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Pull-out Directory
The 2nd-annual Diocesan Directory, listing parish locations, phone numbers, pastors and Mass times is located on pages 7-10 in this month's *Angelus*.
Pgs. 9-12



West Texas

ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXVII, No. 9

SEPTEMBER 2006

Bishop to hold Pro-Life Mass in Midland Sept. 9

Over 43 million babies have died needlessly through abortion, which was legalized in 1973 through the Roe versus Wade Supreme Court decision.

In remembrance of the unborn, a special Pro-Life Mass will be conducted Saturday, September 9, 2006. Bishop Michael Pfeifer of the diocese of San

Angelo invites you to attend the liturgy, to be prayed at the Pro-Life Prayer Garden, located on Ft. Worth St., between Texas and Illinois, in Midland. Mass will begin at 9:30 a.m., and will be preceded by a Rosary at 9 a.m.

Come and pray for a renewed respect for all life, from conception to natural death, especially the unborn. All

Christians are encouraged to attend this peaceful celebration of life to show our solidarity on the issue.

Come as a family and bring your children. Due to limited seating, you are encouraged to bring lawn chairs.

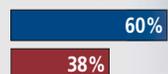
For more info call Deacon Mike LaMonica at Our Lady of San Juan Catholic Church in Midland, 432.570.0952.

Numbers ...

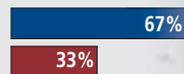
Too Soon?

The majority of Americans are not likely to go to movies about the Sept. 11, 2001, terrorist attacks.

prior to April release of "United 93"



prior to release of "World Trade Center"



■ not too/not at all likely to go
■ very/somewhat likely to go

Source: 2006 Gallup Poll

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Remembering 9/11

It was one of those frozen in time days, a day and a moment when everyone remembers exactly where they were and what they were doing when they heard the news that a plane -- no, TWO PLANES -- had slammed into the World Trade Center.

From the Editor/Pg. 2

Catechetical Sunday

The theme for Catechetical Sunday, September 17, as we celebrate the Catechetical Year focuses on Christ's question: "Who do you say that I am?" This theme question calls us to intentional efforts to deepen our understanding of and relationship with Jesus Christ.

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PARTNERS IN CONVERSION



Workers help rebuild in San Pedro Sula, Honduras.

Volunteers from 3 dioceses to mark 5-year partnership

SAN ANGELO. Representatives from the dioceses of San Angelo, Tyler and San Pedro Sula, Honduras, will join together September

► Schedule of Events/Pg. 3

7-10 in San Angelo to celebrate a five-year partnership which has united Texas Catholics with those Hondurans who were devastated by 1998's Hurricane Mitch.

The Texas-Honduras partnership was signed and formalized during a ceremony the evening of September 11, 2001, an evening unlike any other in American history. As part of the weekend commemoration in September, those who are gathered for the Honduras-San Angelo-Tyler event will also remember those who were killed in the 9/11 tragedy.

(Please See HONDURAS/3)

From the Bishop's Desk

Created, loved, redeemed by God: respect human life

By Bishop Michael Pfeifer, OMI

The annual Respect Life Program begins on Respect Life Sunday, October 1, 2006. The theme for this year's program is Created, Loved, Redeemed by God. Most of us probably take for granted (at least some of the time) that we are created, loved, and redeemed by God. Yet, distracted as we are by the noise and activities of daily life, we need to make time to reflect on this central truth of life -- and the answer to the uni-

versal question: Who am I, and what am I doing here? The information that will be sent out during this year of Respect Life will help to provide answers to these vital important questions for each human person.

When our ancestors in faith lost their moral and spiritual bearings, Jesus took on human flesh to show us the radical nature of God's love. Jesus' love was personal, passionate and self-giving. Jesus showed us by example, as well as through parables, what God

(Please See BISHOP/3)



Bishop Pfeifer

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address and phone number when sub-
mitting letters.



From the Editor

Christ in the wreckage serves as constant reminder

By Jimmy Patterson

It was certainly one of those always-remember-where-you-were mornings.



Patterson

I remember the precise moment. You remember. We both remember where we were when we learned that a plane -- no wait, TWO PLANES! -- had slammed into the World Trade Center in New York City and suddenly the world as we had come to know it and love it was forever changed.

Like many others, we went to Mass that night and it was when we were driving to St. Stephen's in Midland when we passed what would stand as another frightening scene: long gas lines. The site caused our children to cry. It didn't make any sense to them but it did create a sense that things were far from normal, just as they have remained today.

We prayed, held out hope that the days immediately following 9/11 would pass without incident and they did. And we continued to go to Mass as so did so many oth-

ers, and then attendance fell again as it did everywhere and I could feel only disheartened that it takes a tragedy the magnitude of 9/11 to bring people together again, but when the fear is gone, so too, are parishioners. When the fear was gone, the politicians returned to fighting and scratching and gnawing and clenching.



A cross formed by two steel beams at the construction site of the World Trade Center in New York City. Photo by Jimmy Patterson

Why must we so often seek God and to do good only when we feel threatened? Will it take another plane into a national landmark to get us good again? To get us back to Mass again?

Standing at Ground Zero this summer, I

found myself in awe. Awe that we could bounce back as a nation so quickly. We are not without our problems or challenges, but we have done well in spite of our bickering and our faults.

Everywhere we turned in New York City people were good, helpful. And it did our hearts good to see the people of this great city had come so far. I looked a little further above the rubble and I knew why New Yorkers seem to have done so well: there, rising above the rubble, the image of two fallen beams together forming a cross.

People make it through trials because of Christ. The cross amid the ruin is a constant reminder for the people of New York.

Maybe we should make it even more visible elsewhere so that good will come amid everyday life and not only when we are forced into the need for it because of crisis.

Jimmy Patterson is editor of the West Texas Angelus.

DIOCESAN BRIEFS

St. Ann's welcomes Christian Artist David Kauffman, Sep. 8

MIDLAND. St. Ann's Church in Midland will present Christian/Catholic Recording artist David Kauffman, **Friday September 8th**,



Kauffman

at 7:30 p.m., at St. Ann's. Husband, father, composer, recording artist and music producer, David is married to Leah, and has two daughters, Cameron, 10, and Mia, 4. The former six-figure-a-year insurance executive's last CD "Surrender," was released last August.

He is in the fourth season of recording his own show for CTSA (Catholic Television of San Antonio). He stays busy with his "family friendly" tour schedule: Friday evenings only, both in San Antonio and across the country. (You can find David on Sunday evenings directing the 6:30 p.m. Mass Youth Choir at Holy Spirit Catholic Church, and at the 9:00 p.m. Mass at St. Mary's University in Guadalupe Chapel.)

Family Day

"Family Day -- A Day to Eat Dinner with your Children," sponsored by Court Appointed Special Advocates of West Texas, will be observed **Monday, September 25**, as a national initiative that emphasizes the importance of regular family activities in parent-child communication. Please make plans to make this day a special observance in your home. Learn more at www.CASAFamilyDay.org

Women's conference

SAN ANTONIO. The Catholic Evangelization ministry, "Pilgrim Center of Hope," will host a women's conference for those interested. A Catholic **women's conference** is scheduled for September 22-23 at the Henry B. Gonzalez Convention Center, also in San Antonio. For additional information on this conference, call 210.521.3377 or visit www.pilgrimcenterofhope.org.

'Why Catholic?' Training

Parishes throughout the diocese are in the process of implementing "Why Catholic? A Journey through the Catechism." Why Catholic? is an adult faith formation program based on the Catechism of the Catholic Church. It fosters the goals of "Our Hearts Were Burning Within Us," the U.S. Bishops' pastoral plan for adult faith formation. The program is based on the four pillars of the Catechism.

- Year 1:** The Profession of Faith
What the Church Believes
- Year 2:** The Sacraments
How the Church Celebrates
- Year 3:** Life in Christ
How the Church Lives
- Year 4:** Christian Prayer
How the Church Prays

The next step in the implementation of "Why Catholic?" is the Nuts and Bolts of Evangelization Workshop and the Small Leader Formation Workshop. These workshops are scheduled as follows:

SMALL COMMUNITY LEADER FORMATION WORKSHOP

Sept. 24, 2-4 P.M., St. Mary, Brownwood
Sept. 24, 7-9 P.M., Christ the King, San Angelo
Sept. 25, 7-9 P.M., St. Vincent, Abilene
Sept. 26, 7-9 P.M., Our Lady of Guadalupe, Midland
Sept. 27, 7-9 P.M., St. Joseph, Ft. Stockton
Sept. 28, 7-9 P.M., Our Lady of Perpetual Help - Ozona
For more information call the Office of Education and Formation at 325-651-7500

Cath. Daughters Retreat

The Texas State Court of the Catholic Daughters of the Americas is inviting its members to a Texas State Retreat at the Christ the King Retreat Center in San Angelo, Texas, September 22-24, 2006. The retreat will begin on Friday at 5 p.m. and end with Mass on Sunday at 11 a.m. The theme for the state retreat is Staying Attached to the Vine: Life in the Eucharist. The presenter will be Father Chuck Gunti, OFM, of the San Jose Mission Friar Community, San Antonio. Registration is limited and information can be obtained from each court regent.

El Santo Nino de Atocha

Our Lady of San Juan parish in Midland will sponsor the visit of el Santo Nino de Atocha from Zacatexas, Mexico, Oct. 24-26. More information will be forthcoming in the October Angelus. To learn more, call Our Lady of San Juan Church at 432.570-0952.

BISHOP: Christians called to kindness

(From 1)

expects of us. At the Last Supper, he told the apostles: "This is my commandment: Love one another as I love you" (John 15:12). Jesus was not speaking of affectionate feelings that we have for family and friends. The model of love by which we will be measured, according to the parable of the Last Judgment (cf. Mt. 25:31-46), is that of the righteous who visited prisoners, and fed, clothed, welcomed and cared for the needy and strangers. These are the ones who will "inherit the kingdom prepared for [them] from the foundation of the world." (Mt. 25:34).

As Christians, then, each one of us is called, to the best of his or her ability, to be involved in:

- ▶ personal, concrete and practical acts of kindness toward those whom God puts in our paths
- ▶ organized charitable activities, through personal service and/or financial support
- ▶ working toward a just ordering of society by taking part in public life to help ensure that laws and policies respect the lives and dignity of all, especially those who are most vulnerable (Pope Benedict VI, God is Love)

In other words, talk about the value of human life and the sacredness of human dignity can become empty platitudes unless we act our convictions. Today the intentional destruction of human life at its beginning and at its end have become the preeminent threats of human dignity because they directly attack life itself.

Well over a million children are aborted every year in the United States alone; some are killed by methods so brutal society would not tolerate their use against defenseless animals.

Abortion harms women as well. Some die (not just the publicized deaths from RU-486), and others are scarred physically and emotionally. Increasing numbers of women are speaking out about the years of grief and depression that followed their abortions.

Scientists destroy human embryos to harvest their stem cells—perhaps convincing themselves that the killing is outweighed by potential cures. Some are trying to clone human embryos to use in research. The unethical efforts continue despite impressive medical successes in treating patients with adult stem cells, including those from umbilical cord blood, and despite the fact that potential cures from embryonic stem cells remain theoretical.

Increasingly it is argued that assisted suicide and euthanasia are appropriate treatments for the very old and for those with mental or physical disabilities. In the U.S., Oregon is the only state to have legalized assisted suicide, but other states are being urged to follow suit. Legal euthanasia and assisted suicide are spreading across Europe.

No amount of good social policy, such as programs that feed the hungry and shelter the homeless -- as vitally important as they are-- can make up for bad policies concerning the protection of life itself. Without the fundamental right to live, the right to not be killed, no other rights are meaningful. In fact, without life no other rights can exist.

Pope Benedict reminds us in God is Love that, as Catholics, we are called to make God's love present in the world. He noted that the bishops "help form consciences in political life and stimulate greater insight into the authentic requirements of justice" (no.28). But, he emphasized, it is the responsibility of lay Catholics to work for a "just ordering of society" and "to take part in public life in a personal capacity" (no.29).

In other words, it is up to Catholic laypeople to participate directly in public life, helping to enact laws and policies that

(Please See BISHOP/15)

por del escritorio de obispo

Creados amados y redimidos por Dios

Por Obispo Miguel Pfeifer, OMI

El Programa anual de Respetemos La Vida empieza el domingo de Respetar La Vida, 1 de Octubre, 2006. El tema para el programa de este año es Creado, Amados y Redimidos por Dios.

Probablemente la mayoría de nosotros da por descontado (al menos con cierta frecuencia) que somos creados, amados y redimidos por Dios. Pese a vivir distraídos por el ruido y las actividades de la vida diaria, necesitamos dedicar tiempo para reflexionar sobre esta verdad central de la vida y sobre la universal pregunta humana: ¿Quién Soy? ¿Y que estoy haciendo aquí? La información recibida durante este año de Respetemos La Vida ayudará a dar respuestas a estas vitales preguntas importantes para cada ser humano.

Cuando nuestros antepasados en la fe perdieron su norte en la fe y la moral, Jesús asumió forma humana para mostrarnos la radical naturaleza del amor de Dios. El amor de Jesús es personal, apasionado y de entrega. Jesús nos mostró con su ejemplo



y también con parábolas lo que Dios espera de nosotros. En la Última Cena dijo: "Mi mandamiento es este: Ámense unos a otros, como yo los he amado" (Juan 15:12). Jesús no hablaba de los sentimientos de afecto que tenemos hacia familiares y amistades. El modelo de amor por el cual seremos medidos, según la parábola del Juicio Final (vea Mt 25: 31-46), es el de los justos que visitaron a los encarcelados, que alimentaron, vistieron, acogieron y cuidaron de los necesitados y desconocidos. Estos son los que tomarán "posesión del reino que ha sido preparado desde el principio del mundo" (Mt 25:34).

Por eso, los cristianos, en cuanto nos sea posible, estamos llamados a:

- ▶ hacer actos de bondad personales, concretos y prácticos hacia aquellos a quienes Dios coloca en nuestro camino
- ▶ tomar parte en actividades organizadas de beneficencia, mediante servicio personal o apoyo financiero
- ▶ trabajar por una sociedad justa con nuestra participación en la vida pública para asegurar que las leyes y la política respetan la vida y la dignidad de todos, especialmente los más vulnerables (Papa Benedicto XVI, Dios es amor)

En otras palabras, hablar sobre el valor y santidad de la vida y la

dignidad humanas pueden ser palabras huecas a menos que actuemos según nuestras convicciones. Hoy la intencional destrucción de la vida humana en su inicio y en su final se han vuelto amenazas preeminentes contra la dignidad humana porque atacan directamente a la vida misma.

Más de un millón de niños son abortados cada año solo en Estados Unidos; algunos son víctimas de métodos tan brutales que la sociedad no permitiría su uso contra animales indefensos.

Los abortos también lastiman a las mujeres. Algunas mueren (no solo las publicadas muertes por RU-486), mientras que otras quedan marcadas física y emocionalmente. Crece el número de mujeres que hablan claro sobre los años de pesar y depresión luego de haberse practicado abortos.

Algunos científicos destruyen embriones humanos para extraer células troncales - convencidos de que la matanza se minimiza con las potenciales curas.

Algunos tratan de clonar embriones humanos para usarlos en investigación. Estos esfuerzos no éticos continúan a pesar de impresionantes logros médicos usando células troncales de adultos, incluyendo las tomadas de cordones umbilicales, y a pesar de que las potenciales curas a

(Mira OBISPO/15)

HONDURAS: Sept. 8-10 marks special weekend

(From 1)

Mass will be celebrated at 11:45 a.m., Sunday, September 10, at the Cathedral of the Sacred Heart, Beauregard & Oakes, in San Angelo.

Honduras and San Pedro Sula, the second largest city in the Central American country, were devastated by the effects of Mitch. Over 6,500 Hondurans were killed when the storm ravaged the country and more than \$4 billion in damage was reported.

"When we encounter one another on a visit to Honduras, it leads to real conversion," said Msgr. Larry Droll, pastor of St. Ann's in Midland, who has been a principal participant and organizer in the Honduran trips. "We begin to see each other as brother and sister

even though separated by great distances. This encourages us to strive to be in communion with one another and to work in solidarity with one another."

The partnership between the three dioceses grew from an invitation by Pope John Paul II to "promote communion among ... churches" and "to encourage the faithful to live this communion more and more, and to assume the responsibilities of developing bonds of communion with the local churches in other areas of America through education, the exchange of information, fraternal ties between parishes and dioceses and projects involving cooperation and joint intervention in questions of greater importance, especially those affecting the poor."

The public and media are invited to

attend any of the events to be held to commemorate the partnership. A special invitation is extended to those individuals who have made a trip to San Pedro Sula and supported the partnership through prayer or financially. Events is below:

Friday, September 8

9:45 a.m. -- The Context of the Partnership --Chancery
Noon -- Lunch
2 p.m. -- Reports on Partnership Activities in Each Diocese

Saturday, September 9

6 p.m. -- Mass, Dinner, Celebration, Review of Parish Life, at St. Mary's Parish, 7 West Ave. North.

Sunday, September 10

11 a.m. -- Prayer Remembering 9/11 at 9/11 Memorial
11:45 a.m. -- Eucharist for 5th anniversary of Partnership, Sacred Heart Cathedral, Beauregard & Oakes.

For more information or for interview requests, please call Jimmy Patterson,

This year, let's remember to keep Christ in Christmas

By Bishop Michael Pfeifer, OMI

CHRISTmas, as the very word implies, is all about Christ -- or should be. If it weren't for the birth of Christ, there would be no Christmas. But sadly, in recent years, certain business groups that want our dollars, but not our belief, want to remove Christ from Christmas by doing away with religious displays and the wish of, Merry Christmas, and instead want to use the words, Happy Holidays.

What is happening here, and what can we, Christians, do about this situation? The word, Christian, comes from the word, Christ, and it means to be His follower and to promote everything that He stood for. I invite all the people of our Diocese to take a stand for Christ in preparation for Christmas and during the Christmas season and demand that stores and businesses keep Christ in the Christmas season.

Last year, Wal-Mart, the world's largest retailer, began the Christmas season with discriminatory policies-treating Hanukkah and Kwanzaa-with respect while showing nothing but disrespect for Christmas. Wal-Mart wanted to call Christmas "The Holidays." Thankfully under pressure, Wal-Mart reconsidered the position and returned to using the word, Christmas.

In recent years, there have been a series of anti-Christmas

cases that have evolved with regard to the word *Christmas*. In many places, Friendship Trees have replaced Christmas Trees; holiday parades are in and Christmas parades are out. Winter parties become the rage, and Christmas parties are yesterday's news. "Happy Holidays" is the preferred greeting and "Merry Christmas" is not to be used.

It is estimated that Christians are about 85% of the population, so it is time for Christians to stand up and demand that our stores and places of business use the proper words to describe what this season is all about -- it is all about Jesus Christ, the very Son of God, who is the reason for the season and who makes Christmas merry in the best sense of the word. Sadly, in the American commercial picture today, commerce has become the god for far too many people.

Much of what is happening today in America is due to the apathy of people of faith when they are confronted. For years, wholesalers and retailers have amassed billions of dollars at Christmas and the Hanukkah season. It does not take a new divine revelation to state that these are religious holidays. If we spend our money at these stores and there are no signs of what the season actually represent, then we, Christians, need to demand that Christ be put back into Christmas and use the word, Christmas, and also recognize Hanukkah, which is a part of this religious season.

While the Christmas season is still several months away,

now businesses are already preparing their advertisements and signs for the Christmas season. Our goal, as Christians, to be achieved this year is to let all the merchants know that they must display Christmas and Hanukkah as religious holidays. While it is good within reason to purchase and share material gifts, we need to remember the one whose birthday we are celebrating, because without Christ, the Christmas season loses all of its meaning. Our primary gift must be for Christ.

It is incumbent that we take our message about Christmas to all the places where we do business, starting immediately. November is too late. Wholesalers are already beginning to sell their Christmas and Hanukkah wrappings. We need to let all of our places of business know that this year we want to bring God back to America and give Christ His rightful place in the Christmas season. If the place where you shop does not use the word, Christmas, then please take a stand with your neighbors and friends for Christ and insist that they mention the word, Christmas.

The movement of sanitizing Christmas into a generic and meaningless holiday also makes presumptions about Jewish people. It assumes that Jewish people are not secure in their religion.

(Please See **CHRISTMAS/14**)

Catechetical Sunday to honor religious ed teachers, September 17

By Bishop Michael Pfeifer, OMI

The theme for Catechetical Sunday, September 17, as we celebrate the Catechetical Year focuses on Christ's question: "Who do you say that I am?" This theme question calls us to intentional efforts to deepen our understanding of and relationship with Jesus Christ. This piercing question of Christ is one that each Christian must answer for her or himself at many times during life, and perhaps each today.

At the heart of catechesis is Jesus Christ and His Gospel. Our teaching should ultimately lead each one to have a deeper personal relationship with Christ, and to be committed to living His Gospel as expressed in love for God and neighbor.

This question of Jesus goes to the very heart of Christian discipleship. How we respond to this question affects how we live, pray, make decisions and form relationships.

Catechetical Sunday is a time to show our appreciation for all those involved in catechesis and religious education for our Church. In our Diocese we have many, many generous people who volunteer their person, time, and effort to this essential ministry of our Church. On Catechetical Sunday, let us say thank you to all of our teachers and pray for them in a special way on that day, but also every day.

I also express my gratitude and appreciation to Sisters Hilda Marotta and Adelina Garcia and their staff, who lead the office of Education and Formation for our Diocese, and who have prepared and trained hundreds and hundreds of people to take part in the religious education ministry. Thank you for a job well done.

Standard-Times again endorses culture of death

By Bishop Michael Pfeifer, OMI

As it did in the past when dealing with the critical issue of embryonic stem-cell research, the Standard-Times has sadly once again officially endorsed a culture of death by promoting the destruction of human embryos in its editorial, "Stem-cell legislation struck proper balance." What is also very saddening is that the same paper that recently reported in an objective way the discussion on this proposed legislation and the veto of President Bush, has gone a step further by freely choosing to walk into a volatile moral minefield and endorsing a position that goes against a long-held Judeo-Christian principle. That principle simply stated is a good end never justifies using evil means to obtain it. The Editorial Board chose to position the Standard-Times in support of eugenic abortion rather than simply reporting the facts of the case or featuring an editorial on the pros and cons on an explosive, ethical issue. In so doing, the Times is imposing an immoral position on pro-life readers. This immoral slippery slope position is just one step away from supporting the abominable procedure of therapeutic and reproductive cloning.

The Standard-Times calls President Bush's veto a "serious mistake" and downplays the President's final deci-

sion as being largely symbolic and not in accord with sensible guidelines. Far from being symbolic, the President's veto is based on a higher wisdom in dealing with the essential and critical issue of the beginning of life. Besides being in accord with the highest moral principles, the President's decision is also in accord with the long-held position of common sense as regards the sacredness of human life and the principle of finality. The vetoed legislation would have forced taxpayers to pay for the destruction of human life which is unconscionable.

Those in the media and politics have a duty to seek and to assert the full truth for the public good. That duty is all the more solemn when, as with embryonic stem cell research, human lives are at stake. The World Medical Association's Helsinki Declaration, reaffirmed as recently as 2004, the ethical standard for research involving human subjects is clear: "In medical research on human subjects, considerations related to the well-being of the human subject should take precedence over the interests of science and society."

In its endorsement of the destruction of human embryos, the Editorial Board of the Standard-Times has fallen into relativism, utilitarianism, and political expediency, fostering a culture of death when dealing with the God-given dignity of each human embryo, which contains all the genes

that are necessary for the full development of a human person. When questioned about this, sadly the Editor has stated that he does not let his religious views solely influence his public position. Moral coherence calls one to faithfully put one's belief into practice.

In expressing the reason for his veto, President Bush went far beyond symbolism, as the Standard-Times contends, and went to the heart of the matter when he explained his reason: "This proposed Bill would support the taking of innocent human life in the hope of finding medical benefit for others. For the first time in our history, we would have been forced to fund the deliberate destruction of human embryos. It crosses a moral boundary that our decent society needs to respect. If we are to find the right ways to advance ethical medical research, we must also be willing when necessary to reject the wrong ways. For that reason, I must veto this Bill." This is hardly a symbolic statement. The President is encouraging much more federal spending on adult stem-cell research.

The experimentation with human embryos that causes their destruction is a volatile moral issue and deals with basic principles of the dignity and decency that must be shown all human life from its very beginning

(See **STEM/14**)

Liturgical services to end year of reconciliation in S. Angelo diocese

By Bishop Michael Pfeifer

The theme to close the Year of Reconciliation for the Diocese of San Angelo is "Sharing God's Mercy as we Honor Christ our Merciful King." Our Year of Reconciliation, which began with the First Sunday of Advent in December, 2005, will end with the Feast of Christ the King on November 26, 2006.

On the Feast of Christ the King, I am asking that the following prayer be prayed at the end of all the Masses of Christ the King--at the Saturday Mass of anticipation on November 25, and all Sunday Masses on November 26. Through your parishes, you will be receiving special cards with this prayer. Prayer of Consecration To Christ our King

Christ Jesus, our King --we renew the promises of our baptism and we dedicate ourselves totally to you, pledging to live truly Christian lives according to your Gospel, guided by the Holy Spirit.

Christ, King of the Universe--we offer you our lives, our ministries and efforts to build up our Heavenly Father's Kingdom here on this earth--the Kingdom of peace, justice, truth, wisdom and mercy.

Jesus, King of Goodness and Love --we are grateful for the abundant blessings that we have received from you. Imitating you, we gladly share our gifts with those who have less than we do.

Jesus, King of Forgiveness--as

you show us mercy and forgiveness, may we show mercy to others, and be your ambassadors of reconciliation.

Christ, our King of Peace--as we end this Year of Reconciliation, teach us how to continue to be peacemakers. Foster in us a new respect for the dignity and sacredness of all human life-born and unborn.

Jesus, our merciful King -- we ask that you look upon us with kindness, love, mercy and compassion as we pledge to live your works of mercy:

Corporal Works of Mercy

To: Feed the hungry. Give drink to the thirsty. Clothe the naked. Visit the imprisoned. Shelter the homeless. Visit the sick. Bury the dead.

Spiritual Works of Mercy

To: Teach the ignorant. Counsel the doubtful. Convert the sinner. Bear wrongs patiently. Forgive enemies. Comfort the sorrowful. Pray for the living and the dead.

Jesus, our Sovereign King, we ask this united as sisters and brothers in faith, hope and love, under the patronage of Mary Immaculate, your Mother and our Mother.

To also bring closure to the Year of Reconciliation, I have designated that we have special Masses in each Deanery with the Bishop being the

main celebrant. Here is the schedule for these special Deanery Masses:

▶ **Thursday, November 9, 2006** -- At 6:30 p.m., a bilingual concelebrated Mass at St. Vincent Pallotti Church in Abilene for the Abilene Deanery;

▶ **Monday, November 20, 2006** -- At 6:30 pm, a bilingual concelebrated Mass at Sacred Heart Cathedral in San Angelo for the San Angelo Deanery

▶ **Tuesday, November 21, 2006** -- At 6:30 pm, a bilingual concelebrated Mass at St. Stephen's Church in Midland for the Midland/Odessa Deanery.

The Deanery Masses will be celebrated near the great day of Thanksgiving in the United States of America, so I am asking that all who come to these Masses bring canned food that will then be distributed to the poor and needy through local agencies. The collection taken at each Deanery Mass will be distributed by the Bishop to Catholic Relief Services to be used at that time where there is the greatest need in the world to assist people in need.

I am asking that all the priests and people of each Deanery be present for these special Masses to end the Year of Reconciliation that will focus on the mercy of Christ our King as we prepare to celebrate his feast on November 26, 2006. At each of these Deanery celebrations, we will pray the prayer of consecration to Christ our King.

Servicios liturgicos para terminar el año de la reconciliación de la diócesis de San Angelo

por el Obispo Miguel Pfeifer, OMI

El tema para terminar el Año de la Reconciliación de la Diócesis de San Angelo es "Compartiendo el Amor de Dios Honrando a Cristo Nuestro Rey Misericordioso". Nuestro Año de la Reconciliación, que comenzó con el Primer Domingo de Adviento en Diciembre 2005, terminará con la Fiesta de Cristo Rey el 26 de Noviembre de 2006.

En la Fiesta de Cristo Rey, estoy pidiendo que la oración siguiente se rece al final de todas las Misas de Cristo Rey-en la Misa de anticipación el Sábado, Noviembre 25, y en todas la Misas Dominicales. Por medio de sus parroquias, estarán recibiendo tarjetas especiales con esta oración.

ORACIÓN DE DEDICACIÓN A CRISTO REY

Jesucristo, nuestro Rey-renovamos el compromiso de nuestro bautismo y nos dedicamos totalmente a ti, prometiendo vivir vidas verdaderamente cristianas según tu evangelio, guiados por el Espíritu Santo.

Cristo Rey del Universo-te ofrecemos nuestras vidas, nuestros ministerios y esfuerzos para fortalecer el Reino de nuestro Padre Celestial aquí en este mundo-el Reino de paz, de justicia, de verdad, de sabiduría y de misericordia.

Jesús, Rey de Bondad y Amor-estamos agradecidos por las bendiciones abundantes que nos has concedido. Imitando tu entrega y ejemplo, alegremente compartimos nuestros dones con los que tienen menos que nosotros.

Jesús, Rey de Perdón--como tú nos muestras misericordia y perdón, que así también nosotros mostremos misericordia a los demás y que seamos tus embajadores de reconciliación.

Cristo, nuestro Rey de Paz-ahora que terminamos este Año de la Reconciliación, enséñanos como contin-

(Mira RECONCILIACION/14)

New Catechism told through stories, lessons, prayers central to the faith

New USCCB publication offers 'teachable moment'

By Bishop Michael Pfeifer, OMI

Just a few weeks ago, the United States Conference of Catholic Bishops (USCCB) announced the publication of the long-awaited United States Catholic Catechism for Adults.

Now is a new teachable moment! The publication of the United States Catholic Catechism for Adults offers parish leaders a unique opportunity to improve adult formation and education in the communities of our Diocese. This new Catechism for Adults will help our people to improve their learning of Catholic teaching.

Sisters Hilda and Adelina, of our Diocesan Office of Education and Formation, will be providing more information about how to use the Catechism for Adults in our parishes.

I strongly encourage all of our parish pastoral leaders-priests, women religious, deacons and teachers and catechists to become familiar with this new Catechism for Adults, and to bring the Catechism into all programs of formation and education for adults in our Diocese.

I also strongly encourage each adult of our Catholic parishes to acquire a copy of this educational, inspirational and challenging Catechism for Adults. Take time to read it, perhaps with another adult or in a community setting of adults, and more importantly look at ways to apply this Catechism to our lives.

In November 2004 the United States Conference of Catholic bishops unanimously approved the United States Catholic Catechism for Adults and sent it to Rome to receive the subsequent *recognitio* of the Holy See.

Why another Catechism? The *General Directory for Catechesis* calls for the development of local catechisms. It states: "Local catechisms, prepared or approved by diocesan Bishops or Episcopal Conferences, are invaluable instruments for catechesis which are 'called to bring the power of the Gospel into the very heart of culture and cultures'" (*GDC131*). It speaks of catechesis as being "more than

instruction: it is an apprenticeship of the entire Christian life" (*GDC 67*). *Our Hearts Were Burning Within Us: A Pastoral Plan for Adult Faith Formation in the United States* speaks of systematic catechesis as being one that nurtures a profound, lifelong conversion of the whole person..."(#4). With this catechism, the U.S bishops offer a resource for ongoing catechesis of adults in order to help adults grow in their relationship with God. It is a resource to help Catholics and those seeking to know more about Catholicism to have a better understanding of

(Please See CATECHISM/15)

DIOCESAN DATES**Bishop's Calendar****SEPTEMBER**

8 -- SAN ANGELO, Mass, 8:30 a.m., Angelo Catholic School, Sacred Heart Campus;

8 -- STANTON, Mass, Installation of Father Felix Cubelo as Pastor, 6:30 p.m., St. Joseph.

9 -- MIDLAND, 9:30 a.m., Prayer Garden, Pro-Life Mass.

10 -- SAN ANGELO, Mass in honor of the 5th Anniversary of the Partnership between the Diocese of San Pedro Sula, Honduras and the Dioceses of Tyler and San Angelo at 11:45 a.m., Sacred Heart Cathedral.

10 -- SAN ANGELO, Peace Ambassadors-Dialogue with Youth, 5 p.m., First United Methodist Church.

11 -- SAN ANGELO - 9/11 Monument-Prayer Service from 12 noon-12:30 p.m.

11 -- BIG SPRING, Meeting and Lunch with the Priests of the Midland/Odessa Deanery, St. Thomas, 11 a.m.

12 -- ODESSA, Mass, 2 p.m., St. Mary School

13 -- MIDLAND, Mass, 8:30 a.m., St. Ann School.

14-16 -- New York, Wedding

17-19 -- AUSTIN, Meetings with the Texas Catholic Conference, Texas Bishops and Catholic Health Assoc. of Texas

23-24 -- Dallas

25 -- SAN ANGELO, Meeting and Lunch with Priests of San Angelo Deanery, Diocesan Pastoral Center, 11 a.m.

26 -- SAN ANGELO Presbyteral Council Meeting, 11 a.m.

28 -- BRADY, 6:30 p.m., Confirmation, St. Patrick.

29 -- ABILENE, Meeting and Lunch with the Priests of the Abilene Deanery, St. Vincent, 11 a.m.

OCTOBER

1&2 -- AUSTIN – Holy Sepulchre

3 -- ODESSA, St. Elizabeth – Confirmation at 6:30 p.m.

4 -- ABILENE, St. Francis – 100th Anniversary of Parish – Blessing of Rectory at 5:00 p.m., Novena at 5:45 pm.; 6:15 p.m. Mass

5 -- MIDLAND, St. Ann – Red Mass at 7:00 p.m.

6-9 -- SAN ANTONIO, Mexican American Cultural Center

10-11 -- SAN ANGELO, Christ the King Retreat Center - Clergy Convocation

11 - SAN ANGELO, Christ the King Retreat Center - Praying the Rosary, 6:30 p.m., Mary's Shrine.

12 -- ODESSA, St. Mary – 14th Anniversary of Perpetual Adoration – Mass at 6:30 p.m.

13 - SAN ANGELO, Diocesan Pastoral Center - Staff Meeting at 11 a.m.

14 -- ODESSA, St. Mary – Confirmation at 4:00 p.m.

15 -- CRANE, Good Shepherd – Mass at 9:00 a.m.

17 -- SAN ANGELO, Christ the King Retreat Center – Staff Retreat – 10:00 a.m. to 1:00 p.m.

18 -- MIDLAND, St. Stephen – Presentation to the RCIA at 6:30 p.m.; Diocesan Pastoral Center - Meet with Diocesan Legal Team at 11:00 A.M.

19 -- ABILENE, Sacred Heart – Confirmation at 6:30 p.m.

20 -- SAN ANGELO, Diocesan Pastoral Center – Priests Personnel Board meeting – 11:00 a.m. to 2:00 p.m.

21 -- SAN ANGELO, Convention Center Diocesan Junior High Youth Event

22 -- MILLERSVIEW, Our Lady of Guadalupe. Mass, 9:30 a.m.

23-25 -- CHICAGO, Home Mission Bishops' Conference

27-29 -- SAN ANTONIO, Oblate Youth Conference

Necrology -- October

4 -- Deacon Thomas Lambdin (1982)

5 -- Rev. William Meagher, OMI (1970)

7 -- Rev. James Schouffeten, OMI (2002)

15 -- Rev. James Norman, OMI (1987)

21 -- Deacon Richard Blake (1989)

PARISH FESTIVAL CALENDAR**SEPTEMBER 10
BALLINGER**

St. Mary, Star of the Sea,
Annual Fall Festival
Sunday, September 10
Parish grounds.
Beef fajita dinner
11 a.m.-1:30PM.

Bingo, country store,
silent auction,
outdoor games for kids

Auction 1 p.m.: featuring drawings for a handmade quilt

Parish raffle: outdoor grill, patio furniture, portable DVD player.
Information: 325.365.2687

SEPTEMBER 17

St. Therese-Carlsbad
St. Paschal-Sterling City
Fall Festival
Knights of Columbus Hall
3636 N. Bryant
San Angelo

BBQ brisket/German sausage
dinner, 11 a.m.-2 p.m.

(Dinner can also be purchased from drive-thru at same location.

Auction featuring donations from various merchants and parishioners: 1:15 p.m.

Silent Auction, Country Store, Bingo, other games-afternoon.

**OCTOBER 1
50TH ANNUAL
ST. LAWRENCE
FALL FESTIVAL**

St. Lawrence Church
Parish Hall
(15 miles SW OF Garden City)
Barbeque Brisket, German Sausage Lunch 11 a.m.-2 p.m.

Homemade Uncooked German Sausage sold by the pound beginning @ 10:30 a.m.

Bingo, 12-4 p.m. Auction 2 p.m. Silent Auction, 11 a.m.-4 p.m. Arts & Crafts Booths featuring items from regional artists
Children's games;
Local homemade, handmade items, various booths, entertainment, fun for entire family in the peaceful setting of St. Lawrence!!

OCTOBER 1**St. Joseph The Worker
SAN ANGELO**

Fall festival will be in the first October 1. it will start with a turkey dinner plate at 11:00 am to 2 p.m. the rest of the festivities will continue until 6 p.m.

The event will consist of a country store, silent auction, music by different talents from our parish, games for the children and at the end we will have a raffle, the prizes will be a

55" flat screen tv,
23" VHS-DVD TV

Kenmore BBQ grill from sears, \$200.00 free gas spree \$100.00 Walgreens gift card and lots more in the day .

It will be in the Knights of Columbus Hall or the K.C. Hall Questions, call, Luis Urteaga 325-658-6079; home 325-374-3945

**OCTOBER 7
ABILENE**

Holy Family FallFest
5410 Buffalo Gap Road *
Abilene, Texas
* Noon until 10 pm
Winner's Choice Raffle
Great Food
Games Bingo
Live Entertainment
5K FunRun (8:30 AM)
Silent Auction
Dodgeball Tournament
Family Dance (8 -10 PM)
325.692.1820

OCTOBER 8

Saint Boniface Festival
Ofen
11:00 am.
Turkey, Dressing & Sausage
Lunch meal \$7, Children \$4,
Drive-thru \$7
Games and entertainment
12pm

Auction at 1 pm
Candy Drop at 3pm.
Sausage \$3 per lb (raw).
To order sausage in advance,
mail check to List Jost, P.O. Box
357, Paint Rock, Texas 76866

**OCTOBER 14
BROWNWOOD**

St. Mary Queen of Peace
Fall Festival
10 a.m.-7 p.m.
Food, Fun And More.

*Please send Festival Info to
JimmyLPatterson
@grandecom.net*

**Ethics & Integrity in Ministry
Workshop Dates****San Angelo Deanery**

Aug. 22, Tuesday,
6:30-9:30 pm, St.
Mary, San Angelo***

Sept. 6,
Wednesday, 7:00-
10:00 pm, Our Lady
of Perpetual Help,
Ozona

Sept. 7, Thursday,
6:30-9:30 pm, Holy
Angels, San Angelo

Oct. 19, Thursday,
6:30-9:30 pm, Sacred
Heart Cathedral, San
Angelo

*** This is changed from the original date of Aug. 8.

**Midland/Odessa
Deanery**

Aug. 30, Wed., 7-
10 pm, St. Stephen,
Midland
September 11,
Monday, 7-10 pm, St.
Ann, Midland

Sept. 18, Monday,
7-10 pm, St. Stephen,
Midland (SPANISH)

Sept. 26, Tuesday,
7-10 pm, Good
Shepherd, Crane
Oct. 5, Thursday,
Our Lady of San
Juan, Midland

Abilene Deanery

Aug. 28, Monday,
6:30-9:30 pm, Holy
Family, Abilene

Aug. 29, Tuesday,
6:00-9:00 pm, St.
Mary, Brownwood

Sept. 5, Tuesday,
6:30-9:30 pm, Holy
Family, Sweetwater

Sept. 30, Saturday,
9:30 am - 12:30 pm,
Holy Family, Abilene

October 16,
Monday, 6:30-9:30
pm, Holy Family,
Abilene

**EDICTAL SUMMONS
Case: Payne-Leonard (Springer)**

The Tribunal Office of the Catholic Diocese of San Angelo to Jo Ann Leonard (Springs) and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, 804 Ford St., San Angelo, Texas, 76905, on or before the 30th day of September 2006, to answer to the Petition of Michael Darrell Payne, now introduced before the Diocesan Tribunal in an action style, Michael D. Payne and Jo Ann L. Springer Petition for Declaration of Invalidity of Marriage," said petition being identified as CASE: PAYNE-LEONARD (SPRINGER); PROTOCAL NO: SO 06/46 on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 1st day of September, 2006.

**-- Rev. William R. DuBuisson, OMI, MCL, JCL
Judicial Vicar**

Diocese of San Angelo

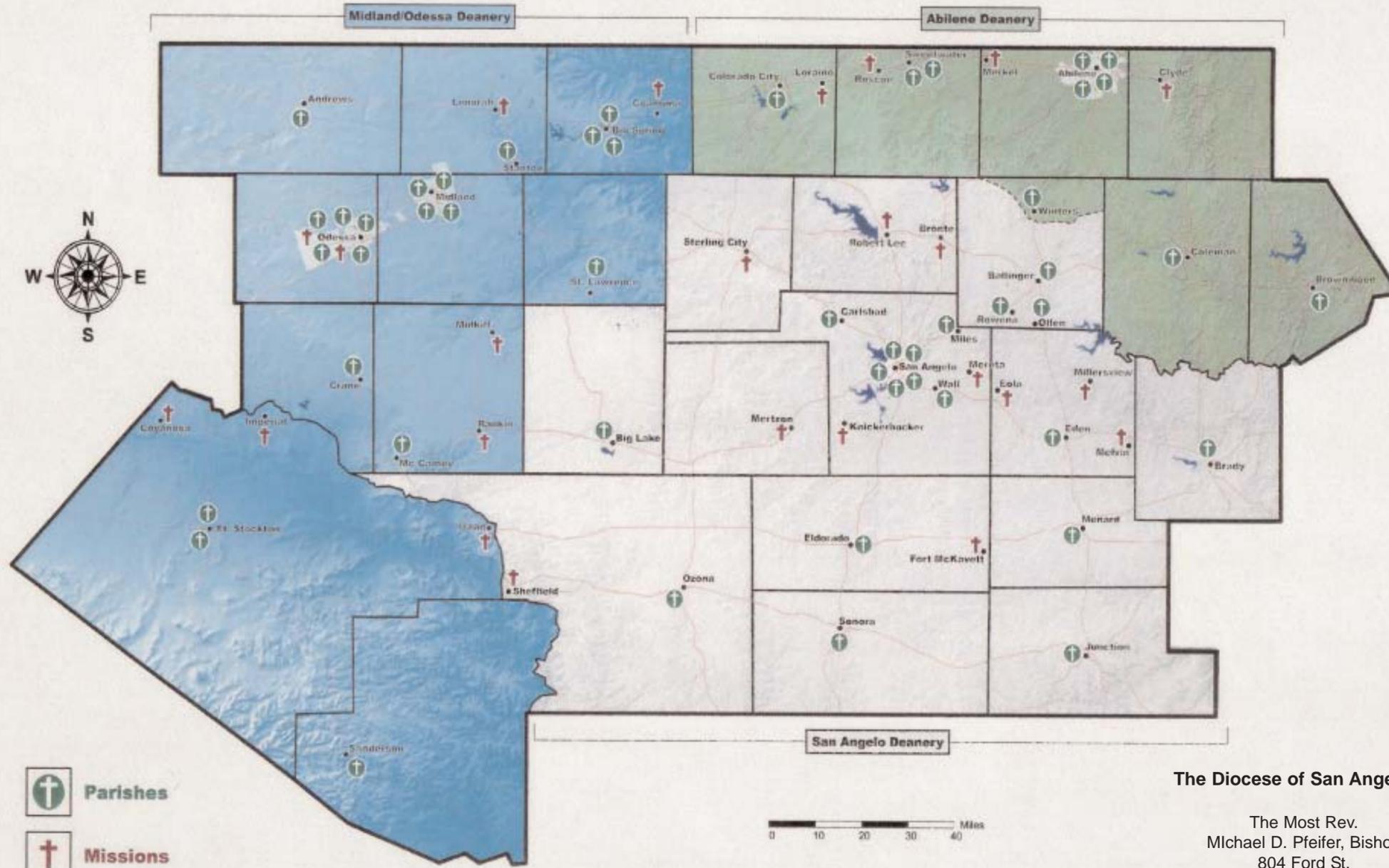
Map, Directory



*The Most Rev. Michael D. Pfeifer, OMI
Bishop of San Angelo*

September 2006

Parishes & Missions - San Angelo Catholic Diocese



Directory Notes:

All Mass times listed subject to change without notice. Please contact individual parishes before your visit.

*** Denotes church is a mission and phone number listed is that of the church of which it is a mission. If calling about Mass times at a mission church, please specify about which church you are calling.

The Diocese of San Angelo

The Most Rev.
Michael D. Pfeifer, Bishop
804 Ford St.
San Angelo, TX 76902
325.651.7500
Fax: 325.651.6688

SAN ANGELO

Cathedral Church of the Sacred Heart
19 S. Oakes, San Angelo 76903
325.658.6567
Masses: Sa: 5 p.m. Su.: 10 a.m., 6 p.m.
Spanish: Su., 11:45 a.m.
Pastor: Rev. Maurice Voity

Our Lady of Peace
17th TRW/HC, 154 Ft. Griffin Ave.
Goodfellow AFB, TX
76908 325.654.3424
Masses: Su.: 9 a.m., Noon
Pastor: Rev. James Ludwikowski

Holy Angels
2309 A&M Ave., San Angelo, 76904
325.949.3308, 944.8967
Masses: Sa.: 5:30 p.m.
Su.: 9, 11 a.m.
Pastor: Charles Greenwell, ED.D.

St. Joseph the Worker
301 W. 17th, San Angelo, 76905
325.653.5006
Masses: Sa. 6 p.m., Su.: 11:15 a.m.
Span.: 8:15 a.m.
Pastor: Rev. Quirino Cornejo

St. Margaret
2619 Era, San Angelo, 76905
325.651.4633
Masses: Sa.: 9 a.m., Su.: 8, 11:30 a.m.
Pastor: Rev. Joseph Choutapalli, HGN

St. Mary
7 W. Avenue N, San Angelo, 76903
325.655.6278, 659.1976
Masses: Sa. 6 p.m. (BiLing.), Su.: 11 a.m. (Eng.),
8 a.m., Su, (Span).
Pastor: Rev. David Herrera

ABILENE

Holy Family
5410 Buffalo Gap, Abilene, 79608
325.692.1820
Masses: Sa.: 5:30 p.m. Su.: 9, 10:30 a.m., Noon
Pastor: Rev. Msgr. Fred Nawarskas

Sacred Heart
837 Jeanette, Abilene, 79602
325.677.7951
Masses: Sa., 5:30 p.m.
Su.: 9:30, 11:30 a.m.
Pastor: Rev. Bob Bush

St. Francis
826 Cottonwood, Abilene, 76901
325.672.6695
Masses: Sa. 5:30 p.m. (Apr., May, Jun., Oct.,
Nov., Dec.); Su.: 9 a.m. Span.: 11 a.m.
Pastor: Rev. Thomas Manimala

St. Vincent
2525 Westview, Abilene, 79603
325.672.1794
Masses: Sa. 4:30 p.m., Su. 11 a.m. Span.: Su., 9
a.m.
Pastor: Rev. Terry Brenon

Our Lady of Grace
158 Ave B., Dyess AFB, TX 79607
325.696.4224
Masses: Daily 11:30 a.m.; Sa.: 5 p.m., Su.: 9 a.m.
Pastor: Rev. Dominic Vitaliano

MIDLAND

Our Lady of Guadalupe
1401 E Garden La., Midland, 79701
432.682.2581
Masses: Sa. 5 p.m.; Su. 8, 10 a.m., Noon, 5:30
p.m. Span.: Sa. 5 p.m., Su. 8 a.m.
Pastor: Rev. Edward deLeon

Our Lady of San Juan
1008 W New Jersey, Midland, 79701
432.570.0952
Masses: Sa. 4:30 p.m., Su., 10:30 a.m.; Span.:
Su. 8 a.m., Noon.
Pastor: Rev. Frank Chavez

St. Ann
1906 W. Texas, Midland, 79701
432.682.6303, 682-6304
Masses: Sa. 5:30 p.m.; Su. 8:45 a.m., 11 a.m.,
5:30 p.m.
Pastor: Rev. Msgr. Larry Droll

St. Stephen
4601 W. Neely, Midland, 79707
432.520.7394
Masses: Sa. 5 p.m.; Su. 8, 10:30 a.m., 5 p.m.;
Weekdays M-F, 7a.m., 5:30 p.m.
Pastor: Rev. James Bridges

ODESSA

Holy Redeemer
2633 Conover, Odessa, 79763
432.580.4295
Masses: Sa. 5 p.m.; Su. 10:30 a.m., 12:30 p.m.
Span.: Su. 8:30 a.m.
Pastor:

Our Lady of San Juan
905 Edgeport, Odessa, 79765
** 432. 332.5334
Mass: Su. 9:30 a.m. (Span.)
Pastor: Rev. Francis Frey

St. Anthony
1321 W. Monahans, Odessa, 79763
432.337.2213
Masses: Su. 10 a.m.; Span.: Sat., 5:30 p.m., Su.:
Noon
Pastors: Rev. Joseph Uecker, C.P.P.S.; Rev. Mark
Miller, C.P.P.S.

St. Elizabeth Ann Seton
7601 N. Grandview, Odessa, 79765
432.367.4657
Masses: Sa. 5 p.m., Su. 7:30, 10, 11:30 a.m.
Pastor: Rev. Mark Woodruff

St. Joseph
907 S. Dixie, Odessa, 79763
432.337.2213
Masses: Su.: 11:30 a.m.; Span: Su. 8, 9:45 a.m.
Pastors: Rev. Joseph Uecker, Rev. Mark Miller

St. Mary
612 E. 18th, Odessa, 79761
432.332.5334
Masses: Sa. 6 p.m.; Su. 8, 11 a.m., 5, 8 p.m.
Pastor: Rev. Francis Frey

St. Martin de Porras Mission
2821 E. Hammitt, Odessa, 79761
432.337.2213
Mass: Span.: Sa. 6 p.m.
Pastor: Rev. Joseph Uecker

Abilene Deanery

BROWNWOOD

St. Mary
1101 Booker
Brownwood, 76801
325.646.7455
Masses: Sa. 5:30 p.m.; Su.: 8, 11 a.m.; Span.: Sun. 9:30 a.m.
Pastor: Rev. Barry McLean

CLYDE

Sts. Joachim & Anne
North 1st & Cherry
Clyde, 79510
** 325.677.7951
(Sacred Heart)
Mass: Su. 8 a.m.
Pastor: Rev. Bob Bush

COLEMAN

Sacred Heart
303 E. College
Coleman, 76834
325.625.5773
Masses: Su. 10:30 a.m. Span: Sa., 6 p.m.
Pastor: Fr. Santiago Udayar

COLORADO CITY

St. Ann
2005 Walnut
Colorado City, 79512
325.728.3252
Masses: Sa.: 6 p.m. (BiLing), Su.: 10:30 a.m. (English)
Pastor: Rev. George Varakukala

LORAIN

St. Joseph
403 S. Hinson
Loraine, 79532
** 325. 728.3252
Mass: Su. 8:30 a.m.
Pastor: Rev. George Varakukala

MERKEL

Our Mother of Mercy
1300 S. Locust
Merkel, 79536
325.928.5239
Masses: Su. 11 a.m. (BiLing.); We. 6 p.m.
Pastor: Rev. Terry Brenon

ROSCOE
St. Albert
205 Laurel
Roscoe, 79545
** 325.235.3318
Mass: Su. Noon (Span.)
Pastor: Rev. Michael Rodriguez

SWEETWATER
Holy Family
507 Crane
Sweetwater, 79556
325.235.2694
Masses: Sa.: 5:30 p.m.; Su. 9 a.m.
Pastor: Rev. Michael Rodriguez

Immaculate Heart of Mary
511 W. Alabama
Sweetwater, 79556
325.235.3318
Masses: Su.: 10:30 a.m.; Span.: Sa. 5 p.m.
Pastor: Rev. Michael Rodriguez

WINTERS
Our Lady of Mount Carmel
119 W. College
Winters, 79567
325.754.4626
Masses: Sa.: 5:30 p.m.; Su. 9 a.m., Span.: Su. 11 a.m.
Pastor: Fr. Santiago Udayar

Midland-Odessa Deanery

ANDREWS
Our Lady of Lourdes
201 NE Ave. K
Andrews, 79714
432.523.4215
Masses: Su. 10:30 a.m., Span.: Su., 8:30 a.m.
Pastor: Rev. Bernard Gully

BIG SPRING
Immaculate Heart of Mary
1009 Hearn
Big Spring, 79720
432.267.4124
Masses: Sa. 5 p.m., Su.: 8, 11 a.m.
Pastor: Rev. Richard Regan

Sacred Heart
508 N. Aylesford
Big Spring, 79721
432.263.7884
Masses: Sa. 5 p.m.; Su.: 10 a.m.; Span.: 8 a.m., Su.
Pastor: Rev. James Plagens

St. Thomas
605 Main
Big Spring, 79721
432.263.2864
Masses: Su. 11:30 a.m.; BiLing.: Sa., 6:30 p.m.
Pastor: Rev. James Plagens

COAHOMA
St. Joseph
108 S. 4th
Coahoma, 79511
432.267.4124
Mass: Su. 9:15 a.m.
Pastor: Rev. Richard Regan

COYANOSA
St. Isidore Mission
Sarabee & Battle
Coyanosa, 79730
432.652.8216
Masses: Alternate Saturdays, 6:30 p.m.
Pastor: Rev. Nilo Nalugon

CRANE
Good Shepherd
810 S. Virginia
Crane, 79731
432.558.2718
Mass: Su. 9 a.m.
Pastor: Rev. Nilo Nalugon

FORT STOCKTON
St. Agnes
4100 N. Hwy 18
Fort Stockton, 79735
432.336.2724
Masses: Sa. 5:30 p.m.; Su. 9:45 a.m., 6 p.m.
Pastor: Rev. Floro Hinacay

St. Joseph
403 S. Main
Fort Stockton, 79735
432.336.5027
Masses: Su. 8, 11:30 a.m.
Pastor: Rev. Floro Hinacay

IMPERIAL
Our Lady of Lourdes
103 Merrill
Imperial, 79743
** 432.652.8216
Masses: Alt. Saturdays, 5:30 p.m.
Pastor: Rev. Nilo Nalugon

IRAAN
St. Francis of Assisi
500 S. Blaton
Iraan, 79744
** 325.884.3221
Mass: Su. 9:30 a.m. (BiLing.)
Pastor: Rev. Hilary Ihedioha

LENORAH
St. Isidore
3324 Co. Rd. 3400
Lenorah, 79749
** 432.756.3743
Mass: Su. 8 a.m.
Pastor: Rev. Thomas Vempala

McCAMEY
Sacred Heart
800 S. Burleson
McCamey, 79752
432.652.8216
Mass: Su. 11 a.m.
Pastor: Rev. Nilo Nalugon

MIDKIFF
St. Thomas
** 432.397.2300
Mass: Su. 8:30 a.m.
Pastor: Bernardito Getigan

RANKIN
St. Thomas
S. Upton St.
Rankin, 79778
** 325.884.3221
Mass: Su. 8 a.m. (BiLing)
Pastor: Rev. Hilary Ihedioha

ST. LAWRENCE
St. Lawrence
2400 FM 2401
Garden City, 79739
432.397.2300
Masses: Summer - -Sa. 6:30 p.m., 8 p.m. Winter -- Sa. 5:30, 7 p.m.; Su.: 10:30 a.m.
Pastor: Rev. Bernard Getigan

SANDERSON
St. James
209 E. Hackberry
Sanderson, 79848
432.345.2354
Mass: Su. 11 a.m.
Pastor: Rev. Floro Hinacay

STANTON
St. Joseph
405 N. Convent
Stanton, 79782
432.756.3743
Masses: Sa.: 5:30 p.m., Su.: 9:15 a.m., 11 a.m.
Pastor: Rev. Thomas Vempala

San Angelo Deanery

BALLINGER
St. Mary, Star of the Sea
608 N. 6th
Ballinger, 76821
325.365.2687
Masses: Sa.: 4 p.m. Su.: 8:45 a.m.; BiLing.: Su. 11:15 a.m.
Pastor: Rev. Hubert Wade

BIG LAKE
St. Margaret of Cortona
107 E. 1st
Big Lake, 76932
325.884.3221
Masses: Sa. 7 p.m., Su.: 11:30 a.m. (BiLing).
Pastor: Rev. Hilary Ihedioha

BRADY
St. Patrick
406 S. Bridge
Brady, 76825
325.597.2324
Masses: Sa.: 5 p.m. in Melvin; 7 p.m. in Brady; Sun.: 10:30 a.m. in Brady
Pastor: Rev. George Thirumangalem

BRONTE
St. James Mission
302 N. Washington
Bronte, 76933
325.365.2687
Masses: Su. 5 p.m.
Pastor: Rev. Hubert Wade

CARLSBAD
St. Therese
Beaumont & 14th
Carlsbad, 76934
325.465.8062
Mass: Su.: 9:45 a.m.
Sacramental Minister: Fr. Joseph Choutapalli;
Canonical Pastor: David Herrera

EDEN

St. Charles
Moss & Petty
Eden, 76837
325.869.8311
Mass: Su., 11 a.m.
Pastor: Rev. Romanus Akamike

ELDORADO

Our Lady of Guadalupe
901 Divide (Hwy 277)
325.450.8083
Masses: Sa. 6 p.m. (Span.); Su.: 11:30 a.m. (English).
Pastor: Rev. Joseph Vathalloor

EOLA

St. Phillip Mission
11937 CR 5511
Eola, 76937
** 325.869.8311
Mass: Sun. 8 a.m.
Pastor: Rev. Romanus Akamike

FORT MCKAVETT

St. William
6635 FM Rd. 864
Fort McKavett, 76841
For Mass Information, call St. Theresa, Junction, 325.446.3393

JUNCTION

St. Theresa
114 S. 7th
Junction, 76849
325.446.3393
Masses: Su. 9 a.m.; Span.: 7 p.m., Sat.
Pastor: Rev. Michael Udegbumam

KNICKERBOCKER

Immaculate Conception
12142 W. Torres
Knickerbocker, 76939
325.450.8083 (Our Lady of Guadalupe, Eldorado)

Mass: Su. 8:15 a.m.
Pastor: Rev. Joseph Vathalloor

MELVIN

St. Francis Xavier
Hackleberry & Savage
325.597.2324
Mass: Sa. 5 p.m.
Pastor: Rev. George Thirumangalem

MENARD

Sacred Heart
609 Ellis
Menard, 76859
325.396.4906
Mass: Su. 11:15 a.m.
Pastor: Rev. Michael Udegbumam

MERETA

Holy Family
18370 Bledsoe Rd.
Mereta, 76940
325.468.3101
Mass: Su. 10:45 a.m.
Pastor: Rev. Tom Barley

MERTZON

St. Peter
324 N. Commerce
325.835.2000
Mass: Su. 9:45 a.m.
Pastor: Rev. Joseph Vathalloor

MILES
St. Thomas
404 W. 7th
Miles, 76861
325.468.3171
Masses: Sa.: 6:30 p.m., Su.: 8 a.m.
Pastor: Rev. Bhaskar Morugudi

MILLERSVIEW

Our Lady of Guadalupe
NE of Hwy 765
Mass: Su. 9:30 a.m.
Pastor: Romanus Akamike

OLFEN

St. Boniface
1118 Co. Rd. 234
Olfen, 325.442.2893
Mass: Su. 11 a.m.
Pastor: Rev. Bhaskar Morugudi

OZONA,
Our Lady of Perpetual Help
227 Martinez

Ozona, 76943
325.392.3353
Masses: Su. 11 a.m.; Span.: Sat. 7 p.m.
Pastor: Rev. Sarafin Avenido, Jr.

ROBERT LEE

Our Lady of Guadalupe
601. W 10th
Robert Lee, 76945
** 325. 365.2687
Mass: Sa. 6 p.m.
Pastor: Rev. Hubert Wade

ROWENA

St. Joseph
506 Edwards
Rowena, 76875
325.442.3521
Masses: Sa. 5 p.m., Su.: 9:30 a.m.
Pastor: Rev. Bhaskar Morugudi

SHEFFIELD

Good Shepherd Mission
Hwy 290
Sheffield, 79781
** 432.392.3353
Masses: Su.: 9 a.m. (BiLing)
Pastor: Rev. Serafin Avenido, Jr.

SONORA

St. Ann
311 W. Plum
Sonora, 76950
325.387.2278
Masses: Sa. 7 p.m.; Su. 11 a.m.; Span. Su: 8 a.m.
Pastor: Rev. Miguel DiNio

STERLING CITY

St. Paschal Mission
202 Concho
Sterling City, 76951
** 325.465.8062
Mass: Su. 11:30 a.m.
Pastor: Rev. David Herrera

WALL

St. Ambrose
8602 Loop 570
Wall, 76957
325.651.7551
Masses: Sa.: 6 p.m.; Su. 7:30, 9 a.m.
Pastor: Rev. Tom Barley

Two women named Angela: A history of San Angelo (Pt. 2)

Felix Almaraz is a Peter T. Flaw Distinguished University Professor of Borderlands History at the University of Texas at San Antonio.

By Felix Almaraz

The ceremonies of the weekend honor two women named Angela: Carolina Angela de la Garza y DeWitt and Angela de Merici (circa 1470-1540).

In the second-half of the 15th century, Angela di Merici founded the Ursulines, the first teaching community of women sanctioned by the Catholic Church.

Born on March 21, 1470 (or possible 1474) in the village of Desenzano in the northern autonomous region of Lombardy, Angela and her siblings (a brother and two sisters), following the death of their parents, moved into the home of a wealthy uncle in the town of Salo.

In her adolescent years, Angela experienced spiritual visions that motivated her to seek induction as a Franciscan tertiary, an association of laymen and women dedicated to promoting Catholic life and action, according to the rules postulated by St. Francis of Assisi. Extreme austerity characterized Angela's life; she discarded all private possessions and lived almost totally on a diet of vegetables, bread and water, emulating the lifestyle of St. Francis.

At the age of twenty-two, after the death of her uncle, Angela returned to

Desenzano in search of a mission. She confronted the ignorance of poor children whose parents were incapable of teaching them basic lessons of religion. Angela discussed the appalling situation with friends, most of whom were tertiaries or young women of modest backgrounds, but endowed with zeal and energy -- provided someone would lead them. What Angela lacked in physical stature, she possessed requisite virtues of leadership -- intelligence, social graces, natural beauty, and idealism.

Angela's circle of lady friends began their educational ministry by recruiting little girls in the neighborhood. Gradually they expanded the scope of their work to include devout men and women who

became inspired by the lofty goals of Angela di Merici. Occasionally, she conducted pilgrimages to various shrines in northern Italy. She even travelled with a relative to the Holy Land.

Approximately in 1577, Angela initiated spiritual training for a nucleus of teaching companions who comprised an informal novitiate. Initially twelve of the group resided in rented quarters, but the majority

continued to live with parents and other relatives. Eventually 28 young women including Angela consecrated themselves and their work as teachers to the service of God.

On November 25, 1535, Angela entrusted her instructional mission to the protection of St. Ursula, patroness of medieval universities. From the public's acknowledgment of Angela's group as the Ursulines, the little community became the ursuline order.

During the lifetime of their founder, the Ursulines operated in the nature of a flexible association. Without either a specific habit (although most members preferred black dresses) or without formal vows, the Ursuline sisters assembled together

for classes and worship. They conducted their duties and assignments, leading a holy life, among their families. The innovative concept of a teaching order of women required time, patience, and prayer to gain widespread acceptance.

Angela di Merici served as the initial superior of the Ursulines for the last five years of her life. After a short illness, she died on January 17, 1540. In 1544, Pope

The principal de la Garza property was located on the west side of Calle Soledad, bounded on the north by Calle Rivas. (After 1846, city leaders changed the name of Calle Rivas to honor the memory of former President Sam Houston.)

Out of necessity and sound business practices, after Mexican independence in 1821, Jose Antonio de la Garza established and operated Banco Nacional de

Texas, which historian Carlos Eduardo Castaneda described as the first national bank west of the Mississippi River.

The story of the de la Garza house, constructed in 1774 by Geronimo de la Garza, reflected multiple uses and activities, strong boxes for deposits, a bank for local merchants, family orchards and gardens, and a mint for coins circulated and exchanged by residents and visitors in lieu of government currency in short supply.

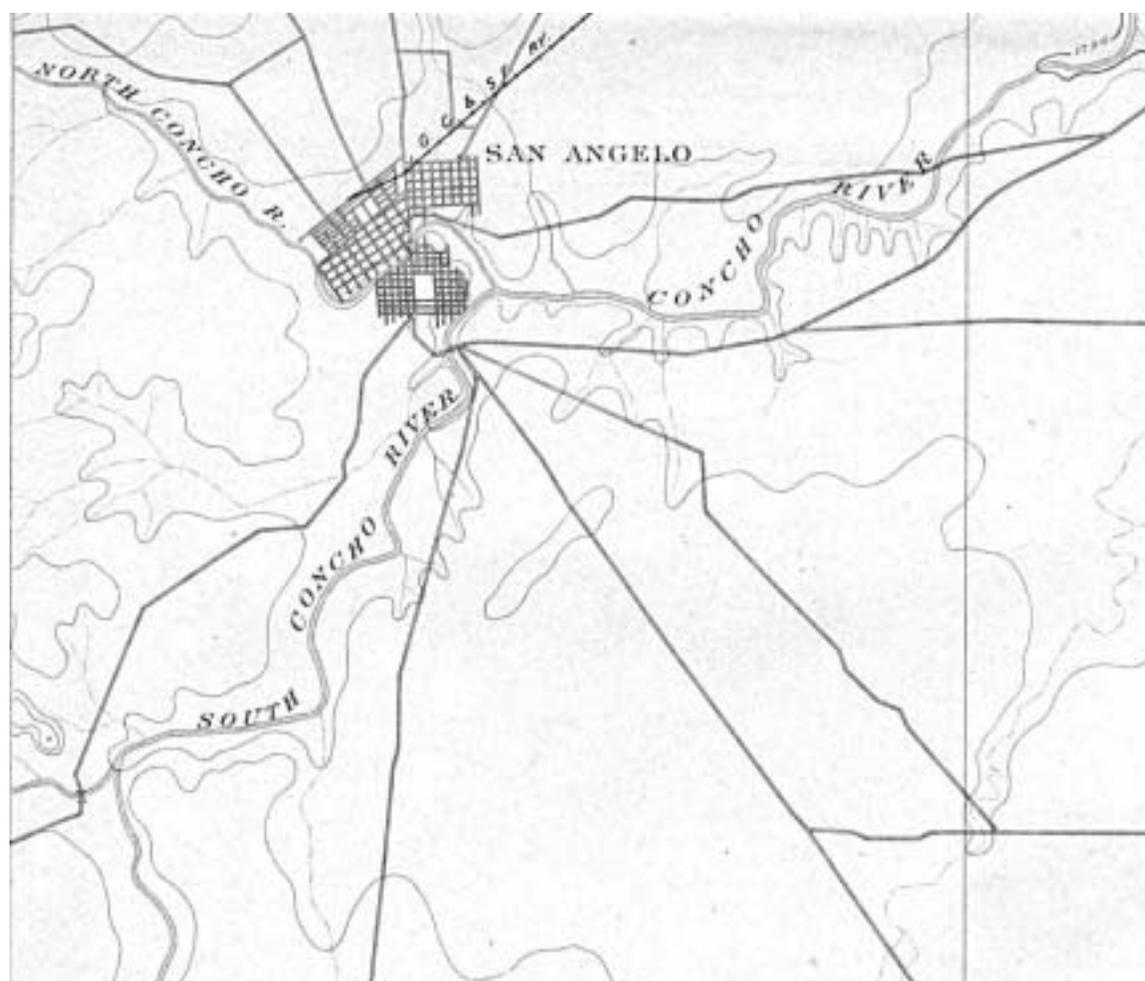
(Some of these coins, called holas, with a square hole in the center, are displayed in the basement corridor of Frost National Bank in San Antonio.) Geronimo de la Garza died shortly after constructing the house; in 1736, his widow, Javiera Cantu de la Garza, inherited the property, which Governor Carlos Benites Franquis de Lugo confirmed. (Governor de Lugo, a native of the valley of La Orotava in the northwest corner of the island of Tenerife, earned a niche in Texas history as a cantankerous opponent of the Franciscan missionaries in San Antonio.)

During the early battles of the Texas Revolution, the volunteers who followed Benjamin Rush Milam into San Antonio commandeered the

houses of the De la Garza and Veramendi families that fronted on Calle Soledad. Aside from acknowledging military objectives for seizing the two houses, historians who have studied the Texas Revolution have ignored the motives that prompted Ben Milam, Frank Johnson, and Edward Burleson to concentrate on these properties and not others. The fact of the matter is that revolutions are not propelled by patriotic and altruistic goals; they require money for food munitions and medical supplies. The De la Garzas and Veramendis possessed temporal goods: De la Garza was a wealthy banker; Veramendi was a prosperous merchant and store-keeper.

Paul III approved the constitutions of the Company of St. Ursula, bestowing upon it recognition as a congregation of religious women. Nearly three centuries later, in 1807, Pope Pius VII canonized St. Angela de Merici, founder of the Ursuline sisters.

Carolina Angela de la Garza was a member of a prominent family in San Antonio de Bexar. Genealogical charts list Geronimo de la Garza, who married Javiera Cantu, as the nucleus of the family. The family's roots spanned the Spanish and Mexican periods and continued branching out through the years of the Republic of Texas, American Annexation, Secession, Civil War, Reconstruction, and American Reunion.



FAMILY**Giving a little wave to the past ... and the future**

By Jimmy Patterson

The rain that had built up on the brakes made a slight squeak as the car rolled to a stop in the parking lot.



Patterson

The kid got out and turned to walk away. He waved once. Took a few steps. Turned and waved again. Then took a few more steps. And turned and waved again. It's become a ritual over the last several years. Three waves. Drive away. Count on it. It's never been a sign of insecurity, but instead more a show of love that two people have for one another. The ritual of the three waves was rarely broken and when it last occurred in May of this year, I figured that

would be it. I figured like so many other things kids outgrow, that, too, would fade away and cease to exist come fall.

So I was pleased and somewhat comforted when The Boy got out of the car on this his first day of junior high last month and did the wave thing again.

Wave once, take a few steps, a second wave, a few more steps, wave again, drive off.

It made me grin a little and took me by surprise because it was the last thing I expected. I figure it was purely an elementary thing.

But nothing much rattles The Boy. He is stable and predictable. He lives the kind of life you would want for your pre-teen. He reads. Loves baseball. Plays video games. Loves to eat. Keeps a horrendously messy room. And adores his family. He even loves his older sister, the Middle Child,

who told him over and over and over on the first morning of school just how good he looked in his khakis and maroon pull over (she obviously still clearly remembers the horror of the school uniform).

The Boy's old man, on the other hand, is more than likely the one in need of reassurance.

Quite ill in the first six months of his life, to the point he very nearly died on two separate occasions in his first four months, we have watched The Boy overcome those illnesses to where they are now only a far away memory, like something from an earlier life. Twelve years later -- almost to the day -- since he was life-flighted to a Lubbock hospital with an infection that was killing him, The Boy walked into the doors of a junior high and I'm left to think ... *Where did it all go? The time, I mean? Where?*

We are the fortunate. We are there to see the last of our children walk through the doors of junior high. So I should -- and will -- soon feel good about the whole transition thing.

But now, I guess I'm like other parents who probably feel the same way I do but aren't likely to write it all down: for the first time in 13 years, we have no kid in elementary school. For the first time, our last child is now closer to graduation than he is to kindergarten.

Junior high. It is almost too much to comprehend.

Karen and I are lucky to have a son who still thinks enough to turn and wave three times before Dad drives away. We are the fortunate ones.

And we are the blessed.

Jimmy Patterson is editor of the The Angelus.

Antoinette Bosco

Ben Franklin's good adviceBy Antoinette Bosco
Catholic News Service

I long have kept a quote by Benjamin Franklin pinned on the wall by my computer. He wrote:

"If you would not be forgotten as soon as you are dead ..., either write things worth reading or do things worth the writing."

Naturally, as a writer, I would want to follow that good advice.

Unfortunately, it always seems that on the good-news, bad-news scale, the latter gets the attention. I often am reminded, as many were told upon entry into the newspaper business, that when it comes to selecting stories, "If it bleeds, it leads." Sad!

So today I'd like to share some stories that Ben Franklin would approve of as well "worth reading."

First, we have 10-year-old Matthew Edgar of Danbury, Conn. One day this summer he read that famed film actor Paul Newman had given millions of dollars to charitable nonprofit groups. This money came from profits earned by his foundation, Newman's Own, which produces salad dressings and some other good food products.

Young Matthew was impressed. He



Bosco

remembered visiting the Dorothy Day Hospitality House in Danbury with his mother and sister. They sometimes volunteered to help at this "kitchen," which opened 24 years ago and serves food free to some 90 people a day. Knowing that food always is needed there, Matthew took it upon himself to write to Newman, who also lives in Connecticut, asking him if he would "give food to people who don't have any food." Matthew added, "It'll make them happier."

The actor wrote back: "I will take your advice and give more money to people who don't have food. Ask your mom to send me information about the soup kitchen."

The response from Newman brought surprise and a lot of joy to Matthew and his family, and to the volunteers at the Dorothy Day house, especially when Newman kept his promise in the form of a \$5,000 check.

"He wrote a letter, and even if nothing had come of it I'm still proud of the fact that he did it," Matthew's father Scott Edgar said.

Then I saw the story reported by Catholic News Service telling of a parish priest who donated a kidney to save a parishioner, a mother of four. Father Ken Ramon-Landry, pastor of Sacred Heart Church in Hattiesburg, Miss., discovered that the wife of his friend Rafael Sanchez, his co-worker in diocesan Hispanic ministry, was in danger of dying from kidney failure if she didn't get a transplant. Deeply moved by his friend's sadness and

the dire diagnosis given his wife Patricia, Father Ramon-Landry offered to give her one of his kidneys if their blood types were compatible.

They say there are no coincidences, and this was another, for it turned out that the priest's blood type was the same as the mother's.

The operation was done July 6. Reading this story, I was reminded of a question the nuns taught me to ask when confronted by a difficult decision, "What would Christ do?"

Fitting well with Ben Franklin's recommendation to write what's "worth reading" is this message of Ellen Bachman, president of the National Council of Catholic Women, in the summer issue of Catholic Woman:

"To all those we come in contact with we become either light or darkness. ... With so much darkness in this world, God is counting on us to be his light."

Amen!

**Answers**

- | | |
|--------------|--------------|
| 1. Capernaum | 5. Jerusalem |
| 2. Nazareth | 6. Samaria |
| 3. Galilee | 7. Judea. |
| 4. Bethlehem | |

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**READ MORE ABOUT IT:****John 6****Q&A**

1. What kind of bread did Jesus say he was?
2. Who did Peter say Jesus was?

BIBLE ACCENT

Jesus demonstrated both the love and the power of God. He healed the sick, fed thousands of people with a few fish and forgave the sins of people who repented. Although many people believed in magic, they had never seen anything like his miracles.

Jesus calmed a storm when he was at sea with his disciples, gave sight to people who had been born blind, cured withered arms and useless legs and cast out evil spirits.

Love was an important part of the message Jesus preached, and he showed us how much he loved us with his greatest miracle. He died on the cross for our sins, and then God the Father raised him from the dead.

SPOTLIGHT ON SAINTS**St. Rose De Flores (St. Rose of Lima)**

Rose De Flores (1586-1617) was born in Lima, the capital of Peru. She grew to become a very beautiful woman, but she did not have any desire to become a wife or mother. She often tried to hide her attractiveness, because she did not want to be a source of temptation to anyone.

When her parents lost most of their money in a failed business, Rose would work long

hours as a gardener and a seamstress to contribute money to the family.

When the opportunity presented itself, she joined the Third Order of St. Dominic, but lived almost as a hermit in a small hut in the garden. She eventually lived with a government official and his wife, who was fond of her.

During her stay, she became very ill. She did not complain, but prayed, "Lord, increase my sufferings, and with them increase thy love in my heart."

In 1671 she became the first canonized saint of the New World. We honor her on Aug. 23.

BIBLE TRIVIA

What kind of celebration was Jesus at when he performed his first miracle?

Answer: A wedding.

PUZZLE

Unscramble the names of the following New Testament places where Jesus may have lived or visited (Answers Pg. 12):

1. maupacem
2. thrazena
3. aeeillg
4. heheletbrn
5. mealsruje
6. saaimra
7. deaju

JUST 4 KIDS**Jesus' words hard for disciples to accept**

Jesus sometimes spoke in mysteries. He would speak about himself as a shepherd, a lamb, water or even bread. Once he told a group of people who had gathered to hear him preach, "I am the bread of life; whoever comes to me will never hunger."

Jesus spoke about the Israelites who wandered in the wilderness, fed by manna sent from God: "Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die."

Some people did not understand what Jesus was saying. They asked each other, "How can this man give us (his) flesh to eat?"

Jesus answered their question by declaring, "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. ... Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

Even the disciples whispered among themselves, "This saying is hard; who can accept it?"

Of course Jesus knew what his disciples were talking to each other about, so he asked them another question that sounded like another mystery. "Does this shock you? What if you were to see the Son of Man ascending to where he was before? It is the spirit that gives life, while the flesh is of no avail. The words I have spoken to you are spirit and life. But there are some of you who do not believe."

Some of the disciples who heard what Jesus had said to them were ashamed that he knew their thoughts. They could not look directly at their teacher.

When Jesus said, "For this reason I have told you that no one can come to me unless it is granted him by my Father," some of the men left for home and did not follow Jesus anymore.

After these men had gone, Jesus said to the 12 disciples he chose first, "Do you also want to leave?"

Peter, who was often the first to answer questions that Jesus asked, said, "Master, to whom shall we go? You have words of eternal life. We have come to believe and are convinced that you are the Holy One of God."

Coming of Age**Why are the big questions always the toughest?**

By Karen Dietlein Osborne
Catholic News Service

"What do you want to do with your life?"

I call that the "big question."

People ask this question of teens all the time. It's one teens mull over while exploring career options and a key question for one of life's most expensive decisions: deciding what that dreaded college

major is going to be.

Thus, I think it's completely understandable why many teens feel pressured by the question and why they may see their answers to it as a little fuzzy, even as people are demand concrete future plans from them.

At 15 I felt that people expected me to provide a single answer to the big question for dozens and dozens of years into my future. But gone are the secure days

my grandfather knew when you could enter a company at 22 and retire at 65, a respected elder with a secure pension. Instead, at a high school assembly we were told by a career counselor to expect to change careers at least five or six times during our lives.

Things change so fast, I thought. How could I decide?

When we were kids, we wanted to be firefighters or ballerinas because of their

visibility and glamour. That's fine when you're a kid, but adults do it too: "I'll take this one over that one because the salary's great." "I want to get into this position because it's really prestigious."

The problem with answering this most important question in that way is that it totally precludes any mention of the true happiness we want to search for when we're faced with this question as a teenag-

(Please See AGE/15)

STEM: No medical benefits achieved thusfar thru embryonic research

(From 5)

until its natural end as determined by God. The long-held Judeo-Christian position on this matter is based on the Biblical teachings that have been explained in their fullness through the highest teaching of the Catholic Church. The great renowned spiritual leader and teacher, Pope John Paul II, years ago in his inspirational and challenging document, The Gospel of Life, mapped out the true path to a culture of life and clearly pointed out that scientific investigation must never infringe on the sacredness and dignity of each human person, even at the very earliest stages of development. The destruction of embryos, whether in the womb or in the lab, is the ending of an innocent and vulnerable human life and therefore is a serious, moral wrong. John Paul II continuously promoted the need to support scientific research for the benefit of humanity, encouraging investigations that are carried out in the fields of medicine and biology, with the goal of curing diseases and improving the quality of life of all, provided that they are respectful of the dignity of the human being.

As the recent proposed legislation was being discussed, the leader of the Pontifical Council for the Family at the Vatican stated that "to destroy the embryo is equivalent to an abortion." Pope John Paul II has repeatedly classified this deadly procedure as "eugenic abortion." In The Gospel of Life, Pope John Paul II has condemned the procedures that exploit human embryos and fetuses, either to be used as biological material or as providers of organs or tissues, for transplants in the treatment of certain diseases.

What is also very disturbing in the approach of the Standard-Times, is that the stance taken as regards using embryos for stem-cell research fails to mention that not one medical benefit has been achieved thus far through embryonic stem-cell research. Embryonic stem-cell research, which has already proven destructive and costly, has not produced one cure. On the other hand, adult stem-cell research, which utilizes cells from adult tissues or umbilical cords, does not require the destruction of human life. It has proven successful in treating about 70 different kinds of cancers and autoimmune diseases, such as multiple sclerosis. The

unexpected plasticity of adult stem-cells has made it possible to use this type of undifferentiated, self-renewing cells successfully for the healing of various human tissues and organs, particularly in hearts damaged after myocardial infarction. The multiple therapeutic treatments that have been demonstrated by using adult stem-cells, and the promise they hold for other diseases, such as neurodegenerative disorders or diabetes, makes efforts to support this fruitful avenue of investigation an urgent matter.

How is this for a score: 1,181 FDA-approved clinical trials using adult stem cells to zero human trials using embryonic stem cells? Embryonic stem cells (ESCs) have been used in animal trials for 25 years-and after 25 years and many thousands of dead mice and rats, ESCs have not been shown safe enough for trials in human subjects, mainly because of their propensity to form tumors and grow uncontrollably.

Because of the decision of the Standard-Times to endorse a culture of death by promoting eugenic abortion, I and those who serve with me ask all the people of our Diocese to be more vigilant and call to task

by personally witnessing, either by mail, telephone, or in person, any individual in the electronic or print media who support any type of abortion. I call upon the Standard-Times and all people of good will to do much more homework on this critical issue and to press our Congress to fund adult stem-cell research and to support legislation in favor of The Alternative Pluripotent Stem-cell Therapies Enhancement Act which would increase federal funding of research in ways to derive pluripotent stem-cells without destroying embryos. Congress knew all along that President Bush intended to veto the embryonic stem-cell bill. Worse, they refused to pass an adult stem-cell research bill that could have contributed toward the cure of terrible diseases much more quickly.

In conclusion, I present for your reflection a quote from Malcolm Muggeridge about the sacredness of all human life: "However low it flickers or fiercely burns, it is still a divine flame which no man dare presume to put out, be his motives ever so humane and enlightened."

RECONCILIACION: el obispo designado que celebramos Misas especiales en cada deanery

(Para 5)

uar ser pacificadores. Fomenta en nosotros un nuevo respecto por la dignidad y lo sagrado de toda vida humana-nacida y no nacida.

Jesús, nuestro Rey misericordioso-te pedimos que nos mires con bondad, amor, misericordia y compasión mientras prometemos vivir tus obras de misericordia:

Obras de Misericordia Corporales
Al:

Alimentar al hambriento. Dar de beber al sediento. Vestir al desnudo. Visitar a los encarcelados. Proteger a los desamparados. Visitar a los enfermos. Enterrar a los muertos.

Obras de Misericordia Espirituales
Al:

Instruir al ignorante. Aconsejar al dudoso. Convertir al pecador. Sufrir con paciencia. Perdonar al enemigo. Consolar al afligido. Orar por los vivos y los muertos.

Jesús, nuestro Rey Soberano, te pedimos todo esto como hermanos y hermanas unidos en la fe, la esperanza y el amor bajo la protección de María Inmaculada, tu madre y nuestra Madre.

También para terminar el Año de la Reconciliación, he designado que celebremos Misas especiales en cada

Deanery con el Obispo como el celebrante principal. Aquí está el horario de estas Misas en cada Deanery:

► **Jueves, 9 de Noviembre de 2006-** 6:30p.m., Misa bilingüe concelebrada en la iglesia St. Vincent Pallotti en Abilene para el Deanery de Abilene.

► **Lunes, 20 de Noviembre de 2006-** 6:30p.m., Misa bilingüe concelebrada en la Catedral Sacred Heart en San Angelo para el Deanery de San Angelo.

► **Martes, 21 de Noviembre de 2006-** 6:30p.m., Misa bilingüe concelebrada en la iglesia St. Stephen's en Midland para el Deanery de Midland/Odessa.

Las Misas en cada Deanery serán celebradas cerca del gran día de dar gracias en los Estados Unidos de America, Thanksgiving Day, es por eso que les pido a los que vengan a estas Misas que traigan comida de lata que será distribuida a los pobres y necesitados por medio de las agencias locales. La colecta de cada Misa será distribuida por el Obispo de San Angelo a Catholic Relief Services para ser usada en ese tiempo donde haya mas necesidades de pobres en el mundo.

Estoy pidiendo que todos los sacerdotes y la gente de cada Deanery estén presentes para estas misas especiales para terminar el Año de la Reconciliación que enfocará en la misericordia de Cristo nuestro Rey como nos preparamos para celebrar su fiesta el 26 de Noviembre de 2006. En cada una de estas celebraciones, rezaremos la oración de dedicación a Cristo Rey.

CHRISTMAS: Celebrate in home

(From 4)

The attitude and approach that we need to take as regards Christmas and Hanukkah was written by Ben Stern and recited by him on CBS on December 18, 2005. Listen to his wise words: "I am a Jew, and every single one of my ancestors was Jewish. And it does not bother me even a little bit when people call those beautiful lit-up bejeweled trees Christmas trees. I don't feel threatened. I don't feel discriminated against. That's what they are: Christmas trees.

"It doesn't bother me a bit when people say, 'Merry Christmas' to me. I don't think they are slighting me or getting ready to put me in a ghetto. In fact, I kind of like it. It shows that we are brothers and sisters celebrating this happy time of the year. It doesn't bother me at all that there is a manger scene on display at key intersections near my beach house in Malibu. If people want a crèche, it's just fine with me, as is the Menorah a few hundred yards away.

"I don't like getting pushed around for being a Jew, and I don't think Christians like getting pushed around for being Christians. I think people who believe in God are sick and tired of getting pushed around, period. I have no idea where the concept came from that America is an explicitly atheist country. I can't find it in the Constitution, and I don't like it being shoved down my throat."

Although we are in late summer and approaching early fall, as concerned Americans already we need to focus our attention on this coming Christmas and Hanukkah season. Retailers are already receiving Christmas and Hanukkah items. If

we are going to continue to be able to openly express our religious views in America, we must act and act aggressively this year.

So, what are we to do? First of all, make sure to keep Christmas in your own language and in your homes. Make sure your home has a Christmas crib, and if Jewish, a Menorah.

Then, bring the true message of Christmas to your neighbors. Encourage them to join you in demanding that the places where we shop and do business use the word, Christmas. If a store or business will not mention the word, Christmas and Hanukkah, then invite your friends to join you in visiting the owners of these places and demanding that we want the real reason of Christmas brought back into these establishments where we spend our money and purchase items for this time of the year. If you are refused, then let these same places know that you will not shop with them and will encourage your friends to do the same.

Remember, Christ is the reason for the season. Most of all, make sure that your Advent and Christmas are focused on the real, true spiritual meaning of what the Incarnation is all about, otherwise all the gifts we buy and share with others will lose their meaning.

I especially invite my brother Knights of Columbus to continue to do public service announcements for TV and radio with the message: Keep Christ in Christmas. These PSAs are viewed by millions of people in TV and heard by millions and millions of people on radio.

CATECHISM: Faith presented in context of culture, history

(From 5)

the Catholic faith in the context of the U.S. culture

Each chapter in the U.S. Catholic Catechism for Adults presents a story or lesson of faith, a teaching (its foundation and application), sidebars, the relationship of Catholic teaching to the culture, questions for discussion, doctrinal statements, and meditation and prayer. It is easy to use and reader friendly. We point out that it is meant for adults.

Recently there has been much publicity on the National Study of Youth and Religion that shows the lack of faith formation for our youth. While it is tempting to blame the young people or the programs one must realize that a good catechetical program relies on leaders that are trained and educated in their faith. If we as adults witness Gospel living then it follows that our young will follow our example. Too often we

fail to see the value of adult faith formation putting all our energies in children and youth catechesis. The need for mentoring, faith sharing, community involvement, and active participation in the sacraments is crucial. The invitation to discipleship is strengthened when people see how authentically we live our lives.

Again, the catechism is a resource to help adults better understand their Catholic faith in order to pass on this faith to future generations.

The United States Catholic Catechism for Adults presents our faith beliefs and practices in context of our culture and history. It helps one appreciate their story as U.S. Catholics and the legacy we are to called to carry into the future.

For those preparing to be initiated into the Church and are involved in the RCIA this book is an excellent resource; in fact it should be the normative tool by which education in the faith takes place. Its content and

process supports the process of the RCIA.

The Church calls us to gather in the Sacraments and the continuing education of our faith. Let us heed that call and take advantage of this opportunity.

As Cardinal Avery Dulles wrote a few years ago, "Religious literacy has sunk to a new low." Bishop Donald Wurel in an address to the U.S. Bishops in March spoke of a "lost generation" and the "undercatechized" to depict the current state of our younger generations of adults. Parishes must have a strong, complete and systematic catechesis for all of its members.

Catechesis is more than instruction, it is an apprenticeship of the entire Christian life" (GDC, 67).

"Catechesis precedes liturgy and springs from it" (NDC,33). In looking at our parish programs we need to step back and see the bigger picture.

EDICTAL SUMMONS Case: Carrillo-Rosa

The Tribunal Office of the Catholic Diocese of San Angelo to Genaro Rosa, Jr., and his whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, 804 Ford St., San Angelo, Texas, 76905, on or before the 30th day of September 2006, to answer to the Petition of Yolanda Maria Carrillo now introduced before the Diocesan Tribunal in an action styled, *Yolanda M. Carrillo and Genaro Rosa, Jr. Petition for Declaration of Invalidity of Marriage*, said petition being identified as CASE: CARRILLO-ROSA; PROTOCOL NO: SO 06/25 on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 1st day of September, 2006.

-- Rev. Tom Barley, JCL
Adjutant Judicial Vicar

BISHOP: We can build a society that respects all life

(From 3)

Respect the lives of all, especially those who have no voice-unborn children, human embryos targeted for destructive research, and those who are cognitively impaired, disabled or dying.

Whether we are writing letters to elected representatives, voting campaigning, or simply providing friends and colleagues with solid information about the grave moral issues of our day, our participation in American public life should at all times be guided by this fundamental truth: each one of us-including those with whom we strongly disagree-is created, loved and redeemed by God. We, and they, are priceless in his eyes.

By speaking the truth about human life in love, we can help build a society that protects and respects every human life, born and unborn, and better reflects our status as children of God. (taken from the Secretariat for Pro-Life Activities-USCCB)

OBISPO: Creados amados y redimidos por Dios

(Para 3)

partir de células troncales embrionarias siguen siendo teóricas.

Con mayor frecuencia se argumenta que el suicidio asistido y la eutanasia son tratamientos apropiados para los muy ancianos y para los discapacitados mentales o físicos. En EE.UU., Oregon es el único estado que tiene suicidio asistido legalizado, pero se urge a otros estados que hagan lo mismo. La eutanasia y el suicidio asistido legal se propagan por Europa.

Por buenas que sean muchas políticas sociales, tales como programas para alimentar a los hambrientos y albergar a los desamparados - pese a la vital importancia que tienen - no pueden compensar las malas políticas concernientes a la protección de la vida misma. Sin el fundamental derecho a la vida, el derecho a no ser exterminado, ningún otro derecho tiene sentido.

De hecho, sin no hay vida ningún otro derecho puede existir.

El Papa Benedicto XVI no recuerda en Dios es amor que, como católicos, somos llamados a hacer el amor de Dios presente en el mundo. Observo que los obispos desean "servir a la formación de las conciencias en la política y contribuir a que crezca la percepción de las verdaderas exigencias de la justicia" (no. 28). Pero, enfatizo que es el deber del laico trabajar por "un orden justo en la sociedad" y "participar en primera persona en la vida pública" (no. 29).

En otras palabras, les cabe a los laicos católicos participar directamente en la vida pública, ayudando a promulgar leyes y políticas que respeten la vida de todos, especialmente la de los que no tienen voz - los niños no nacidos, los embriones humanos objetivos de investigación destructiva, y aquellos con deficiencias cognitivas, los discapacitados o los agoni-

zantes.

Ya sea que escribamos cartas a los representantes electos, votemos, hagamos campaña o simplemente demos información sólida a amistades y colegas sobre los graves asuntos morales de nuestro tiempo, nuestra participación en la vida pública estadounidense deberá, en todo momento, ser guiada por esta verdad fundamental: cada uno de nosotros - incluyendo aquellos con los que discrepamos fuertemente - es creado, amado y redimido pro Dios. Nosotros, y ellos, somos de incalculable valor a los ojos de Dios.

Si decimos la verdad sobre la vida humana con amor podremos ayudar a edificar una sociedad que protege y respeta toda vida humana, nacida o no nacida, y que refleja mejor nuestra condición de hijos de Dios. (Tomado de Secretariat for Pro-Life Activities - USCCB.)

AGE: It may never be too late to change your mind

(From 13)

er.

That conflict is at the heart of Po Bronson's "What Should I Do With My Life?" Bronson talks with people in varying stages of the process of answering the big question.

The happy people in Bronson's book succeeded in answering the big question because they were not judging their suitability for a job solely by how its exterior qualities would affect them: its security, glamour, perks, possible chances for advancement, salary or the like.

Instead, the people who knew "what they wanted to do" had looked at jobs in a different way. They had thought

about their desires, taken stock of their strengths, weaknesses, priorities and skills, and matched them up with their interests.

Positive proof that this method works is found in the lives of my friends.

--A lawyer I know labored unhappily until he rediscovered a love of astrophysics. He now is happily getting his doctorate in the sciences.

--A help-desk operator turned to his side interest in fire-fighting in order to explore a whole new career option in arson investigation.

--The performer who felt something missing onstage found that she absolutely loved showing other people how to per-

form. She is now a music teacher.

What they all did while looking for their own answers to the big question was to search their souls, not society's expectations, and ask: What are my dreams? If I could do anything in the world, what would that be? Where are my skills and my interests? Am I doing things because other people say I should or because I really want to?

Our generation doesn't have the option of long-term commitment to a company the way our grandparents did. Instead, we have a bigger luxury: to continually re-evaluate our lives, strengths and desires, and to pray. Those are ways that Bronson's subjects found their happiness and ways that can help us all, no matter what age we are.

The Back Page

'Invincible:' Hard not to cheer for this film

Inspirational sports drama based on the true-life story of unlikely football star Vince Papale (Mark Wahlberg), a bartender who, falling on hard luck, tries out for his hometown Philadelphia Eagles and makes the team, winning over the coach (Greg Kinnear) and eventually the entire city. Director Ericson Core follows a generic underdog formula but you'll find it hard not to cheer for this feel-good film about overcoming obstacles and having the courage to fol-

► Capsule Review

low one's dreams. Some mildly crude language, intense football violence, and a presumed off-screen premarital situation, limiting its appropriateness to older adolescents and up. The USCCB Office for Film & Broadcasting classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children. -



Mark Wahlberg, right

Scripture, humility insights make for masterful works

"Secrets in the Dark: A Life in Sermons" by Frederick Buechner. HarperSanFrancisco (San Francisco, 2006). 303 pp., \$24.95. **"The Faces of Jesus: A Life Story"** by Frederick Buechner. Paraclete Press (Brewster, Mass., 2005). 112 pp. \$19.95.

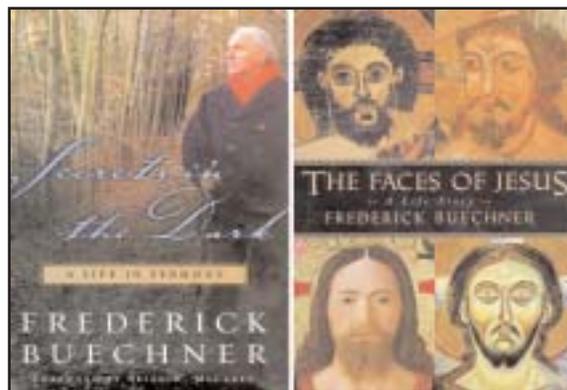
Reviewed by Rachel Linner
Catholic News Service

The Rev. Frederick Buechner is a husband and father, a Presbyterian minister and an acclaimed writer of both fiction and nonfiction. Each of these gifts and roles gives shape to the remarkable sermons and essays in "Secrets in the Dark: A Life in Sermons," a collection that offers the reader many rewards, from the sheer beauty of the writing to piercing insights that can nourish prayer and meditation on Scripture.

In these sermons Rev. Buechner is faithful to the admonition he received in the seminary, that "we really can't hear what the stories of the Bible are saying until we hear them as stories about ourselves. We have to imagine our way into them." Rev. Buechner does that with a skill born of long familiarity with the biblical text and the practice of attentive listening to his own life.

He narrates the healing of Jairus' daughter, for example, with the breathtaking intimacy of a man who has suffered through a beloved child's serious illness. "It is the deafening stillness of it, I think, that you can imagine best — the mother with her face in her hands, Jairus on his knees at the bedside, the child like the waxwork of a child, hair brushed, face washed, hands folded one on top of the other on her chest."

The distinctive heart of the Christian proclamation, the shock of the Incarnation, is the center of gravity for



Rev. Buechner's preaching and gratitude. "Once they have seen him in a stable, they can never be sure where he will appear or to what lengths he will go or to what ludicrous depths of self-humiliation he will descend in his wild pursuit of humankind. ... And this means that we are never safe, that there is no place where we can hide from God, no place where we are safe from his power to break in two and re-create the human heart, because it is just where he seems most helpless that he is most strong, and just where we least expect him that he comes most fully."

"Jesus is the word made flesh, the truth narrated in bone and bowel, space and time." Rev. Buechner is the teller of the story of Jesus, and his consummate skill is less important than the humility that is the most edifying feature of these sermons. His craftsmanship never draws attention to itself but is given over in praise and service to "Jesus' story, which is a love story."

"The Faces of Jesus: A Life Story" offers brief, evocative meditations on the Annunciation and on the nativity, ministry, Last Supper, crucifixion and resur-

rection of Jesus. Reading this book is akin to praying with religious art, with Rev. Buechner as a reverent guide to the artist's intent. His text suggests the tone rather than details of the Gospel. Here he writes about the "turbulent activity" and "relentless flow" of Jesus' ministry.

"With the jerky haste of an old newsreel, Jesus flickers across the light-struck Galilean landscape. Parables and beatitudes fill the air about him like scratches on an old film — Blessed are the meek, the poor, the pure in heart — and people throng about him to be healed. A woman stretches out her hand to touch the hem of his garment as he goes hurrying by. At Cana he stops long enough to go to a wedding, and when his mother tells him the wine has given out, his answer is impatient and time-haunted. 'My hour has not yet come,' he says, but he takes time to do her bidding anyway and make wine out of the six great jars of water."

Rev. Buechner's meditation on the Last Supper and Crucifixion is suffused by empathy for this Messiah, "the Jew retching out his life from the cross of his pain," the "fierce and fiercely gentle man who spills himself out, his very flesh and blood."

In reverent prose, Rev. Buechner allows us to glimpse the "face of Jesus as our face." It is a lovely, perhaps unexpected, gift from a fine writer and obedient disciple.

Linner, a librarian and writer, lives in Boston. She has a master's degree from the Weston Jesuit School of Theology in Cambridge, Mass.

PBS' 'Faith and Hope at Ground Zero' looks at spirituality and evil

By Anne Navarro
Catholic News Service

NEW YORK — The powerful yet emotionally draining "Frontline" program "Faith and Doubt at Ground Zero" examines the question of spirituality and evil in the aftermath of the horrific attacks of Sept. 11, 2001.

The program, to be rerun Monday, Sept. 11, 9-11 p.m. CDT on PBS (check local listings), explores the challenges confronted by believers and nonbelievers as they try to cope with the difficult questions of good and evil, God's power in the face of malevolence and the potential for darkness within religion itself.

As with a lot of programs, specials and media coverage of Sept. 11, "Faith and Doubt" subjects its viewers to the dreadful images of the day: the twin towers sliced by planes then collapsing in a cloud of blinding debris and dirt; the confusion and chaos as people, covered in a thick layer of dust, flee to safety; and the tear-stained faces of family and friends desperate to know about their missing loved ones. This initial part of the film is difficult to watch, naturally, but it serves to set up the circumstances for the discussion that follows.

The program grapples with the questions of religion and faith through the reflections of a variety of people from survivors to the widow of a firefighter; from priests and rabbis to security guards and opera divas; from Christians and Jews to Buddhists, Muslims and atheists. Those interviewed speak with an unexpected candor about the challenges the horrible acts of Sept. 11 have placed on their faith.

A woman who lost her mother explains that despite being raised Irish-Catholic she had fallen away from the church. After Sept. 11, she found solace and comfort in her Catholic faith and its traditions, particularly the belief that her mother was in heaven.

But others speak of the futility of believing in a God who could not be bothered to intervene or simply isn't strong enough to prevent evil of this magnitude. This particular point — whether God physically enters our lives or merely watches — is volleyed back and forth. The participants' words are heartfelt and poignant, whether they relate that the tragedy only affirms their belief in a higher power or affirms that there is no God at all.