover yet, I was nevertheless praying and trying to soften my heart.

"All is well now, and she told me how much she loves me and wants me to be her mom, words I very much needed to hear.

"I thank you so deeply for your kindness. I will always cherish your words."

Counter global warming with a monastery's tips

By Father Eugene Hemrick
Catholic News Service

"The argument goes that once the engines of industrial making and the global market empire are decoupled from growth in fossil fuel emissions and hooked up to more efficient technologies and more renewable sources of energy, the problem of global warming will have been solved, and the engine can go on working its autonomous magic to deliver a free trade utopia to all of humanity."

In his book, "A Moral Climate: The Ethics of Global Warming" (Orbis Books), Michael S. Northcott goes on to say, "This is a serious misreading of the nature of the ecological crisis. Global warming is the earth's judgment on the global market empire and on the heedless consumption it fosters."

As I read this I couldn't help but think of a discussion I had one evening with German university students about E.F. Schumacher's theory that smaller is better. I asked the students what they thought of American consumerism.

"You have big appetites," responded one student.

(Please See **HEMRICK/17**)



Catoir



Hemrick

Making Sense of Bioethics

When ideology corrupts science and medicine

By Rev. Thad Pacholczyk

Some physicians and researchers fail to see the important role of ethics and religion in the world of medical science.

Others are clearly ready to sideline religion altogether when it comes to discussing the moral values that should guide the conduct of science and scientists.

Recently I came across some published remarks by Professor Richard Sloan of

Columbia University dealing with the relationship between medicine and religion. He notes that even though abortion is a "perfectly legal procedure," some physicians withhold information about the practice from their patients, claiming their decision is justified by their religious beliefs. He goes on to express his displeasure that some states have enacted conscience clauses, "to permit such religiously motivated malpractice." He even states that in some parts of the country, patients may have "no alternative to physicians who think that their primary obligation is to honor their religious convictions rather than act in the best interests of their patients."

His remarks expose a real tension between those who believe modern healthcare should be guided by the values of an ethically-informed conscience, and those who believe that it should be driven by various ideologies. One ideology widely encountered in the field of medicine today promotes the direct taking of human life through abortion, euthanasia, and embryo research, and neglects long-standing codes of medical ethics that insist that the first duty of the physician and the researcher is to "do no harm."



Pacholczyk

When a physician directly takes the life of another human being, he is, in fact, committing medical malpractice, and acting directly against his central healing mission as a doctor. Abortion, by its very nature, can never be compatible with promoting human dignity. It never respects the human person. It is invariably at odds with the best interests of patients. As a component of a broader anti-life ideology, it represents a corrosive force in hospital clinics, research laboratories and other institutions of higher learning. When ideology begins to shun sound ethical thinking rooted in religion, we need to be very concerned.

I remember a story my father once told about the corrosive power of ideology, something he had witnessed first-hand living under communism, and working as a physics professor at the University of Warsaw. To enter the university and study physics, all applicants were required to pass three oral exams, one in physics, one in mathematics and the third in something called "Politics and Marxism." All the exams were held in a single room with different tables for each subject.

One day as my father and another faculty member were interviewing candidates, a young man approached their table. It became immediately clear that he was very intelligent and gifted, and would make an excellent student. They discovered that he had been unable to gain admission to the university for the past two years, because — even though he did brilliantly on the physics and mathematics exams — he couldn't seem to pass the Politics and Marxism exam.

My father and his colleague had seen this before. The communist party members who conducted these interviews would target applicants who might be religious in their outlook, asking them pointed and discriminatory questions they

could not answer in good conscience, and then fail them on the exam. Fortunately for the young man, there was a policy that any faculty member was free to move among tables and ask questions during any other department's entrance examination. So when the hopeful student approached the Politics and Marxism table, my father and his friend went over and sat down, one on each side of the communist party member running the interview.

The first question was: "Please explain how the Church is backwards and oppresses people." The fellow remained silent, since he was a Catholic himself. My father and his colleague stepped in after a moment, and said, "Well, it's clear that he didn't grasp the question. Allow me to repeat the question for him: 'What does Marxism teach about how the Catholic Church is backwards and oppresses people?'"

The fellow was then able to jump in and provide a correct answer, by affirming that the ideology of Marxism did teach thus-and-so. The questions and their refinement by my father and his colleague continued, and the communist party official became visibly agitated. The fellow ended up passing the Politics and Marxism exam, along with the physics and mathematics exams, and was admitted to the university. Although the story had a happy ending, the brilliant young man had lost two years of a successful career because of the closed-minded, anti-religious ideologies prevalent in the academic environment of the university under communism.

In academic settings today, we still encounter powerful anti-religious ideologies, as Professor Sloan's comments remind us, and they can result in even

(Please See **BIOETHICS/17**)**Choosing to live in the illusion of the world, or in peace, joy of the Kingdom**

By Becky Benes, MPS

In the Christian Tradition, Lent is a time to reflect on the 40 days Jesus spent in the desert. Jesus sought solitude after his baptism by John; he fasted; he received guidance by the angels of God; and he was tempted. As we reflect on the life of Jesus in preparation for Easter, we too may seek solitude, receive guidance and rebuke our own temptations, if we take the time. Of course, very few of us are able to leave the demands of our world and be spared of our responsibilities, but we can listen to the desert questions in the midst of our lives, according to Paula D'Arcy in "Daybreaks, Daily reflections for Lent and Easter."

What are these desert questions? They are the questions that bring us into a deeper understanding of whom we are and where we are in relationship with others and our Creator. They are the questions, which bring to our minds the blocks that separate us from the sunlight of the Spirit. What are these blocks? They are the beliefs that "I am what I do," "I am what I have," and "I am what others say I am." They are the feelings and the behaviors of inferiority, worthlessness, jealousy, envy, selfishness, greed, gluttony, sloth, dishonesty, anger, resentment and fear. These blocks are the illusions of our world, which we own as our truth. Buying into these, false truths create a living hell in our lives and the lives of others. How do we become aware of these false beliefs (demons)? By asking the questions and being honest about how we feel. I actually become aware of these false beliefs when I observe how I see and judge others. It has been said, "if you spot it, you've got it!" Jesus says, "As you judge, so will you be judged"(Mathew 7:1) Ouch!

Once aware of the answers to these questions, we have a decision. We may choose to live in the illusion of the world or live in the peace and joy of the Kingdom. If we chose the kingdom, we must rebuke our false beliefs, thoughts and behaviors, ask God to remove them, and then

(See **LENT/13**)**Pilgrim Journeys – Regina Tours**

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Holy Week

Christianity's great feast

By Father John Catoir
Catholic News Service

The greatest feast in the Christian calendar is Easter. But as you know, Easter is not celebrated in one day. It deserves and receives an entire season.

Lent is the period of preparation for this celebration of life and resurrection. The concluding Sunday of Lent is Palm Sunday, when we profess with vigor that Christ is the way, the truth and the life. We reconstruct in our minds a ritual recalling his triumphal entry into Jerusalem.

Americans are not so much into church rituals. They have strong faith, but they lack the group-mindedness of their European ancestors. Coming to terms with the individualism of our culture is a stretch for us. Yet, there is so much richness and joy in imagining you are part of the mystical body, welcoming the Lord into your parish.

Using your imagination is a very important part of the enjoyment of these holy days. The crowd cried out, "Hosanna!" which means Lord save us. Can you not feel the joyful Spirit pulsating through you, knowing that Jesus came to redeem your soul? You are safe, you are free at last because of him.

Holy Thursday recounts the great mystery of Christ's humility. "Now that I, your Master and Lord, have washed your feet, you also ought to wash the feet of one another" (Jn 13:14).

Can you feel it, Jesus wiping your feet with a towel? Let go, and get into the mood of this scene. The one who died on a cross for you is literally cleansing you of your sins!

"God forbid that I should glory save in the cross of Our Lord Jesus Christ" (Gal 6:14). To glory in the cross is not to say that we should think of the cross as an end in itself. God forbid, though some Christians have made it seem that way. Jesus didn't say, I have told you these things that your cross might be heavy. He said, "I have told you all these things that your joy may be full" (Jn 15:10).

St. Augustine, for all his pessimism about human nature, had it right in the essential point: "We are an Easter people, and alleluia is our song."

Next comes Holy Saturday. "Because of the Preparation Day of the Jews, they laid Jesus in a new tomb in which no one had yet been laid" (Jn 19:41). Pope Paul VI offered this teaching: "There life and death have contended, and there the victory of the risen Christ over death stands out as the source of our salvation." He appears to have lost, he appears to be defeated, but "God raised him to life" (Acts 2:32).

Easter Sunday. After the tragic events of the last days, Jesus appears in different places, and the absolutely amazing cry goes out to everyone who has ears to hear: He is risen! Jesus is risen from the dead!

To this very day the same rejoicing resounds throughout the earth: Holy, holy, holy, Lord God of hosts, heaven and earth are full of your glory. We rejoice in your resurrection. We are grateful for your love. Alleluia, alleluia!

"The angel said to Mary and Mary Magdalene: Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said."



Holy Week and Mary: Mother's agony, loss surely devastating

By Antoinette Bosco
Catholic News Service

The image haunting me this year just before Easter is that of Mary standing at the foot of a cross, having to watch the life pour out of her son. How she must have agonized over her helplessness to save him.

She was the woman who had watched him take his first steps, making sure he didn't fall, who had no doubt later worried that he'd hurt himself with the sharp tools in the carpentry shop. She was his mother -- and she couldn't save him.

The image of Mary holding her dead son always touched me deeply. But it wasn't until I, too, had to hug lifeless sons that I really could identify with Mary and share her pain.

I think we tend to do Mary a disservice. We acknowledge the Pieta and her sorrow at having to receive the bloodied, mangled body of her son as it was taken down from the cross. But I don't think our image of her is real. Many prefer to see the beautiful young woman, as envisioned by Michelangelo, sadly holding the white marble body of her son. Not me.

I hear a mother screaming in pain.

I remember sermons about how Mary knew she was the Mother of God and that while she was in pain to see Jesus die on the cross, she knew he was to save the world. I don't buy that.

I don't think Mary was given a noontime vision of eternity that kept her levitating. I think, on the contrary, that she was given the most difficult burden. She was to be the first Christian, the first follower, the first to be confused by the unfolding of her son's life, the first to have to fall down on her face and acknowledge the mystery of what was happening.

I think Mary had the hardest, thorniest journey of all in following her son, who was indeed a contradiction to the world, all the way to his horrible death.

I saw this so clearly in a most unusual way after my son Peter died. I had gone to England to do religious studies at Oxford, in hopes of finding some answers to my pain and confusion. One day I felt I had to skip class and go to a church because I would find something to help me. I did.

The church I found had a Lady's Chapel to the side. Above the altar of that chapel, filling the wall, was a three-dimensional sculpture, a pieta, in color. I was mesmerized by this agonized mother, who seemed to be holding not only her son, but every hurting person in the world. This was a Mary I could relate to.

I cried with her. But I received a gift; suddenly I could "see" that Peter was with Jesus!

Just this week I found a book that I deeply related to because of my extraordinary experience of Mary's love. The title speaks the truth, as Mary would say it, "Your Sorrow Is My Sorrow" (Crossroad).

Written by the insightful Servite Sister Joyce Rupp, each section relates the "seven sorrows" of Mary to our own sufferings. Incredibly touching are the thoughts and words Rupp hears our Mother speaking as she confronts the excruciating pain that is her destiny.

Rupp has gotten to know Mary, as I have, discovering that she has never left us to endure our confusions and sufferings alone. She's been there first, and waits to reach out to us. Mary -- in the searing reality of the Pieta -- is the other, enduring gift of Holy Week.

'Living the Light' ministry reaches offenders

By Roberto Villescaz
Living the Light Ministry

The Mission

"I was imprisoned and you came to me."

A most powerful and human statement made towards those that fulfill the obligation of the ministry. Our Catholic Church has always had a Christian desire and tradition to minister to those who have erred in their lives and have had to pay the punishment of incarceration.

It is written in sacred Scripture that we are responsible and obligated as servants of Christ to visit our brothers and sisters whether they be in jails or prisons. And just as we minister to those persons we also have the same duty to do so in no way different to those who have been victimized by their offenders.

The ministry is set to make a positive difference in their lives. Bring to them a sense of worthiness and happiness instead of loneliness; friendship and love instead of abandonment, and bring to them the hope of a better future and one that by the ministry's spiritual enlightenment will bring them into living in the light.

Testimonials & Rewards

Our ministry has a true and profound mission in easing the pain of those incarcerated as well as their families. The ministry has been very active in its work with those in jail and those in their families with concerns or issues that have come about from having a loved one imprisoned. The testimonials are too numerous to mention but one that brings the fruits of

the ministry's labor as I may say had a lot of meaningful purpose to two of our ministers.

On one of their weekly visits to the local jail, they came upon a young man who approached them and asked them if they would do him a great favor. The favor was if they would look up his mother. The men said they would be happy to, and as it turned out, the mother of the young man was in a nursing home where she had been for four or five years, impaired physically because of a stroke that had left her immobilized. A wheelchair was the only way she could move from room to room.

Upon their visits with the mother, she informed them that, for several reasons, she and her son had not seen in each other in five years. Not only did the men find the mother but through persistence and dedication to their ministry, they arranged for them both to meet at the local jail. It was a very happy reunion between mother and son, but the reward was also realized by the two ministers after the joyous and special visit.

Objectives: Past and Future

In addition to our ministry's duty of spreading the gospel and God's love to the incarcerated, another important part of our work is to inform and educate communities.

One of the main reasons so many are incarcerated is because of the overwhelming problem of illegal drugs. We know and fully understand that if our younger generation is not tended to with the reinforcement of religious education the cycle

of crime brought on by illegal drug use may very well continue.

That is why this ministry started a city-wide Drug Awareness Picnic, to bring more people together; people not only of the Catholic faith but of all denominations in the city. The illegal drug epidemic touches everyone.

We had a picnic in 2007 and even though it was the first such picnic it was a success. Plans are to have another one this spring.

The ministry also participated in the Angel Tree program, which gives Christmas gifts to the children of those who are incarcerated.

It was a very happy and fulfilling event seeing the children with their Christmas toys and gifts. The Christmas event brings to my mind a very true Scripture from the book of Ezekiel: "Do not punish the sons for the sins of the father."

And so we embark on a new year of being thankful to our Wonderful Lord God; it is through him that everything comes. We ask him to continue to give us the strength, faith and perseverance and to remain strong in doing what the mission strives and stands for: to be servants of Christ by serving humanity.

God Bless us all.

To become involved in the prison ministry in the diocese, contact Robert Villescaz, at villescaz@verizon.net or Deacon Robert Leibrecht at St. Stephens in Midland, the Director of Criminal Justice Ministry in the diocese, at leibrecht@sbcglobal.net.

Our Holy
Father's
Monthly
Intentions
2008



March

FORGIVENESS: That all may understand the importance of forgiveness and reconciliation between individuals and peoples and that the church may spread Christ's love.

THE PERSECUTED: That Christians who are persecuted because of the Gospel may be sustained by the Holy Spirit and continue to bear witness to the Word of God.

April

PROCLAMATION OF THE RESURRECTION: That Christians may not tire of proclaiming with their lives that Christ's resurrection is the source of peace and hope.

FUTURE PRIESTS: That the future priests of the young Churches may be formed to evangelize their nations and the whole world.

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

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

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

Criminal Justice Ministry
Diocesan Office
325-651-7500



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

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Hermanamiento: Partnership between San Angelo, Tyler, Honduras continues to grow

By Msgr. Larry Droll
Diocese of San Angelo

The partnership between the dioceses of San Angelo, Tyler and San Pedro Sula continues. Last Fall, there was a meeting of the Diocese Partnership Teams of the three dioceses in Tyler. Various aspects of the relationship were discussed, especially that of increasing communication.

In August of 2007, a group of 15 went on a missionary journey to Chamelecon, sponsored by St. Ann's, Midland. The visitors engaged in a variety of projects in the

neighborhood and also had the opportunity to meet others in San Pedro Sula.

Twice during 2007, groups of parishioners from St. Joseph and St. Anthony parishes in Odessa went with their priests to encounter their partners in the parish of La Exaltacion de la Santa Cruz in Baracoa. They are learning a lot from one another.

In November 2007, the annual collection for our sister diocese of San Pedro Sula

was taken up in the parishes and missions. These funds have been sent to the bishop of San Pedro Sula and our sister parishes and ministries.

The most recent development is "Scholarships for Hondurans" at St. Ann's Parish in Midland. Two young men from Chamelecon, who graduated from high school in December 2007, have come to attend Midland College, sponsored by St.

Ann's. They live with host families and participate in the life of the parish. Both want to study political science, out of their interest in the social justice teachings and activities of the Church. First, they must learn to speak English!

The next meeting of the three partner dioceses is projected for September 2008 in San Pedro Sula.

LENT: Take time for yourself this season

(From 9)

take action to change our thinking and our behavior as Jesus demonstrated in the desert. As stated in Alcoholics Anonymous, "What an Order! I can't go through with it! Don't be discouraged . . . we claim Spiritual progress not Spiritual Perfection" (60); however, when we become open, honest and willing to change ourselves, our lives change. When we forgive ourselves and others, become teachable (realize what I know and what I have been taught by the world could be mistaken), be content and grateful for what we have, be of service to others, and be honest with ourselves and others, our lives transform and we experience the unconditional love and Grace of God. We become aware and begin to embrace the Truth that we are created in the image and likeness of God (that which created the All of Creation). What is that image? For me, the image of God is the spirit of life, love, peace, joy, happiness, prosperity, health and creativity.

During this time of Lent, I beseech you to take some time, reflect on your life and ask yourself some of these questions so that on Easter you may experience a rebirth, a resurrection of your Spirit. Jesus said, "The kingdom of God is within." My question to you is, "What does your kingdom look and feel like? It is my desire to guide people through the overgrowth of thorns and thistles, which bind us and keep us from the glorious Kingdom of God so that they may experience the peace Jesus, promised.

Because of this, Immaculee Iibagiza, author of "Left to Tell"; Paula D'Arcy, author and retreat facilitator, Cindy Jordon, composer and I are offering a sacred retreat, "Gentle Woman, Quiet Light," May 1-4 at Christ the King Retreat Center. This is a retreat where you will find solitude, be guided by angels and face your demons so that you may be free from bondage and suffering and awaken to the Spirit of God which dwells within all of creation. For more information go to www.onenessoflife.com and click on upcoming events or call Becky Benes, 325.949.1450.



An invitation

to attend, or help others to attend,

the International Eucharistic Congress, held in the beautiful North American city of Quebec - June 15th-22nd, 2008



Dear Friend in Christ,

This coming June of 2008, the Church in North America will celebrate a great event for the Faith, an event that is being watched with great anticipation.

The Holy Father has given me the privilege of leading this event, the International Eucharistic Congress, in Quebec City.

And I, in turn, have invited the Holy Father to celebrate our final Mass of the Congress.

Would there be a possibility that you and your family and friends might be able to join us in Quebec in June, and even to send us your support today?

The International Eucharistic Congress is a great opportunity for the new evangelization of North America. It is an occasion to rekindle the flame of the Catholic faith in our countries, where in the past there was a deep unity between the culture and the Faith.

Now, the urgency of Faith is obvious for an increasingly secular and materialistic world. It is not too late to regenerate Christian culture.

Each day, catechesis and testimonies will be offered to the thousands of participants—the present and the future leaders of the Church—and a solemn Eucharistic liturgy will be celebrated. There will also be processions of the Blessed Sacrament, as well as special religious events for young adults and families, and activities to promote brotherhood.

We hope that the International Eucharistic Congress will bring about a greater emphasis on the sacred character of the Eucharistic celebration, a deepened understanding of its sacrificial dimension, and a renewal of Eucharistic adoration, prayer, and good works.

This theme, the Eucharist as "Gift of God for the life of the world," will begin with Sunday's invocation of the Holy Spirit, who reminds the Church of all that Jesus did and then left in our care.

Monday will focus on Jesus' institution of the New Covenant, completed by the offering of His own blood, while the following day concentrates on the sacrificial dimension of the Eucharist. Wednesday invites us to explore the first result of this gift of God; in giving Himself and in being received in the faith of the Church, the Eucharistic Christ founds the Church and opens up the communion of divine persons for the communion of human persons.

The Eucharist gives life to worship, which embraces all of life, prayers and ritual gestures, but also gives life to human relationships, work, joys and sorrows, sufferings and hopes. Thus, Thursday focuses on adoration, as the evening concludes with a public procession with the Blessed Sacrament in the heart of the city.

The theme of Friday is the Eucharist and mission: it emphasizes charity and engagement for peace and justice.

Finally, the week concludes with teaching on "ordinary" holiness at the heart of the world, inspired and nourished by the Eucharist.

At this great gathering, which will be closely watched and reported by the news media around the world, public testimonies for the essential role of the Faith and witness to the centrality of Jesus in our lives will give us an unparalleled opportunity to evangelize millions upon millions of people, and especially those in our troubled countries—for example, perhaps your own neighbors, family and friends!

First, by your fervent prayers to Almighty God that the Congress will reawaken the faith and ecclesial life of the people of Canada, especially the people of Quebec. For many dioceses throughout North America, there is a direct link to Quebec, which gave birth to the Church on our continent.

Second, the Eucharist is the source and summit of the Christian life, as Pope John Paul II, and now Pope Benedict XVI, have repeated so often in their magnificent teachings. We are invited to celebrate this Congress together.

Third, I invite you to help me to make this Eucharistic Congress a possibility, a reality, and a blessing for many people in Latin America and in the Third World who might never have the opportunity to experience the graces and blessings of the International Catholic gathering without your generosity and financial assistance.

There will also be a myriad of other costs associated with an event of this magnitude – yet our budget is modest, and we seek only to cover what is necessary.

Without the support of our brothers and sisters in the Faith from the United States, our effort cannot be called a complete success.

We must not fail, with the eyes of a skeptical secular world and the media upon us. On the contrary, together, united with the Holy Father himself, we must show even the doubters the way to Christ!

I need your assistance, and I thank you in advance for your generosity in helping to make the International Eucharistic Congress accessible to many people.

Yours in the Eucharistic Jesus,

Marc Cardinal Ouellet
Archbishop of Quebec
Primate of Canada
President, 49th International Eucharistic Congress

INTERNATIONAL EUCHARISTIC CONGRESS 2008 Response/Reservation Form

I have enclosed a donation to help promote the International Eucharistic Congress in the amount of:
 \$10,000 \$1,000 \$100 \$ _____

Please charge my credit card (information below)

I will also photo-copy the Message from Cardinal Ouellet, and it will be distributed to Catholics in my parish. I will make a total of _____ copies.

For information about attending the International Eucharistic Congress personally or with my parish group or other Catholic organization, please see our website, www.cei2008.ca.

Print: _____
 Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone _____ E-mail _____

Please charge my VISA MasterCard Please enter your Security Code below. Your Security Code is the last 3 digits on the back of your credit card on the signature panel.
 # _____ Exp. _____

Signature _____ Security Code _____

If you wish a tax-deduction, please send your check and make it payable to our U.S. address:
 Archdiocese of Philadelphia, c/o Bishop Joseph Cistone • 222 North Seventeenth Street, Philadelphia, PA 19103-1299
 Your donation will be forwarded to the International Eucharistic Congress.

Family

It doesn't have to be Christian Music to be Christian music

By Jimmy Patterson

Greg Witt, a talented Midland guitarist, and I had a conversation a couple of weeks ago about music. I asked him if a tune like "Eruption" or "You Really Got Me," both by Van Halen, were "glorifying to God." While Greg admitted that some songs are certainly not in keeping with a higher power's intent on music being a gift based on questionable lyrical content, plenty of "non-Christian, secular" music is pleasing to God.



Patterson

It doesn't have to be "Christian" music for God to give it the thumbs up. Musicians are gifted with an ability to bring other people enjoyment through use of a talent that most people don't possess. Greg, in fact, said it may even be more of a challenge to be an artist who is a Christian rather than a Christian artist. Christian musicians are, in effect, often "preaching to the choir," not

that there's anything wrong with that. Artists who possess a Christian faith and who play mainstream secular rock for instance, have an opportunity to gift a listener not only with their talent, but with a message.

What then are some examples? I perused through my iPod recently and found 25 songs that are "mainstream" -- many of which have been played by Top 40 or rock and roll radio stations -- but also contain a message that is either outright Christian or spiritual, or whose lyrical content that reflects the values and ideals that Christ would have us practice in day-to-day living.

As always, your list would probably be different than mine. Feel free to add or disagree ...

25 Inspirational mainstream Rock/Pop Songs

"Have I Told You Lately," Van Morrison. It may sound like a love song from one person to another, but according to Morrison, it's his prayer to God.

"I Still Haven't Found What I'm Looking For," U2. For the searchers, and for those with questions on the journey. And there are many.

"Do Right," Paul Davis. Three and a

half decades old now, the lyrics are blatantly Christian, not the only Paul Davis song to address faith.

"Love is the Answer," England Dan and John Ford Coley "Light of the world/Shine on the world/ Love is the Answer/Shine on us all/Set us free/Love is the Answer." Would have easily fit into any Christian Music format when it debuted over 30 years ago.

"Shower the People," James Taylor. Many of JT's songs are laced with lyrics that reflect spiritual teachings. This has always been his most powerful song to me.

"I Hope You Dance," LeeAnn Womack. Livin' life to the fullest.

"Give Me Love (Give Me Peace on Earth)," George Harrison. A simple prayer; had it been written in Old Testament times, it would have fit in perfectly with the Psalms.

"Heavenly Day," Patty Griffin. A simple hymn of appreciation of the day.

"Morning Has Broken," Cat Stevens. A Christian hymn from the 1920s beautifully and simply brought back to life in the '70s.

"Wedding Song (There is Love)," Peter,

Paul and Mary. "He is now to be among you at the calling of your hearts. ... The union of your spirits here has caused Him to remain, for whenever two or more of you are gathered in His name, there is love." Pretty much sums it up.

"Jesus Was an Only Son," Bruce Springsteen. Unless you download this song from "Devils and Dirt" you'll likely never hear it. But its lyrics and message reflect Springsteen's Catholic upbringing and the relationship between Christ and his mother, Mary. Probably the most blatantly Christian song Springsteen has ever recorded. In the final verse, he sings, "Well Jesus kissed his mother's hands/Whispered, "Mother, still your tears,/For remember the soul of the universe/Willed a world and it appeared."

"Almost Home," Vince Gill. A haunting conversation with God. God played by Monahans' native Guy Clark.

"But for the Grace of God," Keith Urban. I tried to steer clear of country songs on this

(Please See PATTERSON/18)

Bill & Monica Dodds

Helping your kids choose friends wisely

When the 3-year-old returned home after a morning at the new day care her parents were dismayed to discover that, in that short amount of time, she had learned "Gimme that! That's mine!"

They had no doubt that if they spent even a little time among that group of preschoolers they could pick out her new "friend." Obviously it would be the one she had watched, listened to and later imitated. Yikes!

It can be scary sending children out into the world, whether it's school, scouts, the neighborhood or the team. From tots to beyond teens, a concern is who they're going to choose as friends. That anxiety gets cranked up a notch or two (or three) during middle school and high school when peers have amazing power.

During all those years for all our lives the traits of a good friend don't change. Throughout all those decades and all those people who mean so much to us a good friend:



Bill and Monica Dodds

1. Knows you well but likes you anyway.
2. Helps make you a better person.
3. Wants no harm to come to you.
4. Stands up for you when others aren't being nice to you (or are talking about you when you're not there).
5. Is honest.
6. Forgives you when you mess up and asks for forgiveness when he or she messes up.
7. Listens.
8. Is there in good times and bad.
9. Has exquisite taste (likes what you like).
10. Is fun to be with.

How can you help your children choose good friends? A few points to keep in mind. Simple reminders. You know this!

--Among your many, many duties as a parent is getting to know your children's friends and their friends' parents.

--It's tough when a good friend moves away or the relationship shifts when he or she decides not to be a good friend anymore. (This isn't uncommon at the beginning of middle school or high school, for instance.)

--There can be times in anyone's life when there is no special, No. 1 friend. That can be especially tough on a youngster or teen. It can help to

encourage (or arrange for) your son or daughter to be with other kids on a team, in a club, as part of a volunteer church group and so on.

--There are those (both peers and adults) who prey on kids who don't have friends and so desperately want them. Even as an adult, loneliness can make a person vulnerable.

--Siblings who fight like cats and dogs while growing up can end up good friends as adults. Really. Hang in there!

--A friendship with Christ can begin when your child is a tot and last more than a lifetime. It can be for eternity.

"I [Jesus] no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father" (Jn 15:15).

On the Web: Tips for Moms and Dads

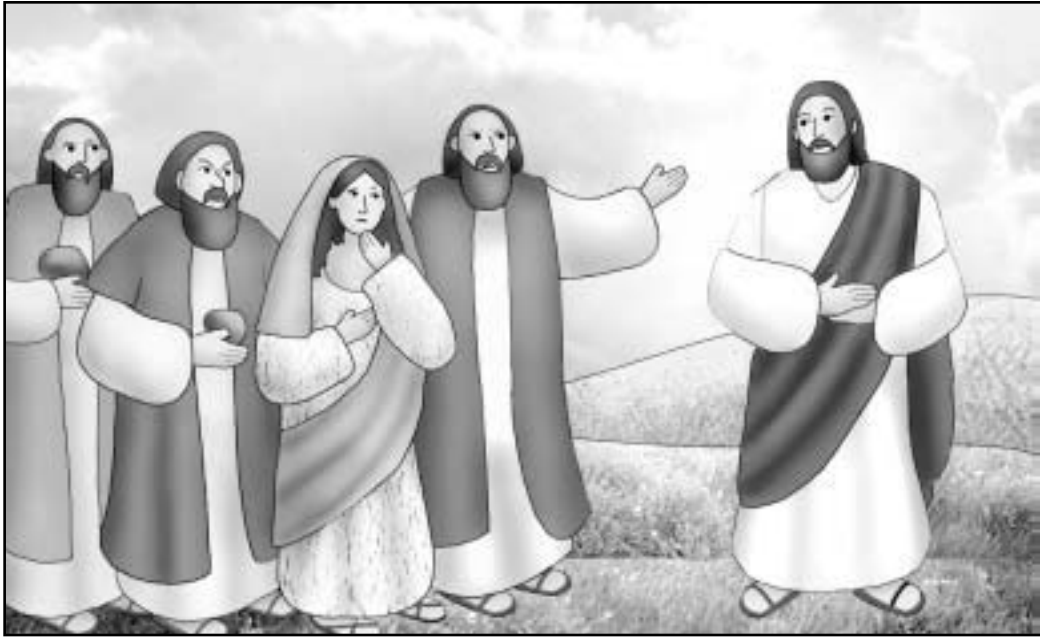
Forgive the long URL, but this is an interesting piece on "How to Help Your Child Make Friends": childparenting.about.com/od/emotionaldevelopment/a/makefriends.htm.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their Web site is www.FSJC.org.



ANSWERS

- | | |
|--------|---------|
| 1. 12 | 5. 150; |
| 2. 4 | 6. 3; |
| 3. 5; | 7. 7. |
| 4. 10; | |



READ MORE ABOUT IT:
John 7, 8
Q&A

1. Why did the men bring the woman to Jesus?
2. Who did Jesus say could throw the first stone?

BIBLE ACCENT

John and his brother James were chosen by Jesus to be members of his first group of disciples. Like Peter, they were fishermen.

Jesus considered these three men to be his closest friends, and he told them things he told no one else. Although some biblical references suggest that John may have been quick to be angry, Jesus referred to him as the disciple that he loved, and most of John's writings are about God's love.

One example he gave for us to demonstrate our love for God was to show love for one another. He said we know that God loves us because he sent his son, Jesus, to die for our sins.

In addition to the fourth Gospel, John wrote three short letters, or epistles, that are part of the New Testament, and he wrote the Book of Revelation when he was exiled by the Roman emperor on the Island of Patmos.

SPOTLIGHT ON SAINTS
St. John of Egypt

John of Egypt (304-394) was trained as a carpenter. When he was in his mid-20s, he turned his back on the things of the world and found an old man who became his spiritual teacher and adviser. For the next 10 years he obeyed the man, no matter

how difficult a task was to perform or to understand.

After the old man died, John visited many different monasteries but decided they were not for him at that time. Instead he lived in a small cave that allowed very little light in. He would spend his days in prayer, and on weekends he would give spiritual guidance to the men from the area who came asking for it.

He lived on a diet of dried fruits and vegetables. He developed a following, and many people were amazed at his wisdom and his spiritual gifts. Many miracles are attributed to him.

We honor him March 27.

BIBLE TRIVIA

How are John 1:1 and Genesis 1:1 similar?

Answer: They both start with "In the beginning"

PUZZLE

Choose the number from the list that correctly completes the following statements. Some hints have been provided:

Numbers to choose from: 150; 4; 3; 12; 10; 5; 7.

1. Jesus chose ___ disciples. (Matthew 10)
2. There are ___ Gospels in the Bible
3. ___ books of the New Testament probably were written by John.
4. God gave Moses ___ commandments on stone tablets. (Exodus 20)
5. There are ___ Psalms in the Bible.
6. There are ___ persons in the Holy Trinity.
7. John sent letters to ___ churches. (Revelation 2)

-- Answers Pg. 14

JUST 4 KIDS

Jesus teaches us not to judge each other

There were many rumors spreading throughout Galilee that the Messiah had come, and his name was Jesus. People argued that the Messiah would not come from Galilee, but from the city of David's family. They said the Scriptures said the Messiah would come from Bethlehem. The Pharisees wanted Jesus arrested. They thought the people had been deceived by him.

Nicodemus, who at one time had spoken to Jesus in person, said, "Does our law condemn a person before it first hears him and finds out what he is doing?"

The others answered: "You are not from Galilee, also, are you? Look and see that no prophet arises from Galilee." Then the men all returned to their homes. Jesus had been in the Mount of Olives while the men were speaking about him.

After leaving there early in the morning, Jesus walked to the temple. People immediately started to gather around him, so he sat down and began to teach them. While he was there some of the scribes and Pharisees brought a woman to him and forced her to stand in full view of everyone.

One of the men said: "Teacher, this woman was caught in the very act of committing adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?"

Jesus knew that the scribes and Pharisees were trying to trick him into saying something that would break one of the laws of Moses. Instead he ignored them and knelt down and started writing on the ground with his finger. The men kept asking him for an answer.

Finally Jesus stood up, looked directly at them and said, "Let the one among you who is without sin be the first to throw a stone at her." Then he continued writing on the ground. The woman's accusers one by one walked away. They did not know how to say anything more after his wise response.

When everyone had gone except the woman, Jesus stood up and spoke to her. "Woman, where are they? Has no one condemned you?"

The woman looked around to be sure there was no one left to accuse her of anything. "No one, sir."

Then Jesus said to her: "Neither do I condemn you. Go (and) from now on do not sin anymore."

Jesus had to be watchful of the scribes and Pharisees who were plotting against him after that day.

Culture

Georgetown professor assesses how well candidates 'thump the Bible'

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — Presidential politics might seem like an unusual topic for an associate professor of Jewish civilization at Georgetown University's School of Foreign Service to tackle.

But the Jesuit-run university's Jacques Berlinerblau sees his latest book, "Thumpin' It: The Use and Abuse of the Bible in Today's Presidential Politics," as a natural follow-up to his 2005 work, "The Secular Bible: Why Nonbelievers Must Take Religion Seriously."

"Thumpin' It" was published by Westminster John Knox Press in January.

The earlier book focused primarily on the Hebrew Bible and the way it is used in modern American society. A move from the New York area to the U.S. political capital of Washington led Berlinerblau to a heightened interest in politics and he began analyzing the presidential candidates in terms of how well they were responding to the religious sensibilities of their fellow citizens.

So far, the candidates who are getting the highest marks from Berlinerblau for using — but not overusing — the Bible in their campaigns are Democratic Sens. Barack Obama of Illinois and Hillary Clinton of New York. They are following in the footsteps of two peo-

ple dubbed "masters of the craft" by the Georgetown professor — President George W. Bush and his predecessor, former President Bill Clinton.

"Both routinely salt their presidential rhetoric, ever so lightly, with scriptural allusions," Berlinerblau writes in his book. "Their consistent, albeit understated, invocation of Scripture convincingly established their bona fides with an electorate for whom such things are important."

"In addition," he writes, "their forays into the Bible did not endanger their campaigns by generating scads of negative publicity," something the author says former Democratic candidates Sen. John Kerry of Massachusetts and Sen. Joseph

Lieberman of Connecticut did.

Less successful in his religious references was former New York Mayor Rudy Giuliani, who withdrew from the Republican presidential race at the end of January. Berlinerblau said it was not surprising that Giuliani, a Catholic, did not often cite Scripture in his talks because Catholics in general "are not given to paroxysms of scriptural citation."

But the Georgetown professor said Giuliani's "unshakeable, though imperfect" relationship with his faith made him similar to most religious Americans — a resemblance he believes could have helped Giuliani with Catholic voters down the road.



'Other Boleyn Girl' not for children

By Harry Forbes
Catholic News Service

NEW YORK — "The Other Boleyn Girl" (Columbia/Focus) is a lushly filmed, fresh telling of the oft-dramatized liaison of Anne Boleyn (Natalie Portman) and King Henry VIII (Eric Bana), including the monarch's break with the Catholic Church so he could divorce his first wife, Catherine of Aragon (Ana Torrent).

Peter Morgan, the award-winning scriptwriter for "The Queen," has skillfully adapted Philippa Gregory's best-seller, and the accessible dialogue registers as acceptably "period."

As the title suggests, this narrative shows us how Anne's younger sister, Mary (Scarlett Johansson), despite being recently wed, came to catch the eye of the king before her sister.

Henry and his retinue are visiting the Boleyns. Against the wishes of their mother, Lady Elizabeth (Kristin Scott Thomas), the girls' father, Sir Thomas (Mark Rylance), and their uncle, the Duke of Norfolk (David Morrissey), scheme to ensconce Anne as the royal mistress, after learning of Queen Catherine's failure to bear a son.

Anne readily agrees, but Henry is more enchanted by the demure Mary when she tenderly ministers to his wounds after a riding mishap.

Before long, the whole family is called to court, so the unhappy Mary can be available to the king. When Henry finally summons her to bed, however, she finds she genuinely loves the monarch. But when her subsequent pregnancy requires extended bed rest, his ardor cools.

Anne, meanwhile, has engaged in a clandestine marriage, quickly dissolved by her angry parents, who pack



Eric Bana and Natalie Portman star in a scene from the movie "The Other Boleyn Girl." The USCCB Office for Film & Broadcasting classification is A-III -- adults

her off to the French court. But with Mary laid up in bed, Sir Thomas and Norfolk soon contrive to bring Anne back to seduce Henry.

The film contains royal bedroom intrigue with non-graphic sexual encounters including a rape, incest reference, adultery, divorce, light sexual banter and innuendo, and discreetly filmed beheadings. It is acceptable for older teens. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG 13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

'Vantage Point' script clever while improbable; movie given PG-13 rating

"Vantage Point" (Columbia)

Propulsive thriller about an attempted assassination of the U.S. president (William Hurt) as he delivers an anti-terrorist speech in Spain, as seen from eight different perspectives including his Secret Service men (Dennis Quaid and Matthew Fox), an American tourist (Forest Whitaker), an American TV producer (Sigourney Weaver), a Spanish security officer (Eduardo Noriega), and myriad other characters on the scene during the shooting and the deadly bombings which immediately follow. Director Pete Travis demonstrates a great affinity for this kind of material, while the cast delivers committed performances. Plot improbabilities aside, the script is clever, while culminating in a heart-pounding car chase. Much action violence which, though intense, is not gruesome, frequent uses of the s-word uttered under duress, some mild profanity. The USCCB Office for Film & Broadcasting classification is A-III — adults (though acceptable for older teens). The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

CLASSIFICATION

"Vantage Point" (Columbia) — USCCB Office for Film & Broadcasting classification, A-III — adults (though acceptable for older teens). Motion Picture Association of America rating, PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

PATTERSON: Plenty of secular artists have provided Christian messages in song

(From 12)

list because there are so many in that genre. But this one is so good it deserves to be here.

"Walking in Memphis," Marc Cohn. A celebration of the transcendent power of music, especially the Memphis blues and southern gospel. "Tell me are you a Christian, son? Ma'am I am tonight."

"What You Give Away," Vince Gill. Could be the theme song of faith-based charities everywhere.

"The Rising," Bruce Springsteen. The story of first responders' fatal climb up the World Trade Centers as they burn above and ultimately collapse on them. And what becomes of those heroes as they ascend into heaven. There is something stirring and strongly spiritual going on in this song.

"Turn! Turn! Turn!, The Byrds. Ecclesiastes 3:1-8. Almost word for word.

"Peace Train," Cat Stevens. Widely known for his conversion to Islam in the 1990s, he often sang about peace and other Christian ideals in his early career.

"Heart of the Matter," Don Henley. Forgiveness, especially when there is nothing to be gained from it selfishly, is one of

the best examples of a foundation of faith.

"Ngiculela-Es Una Historia-I Am Singing," Stevie Wonder. A celebration of the gift of song.

"Yah Mo Be There," James Ingram. "Heavenly father watching us all/We take from each other and give nothing at all/Well it's a dog-gone shame/But never too late for change/So if your luck runs low/Just reach out and call his name."

"People Get Ready," Rod Stewart. If Rod Stewart and Jeff Beck had done an entire album of gospel music, it would have been transforming, spiritual and incredibly uplifting.

"The Water is Wide," David Kauffman. Eight minutes of beautiful, quiet contemplation. The song recorded by many musicians is a simple nod to the notion that we can't do it alone.

"Go Rest High on That Mountain," Vince Gill ... and then when death comes, we are still in need of a higher power's help to get us to the highest of mountains.

"Let It Be," The Beatles. McCartney's song was, like Harrison's "Give Me Love," a simple prayer-like hymn and an acquiescing that we need help on the road from here to there.

HEMRICK: Constant living in consumerism can prevent us from seeing many more tomorrows, Pope Benedict XVI says

(From 8)

This is not only true of Americans but of consumers in countries around the world. Truer yet is that the more we have, the more we want. The pursuit of goods and wealth is an international appetite.

Among the many concerns Pope Benedict XVI has focused on, combating secularism ranks very high. Secularists believe in living today to the fullest for one's own enjoyment and letting tomorrow take care of itself.

Pope Benedict and Northcott contend that if we desire to live each moment in a world of increased consumerism, we won't see tomorrow.

People with big appetites usually aren't interested in the impact their consumption will have on the future of ecology. If feeding an appetite means fishing the oceans clean, defoliating forests and uprooting people to maintain luxurious standards of living, let it be, they seem to be saying.

How do we reverse a strong and appealing trend like consumerism?

One way is to revitalize the principles upon which religious communities were founded throughout the centuries, namely, to come together better as a family, to live for each other and God.

It also means making moderation a way of living.

Religious communities and monasticism have been reminders to the world that practices like fasting for the love of God and being less concerned about luxuries create a caring spirit for others and for the world.

These hallowed traditions teach that small is beautiful, less is more desirable and abstinence is a virtue.

Globalization has whetted our appetites for a bigger and better world.

When people of faith speak of a bigger and better world, however, its greatest luxuries are people who mirror a religious community spirit. They don't live for themselves but for others out of love for God.

CATECHESIS: We all bear responsibility for formation of our youth

(From 5)

instructs publishers to address co-habitation. This is contrary to our views on commitment and the sacredness of matrimony. Pornography, human trafficking, rape, prostitution are forms of sexual and human abuse yet we see them becoming all too common realities.

The National Study of Youth and Religion, released three years ago awakened the Catholic Church to the reality of the

lack of proper faith formation for our high school youth. Furthermore, it revealed that family life is key to proper formation of the faith. We are living in a time where we see the family structure changing due to divorce, blended families, guardians, foster parents, grandparents rearing children, working parents, latch key children and the list goes on. Again and again, Church documents state that parents are the primary educators of children. It is important for par-

ents/guardians to understand the need for continuing faith formation throughout one's life.

Pastors, catechetical and youth ministry leaders, parents and the whole faith community have the responsibility to carry out the task of faith formation of young people. Pastors are to make sure parents and catechists know and understand the teachings of the Catholic Church. Together, the faith community creates a structure or structures to help in the moral and faith development of its members.

If one of these fundamental elements is not met then the whole community suffers.

These documents challenge the entire Catholic faith community. Each of us has the responsibility to become informed of the documents of the Church. When the faith community provides good catechesis and properly witnesses the gospel, our children will grow in their faith and become disciples of Christ to the world in ways that are healthy and authentic.

BIOETHICS: When ideology corrupts science and medicine

(From 9)

more damaging consequences than merely delaying admission to the university. As anti-life ideologies, for example, become tolerated and even promoted as part of medicine, not only do many humans end up being destroyed along the way by abortion, euthanasia, in vitro fertilization or embryo research, but those clinicians and researchers who decline to participate in these practices "feel the heat" and worry their careers may be at risk.

To force health care and research to embrace such anti-life ideologies is to warp and eventually corrupt modern medicine altogether. Instances of such corruption have happened only too often in the past as professors, researchers, and physicians have chosen to minimize the demands of an ethical conscience and to adopt seriously misguided ideologies. Codes of medical ethics like the Hippocratic Oath, the Nuremberg Code, and the Declaration of Helsinki came into existence after various misguided ideologies gained a foothold, and the medical

establishment suffered a core meltdown, allowing doctors and researchers to participate in crimes against humanity. History sadly reminds us how quickly our human conscience, when deprived of its divine and religious dimensions, becomes untethered in a tumultuous sea of ideological temptations, and can end up on the glide path towards crime and atrocity.

Those who strive to protect the ethical integrity of medicine through conscience protection laws, and those medical professionals who ardently pursue an upright per-

sonal conscience by resisting, among other things, maiming or killing actions directed against early human life, provide an essential witness, and a critical counterbalance, to powerful and destructive ideologies that are operative in academia and health care today.

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

CHILD: Annunciation also to be Feast of the Unborn Child this year

(From 4)

Christ became Incarnate, reminds us of Mary's faithful reply of total surrender to God with her "yes" – "Behold the handmaid of the Lord; be it done to me according to your word." All Christians can readily agree that both for Jesus and Mary, and the whole human race, the moment when God became man in the womb of the Virgin at Nazareth is the most inspiring event of history and should also be commemorated, under the title of the "Day of the Unborn Child" especially today when prenatal life is under such grave attack.

I am asking that the Feast of the Annunciation, celebrated this year on Monday, March 31, also be known as the "Day of the Unborn Child" in our diocese. On this beautiful day when we celebrate the beginning of the life of Jesus Christ and the beginning of each human life, I ask that all the priests of our diocese celebrate Mass first to thank and honor Jesus and Mary, but also for all the unborn of our Diocese and the world. Also, I encourage all of our priests to especially invite all couples who are expecting a baby to be present to receive a special blessing for each little one waiting to be born. This should also be the occasion to stress the dignity and sacredness of all human life, from its first moment of conception, and to encourage all people to become more involved in the pro-life movement. I ask that this information be published in our bulletins and be shared from the pulpits.

CKRC: Other projects still to be addressed

(From 3)

the library as well as the large conference room.

"I thank everyone who labored to make this possible," said Tom Burke, Director of Christ the King Retreat Center. Mr. Burke said that he was humbled by the dedication of so many Catholics. The volunteers gathered at the Retreat Center for a hearty meal and work was completed in just one-and-a-half hours. "The volunteers didn't waste any time," he said.

Because the Retreat Center is bustling every Friday through Sunday, any construction on the premises requires that things progress on schedule. Consequently, the opportunity to complete such an undertaking demanded that work begin as early as Sunday afternoon and conclude by the following Friday. And it did.

The volunteers worked to empty the rooms immediately after the retreatants departed. The carpet layers

began their work on Monday ~ mattresses and box springs were delivered on Wednesday ~ carpet layers completed their work on Thursday ~ and, the rooms were restored by Friday. "With volunteers giving of their time, strength and skill, we were able to keep our schedules so that the Engaged Encounter retreat could successfully begin the following Friday," observed Burke.

Christ the King Retreat Center is a 51 guest room facility that is used by many faith groups throughout our Diocese (and beyond our borders). The mission of this center is "to proclaim Christ to all in an environment which offers hospitality and fosters human growth and authentic spirituality."

"The retreat center building has been open for 25 years," Burke said. "We have had the privilege of fostering untold spiritual growth. I consider these basic improvements to be a necessary act of hospitality.

"I want each participant's first memory to be that of his or her spiritual experiences and not of their mattress being lumpy or for a lack of sleep."

Burke admits that there are many other projects that need to be addressed. He has dreams of improving the hot water system, replacing air conditioner/heater units, painting each guest room as well as the outside portions of the building, replacing kitchen equipment, installing a watering system on the grounds, removing tree limbs in an effort to better expose the river frontage, etc. Unfortunately, there are limited funds to complete these other projects. Mr. Burke remains hopeful, however. "With God, anything is possible," he said.

No doubt, if other generous people knew of the needs of this aging complex and its spiritual mission, Burke will most probably be humbled once again.

MARRIAGE: Findings show some concern

(From 5)

ing to seek church-sponsored help for difficulties once they are married," he added. "We must find ways to offer couples a more integrated, continuous and varied ministry that will help them grow in happiness and holiness through the entire life cycle of a marriage."

The archbishop also expressed concern that 41 percent of younger Catholics were choosing to marry outside the church and that "more than half of unmarried young Catholic adults do not consider it important to be married in the church."

"These data may indicate an increasing number of Catholics who are unlikely to experience the full value and graces of the sacrament in the future," he said.

The survey was commissioned as part of the bishops' National Pastoral Initiative for Marriage.

DEACONS: Must always strive to be renewed through study

(From 4)

ister to God's people, so do Deacons. Deacons, as well as priests, bring to their ministries a depth of humanity and compassion that comes from lived experience.

To truly be effective in their ministry, Deacons must constantly listen to the voice of God and the movement of the Holy Spirit in their lives. They are to be men who are willing to make changes—sometimes radical changes.

Deacons as men of Christian maturity and rich life experience look for possibilities and challenges, while listening for the voice of God and watch for the movement of the Spirit. That voice and movement of the Spirit brings messages of challenge and of change. God asks us to consider possibilities. God constantly invites us to reform our lives, as we are open to doing something different or doing the same thing only differently. Deacons don't drift with the stream of life. Rather, they are helping to control the stream of life, and when neces-

sary, to go against that stream which very often is contrary to the ways of the world. Deacons and Deacon candidates with their wives are fully aware of the challenge given by dear Mother Teresa who stated, "God does not always call me to be successful, but God does always call me to be faithful." Despite setbacks, despite challenges, and even despite perceived failure, the Deacon has at his very root the sure conviction, the certain knowledge of fact so awe-inspiring and so comforting that the simple and basic fact of life cannot be denied—that God really is in charge. It is not me, it is not you. God is in charge. God does not ask us to accommodate or accomplish the impossible, but God does ask us to do the very best we can with the gifts and opportunities with which he has blessed us.

Deacons with a certain knowledge of God's presence arrive at a certain knowledge of God's divine plan. Is it fully understood? No, not always in this life. But we know that God has a plan and that all things work for good. We know that our God

loves us and cares for us, and this is cause for great and undying joy.

Deacons take to heart the wise words of Father Ronald Rolheiser, OMI, who says, "All of life's symphonies remain unfinished." We are all on a journey in this life toward eternal life. We continue to search. We continue to form ourselves as best we can relying on God's grace and the guidance of the Spirit.

For this reason, a Deacon joined by his wife and family members must be men of prayer. This means private prayer and it also means being faithful to the prayer prescribed for a Deacon, especially in the Liturgy of the Hours. A Deacon's prayer life is based on sacred Scripture, and he constantly tries to assimilate that Word in times of personal reflection and meditation. The Deacon with his wife strive to have a particular devotion to the Lord through the Mother of Jesus and our Mother, and a particular way to do this is by praying the Rosary, which is a compendium of the entire Gospel.

Most of all, a Deacon is a man who is faithful to the greatest prayer, which is the Eucharist. The Eucharist must be at the center of the Deacon's life, as it must be for all Christians, as this is where he and his wife and family members are built up into a communion of faith, and in turn, help build a community of faith with the people who are being served.

A Deacon must always strive to be renewed through study, prayer and shared experience. But most of all, a Deacon is constantly aware of the need of God's grace. God's voice, God's Spirit, is constantly searching for open hearts, searching for hearts that are listening and ready to answer with a resounding yes—like Mary did, and through her yes, Emmanuel took on a new marvelous presence in our world. In a similar way, a Deacon is freely invited to say yes to the invitation of the Holy Spirit to make Christ present in countless ways everyday of his life right where he is planted, in his family, in his work and in his service.

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DIOCE-SCENES

St. Lawrence



Forty parishioners from St. Lawrence Church in St. Lawrence made a January pilgrimage to the holy sites in Italy. Sites visited include St. Francis and St. Clare of Assisi, St. Padre Pio, St. Rita of Cascia (where the photo at left was taken), St. Joseph of Cupertino, the four basilicas of Rome, the Catacombs of St. Sebastian and St. Lawrence. The group was also announced at an audience with Pope Benedict XVI.

Rowena



St. Joseph's in Rowena sponsored its first ACTS retreat in February. Many men from a variety of different parishes attended the weekend retreat. Talks and activities during the retreat focus on Adoration, Community, Theology and Service from which the ACTS acronym is derived.

Odessa

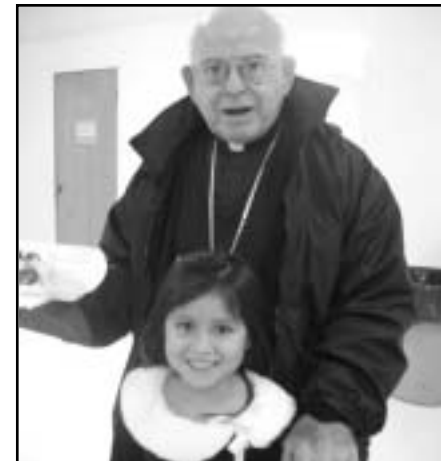


Nine boys and girls from Odessa (age 10 to 14) were named local champions of the 2008 Knights of Columbus Free Throw Championship and have earned the right to compete at the district level. Fr. John Luccassen council 10404 in Odessa sponsored the local competition at St. Joseph's Parish Hall. All youngsters were eligible to participate. Briana M. Chavez was the 10-year-old girls' champion and Phillip Estrella was the winner of 10-year-old boys' division. In the 11-year-olds' bracket, Alexis Navarette was the girls' champion and Estevan Lopez was the boys' champion. Twelve-year-old winners in the girls and boys divisions were Lupita Vasquez (last year's second in State winner) and Christopher Navarette. The 13-years-old boys' division was won by Fernando Lujan. Fourteen-year-old champions were Ruby Olivas in the girls' bracket and Fabian Martinez in the boys'. Each contestant was allowed 15 free throw attempts in the contests. Ties were settled by successive rounds of five free throws per contestant until a winner emerged.

Sanderson

Bishop Pfeifer, pictured with young parishioner Analize Galvan, visited St. James Parish in Sanderson on December 23. Bishop Pfeifer at a dinner following a Mass.

Said parishioner Laura Galvan: "We are such a long distance from San Angelo and we appreciate his visits."



Community gathers for St. Theresa dedication



By Teresa Parsons
The Junction Eagle

Sunday was a joyous occasion for the members of St. Theresa's Catholic Church. Perfect weather, good food, friends and family were all reason enough to celebrate, but the day also brought a special visitor

and a wonderful dedication as well.

The Most Reverend Bishop Michael D. Pfeifer, OMI, of the San Angelo Diocese, consecrated the church's new altar and blessed the new interior during a dedication Mass.

St. Theresa Catholic Church began as a mission in 1927 when Father Francis Hullweg purchased property and constructed the first building on College Street. The church's current location, on the corner of 7th and Oak streets, was built in 1960.

Recent renovations and improvements have expanded the church's accommodations to include seating for 250 people, a spacious new interior and flooring, new pews, a choir alcove, a new roof, a foyer and bathroom addition, a

new sound system, and electrical and plumbing updates.

The expansion and remodeling project actually began 10 years ago when parishioners decided overcrowded services would soon be a problem and began raising funds for a new building.

Last April, construction began on the existing church. The interior was gutted and in total disarray for many months.

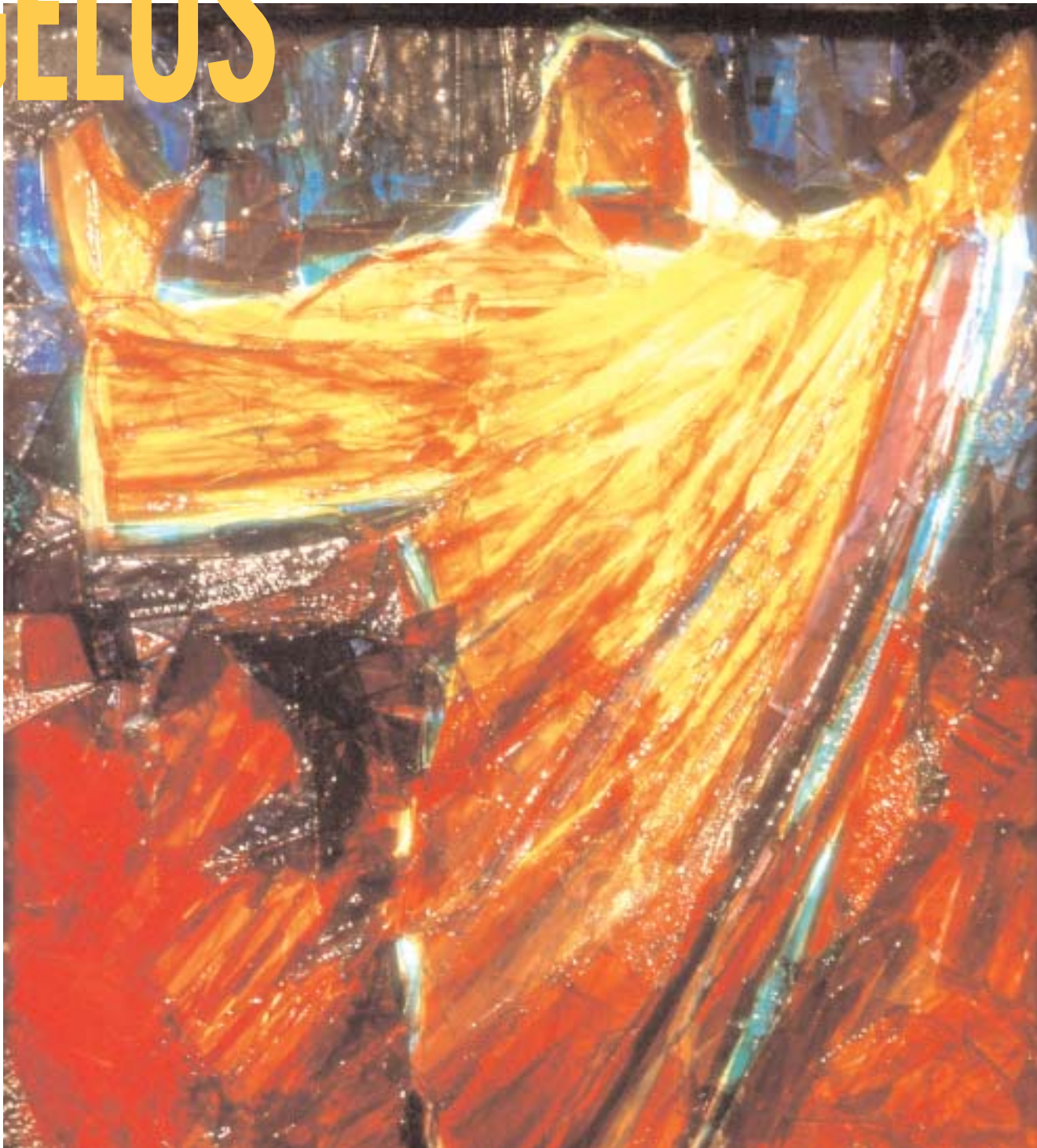
While crews worked to renovate, Rev. Michael Udegbumam, who also serves Sacred Heart Catholic Church in Menard because St. Theresa's does not have a resident priest, and Deacon Tim Graham continued to hold Sunday services at the parish hall next door. Church members also pitched in to help with refurbishing and staining pews that were purchased in Colorado, and in cleaning up the church grounds.

The dedication ceremony this past Sunday filled those pews and the renovated church almost to capacity with an estimated 235 parishioners, friends and visitors in attendance. Bishop Pfeifer consecrated the altar with oil, burned incense and blessed the new interior with prayers, a ceremony most parishioners had never before witnessed.



Scenes from the dedication at Junction's St. Theresa.

West Texas ANGELUS



On the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark and saw the stone removed from the tomb. So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and told them, "They have taken Jesus from the tomb, and we don't know where they put him."