What’s Inside

Inside this commemorative issue of the West Texas Angelus as we celebrate our 50th Anniversary as a diocese:

- Parishioners from Rowena, San Angelo recall fond memories of their parishes / 8
- BISHOP PFEIFER: Our 50th anniversary is a time to celebrate God's goodness / 10
- Diaconate becomes permanent fixture in diocese / 10
- Divine providence guides longtime priest through 50 years of diocese / 10
- Missionaries make Hermanamiento part of West Texas Church / 10
- Excerpts from the forthcoming book, "50 Years: The Story of the Diocese of San Angelo" / 11-14
- Mosaic of all 73 parishes, missions in the diocese by Alan P. Torre / 12-13
- West Texas Timeline / 16
From the Bishop’s Desk

‘I came so that all people may have life to the full’

Jesus’ inspiring words serve as the theme of this year’s Respect Life Program.

By Bishop Michael Pfeifer, OMI

The annual Respect Life program 2011/2012, begins this year with Respect Life Sunday, on Sunday, October 2. The theme for this year’s program comes from the words of Jesus in John’s Gospel, “I came so that all might have life, and have it to the full!”

Jesus, who came to manifest to us the life and love of our Heavenly Father, wants us to have the fullness of life according to God’s plan as we are led by the Holy Spirit.

As in past years, each parish will be receiving a packet of prolife material that deals with the critical issues of life that confront all of us today. I ask our Pastors to share this information with our people, and to strongly encourage all the people of our Diocese to be much more involved in the prolife ministry of our Diocese.

This year’s Respect Life program features articles on abortion, contraception, the death penalty, embryo research, end of life issues, reproductive technology, persons with disabilities, and the profound meaning of love and marriage.

This year’s Respect Life program flows from the biblical teaching that every person bears God’s image and has an immortal soul. However, in our contemporary society, many are viewed as being outside the circle of God’s love and the abundance of life that Jesus wants for all, especially unborn children, whose parents are tempted to eliminate them, vulnerable people with illnesses and disabilities who risk being abandoned or killed even through misguided mercy, prisoners on death row, forgotten or despised long after they have repented of their wrongdoings.

All of this seems a paradox, the greater sacrifice made out of love to help other people to have the fullness of life, the greater is our joy and peace. Whether it is the brave decision of a pregnant woman to reject abortion and allow a loving family to parent her child when she cannot, or the daily sacrifices of parents in raising young children, or

The Angelus publishes the execution dates. Please pray for them as well as the victims, families and all who are affected by violence:

Offender/Scheduled Execution Date
Steven Woods / September 13
Duane Buck / September 15
Lawrence Brewer / September 21
Frank Garcia / October 27

A thank you from Joplin

Following receipt of the Diocese of San Angelo’s generous contribution of $19,864.95 to the Joplin, MO., tornado relief effort, Most Rev. James V. Johnston, Jr., Bishop of Springfield-Cape Girardeau, Mo., wrote the following thank you note to the people of the Diocese of San Angelo:

Dear Bishop Pfeifer:
I am humbled by how the people of San Angelo continue to care for the people of Joplin. Please express my gratitude and that of the people of this diocese, to the faithful of your diocese.

Just one example of progress for the near-term future: the Catholic School community in Joplin is working feverishly to prepare a place for the students this coming fall. An existing building is being renovated to provide the elementary children with a safe, happy environment so that classes can begin right after Labor Day.

Again, thank you for your prayers. I keep you and your people in my prayers as well.

Fraternally in Christ,
Most Reverence James V. Johnston, Jr.
Bishop of Springfield-Cape Girardeau, Mo.

(Editor’s Note: Another $19,889 was sent to the Diocese of Tuscaloosa, Ala., for tornado victims from the Diocese of San Angelo).

Parish Festival Listings, info / Pg. 16
**From the Editor**

**12 ways to enhance your faith in W. Texas**

A few months ago, Catholic digest ran an article that listed “12 Reasons It’s Good to Be Catholic.”

The list named the usual suspects: Catholic educations, the saints, Mary, all wonderful reasons to come to the faith.

But as we approach our 50th anniversary in the diocese, we should take the time today to localize that list. And so below, I give you 12 good reasons to be Catholic in the Diocese of San Angelo:

1. **Our history.** It stretches back. I mean way back. A strong case can be made that the discoverer Coronado and his men, as far back as the 15th century evangelized as they colonized and roamed about the new land.

2. **Our churches.** We have virtually ever architectural design imaginable here, from the beautiful, new San Miguel Arcangel and St. Stephen’s in Midland, to the older grand structures in Brownwood (St. Mary Queen of the Sea) and Ballinger (St. Mary, Star of the Sea) to Rowena’s St. Joseph and Miles’ St. Boniface, two churches that possess interiors as beautiful as anything you will see in West Texas and maybe beyond.

3. **Recent history.** ‘Recent,’ that is, when compared to Coronado. If you have a free Saturday -- and don’t we all? -- make the drive to Stanton to visit the Carmelite Monastery. Call ahead to the Martin County Courthouse, or St. Joseph Church, and perhaps you can visit inside, where you can get a feel of how it must have been to live there. Make a longer trip that same Saturday to St. Joseph in Fort Stockton. The history there is some of the earliest of the diocese.

4. **Attend Mass at the...**

(Please See REASONS/20)

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**Del Escritorio del Obispo**

¡Yo he venido para que tengan vida y la tengan abundante!

> Estas palabras inspiradoras de Jesús nos ofrece el tema para el programa anual Respetemos la Vida por el Obispo Miguel Pfeifer, OMI

El programa anual Respetemos la Vida 2011/2012, comienza este año con el Domingo de Respetemos la Vida, el domingo, 2 de octubre del 2011. El tema de este año para el programa Respetemos la Vida es tomado de las palabras de Jesús en el Evangelio de Juan, “¡Yo he venido para que tengan vida y la tengan abundante!” Jesús, quien vino a manifestarnos la vida y amor de nuestro Padre Celestial, quiere que tengamos la vida en abundancia de acuerdo con el plan de Dios al ser guiados por el Espíritu Santo.

Como en los años pasados, cada parroquia recibirá un paquete de material pro-vida que trata con los temas críticos de la vida que nos enfrentamos hoy en día. Les pido a nuestros párrocos compartir esta información con nuestra gente, y que animen fuertemente a todo el pueblo de nuestra diócesis que participe mucho más en el ministerio de pro-vida de nuestra diócesis.

El programa Respetemos la Vida de este año destaca artículos sobre el aborto, contracepción, la pena de muerte, investigación embrionaria, cuestiones de fin de vida, tecnología reproductiva, personas con discapacidades y el significado profundo del amor y matrimonio.

El programa de este año Respetemos la Vida fluye de la enseñanza bíblica que cada persona lleva en sí misma, la imagen de Dios y posee un alma inmortal. Sin embargo, en nuestra sociedad contemporánea, muchos son considerados como si estuvieran fuera del círculo del amor de Dios y la abundancia de vida que Jesús quiere para todos, especialmente niños por nacer cuyos padres son tentados a eliminarlos; personas vulnerables con enfermedades y discapacidades, bajo riesgo de ser abandonadas o incluso asesinados producto de una “misericordia” malinterpretada; prisioneros en el pelabón de la muerte, olvidados o despreciados mucho tiempo después de haberse arrepentido de sus malas acciones.

Todo esto parece ser paradójico, mientras mayores son los sacrificios que hacemos por amor para ayudar a otra gente a tener la abundancia de vida, mayor es nuestra alegría y nuestra paz. Ya sea la valiente decisión de una mujer embarazada de rechazar el aborto y permitirle a una familia amorosa criar a su hijo porque ella no puede hacerlo, los diarios sacrifícios de los padres criando a sus hijos pequeños o la dura tarea de cuidar de un pariente no con demencia, cuando respondemos a estos desafíos, Dios puede ensanchar nuestros corazones y llenarlos hasta rebozar.
Millions of people are starving in Africa

By Bishop Michael Pfeifer, OMI

Everyday we are seeing more and more heartbreaking news about the drought and famine in Somalia and the eastern parts of Africa. We see millions of people being forced from their homes, leaving behind what meager possessions they had and walking for days over rough terrain searching for food and water. They are suffering from hunger, thirst, disease and drought.

There are parents whose little children have died, and children who have been orphaned. Parents fleeing the devastating famine on foot, sometimes with many children in tow, are having to make unimaginably cruel choices; which children have the best chance to survive when food and water run low? Who should be left behind? The United States estimates that more than 29,000 Somalia children under age 5 have died in the famine in the last 3 months.

Our sisters and brothers of the Body of Christ in Africa are suffering from hunger, thirst, disease, poverty, sickness and drought. It is a humanitarian crisis that cries out for help from Christians throughout the world. Our Holy Father, on several occasions, has asked Catholics to respond generously to the desperate needs of our brothers and sisters in East Africa and Somalia.

My sisters and brothers of the Diocese of San Angelo, I once again turn to you, pleading for your financial help and spiritual support for those in this current tragic situation. Our generosity could literally feed thousands and provide them clean water, shelter and other life-saving goods. I ask you to consider making a financial offering and to offer your prayers for the millions of starving people in Africa. You can send your donation directly to the Diocese—designated for the starving in Africa—or put it in the collection of your local parish, designating it for the starving in Africa. As soon as your assistance is received by the Diocese, every penny will be sent to help these millions of people who are on the verge of dying of starvation. Above all, pray for them in our Masses and all our prayers. Thank you for your past generosity. God’s peace.

Pro-lifers must denounce taxpayer-funded abortion contraceptive policy

By Bishop Michael Pfeifer, OMI

All Pro-Life supporters who believe that the unborn are sacred and precious must denounce the decision of the U.S. Department of Heath and Human Services that would force Americans to pay for “free” abortion-inducing contraceptives as part of PPACA, the federal health care reform bill. Public health programs and private insurance companies will be required to cover the contraceptives, including contraceptives that cause abortion, without charging a deductible or co-pay. The full cost will be passed on to taxpayers and private insurance beneficiaries, regardless of the payer’s moral opposition to contraceptives that cause abortion and regardless of an employer’s moral opposition to provide this coverage.

Effective immediately, all new insurance plans will be required to provide the full range of FDA-approved contraceptive methods, sterilization procedures, and education and counseling for all women with reproductive capacity. The no-cost contraceptives would include those methods that cause abortion, including some oral contraceptives and intrauterine devices (IUDs), as well as controversial “emergency contraception,” offered under the names “Plan B” and “Ella.”

This forced policy violates the freedom of conscience of all Americans, and provides more opportunities to kill the precious unborn with taxpayers’ money.
New Roman Missal

The words we say at Mass: Why they matter so much

By Fr. Barry Mclean
Diocesan Liturgy Committee

Many of the words of the Mass were first used by the apostles, saints, Church fathers, drawn from the scrolls of the Hebrew Scriptures, written and oral Tradition of the Church. Some are the words of Jesus Christ and others of those who followed Him. Through the centuries, the faithful have given their lives to say those words. They have also given their lives to ensure that the right words were said. For all those reasons and more, the words of the Mass matter. They matter a great deal. That is why the forthcoming changes to the English translation is serious business that calls for a bit of time and study to be understood. I downloaded the priest’s words and the people’s words from the USCCB website and made copies for a group of people. I read the priest part and they read the people’s parts. When we finished the reading, we begin to explore the meaning and spirituality of the words. Some of the news words are, “And with your Spirit,” “consubstantiation,” and “through my fault, through my most grievous fault.” These words are catechetical moments.

One reaction to the new missal’s Confiteor “through my fault, through my fault, through my most grievous fault” was, ‘Here we go again with the old-fashioned guilt.’ However, that is not what is happening.

The priest part in the beginning of the Penitential Rite has also changed. The old calls upon the people to “acknowledge our failures”; where as the new is to “acknowledge our sins.” The point of the word “sins” is not to make us feel bad about ourselves; rather it is to have us speak truthfully about ourselves. That God loves us even though we have grievous fault (sin). Our God is a God of mercy who died for us and who loves us no matter what. Therefore, the word reminds us who we truly are and calls us to gratefulness for the gift of our salvation. We are all in need of salvation. We are all broken. We all are in need of love, forgiveness and healing. We are all called to humility for everything is a gift from God. Humility is where perfection begins, which leads to dying to self (charity) for our brothers and sisters – the good and the bad alike.

The new missal: Changing how we pray

By Deacon Charlie Evans
Diocesan Liturgy Committee

Are you ready for the new Roman Missal changes? On the first Sunday of Advent, November 27, all Catholic Churches in the United States will begin using a revised translation of the book of prayers for Mass (formerly referred to as the Sacramentary).

The Order of the Mass is not changing, but you will notice changes to some of our now-familiar prayers and responses.

People for the most part do not like changes. Most of the time changes are good and this is one of those times.

Words affect our lives. How we say and hear words effect how we react to life: the way we live, pray, and believe. The revised translation of the Roman Missal can convey images that can help us express our feelings of praise and thanks to God in new ways for all God does for us.

We should each be very excited to pray this revised translation when it is ready since it will give greater meaning to the call for “Full, conscious and active participation in liturgical celebrations called for by the very nature of the liturgy” (CSL, 14), in the constitution on the sacred liturgy, one of the documents from the second Vatican council.

Change, as we all know, is part of life. We also are not the Catholic people we were only a few years ago. I am sure that both you and I have grown in our holiness and in our faith and understanding of God.

After praying the same words of the Mass for so many years, both the priest and the people will have the opportunity to be more conscious of the words they pray. This can be a time for us to commit ourselves to be more active in the Mass. We aren’t bystanders; we are part of the Mass. We are the Church.

Richer meanings of the words and allusions to Scripture may be heard in a new spiritual way, one which transforms our hearts, drawing us closer to Christ and to each other. As a parish, we can grow spiritually from this experience. One of the goals of the revised translation of the Roman Missal is to increase our awareness of Christ’s presence in the sacred liturgy.

The Second Vatican Council, in its Decree on the Sacred Liturgy, said this: “Mother Church earnestly desires that all the faithful should be led to that full, conscious and active participation which is demanded by the very nature of the liturgy and to which Christian people (who are) a chosen race, a royal priesthood, a holy nation, a redeemed people, have a right and (an) obligation by reason of their baptism.”

So, our full, conscious and active participation in the mass is not merely a right. We are obliged, by our baptism, to share in it fully, consciously and actively. We are not simply to be there while mass is going on; we need and should be part of the Mass.

The Mass is tremendous. The Mass is beautiful. The Mass is absolutely wonderful because it is the power of God’s presence among us. God’s holy people. That presence does not depend on us but, if that presence is going to be more fully effective, it needs me and you to take part in the Mass fully, actively and consciously.

I found a beautiful prayer (at left) that can help us as we experience how we change the way we pray.
17 pilgrims have experience of a lifetime at World Youth Day

By Sister Adelina Garcia, OSF
Office of Education and Formation
Diocese of San Angelo

SAN ANGELO -- Seventeen pilgrims left Dallas for Madrid on August 14 to join 1.5 million other young people in celebration of the global Church. We landed safely and were met by the people of Unitours to give us a tour of the city and take us to our hotel, the Husa Princesa. Monday was a free day for us to rest and some went to see a bullfight only to come back devastated by the killing of the bulls! I warned them....

Tuesday was another free day for people to take in the sights and rest from the trip. In the evening we went to Plaza de Cibeles for the Opening Liturgy with the archbishop of Madrid. Everyday we attended catechesis at the Palacio de Deportes (soccer arena) with other English speaking pilgrims i.e. Canadians, Australians, Irish, etc. The bishops who presented catechetical sessions included Archbishop George Pell from Sydney, Australia and Archbishop Timothy Dolan from New York. They were terrific. The young people were challenged to witness their faith in a world of apathy and cynicism.

Some of our pilgrims went to the city to welcome the Pope on Thursday. Others attended the Stations of the Cross which included statues from area churches used for processions during Lent. These were carried by Penitentes who wore robes and hoods as they carried the platforms with the statues.

On Saturday morning we had the U.S. bishops' Mass for the US pilgrims at the Palacio de Deportes. Afterward Bishop Pfeifer met with our group of 17 and 10 from UTPB. He had been to Agreda to the monastery of the Poor Clares where Venerable Maria de Jesus de Agreda lived and died. She was the first catechist for the San Angelo area in the 1600s. She never left Spain in all her life but bilocated during her meditations found herself in the New World among the native peoples of New Mexico and Texas. Bishop brought holy cards and relics for the pilgrims.

We never made it to the vigil site at Curatro Vientos. By the afternoon the gates were closed to most American pilgrims. 1.5 million persons had entered, many unauthorized, and our places were taken. We returned to our hotel all disappointed. We decided to attend Sunday Vigil Mass across the street from the hotel at Christ the Victor Church. After Mass we went to enjoy a nice supper and watched the vigil on a TV set at the restaurant. There we saw the winds and rain and decided we had made the right decision to stay put at our hotel.

The next morning was a free day to visit churches and the Palacio Real (Royal Palace). On Tuesday we took a train to Avila. There we spent a quiet day visiting the city, the monastery, the museum and the cathedral. It was a beautiful way to capture the spirit of Teresa de Avila and Juan de la Cruz. When we returned that evening we attended a flamenco opera of Carmen. We had front row seats courtesy of our bishop. We ended the evening with a "last supper" at a nice restaurant enjoying good memories. We left on Wednesday morning. Everyone arrived safely and happy to have experienced Madrid and the many young pilgrims from around the world.

A pilgrim remembers Madrid

By Rachel Mendoza

I would just like to say that going for a second time to World Youth Day was such a blessing. We did encounter some issues on our trip with the disorganization on Spain’s part but as a group we came together and realized that God is good in all He does and He kept our group safe from any harm. I truly enjoyed the catechesis every morning especially with Archbishop Timothy Dolan from New York. His talk on how to be a witness in the world really inspired me. The result of being firm in the faith and rooted in Christ (the theme of WYD) is that we must share our faith with others. We share it by showing charity, joy, hope and love for the world. It is the Law of the Gift, as Pope John Paul II said, “we are at our best, most confident, most noble when we give of ourselves from the love of God.” PRAISE BE JESUS CHRIST! NOW AND FOREVER! There were so many inspiring talks, just like with Jason and Krystalina Everette on chastity. I believe the youth of the world need to hear these words and know that God knows the deepest wants and desires in everyone’s heart and wants nothing more than to give that to each of us and that no one should settle for less. We must understand that waiting isn’t a punishment, God is preparing two hearts to meet at the perfect time. My faith in Christ has been deepened and I stand rooted. Some other highlights of the trip were just being with the group and becoming closer as we shared our thoughts and love of Christ. Seeing a bullfight, sightseeing all over Spain, going to the Museo de Prado, visiting the cathedral. Every church we visited had such beautiful statues and paintings and the architecture was amazing. This will remain with me forever.
Labor Day: Getting serious about presidential politics

By Stephen Kent
Catholic News Service

Remember when Labor Day marked the beginning of a quadrennial presidential campaign and Election Day was only eight weeks away?

On this Labor Day, the campaign has been under way for months with more than a year left to endure. It is, in today's marketing language, super-sized in the same way as cheeseburgers, soda drinks and potato chips.

Remember when Labor Day involved idle worship: a day to celebrate working by not working?

Now, it is almost embarrassing to think of such celebrating when the national unemployment rate is 9.2 percent, meaning that 14 million people who are able and willing to work are unable to find a job.

The fact that Labor Day 2011 begins the week that will end at the 10th anniversary of the terrorist attacks on the United States might provide some spark of hope that the extended campaign could yield a better process; provide a full and deeper look at candidates, a serious study of the national problems.

On Sept. 11, there will be talk of courage -- of the first responders who lost their lives, far different from the "political courage" that is now required of a politician at risk for losing his job by doing the right thing for the nation.

It is important that there be a proper understanding of the common good. It is not the product of compromise, a sort of "the best that we can do."

There are three essential elements of the common good as expressed by the Catechism of the Catholic Church. These are: respect for the human person, social well-being and development of the group and, thirdly, peace.

The common good is not utilitarian in nature; it is not the greatest good for the greatest number since that can allow for the exclusion of individuals or segments of society.

It recognizes that governments and political institutions are necessary and have a responsibility for achieving the "common" good. The state does have a role in promoting the common good by enabling society to function as a community of citizens.

We have seen a failure in this summer's debt-ceiling debacle by those who do not see that a government is a necessity. Those responsible are graded "needs improvement" as a record 84 percent of Americans disapprove of the job being done by Congress, according to a nationwide Gallup poll taken in mid-August. It was followed by one showing President Barack Obama with a 39 percent job approval rating.

Consumerism and ecological devastation are obstacles. The economic market is not capable of and is insufficient in achieving the common good.

This Labor Day does not see the common good, considering that so many people are suffering economic hardships through no fault of their own. Instead, their misfortune is from the increasingly apparent failure of a system to provide for the common good.

According to Catholic social teaching, work is more than a means of earning a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, the basic rights of workers must be respected. That includes the right to productive work, to fair and decent wages, to private property and to economic initiative.

There is nothing contrary to the American dream in this teaching that will be evoked in so many Labor Day speeches this year.

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(Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He can be contacted at: Considersk@gmail.com.)

Ten years after 9/11: thankfully some things do change

By Father Peter J. Daly
Catholic News Service

I was wrong. Things did not change very much. I thought that they would.

Ten years ago, I wrote that my plans had changed as a result of the terrible crimes of Sept. 11. Now, 10 years later, things are pretty much the same. Life continues on as before.

But for a little while, things did change:

- The world was filled with sympathy for the United States.
- The country became united in grief and common purpose. There was an outpouring of patriotism and piety. Members of Congress stood together and sang "God Bless America." Public meetings began with the Pledge of Allegiance. People flew the flag everywhere.
- On Capitol Hill, partisan divisions disappeared. The government passed one piece of anti-terrorism legislation after another, almost without reflection.

Indeed, 10 years after Sept. 11, 2001, the memory remains, but the shock is gone. It does not seem like things are fundamentally changed:

- The fervor of piety evident in the weeks after September 2001 has disappeared.
- Church attendance has returned to normal levels.
- The national unity of purpose is gone, for we seem to be divided over even ordinary things.
- The sympathy that the United States once enjoyed around the world after 9/11 has evaporated; it was burned away by the war in Iraq.
- We have surrendered our privacy and even our civil liberties. Metal detectors are at every public building. We even go through metal detectors to enter our local DMV. (My 90-year-old mother was subjected to a pat-down search when she got on a plane last summer.)

Today support for the military remains very high, but our veterans are suffering greatly. We still pray for them every Sunday, but with an emphasis on them being returned to us.

Many military personnel come back traumatized by war. Many are unemployed. Some are homeless and even suicidal. Thousands of lives have been lost and a trillion dollars spent in Iraq. There still is no peace there.

People have gotten used to bad news. The fact that our government was torturing people in secret CIA prisons and incarcerating even American citizens without trial was greeted with a shrug by most Americans.

One hundred years ago, the Catholic writer G.K. Chesterton observed that the one doctrine of the church that you could prove by picking up the morning newspaper was original sin.

The human condition is the human condition. Sin and grace will always be part of our lives.

Ten years after Sept. 11, 2001, we still remember the events with horror and grief. But the struggle between good and evil goes on.

The more things change, the more they stay the same.

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Fr. Peter Daly writes for the Catholic News Service.
The Diocese of San Angelo Celebrates 50 Years: Parishioners Remember

St. Joseph’s Church: Its humble beginning in 1936

By Robert Villescaz
Parishioner / St. Joseph Church

SAN ANGELO — I can recall very vividly as if it were yesterday, when I, my two brothers, Abe and Daniel, plus many of our little Mexican friends would exit our school, Guadalupe, which happened to be right across the street from where there was a white adobe Catholic mission.

We could see that the Catholic nuns from the Victory Knoll order impatiently summed us to cross the street so we could attend their catechism classes. In those early days of Catholic preparation and education, catechist instruction was not provided by lay workers but by nuns. In those days we had Anglo missionaries that went from mission to mission teaching the Catholic faith and mostly they taught young Mexican children. It was very hard for some of the children because the language spoken at home was Spanish, and they were being taught English at school, then the missionaries were teaching all of us Latin. So you can say that we the young Mexican children had quite a capacity of extra knowledge to be able to learn three languages, even though the Latin we learned was more simplified or shorter because it was only the Latin that we learned that we spoke during the Mass.

St. Joseph’s started as mission, under the supervision of the Sacred Heart Cathedral, in the center of the city of San Angelo. At that time we were a part of the Diocese of Amarillo. In the 1930s we arrived at a point that the need for construction of a mission to serve the growing Catholic population in the northern part of the city. This northern area, roughly from 6th to 14th streets, came to be known as the Barrio of Santa Fe, mainly because of the influence and importance of the Santa Fe railroad. The mission was built on the corner of 12th and then Randolph. The mission was stucco, the architecture of the mission was very Spanish and southwestern in design. In 1936 it came to be known as St. Joseph’s Mission (or San Jose as a lot of folks called it. Since the Santa

(Please See MEMORIES/22)

Early parishioners in Rowena were of deep faith

By Pat Vancil
Parishioner / St. Joseph Church

‘20s was not kind to agriculture, but plans were made to construct a “new church.” The school children at St. Joseph’s could watch the progress of the building and spent their recess time helping unload bricks that had been brought from the train to the building site by horse and wagon.

In the midst of the Great Depression, the need to build a larger school for the education of the children resulted in the construction of a new St. Joseph School building and expanding the curriculum to include high school.

St. Joseph’s has always been blessed with wonderful pastors, truly “Shepherds of the Flock.” During The Drought of the 50’s a new rectory was built. With parishioners still recovering from the effects of the prolonged dry spell, the early 60’s saw the construction of a new Parish Hall that would also have classrooms and a gym to accommodate school activities.

With the closing of the school in the early 80’s, the hall has become the place for religious education, community activities, the annual Fall Festival which continues to grow each year, reunions, weddings, youth activities, etc. Improvements are ongoing.

Descendants of the first parishioners have taken up the task that their forefathers began over 100 years ago – praying that they too, will have that same deep faith, courage and vision to pass their faith to their children and generations to come.
Our 50th anniversary: A time to celebrate God’s goodness

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

As we prepare to come together for the great celebration of the 50th anniversary of the establishment of the Diocese of San Angelo on October 16, I would like to thank all of you, the people of our Diocese, for taking part in this special day, and for being a part of our joyful golden celebration. The people of West Texas are many things—coming from many different ethnic social, economic, geographical, pastoral, and age backgrounds—but there is at least one thing we all share in common: We are good Catholic people who love our Church, the Lord Jesus Christ and his mother, Mary. It has been my privilege to serve you all as your bishop for 26 of the first 50 years of this diocese.

As we celebrate our 50 years of being a Diocese, we first an foremost express our gratitude to our loving God for all the blessings that we have received in His Son, Jesus Christ, and for the constant protection of Mary, our Mother. We are grateful to the bishops, priests, (Please See BISHOP/14)

Diaconate becomes permanent fixture in diocese

By Dcn. Alan Neff and Dcn. Tim Graham
Diocese of San Angelo

During the years of 1962 thru 1965 our Bishop Steven A. Leven attended the Vatican II Ecumenical Council and became more aware of the need for the restoration of the Permanent Diaconate within the Diocese of San Angelo. Bishop Leven proceeded to enlist the support of the clergy and religious of the diocese to accomplish the task. He found an able partner in Fr. Russell Schultz and together they proceeded to outline a program leading to the ordination of men to further the Catholic Christian Tradition as ordained men living in secular society. The great desire of Bishop Leven was to have men who would follow his example of “Street Preaching” in Oklahoma. This dream, never realized, did, however, induce men and their families to join in the announcement of the Good News to whomever they meet and in whatever the circumstances.

In 1973 the first group of qualified men were asked to respond to the call of the Church, requesting men of faith and commitment to assist in the spread and deepening of the Christian Catholic Faith within the boundaries of their communities. The first group of applicants, consisting of 30 dedicated men, was ordained in 1976 in their home parishes. One of the men answered God’s call to go beyond the diaconate to the priesthood. He was subsequently schooled in Rome, ordained to the Priesthood, and is known to us as Monsignor Maurice Voity, currently the Rector of our Cathedral.

Plans were immediately instituted to form a second formation class of men to assist in the spreading of the Gospel of Christ. This group was ordained in January of 1979 at the Cathedral in San Angelo. It was a diverse group consisting of men having educational backgrounds ranging from a masters degree down to the fifth and sixth grade. The diversity was needed to fulfill the desire of Bishop Leven that the men ordained would be able to minister to their own communities, many of whom were Spanish speaking parishes.

Throughout the first two programs Bishop Leven required that the family attend the monthly trainings and annually attend a seven-day retreat. The retreat started on a Sunday evening, following supper, and ended the following Sunday (Please See DIACONATE/23)

Missionaries make Hermanamiento part of W. Texas Church

By Msgr. Larry J. Droll

For 20 percent of the history of the Diocese of San Angelo, we have had a partnership (“Hermanamiento”) with the Diocese of San Pedro Sula in Honduras. The Diocese of Tyler shares in this relationship as well.

It was on that fateful day, September 11, 2001, that the three dioceses completed their discussions of the Covenant of Partnership. Bishop Michael Pfiefer of San Angelo and Bishop Angel Garachana of San Pedro Sula signed the document that day. Bishop Alvaro Corrada of Tyler added his signature later in the week.

In the months leading up to the signing of the Covenant, discussions were held in Honduras and Texas about the relationship. It had been born in response to Hurricane Mitch, which in 1998 devastated Honduras. The Catholic bishops of Texas decided to assist with relief efforts by pairing up dioceses. Then in 1999, Pope John Paul II issued his Apostolic Exhortation “The Church in America,” which called for Catholics throughout North, Central and South America to be aware of their fellow Catholics and to develop actual bonds with them for mutual encouragement and solidarity. Catholic Relief Services facilitated the discussions of the diocesan representatives, leading to agreement on how to put this into practice.

The key idea is “building relationships.” The most important activities during the past ten years have been visiting one another, learning about one another and becoming friends. We pray for one another and share pastoral resources. Sometimes a common project emerges. But, most importantly, we build unity with our fellow Catholics across international boundaries.

Personally speaking, Hermanamiento has broadened my horizons of what it means (Please See DROLL/14)

Pfeifer

Gully

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50 YEARS
THE STORY OF THE
DIocese of San Angelo

Excerpts from stories of people, events instrumental in our history

Editor’s Note: The book “50 Years: The Story of the Diocese of San Angelo” will be released and available at the diocese’s 50th anniversary Mass, October 16, 2011. A major part of the book profiles individuals and events in our history that have had a significant role in furthering the Church in West Texas. In this article are representative snippets taken from some of those stories.

Stories By Jimmy Patterson
Editor / West Texas Angelus

Bishop Stephen Leven
For nearly 10 years, from October 22, 1969 to April 16, 1979, the Diocese of San Angelo was shepherded by its third bishop, the Most Rev. Stephen Leven, of Blackwell, Oklahoma.

Bishop Leven was known as a street preacher before and even during his time as our bishop here. He began a series of open air talks given on courthouse lawns, in vacant lots and on street corners, as early as 1932. He used the time to explain the teachings of the Catholic Church.

The West Texas Angelus, known then as the Texas Concho Register, recorded Bishop Leven’s words when he was installed as bishop in 1969:

“It is with great joy and total commitment that I prepare to follow in the footsteps of two great young bishops who labored strenuously to nurture the seeds of faith already deeply planted in your hearts.”

Bishop Thomas Drury
“During his years of service, as spiritual shepherd of the Diocese of San Angelo, Bishop Drury worked most diligently on his efforts to get the new diocese on its feet.

Bishop Drury has seen it grow from approximately 15 or more new churches and chapels have been constructed,” Bishop Michael D. Pfeifer, OMI, said.

During his time as bishop in San Angelo, Bishop Drury also guided and completed a census of the diocese; established the diocesan newspaper, which eventually became the West Texas Angelus, still in circulation 25 years later; consecrated the Cathedral and had the diocese placed under the principal patronage of St. Michael the Archangel and the secondary patronage of St. Pius X.

Msgr. James Bridges
Msgr. James Bridges, who had befriended Father Daugintis when he would frequent the restaurant Bridges managed, once had a conversation about a local rift between the Baptists and the Church of Christ.

“Father, why is it we have the same book, but they can’t come up with the same answers as we do?” Bridges asked the priest.

It was Father Daugintis’ response that would prompt Bridges to begin his studies in the Catholic faith.

“Oh, Jimmy,” the priest told Bridges, “Jesus didn’t leave a book. He left a voice.”

From that moment on Bridges said he was unable to satiate his appetite for knowledge about the Church.

Eva Camuñez Tucker
Eva Camuñez Tucker was born April 9, 1911, in her grandmother’s house. She had the distinction of being the first Mexican-American high school graduate in San Angelo, and worked as a teacher and principal in Mertzon and Ballinger. Later, she was a mail censor and translator for the U.S. State Department in the 1940s. She was honored by the Holy See when she was named a member of the Equestrian Order of the Holy Sepulchre, and had two papal audiences in her lifetime.

But when people remember Mrs. Tucker, they remember her generosity and her humble way of living.

She lived in a small house, one which did not shout to the world the financial blessings that had been bestowed upon her.

Her causes were numerous. Mrs. Tucker gave to St. Joseph’s Catholic Church, Christ the King Retreat Center, Our Lady of Grace Monastery and the cloistered Carmelites sisters southeast of Christoval, and provided countless scholarships for underprivileged children.

To the Diocese of San Angelo and numerous other organizations in West Texas, Eva Tucker was considered, above all else, an angel.

Spiritual Enrichment Opportunities
By 2011, hundreds of faithful in our diocese have been a part of the small Christian community movement.

Small Christian groups are made up of a handful of people from a parish that meet in private homes to study scripture in advance of the weekend liturgy. Some groups adhere to the selected curricula chosen by the Church, while others choose their own.
own, but most all focus on the sacred readings for the week, devote time to special intentions and share a meal or snacks.

Sister Hilda Marotta, OSF, Director of the Office of Education and Formation for the Diocese of San Angelo, said the establishment of Small Christian curricula such as "Why Catholic?" and "Renew" grew out of the U.S. Conference of Catholic Bishops' pastoral on adult faith formation in 1999 called "Our Hearts Were Burning Within Us."

Austin Bishop Joe Vasquez
ROUND ROCK -- The Most Rev. Joe Vasquez, a product of the cotton fields of Taylor and Jones counties and a resident of the Diocese of San Angelo for much of his formative years, was installed as Bishop of Austin, March 8, 2010, at a Mass in Round Rock.

Described by an early contemporary as "outstanding without standing out," Bishop Vasquez spent one of his summers between college terms working the cotton fields north of Abilene simply so he could have a better appreciation for not only what his parents endured, but what modern day laborers and migrants face.

Bishop Vasquez received much of his early religious formation at St. Francis Parish in Abilene. An inspiration to him in what would be his ultimate decision to enter the priesthood was Msgr. Bernard Gully. As he discerned his future, he was also guided by a young diocesan vocation director named Father Larry Droll, another lifelong diocesan native, diocesan vicar general and pastor of St. Ann's Parish in Midland.

Compliance audits lead to safer environment

In the wake of the tragedy of clergy sex abuse in the latter half of the 20th century, the United States Conference of Catholic Bishops adopted a document that would help ensure the maximum possibility of safety at parishes in the United States, especially where that safety pertained to children and young people.

The Charter for the Protection of Children and Young People adopted a document that would help ensure the maximum possibility of safety at parishes in the United States. The Charter also includes guidelines for reconciliation, healing, accountability, and prevention of future acts of abuse.

As a direct result of the bishops' charter, the Diocese of San Angelo updated its 1994 sexual misconduct policies with a more expansive policy on ethical behavior in ministry; this new policy went into effect in August of 2010, when the diocese completed an audit of its Safe Environment Programs with auditors of the Gavin Group of Boston, an independent firm commissioned by the USCCB.

Diminishing number of women religious

When the Diocese of San Angelo was established in 1961, the Church flourished with 117 sisters. They worked in schools and hospitals, in nursing homes and communities small and large, and of course with priests in parishes throughout West Texas.

At the beginning of 2011, only 14 women religious were a part of the Diocese of San Angelo. Five more are cloistered in constant prayer and work at Our Lady of Grace Monastery, southeast of Christoval.

"After Vatican II, a lot of the women who had entered the Church during the depression or during World War II left," said Sister Malachy Griffin, OP, vicar for women religious in the diocese and retired Director of Campus Ministry at Angelo State University. "The pool is smaller and a lot older than it once was."

In December 2009, Our Sunday Visitor, a national newspaper covering Catholic issues, affirmed what many already knew: the aging of women religious and the inability to attract younger women is what has led to a national downturn in the number of women serving. In fact, according to OSV, there are now more women religious in the United States over 90 than under 60.

Sister Mary Eva Geiskopf

Never has a Milwaukeean left such a mark on the Diocese of San Angelo as Sister Mary Eva Geiskopf, OLVM. One of the most beloved servants of the Lord ever grace the diocese of San Angelo, Sister Mary Eva headed up the office of religious education, driving tirelessly around the West Texas countryside to (Please See 50 YEARS/15)
DROLL

(From 10)
to be a Catholic and a priest. Visiting in Honduras, I have encountered people who, in spite of great poverty, have a deep and expressive faith. I have been challenged to develop a missionary spirit, beyond the boundaries of my own parish, the relative safety of my own country, and the comfort of my own native language. I have learned how the Catholic Church organizes to serve hundreds of thousands of parishioners with only a few ministry professionals and I have admired the enormous dedication of those hard-working priests, sisters and Delegates of the Word. I have been challenged to become more generous. And I have been blessed with many wonderful new friends.

At the diocesan level, Partnership Teams meet once a year and provide the infrastructure for the Hermanamiento. These meetings have some hours of discussion and planning, many hours of visiting local parishes and other ministries, and lots of fellowship and fun. The parishes of the Diocese of San Angelo have taken up a special collection each year on the first weekend of November for the Diocese of San Pedro Sula since 1999.

At the parish level, several parishes from the Diocese of San Angelo have partnerships with those of the Honduran diocese. St. Ann’s of Midland partners with Santísima Trinidad de Chamelecon, a sector of the huge city of San Pedro Sula. The Parishes of South Odessa, St. Joseph and St. Anthony, are partners with Exaltacion de la Santa Cruz, in a rural area of the Honduran diocese. Holy Redeemer Parish of Odessa is establishing a relationship with San Isidro parish, in the seacoast town of La Ceiba. Mutual prayer, visits and activities characterize the relationship.

Over the years, several Catholic Schools have attempted to develop relationships and these efforts are continuing. St. Ann’s Catholic School of Midland is currently partners with San Diego de Alcala Catholic School in the La Luisiana sector of San Pedro Sula.

University students at Angelo State University and the Catholic University at San Pedro Sula have had mutual visits, retreats and sharing through their Campus Ministries over the years.

Some of the most in-depth sharing has occurred when Father David Herrera of the Diocese of San Angelo spent nine months as a missionary in Nuestra Senora del Carmen Parish in Cofradia and Father Francis Njoku, also of our diocese, studied Spanish for four months in Our Lady of Guadalupe Parish in San Pedro Sula. They reported what a profound impact their experience has had on them.

At a gathering in July of this year in San Pedro Sula, representatives of the three dioceses celebrated with great thanksgiving to God the 10th Anniversary of the partnership. We pledged renewed efforts, not only to continue, but to grow and involve many more Catholics of Texas and Honduras in the Hermanamiento.

GULLY

(From 10)

Christ, the People of God, and so always in need of renewal and reform, ‘Ecclesia semper reformanda’. This renewal continues to develop and there is much yet to be done.

My eight years in Assumption Seminary in San Antonio was Providence establishing me firmly in the Catholic Faith and its Tradition, preparing me well in ways I didn’t realize until much later. When the Council Fathers encouraged the use of the vernacular, I was well founded in two important vernaculars in West Texas – English and Spanish. I was quickly prepared to celebrate the Eucharist as well as the other sacraments in both languages - a great gift in my 50 years. Since the Council called for greater participation of the laity – women and men – by nature of their Baptism, I was poised to collaborate with people of both languages.

Thus I have much to celebrate as I look back and even more as I move into the future.

BISHOP

(From 10)

women and men religious, deacons and wives, countless good lay people who have made us the Body of Christ of the Diocese of San Angelo. We also thank our mother diocese, the Diocese of Amarillo, from which our own Diocese was formed, for giving us ecclesial life. As we research our history, we see that several other dioceses of the state of Texas have contributed to help us be who and what we are today. Our gratitude goes out to all the bishops and people of these dioceses.

As we mark this great milestone of our Diocese, I remind you that the number one ministry that has been selected by the leadership of our Diocese after much consultation with many, many people is Family Life and Marriage. All of us belong to a family, and all of us are called to bring new love, hope, life and service to our individual families, and to the wider family that makes up our parishes and our Diocese. May we all strive to imitate the life and witness of the great Holy Family—Jesus, Mary and Joseph.

I encourage you to take the time to read the commemorative book, “50 Years: The Story of the Diocese of San Angelo,” which was written and edited by Jimmy Patterson, our diocesan Director of Communications and editor of our newspaper, The West Texas Angelus. The book tells the story of who we are as Catholics through the eyes of some of the significant people in our history and through some of the significant events that have helped shape us since 1961, and in some cases even longer.

Many people have helped put this book together and I offer a special word of gratitude to the priests, deacons, women religious, staff and volunteers of the parishes throughout our diocese who have not only provided historical information for the book but also continue to make the Church in West Texas stronger and more vibrant.

A note of gratitude, too, to the photographer, Alan P. Torre, for his beautiful photographs of each of our parishes.

As we set a course for our second 50 years, our continued success as a Catholic people and Church in West Texas depends entirely on you, your commitment to your parish, and, first and foremost, your love and devotion to Jesus Christ and His mother, Mary.

OBISPO

(From 10)

una diócesis, primeramente y de ante todo queremos expresar nuestra gratitud a nuestro Dios amorado por sus muchas bendiciones que hemos recibido en Su Hijo, Cristo Jesús, y por la protección constante de María, nuestra Madre. Estamos muy agradecidos a los obispos, sacerdotes, religiosas y religiosos, diáconos y sus esposas, un sinnúmero de personas como quienes nos ha hecho el Cuerpo de Cristo la Diócesis de San Ángelo.

También queremos darles gracias a nuestra madre diócesis, la Diócesis de Amarillo, de la cual nuestra diócesis fue formada, por darnos vida eclesial. Al estudiar nuestra historia, vemos que varias otras diócesis del estado de Texas han contribuido y nos han ayudado para ser quien somos hoy. Nuestra gratitud se extiende a todos los obispos y la gente de estas diócesis.

Al marcar este gran momento histórico de nuestra diócesis, les recuerdo que el ministerio de nuestra diócesis, después de mucha consultas con muchas personas es la Vida Familiar y el Matrimonio. Todos pertenecemos a una familia, y todos somos llamados a traer nuevo amor, esperanza y servicio a nuestras familias individuales, y a la familia extensa que forman nuestras parroquias y nuestra diócesis. Que todos nos esforcemos a imitar la vida y testimonio de la gran Santa Familia—Jesús, María y José.

Los animo a tomar tiempo para leer el libro conmemorativo, “50 Años: La Historia de la Diócesis de San Ángelo”, que ha sido escrito y editado por Jimmy Patterson, nuestro Director de Comunicación diocesano y editor de nuestro periódico diocesano, The West Texas Angelus. El libro que tienen en sus manos da la historia de quienes somos como católicos por los ojos de algunas personas significativas en nuestra historia y por algunos eventos significativos que nos han ayudado a formarnos desde 1961, y en unos casos hasta más antes.

Mucha gente ha ayudado a producir este libro y les ofrecemos una nota especial de gratitud a los sacerdotes, diáconos, mujeres religiosas, empleados y voluntarios de las parroquias por toda la diócesis que no solamente han ofrecido información histórica pero también continúan a hacer la Iglesia en el oeste de Texas más fuerte y vibrante.

Una nota de gratitud, también, para el fotógrafo, Alan P. Torre, por sus bellas fotos de cada una de nuestras parroquias.

Al establecer la visión para nuestro segundo 50 años, nuestro continuo éxito como el pueblo de Dios e Iglesia en el oeste de Texas depende enteramente en ustedes, su compromiso con su parroquia, y, primero y ante todo, su amor y devoción a Cristo Jesús y Su madre, María.
prepare lay teachers and others so that they would themselves be prepared to spread the good news.

"Despite her age and the frequent bad weather conditions, Sister Mary Eva drove throughout the diocese for years and years," recalled Sister Malachy Griffin, vicar for women religious and retired campus ministry director at Angelo State University.

Sister Malachy said that before her retirement, she drove so often and such great distances that the diocese eventually asked the adult son of a priest to be her driver on those missions to the smaller cities in the diocese.

The Carmelite Way in W. Texas

For over 25 years, Carmelite prayer has been an integral part of life in the Diocese of San Angelo thanks to two small groups of hermits and sisters devoted to the ancient way of life, a life that places prayer at the center of daily life.

Two peaceful settlements flank either side of Christoval, south of San Angelo, where these prayerful servants of God live. The men in the Mt. Carmel Hermitage, southwest of town, have occupied their location since 1990; and the habited nuns in the Our Lady of Grace Monastery, southeast of town, arrived in 2000, but initially came to San Angelo from North Dakota in 1989.

"Showing people the value of prayer increases people’s faith," said Father Fabian Maria Rosette, O. Carm., prior of the hermitage. "When people visit us here they are reinforcing their faith. They respect our way of life because they see we are men and women of faith. We believe in the Church and this encourages them to live a life of faith and prayer themselves."

Stanton’s Carmelite Convent

Stanton’s Carmelite Monastery pre-dates the establishment of the Diocese of San Angelo in West Texas by almost 80 years, but the fact that the adobe structure still stands today and has weathered over a century of Mother Nature’s harshest conditions is reason enough to include it as one of two significant pieces of our diocesan pre-history.

The monastery stands regally above the West Texas plains in Stanton, a building of obvious import to anyone who happens upon it.

The monastery was built by German Catholics who had come to the area from Scipio, Kan., in 1882, when many other pioneers began to settle West Texas. The monastery is located 325 miles from El Paso and 280 miles from Fort Worth, in what was then known as Grelton Station. The monastery was intended to serve as living quarters for the Carmelite friars, who had migrated to the area. Using the monastery as their base camp, the Carmelites traveled throughout West Texas and Eastern New Mexico spreading the faith to the growing population of immigrant Catholic families.

Financial officer uncovers multi-million dollar fraud

Bad news and good news can sometimes occur almost simultaneously in times of trouble, and such was the case in 1997 when it was discovered that the Diocese of San Angelo had been the victim of a multi-million dollar fraud scheme at the hands of a trusted former financial officer, who died before the fiscal crisis was discovered.

The $4.5 million theft was discovered by Les Maiman, the newly appointed Diocesan Fiscal Officer, within five days of assuming the office. Maiman would later go on to become the first lay chancellor of the diocese in 2004.

"To our great surprise," Bishop Pfeifer wrote in the December 1997 *West Texas Angelus*, "Mr. Maiman discovered a large percentage of our listed cash and investments that could not be physically located. If the financial statements were correct, we are unable to locate at this time a sum that could possibly reach $4.5 million in cash and invested funds."

The stolen amount did in fact reach that staggering total.

Big Spring parish consolidation

The multi-pronged diocesan 20-Year Plan, drawn up in 1991 to help maximize the reach of the Church in an age of declining personnel and participation, also foretold the need for consolidation, specifically in the city of Big Spring, a town of 25,000 with three parishes.

In 2008, the people of Sacred Heart, St. Thomas, Immaculate Heart of Mary and the neighboring mission, St. Joseph’s, in Coahoma, came together for a joint Mass to celebrate the joining of the four communities into one — Holy Trinity Catholic Church.

The goal of the single community, according to Msgr. Bernard Gully, who has overseen the Big Spring Church since its consolidation in 2008, is to encourage all 1,000 Catholic families to work as one and to present a unified front as never before.

‘Knick’ Knickerbocker

In the big-picture, 50-year history of the Diocese of San Angelo, Waldo Emerson “Knick” Knickerbocker will assure you he is but a very tiny piece of a larger *pastiche* that includes hundreds of people who have made larger contributions for longer periods of time. Taken literally, Rev. Knickerbocker’s assertion would be quite true.

Yet, what happened on the morning of January 28, 2009, was an event unlike any other to have ever occurred in our diocese -- and only a fraction of other dioceses across the nation. Without Father Knickerbocker, that historical day would have never happened.

Ordained a Methodist minister in 1966, Father Knickerbocker eventually became an Episcopal rector, and ultimately he and his wife, Sandie, converted to Catholicism in 1994. Eleven years later, in 2005, Father Knickerbocker requested and was granted permission to seek to become a priest in the Roman Catholic Church. He was ordained a deacon on his 70th birthday, December 28, 2008, and one month later, January 28, 2009, he was ordained a Catholic priest in Junction, where he continues to serve as a sacramental minister. At the time of his ordination, he was the first resident priest in Junction since 1984.

Protection of the Unborn

Bishop Michael Pfeifer, OMI, of the Diocese of San Angelo, has always been firmly committed to ending abortion in his 26-year apostolate. During his 2009 Pro-Life Mass in Midland, Pfeifer told the 400 who were gathered that they weren’t doing enough to put an end to the scourge of the killing of unbors.

The same year, the diocese created a Pro-Life Plan for the Unborn, further establishing a commitment to ending abortion at the three clinics within diocesan boundaries.

"We must be Pro-Life at every stage of life," Bishop Pfeifer said in a letter accompanying the release of the Pro-Life plan. "I call on all of our people -- priests, deacons, women religious, pastoral leaders, teachers, members of all Catholic organizations, especially the Knights of Columbus — old and young, to be much more proactive in supporting the precious life of the unborn by combating the evil of abortions that take place in the three death centers of Planned Parenthood in Midland, San Angelo and Abilene."

Bishop Pfeifer said reaching out to parents, especially mothers who struggle with pregnancy decisions, “must be the number one pastoral concern of our diocese.”

Pro-Life committees in each deanery have been established to help raise awareness and combat abortion with emphasis placed on Knights of Columbus councils to step up the effort to respect life.
West Texas Timeline

The following dates are from parish histories and detail when the Church or a particular parish church building was established in each town. (Taken from the book “50 Years: The Story of the Diocese of San Angelo”)

1600s
1634 -- San Clemente Mission, Millersview, established.

1800s
Late 1800s -- Catholic Church comes to Colorado City.
1860s -- Catholic mission established in Fort Stockton.
1861 -- Carmelite friars arrive in Gorley (Mariposa, then Stanton) and celebrate Mass at train station.
1898 -- Catholic Church established in Midland (St. George's).
1899 -- Sacred Heart, Menard, established.
1876 -- Catholic Church in Brady established.
1882 -- Catholic Church established in Coleman.
1884 -- Immaculate Conception-San Angelo (first church, and what would become diocesan cathedral established).
1884 -- St. Mary's (Sacred Heart)-Big Spring established.
1885 -- Traveling priests establish missions in Sweetwater, Colorado City.
1891 -- Sacred Heart-Abilene established.
1890 -- St. John-Clyde (Sts. Joachim and Ann) established.
1895 -- St. Mary, Star of the Sea-Ballinger established.
1896 -- St. Mary, Queen of Peace-Brownwood established.

1900s
1905 -- Catholic Church comes to Sanderson.
1906 -- Cathedral of the Sacred Heart-San Angelo established.
1907 -- St. Joseph-Roswell established.

1910s
1910 -- St. Thomas-Big Spring established.
1910 -- Catholic mission established in Melvin.
1919 -- Our Lady of Perpetual Help-Ozona established.
1913 -- Holy Family-Sweetwater established.
1919 -- St. Francis-Abilene established.

1920s
1921 -- Catholic mission established in Imperial.
1924 -- St. Joseph-Loraine established.
1925 -- Sacred Heart-McCamie established.
1925 -- Our Lady of Guadalupe-Eldorado established.
1927 -- St. Charles-Eden established.
1928 -- Catholic Mission comes to Merkel.
1928 -- Catholic Church comes to Junction.

1930s
1930 -- St. Mary-San Angelo established.
1931 -- St. Peter-Mertzon established.
1933 -- St. Ann-Midland established.
1933 -- St. Thomas Mission-Midland established.
1936 -- St. Joseph The Worker-San Angelo established as a mission.
1938 -- St. Mary-Odessa established.
1938 -- St. Joseph-Big Spring established.

1940s
1940 -- St. Joseph-Stanton established.
1941 -- St. Ambrose-Wall established.
1943 -- Catholic Church established in Crane.
1947 -- St. Margaret of Cortona-Big Lake established.
1948 -- Immaculate Conception Church-Knickersocket established.
1948 -- St. Lawrence-St. Lawrence established.

1950s
1950 -- Our Lady of Mt. Carmel-Winters established.
1953 -- St. Agnes-Fort Stockton established.
1954 -- Our Lady of Guadalupe-Millersville established.
1954 -- Our Lady of Perpetual Help-Ozona established.
1955 -- St. Isidore-Lenora established.
1957 -- St. Therese-Chartres established.
1958 -- Our Lady of Lourdes-Andrews established.
1958 -- St. Paschal-Brownwood established.
1958 -- St. James-Bronte established.
1959 -- St. Philip Mission-Edna established.

1960s
1960 -- Our Lady of Guadalupe-Midland established.
1961 -- Holy Redeemer-Odessa established.
1961 -- Immaculate Heart of Mary-Midland established.
1961 -- St. Martin de Porres-Odessa established.
1961 -- Holy Angels-San Angelo established.
1962 -- Immaculate Heart of Mary-Sweetwater established as parish.
1962 -- St. Thomas-Miles established.
1962 -- Our Lady of San Juan-Odessa established.
1963 -- St. Albert Mission-Rayne established.
1963 -- St. Vincent Pallotti-Abilene established.
1963 -- Mission established in Mereta.

1970s
1970 -- St. Thomas-Midkiff established.
1972 -- Holy Family-Abilene established.

1980s
1982 -- St. Elizabeth Ann Seton-Odessa established.
1982 -- St. Stephen's-Midland established.
1983 -- St. Francis of Assisi-LLL established.
1985 -- Our Lady of San Juan-Midland (San Miguel de Arcángel) established.
Our Faith

What to do about Masses longer than an hour

By Father Kenneth Doyle
Catholic News Service

Q. At our parish, so much of the Mass is sung that the Mass lasts more than an hour. Also, when it comes time for the readings, the lector walks all the way up from a pew in the congregation, and that creates further delay. Then there is a minute of silent reflective time after the readings, which I find tedious.

My husband and I (who are both of Social Security age) have no patience for such deliberate delay. Many parishioners have complained, but the pastor has dismissed our voice.

What can we do, short of joining another parish? (Cherry Hill, N.J.)

A. Your question is a frequent one, reflecting the feelings of many parishioners, especially older ones. Therefore, I think that it merits a longer-than-usual response.

While I understand your concern and trust that it flows from a deep Catholic faith, I have to tell you honestly that your pastor is being faithful to the thinking of the church. The church's official "guidebook" on celebrating the Eucharist is called the General Instruction of the Roman Missal (GIRM). That document makes a strong plea for periods of quiet within the liturgy.

In the Mass, the GIRM tells us, we are invited to silence at five particular times: in the beginning, at the penitential rite; at the start of certain prayers when the priest says, "Let us pray"; after each of the Scripture readings; after the homily; and after all have received Communion.

There is no "rule" as to how long each of these silences needs to be, and certainly discretion is in order. The ordinary congregation at Sunday Mass is not a contemplative monastic community.

The GIRM directs that, at the conclusion of each reading and of the homily, "all meditate briefly on what has been heard" (No. 23). I would say that perhaps 30 seconds is appropriate at each of those points, with an even shorter period after the priest's "Let us pray" (so that all present can call to mind their own prayer intentions before the celebrant "collects" them.)

The periods of silence, then, need add no more than about three minutes to a Sunday Mass, which seems a small price to pay once a week to ensure that the Eucharist receives the reflection that it deserves.

There is a proverb that says, "The quieter you become, the more you hear."

Incorporating even these short periods of silence invites members of the congregation to hear with both their hearts and ears.

If you don't find that in your own parish, it is entirely proper to seek another Catholic parish.

Whereas, at one time, Catholic parishes were strictly "territorial" (you went to the closest church), now parishes are largely "intentional" (you go where you're comfortable with the priest, the congregation and the liturgy).

How to better manage your prayer time

By Father Peter J. Daly
Catholic News Service

I wish I could find time to pray. I wish I could find time to think.

I also wish I could find time to read, exercise, write and sleep.

It seems like there is never time for any of those things.

Busy people are stretched. The life of a parish priest, like the life of a parent of young children, is filled with interruptions. Whatever is at the door or on the phone or pops up on the computer screen always seems to demand our attention. It always seems more urgent than praying, reading, thinking, exercising or writing.

And yet, without prayer, reflection, exercise and study, we dry up. Pretty soon we have nothing much to offer.

Parish priests are no different from any number of other busy people. Public officials, doctors and teachers, to name a few, all find themselves busy with moment-to-moment demands and hardly able to study or reflect.

Lots of people feel like they are a day late and a dollar short.

But if we look at our lives carefully, there probably is time. We just have to rearrange.

First of all, there is the television.

Since I eat alone, I watch TV during meals. But there is always that distraction time, late in the evening when the TV eats up an hour.

If I went to bed earlier and kept the TV off, I would have more time for sleep and prayer.

The tube is mostly a waste of time.

Then, there is the computer. Too much time is spent on email and searching websites. One thing always leads to another.

It is best to confine email to a half-hour in the morning, best to not to get on Facebook or Twitter at all, and best not to text unless necessary.

Technology is a great "junk time" waster.

There is also the calendar. Use it.

Scheduling prayer, exercise, study and writing on the calendar is not a bad idea. If we treat those things like appointments, we might actually do them. After all, we schedule Mass each day, and we manage to make it to Mass.

Why not schedule evening prayer and reading time?

People might think that this is being selfish, but it is necessary.

Long ago, I started setting aside time for homily preparation. It is absolutely necessary. There never seems to be enough time, but scheduling helps.

Another thing we can do is forget about unreasonable expectations. A parish priest is not a monk or a professor, and a parish priest will never have the time that a monk has for prayer or that a professor enjoys for reading.

Those are privileged lives.

My primary call is to service.

It is not reasonable to expect me to be an academic expert in Scripture.

It is not reasonable to think that I will become a mystic.

My calling is to be of service to my people.

Overcoming the tyranny of unreasonable expectations is a start to peace.

None of us can know everything. None of us can do everything.

Finally, there is the grace-filled little word "no." By saying "no" to some things that are not central to our lives will mean more time for the things that are central.

Recently, someone called me and asked if I could lead a parish mission in another state.

No.

Can you be on our committee or write an article or take another job?

No.

Why not?

Because I need time to pray, think, exercise, write and sleep. I will be a better priest and a better person if I concentrate on those things.

Our Holy Father’s Monthly Intentions

SEPTEMBER 2011

General Intention: That all teachers may know how to communicate love of the truth and instill authentic moral and spiritual values.

Missionary Intention: That the Christian communities of Asia may proclaim the Gospel with fervor, witnessing to its beauty with the joy of faith.

OCTOBER

General Intention: New Evangelization. That the New Evangelization may progress in the oldest Christian countries.

Missionary Intention: World Mission Day. That the celebration of World Mission Day may result in a renewed commitment to evangelization.

Daily Offering Prayer

Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians. I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.
2011 Parish Festivals

September 11
St. Mary, Star of the Sea — Ballinger
St. Mary, Star of the Sea, Ballinger will hold its annual festival on Sunday, September 11, Patriot's Day. A beef fajita dinner will be served both in the hall and in the drive through for only $8.00 for adults and $5.00 for children. The large auction will start at 12:30 pm and continue until the last item has been sold. Bingo, a country store and a silent auction will be held as well as a block long row of booths for children games. All are invited to attend and to support the ministry outreach of the parish.

September 18
St. Therese Catholic Church — Carlsbad
Annual Fall Festival
Held at the Knights of Columbus Hall
3636 N. Bryant, San Angelo
A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11 a.m.-2 p.m. The meal may also be purchased from a drive-thru at the same location. Cooked/Uncooked sausage and barbecued brisket may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Church, 325/465-8062.

September 24
St. Ann's — Midland
St. Ann's of Midland will host the 63rd annual Family Fair and carnival on the church grounds (1906 W. Texas) on Saturday, September 24th from 10am till 7pm. Additional carnival hours are 6-10 pm on September 22-23, and 1-6 pm, September 25. The raffle's 1st Prize – 2011 FLSTN Soft tail Deluxe Harley Davidson Motorcycle (MSRP $17,174.00). 2nd Prize – $1000.00 gift card to Carter's Furniture. 3rd Prize – 43" Samsung PDP Series Plasma HD TV. There will be non-smoking bingo, arts and crafts, dunking booth, a country store, and the famous odds and ends booth. The great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. There is something for everyone to enjoy including loads of children's games!!! For more info, please call 432-682-6003. The Family Fair benefits St. Ann's Catholic School.

September 24
St. Theresa — Junction
St. Theresa Catholic Church Junction, will have their annual festival on Saturday, September 24, 2011, from 10 a.m.-3 p.m., on the church grounds. There will be a drawing at 3:00 PM for prizes of a 42" LG TV, a Samsung Camcorder, Visa Card, gift cards for HEB, Walmart, & Super S. There will be bingo, auction, cakewalk, food booths of Mexican food, BBQ, and a Tapas Bar. Also, different games for the children, dunking booth, and a booth called Trash, Trinkets, and Treasures, with a variety of fun things. For more information, please call the church office at 325-446-3393.

September 24-25
Holy Redeemer — Odessa
Holy Redeemer Family Fun Festival, 2011
St. Anthony's Church Grounds

September 25
Immaculate Conception -- Knickerbocker
Mesquite Cooked Brisket & Sausage
Bar-B-Que Plate with all the Trimmings
Served from 11 a.m. - 2 p.m. $8 a plate ($5 for 12 & under)
Music by the Old Hat Band
Raffle-Bingo-Games & lots more!!
LIVE AUCTION begins at 1 p.m.
No Dogs, Cats (except Service Animals)

October 2
St. Lawrence Fall Festival -- St. Lawrence
"All Seasons-One Reason", will be held on Sunday, October 2, 2011 at the St. Lawrence Parish hall and grounds, south of Garden City. Festivities begin with 9:00 Mass, followed by a barbeque brisket and homemade German Sausage lunch, from 11:00-2:00. Uncooked Sausage will be sold by the pound. Various games, booths, bingo, arts and crafts, local handcrafts, silent auction and much more to open at 11:00. Auction begins at 2. We invite you to join us in this wonderful tradition as we celebrate our community and heritage. Visit us in the quiet, country setting of St. Lawrence where you can relax with family and friends while enjoying the local cuisine and hospitality! Hope to see you there!! For more info, call 432 397 2268.

October 2
St. Margaret of Scotland — San Angelo
St. Margaret of Scotland Catholic Church will be having its fall festival on Sunday, Oct. 2, 2011 at Knights of Columbus Hall (3636 N. Bryant). We will have a delicious brisket dinner being served from 11:00 a.m. until 2:00 p.m. for only $8.00 per adult plate and $5.00 per child plate. We will also have drive thru plates to go at $8.00 each. The Festival will run from 11:00 a.m. until 4:00 p.m. with activities such as a raffle, Auction, country store and new and exciting Games for all ages and much more. Come and join us for a day of family fun and fellowship. FMI contact St. Margaret's 631-4633

October 9
St. Ann's — Sonora
‘United in the Lord’
Sutton Co. Civic Center in Sonora
A brisket and sausage plate, with all the trimmings, will be served from 11am-1:30pm. We'll also have Game booths, silent auction, cake walk, art and craft from 11am-4pm. Raffle drawing at 4pm.

October 9
St. Boniface — Olfen
Featuring Homemade Sausage (Made in Olfen by Parishioners)
11:00-1:30 Dining Room Lunch Meal
10:45-1:00 Plates-to-Go & Drive Through
12:00 pm Games, Entertainment & Country Store
1:00 p.m. - Auction Festivities 3:00 pm. - Candy Drop for the Kids
Turkey, Dressing & Sausage Mea Adults $8, Children Under 10, $5 Plates-to-Go $8
Raw Sausage Pre-Order $4.00 per lb - Mail Payment to:
St. Boniface Sausage, 2817 Briargrove, San Angelo 76904

October 13
St. Joseph — Rowena
The West Texas Angelus

October 28-29
Holy Trinity — Big Spring

November 13
St. Joseph — Rowena
The 89th Annual Fall Festival of St. Joseph's, Rowena, will be on Sunday, November 13. More info regarding schedule of activities in upcoming issues of The West Texas Angelus.
Just how essential is marriage and family life to our future?

By Cardinal Donald Wuerl
Archdiocese of Washington

"They have no experience of family and therefore nothing to hold on to." This was how the director of a large prison ministry program recently described the increasingly large number of young people, usually minority and disadvantaged, who populate our nation's prison system. His experience shows how, with the collapse of the family, we are witnessing the unraveling of the fabric of society on the local, regional and national levels.

Why is the family so essential? Why does the Church devote so much effort in defending family life? Why is it that one of the major priorities of the United States Conference of Catholic Bishops is its pastoral initiative in support of the family? The Catechism of the Catholic Church answers these questions when it reminds us that "the family is the original cell of social life" (207). It is the natural society in which a husband and wife come together in love, and give themselves to each other in love and in the gift of life.

The family is the first building block of the human community that grows in an ever-widening set of relationships beginning with a husband and wife, their children, the wider family and eventually all those other communities — educational, cultural, social, economic and, of course, political — of which they become a part.

If the original cell or the foundational building block is damaged in any way, or even destroyed, neither the body of which it is a cell nor the edifice of which it is the foundation can long endure.

Why has this condition reached such a critical point today? There have always been failed marriages and irresponsible parents in the past. Today, however, I believe we are seeing such an extensive and perhaps overwhelming collapse of individual families precisely because our society no longer supports the basic and essential values on which families rest and our community is built. Even the very definition of marriage is challenged. The ancient time-honored and universally recognized definition of marriage as the union of a man and a woman is being rejected by an increasing number of state legislatures and young people who too often do not have a context for or understanding of the fullness of marriage.

At the core of the Church's teaching on family life is God's plan for the human race, which was set forth so majestically in the Book of Genesis. God's original plan — still operative today — calls for the man and woman to come together and form a communion of mutual support. "It is not good for the man to be alone. I will make a suitable partner for him" (Genesis 2:18). This partnership is to be a permanent one, as Jesus himself so explicitly confirmed (Matthew 19:3).

This vision of family life found in Scripture and Church teaching is not always replicated in the secular society in which we live. The apostolic exhortation of Pope John Paul II on the family, Familiaris Consortio, presents a beautiful vision of marriage and family that corresponds to God's plan, our true happiness and what we are called to sustain as faithful members of the Church. We find this teaching presented in both the Catechism of the Catholic Church and the United States Catholic Catechism for Adults.

In the United States Catholic Catechism for Adults, the Fourth Commandment is addressed under the title, "Strengthen Your Family" (Ch. 28). This section begins with the story of an unprecedented event that took place in Rome on Oct. 21, 2001, the anniversary of Familiaris Consortio. Three siblings attended the beatification of their parents, the first husband and wife raised together to the rank of the Blessed. Maria Corsini and Luigi Quattrocchi, the adult Catechism points out, "lived their ordinary life in an extraordinary way."

In the Catechism of the Catholic Church we also read about the family: "The conjugal community is established upon the covenant and consent of the spouses. Marriage and family are ordered to the good of the spouses, to the procreation and the education of children" (2249).

For more information on the meaning of marriage and our archdiocesan effort to sustain this great gift of human life and experience, visit www.MarriageMattersDC.org.

The Church has two millennia of experience with family life. As the guardian of the natural moral law, the Church recalls for all of us how essential family life is and calls us to do all we can as members of both the Church and civil society to sustain and protect, foster and nourish a true understanding of marriage and family.

Making Sense of Bioethics

Be a courageous risk taker and take Christ to the clinic

By Fr. Tad Pacholczyk

A Catholic physician once related to me a powerful story about one of his patients, who had just received a diagnosis of advanced, metastatic cancer and had a relatively short time left to live.

The patient mentioned to the doctor that he was Catholic but had drifted away from the Church and no longer practiced. A short time after sharing the diagnosis, the doctor returned to the man's hospital room together with a priest, asking whether he would like to talk with him. The man became upset and threw them both out of the room, saying to his doctor, "Don't ever do that again!"

Over the next few weeks as his condition worsened, the doctor worked tirelessly with the patient, addressing his medical and pain management needs. He became closer to him each day, and spoke with him about a range of topics. A relationship of trust began to grow and develop.

When the patient's condition took a sharp turn for the worse, the physician knew the end was approaching. Once again he came to the door of the patient's room accompanied by a priest and stood there for a moment. The patient caught the doctor's eye, and with a glimmer in his own, said rather cryptically, "Oh, what the heck, he probably knows me better than you do, so send him in here."

The priest didn't come out of the room for over an hour. The man ended up going to confession and receiving the last sacraments. Ninety minutes after the priest departed, the man passed on to the Lord.

It might seem bold that the physician brought the priest to the room initially without first inquiring whether the patient had wanted a visit from the priest. Yet it was clearly out of concern for the patient's spiritual needs that he "erred" on the side of taking that risk. That same personal concern, bolstered by a stronger relationship with the patient, led him to try a second time, making it possible for the man to receive the sacraments and make his peace with God. The physician's boldness and unflagging concern for his patient played an important role in bringing Christ into a situation where His healing graces were needed, where even the priest alone probably could not have succeeded.

A few months ago, a physician in Florida told me a similar story from his own experience. A young man who had been found unconscious from a suspected drug overdose was admitted to the ICU. He was not brain dead, but his neurologic exam was poor, and death was imminent. His parents and sister were at the hospital that Sunday morning when it looked like he would die in the next hour or so. The physician explained the situation and then asked if they had any spiritual needs he could help them with. The father and mother indicated they were both Catholic, but they had never had the children baptized, saying, "I thought they should make their own decision." The doctor inquired if they would like their son to be baptized. They nodded yes, even though their daughter didn't agree.

The doctor placed a call to the hospital's Spiritual Services but couldn't reach anyone. He tried calling two local parishes but the priests were saying Mass. Finally he called a retired housebound priest he knew and asked him how to proceed. The priest instructed the physician to baptize the patient conditionally.

When the physician returned, the father spontaneously restated that he would like his son baptized. With the nurse and the parents at bedside, the physician took the story of an unprecedented event that took place in Rome on Oct. 21, 2001, the anniversary of Familiaris Consortio. Three siblings attended the beatification of their parents, the first husband and wife raised together to the rank of the Blessed. Maria Corsini and Luigi Quattrocchi, the adult Catechism points out, "lived their ordinary life in an extraordinary way."

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Every morning bishops offered catechesis to the young people. The English speaking pilgrims gathered at the Palacio de Deportes (soccer arena), above right. Participants in the English-speaking Mass included pilgrims from the US, Canada, Ireland and Australia. Above, the Teresa de Avila Convent Church is where the saint lived and died. It is in the ancient walled city of Avila. We visited this city on Tuesday of the week we were there. At right, pilgrims' from the Diocese of San Angelo with Bishop Michael D. Pfeifer, OMI, center. Father Joey Faylona, middle bottom, and Father Ariel Lagunilla, far right, back row, and Sister Adelina Garcia, left of Bishop Pfeifer. (Courtesy photos).

Stories about the pilgrims' trip to World Youth Day in Madrid can be found on Page 6.
Programación de EWTN en Español

Las estaciones de radio en las tres deanerías de la diócesis de nuevo están transmitiendo programas regulares en español cada fin de semana por las mafanas. Las siguientes son las estaciones y el horario donde usted puede escuchar EWTN y otros esfuerzos de programaciones católicos en español en Abilene, Midland-Odessa y San Ángel.

**Abilene** – KKJR (106.3 FM) está transmitiendo La Hora Católica de EWTN en español los domingos a las 10 a.m.

**Midland-Odessa** – Padre Gilberto Rodríguez, el Vicario Parroquial de la parroquia San Esteban (St. Stephen’s Church) de Midland, presenta el programa los sábados desde las 5-10 a.m. en KQLM (108 FM) con entrevista cada sábado con el Obispo Miguel Pfeifer, OMI a las 8:45 a.m. Además, La Hora Católica de EWTN se puede escuchar los domingos a las 7 a.m.

**San Ángel** – KSJT en San Ángel está transmitiendo la Hora Católica de EWTN los domingos a las 7 a.m.

**EWTN Spanish programming**

Radio stations in all three of the deaneries of the diocese are again running regular weekly programming on weekend mornings. The following is the stations and times where you can hear EWTN and other Spanish-programming efforts in Abilene, Midland-Odessa and San Ángel:

**ABILENE** – KKJR (106.3 FM) is airing EWTN’s Catholic Hour in Spanish, Sundays at 10 a.m.

**MIDLAND-ODESSA** – Fr. Gilbert Rodriguez, parochial vicar at St. Stephen’s Church in Midland, hosts a Saturday program from 5-10 a.m. on KQLM (108 FM). Additionally, EWTN Catholic programming can be heard Sundays at 7 a.m.

**SAN ANGELO** – KSJT in San Angelo is airing EWTN’s Catholic Hour Sundays at 7 a.m.

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9/11 Anniversary: A time of reflection, remembering

**Editor’s Note:** The following letter was submitted to newspapers throughout the diocese on the occasion of the 10th anniversary of the terrorist attacks.

By Bishop Michael Pfeifer, OMI

9/11. For years those numbers simply meant a call for help. The 10th anniversary of 9/11/01 marking the date of the worst terrorist attack on the United States of America is a time of much reflection and remembrance.

Ten years later, thousands still suffer from the wounds of that deadly day and feel many strong emotions. The Memorial Monument in San Angelo unites us in solidarity and prayer for the thousands of victims and their families as we also honor the selflessness of firefighters, law enforcement people, medical, health and social workers, chaplains, and other brave individuals who gave and risked their lives in the service of others.

Sacred Scripture and traditional ethical principles teach us how to respond justly to terrorism and that it is wrong to use religion as a cover for political, economic or ideological causes.

As people of faith we mark this anniversary by pledging ourselves to promote justice and peace by making:

- A time for prayer and service: we pray for the victims and their families; for the military, for world leaders, for an end to violence; we serve our neighbors in need.
- A time for dialogue: this is a time to engage in dialogue with Muslims, Jews, fellow Christians.
- A time for witness and solidarity: to promote together values of mutual respect, human dignity, respect for life and security without resorting to discrimination and violence.
- A time for hope: placing our trust in God, seeking God’s mercy, we offer mercy and forgiveness to others, realizing this does not absolve from responsibility.

“Blessed are the peacemakers, for they will be called children of God.”

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REASONS

(From 3)

**Carmelite monastery and hermitage.** The monastery is southeast of Christoval in Schleicher County; the hermitage is southwest of Christoval. If you think all Masses are “the same” you’ve never been to a Mass in the Carmelite tradition. And there is not enough space in this newspaper to adequately describe the serenity one feels on a visit to either site.

**5. Quick Response.** Bishop Michael Pfeifer’s response to the sex abuse scandal in the Catholic Church. It was swift and far reaching and by now, thousands of lay workers, priests and parishioners have received training on how to maintain a safe environment in the Church.

**6. Join a Small Christian Community.** They are everywhere these days. Not only is it a chance to expand your spiritual base and your feeling of a closeness to God, but it’s a great way to expand your number of friends.

**7. Go on a retreat.** This diocese is blessed in that its leadership has authorized the ACTS (Adoration-Community-Theology-Service) Retreat. If you are open to the possibilities of immersing yourself in the Holy Spirit I can almost guarantee you will walk away from the weekend a changed person. Intensely, spiritually gratifying, it is an almost-surefire way of becoming a better, more active Catholic.

**8. The New Roman Missal.** OK, how can I include this? First, the changes aren’t all that difficult. And it’s something we can all share and experience together. Six months from now, the new phrases and words will be second nature.

**9. Youth.** Our diocese has a growing youth ministry that gets stronger every year. Every two years, Sister Adelina Garcia, from the diocese’s Office of Education and Formation, takes a group of young people to the Region X Youth Conference. But next year, in 2012, they’ll be saving travel expenses: the Region X youth conference will be hosted by the diocese in San Angelo.

**10. Get involved in Life.** Join a Pro-Life Committee and make a difference. There is one Pro-Life group in every deanery and chances are pretty good each is currently active in some type of project promoting life. Many other organizations such as the Knights of Columbus, Guadalupanas, the Catholic Daughters of America and other parish efforts are also certainly worthy of your time and efforts.

**11. Family.** Our diocese promotes and encourages the well-being of family and one great way to experience the family atmosphere of the Church in West Texas is by attending a local parish’s family fair or fall festival. Check the listings on Page 18 of The Angelus and make plans to attend one of the fairs listed. It’s a great way to meet people and expand your family of friends.

**12. A Golden Celebration.** On October 16, 2011, there will be only one Mass in the diocese. At 11 a.m. that day at the San Angelo Coliseum, thousands will be on hand to celebrate our Church’s birthday. Such a celebration won’t come around for another 50 years and odds are fairly good that a certain number among us won’t be around to enjoy the 100th celebration.

Start by picking two or three from the list above and enrich your faith as a Catholic in West Texas. Make sure the 50th celebration is one of the opportunities you pick. We’d like to fill the Coliseum.

We have plenty of other reasons to feel good about our faith here in West Texas. It’s up to you to find out what it is about what we do here to enrich your faith. Take the challenge and make the most of your faith.

Jimmy Patterson is the editor of the West Texas Angelus. He lives in Midland.
MEMORIES

(From 8)

Fe railroad had, to some degree, a relationship with the church, it donated the first bell to the mission, which was cast in 1856 and had been used by the railroad itself. The first pastor of the Mission was Father Arched Knittles. Other priests arrived for short terms at the mission.

In 1942 the first sacraments of Baptism, Holy Communion, and Confirmation were received. In 1946 a very dynamic, proactive, Franciscan priest, Father Fidelis Albrecht, arrived at the Mission. Father Albrecht became a strong leader in the church and community. Under his leadership, the mission grew and many programs were started.

Father Fidelis was known to help people build homes for those that did not have one and was one of the first priests to have a cursillo in English, and hosted the first, "Short Course on Christianity," in the United States.

With the mission growing in numbers, a larger mission was needed. So with the help of the Bishop, the parishioners, led by father Fidelis, began construction in 1953 on a new church. A dedication of the new church was held in 1957.

After 16 great years of service above and beyond the call, our loving priest Father Fidelis was reassigned.

By 1980, plans were made to again enlarge the church to better accommodate the growth of the new St. Joseph's Church. It became, at some point, the largest church, in registered parishioners, in the whole Diocese.

The new church was started in 1982 and completed a year later in August of 1983. I must say that from the humble start of a small white adobe mission on 12th Street to our present location on 17th Street our structure's appearance has changed over the many years, but what still remains the same and unchanged is the spirit, the neighborhood and the fellowship of all the dedicated, faithful parishioners of “San Jose.” We shall always be sincerely and appreciative of all the faithful, dedicated service of our clergy, and our bishops past and present that have had associations with our dear Mission and Church, St. Joseph's.

May our Dear Lord and Savior, our Blessed Mother Mary, continue to bless us all, in our Catholic and non-Catholic communities.

CHANGE

(From 4)

spiritual healing. Simply put, much more time and effort need to be given to the religious dimension, to the spiritual renewal of the Church internationally, nationally and in each community. This present crisis in the Church is a cry for help and healing for those who have not had a way of being heard.

At the core of the problem of sexual abuse is a failure to live out our covenant relationship that goes back to the Ten Commandments, and was ratified in a new way with the sacrifice, the death and resurrection of Christ that we celebrate in each Eucharist. The courts and the media do not focus on this important dimension, but the Church must. In this challenging context, reflection on Scripture is at its best when the Word of God tears not our shirts, but our hearts and impels us to humbly admit our sins and failures, to mourn, to seek forgiveness and to forgive, and to change our hearts. This is conversion.

To deal with this situation, there is the need to develop a vision of how things should be, versus how things shouldn’t be. The vision of how the Church should be and the desire and means to implement that vision will not come simply from new administrative or legal structures. More time and effort still need to be given to the core religious problem that is involved here—how we should live our discipleship of Christ in prayer, service and sacrifice; how we receive the grace of a loving God in the celebration of the Sacraments; and how we form communities based on the Gospel where there is a strong sense of mutual responsibility and accountability.

Clerical sexual scandals have deeply wounded the Church. If this never-ending saga teaches us anything at all, it is that a transparent and accountable leadership is in the long run the best witness. This situation ought to be embraced as an invitation from God to do the right thing—to move from a season of crisis, trial and of tribulation — to a season of peace, joy and well being. Purification must first occur. There can be no breakthrough before breakdown, no hope or joy before grief and suffering. We are called as a Church—nationally and locally—to learn a ministry after the style of a crucified Lord—a ministry of vulnerability, humility, forgiveness and the cross.

While the bureaucratic work has been necessary initially to deal with this situation, now much more time needs to be given to spiritual renewal that is so necessary for priesthood and religious life, as well as in the entire Church. I thank God that our diocese during the recent past has initiated the RENEW Program, and present the Arise Together in Christ, which provide a strong spiritual base to help all of us focus our lives on our basic call which is the call to holiness.

I strongly encourage all of our priests and religious and all of our people to deepen our prayer life in Christ individually and in a communal way. More time needs to be given to prayerful reflection on sacred Scripture, to the celebration of the Sacraments, to adoration before the Blessed Sacrament, to building up devotion to the Mother of God and Mother of the Church, and expressing our faith in concrete faith actions.

The true reform and renewal of our Church will not be found in a new bureaucracy, or in establishing committees and boards, and developing new policies and demands, but ultimately will be found in the grace of Christ, that is being offered to those who do what the Lord requires of us: “Only to do the right and to love goodness, and to walk humbly with your God.” (Micah, 6:8)
classes. The men were ordained in catechesis to traveling on weekends qualified men who were willing to dedicate notices and miraculously there were five applicants from our diocese. Our Bishop, Austin could accommodate up to five. The diocy was notified that the Diocese of bishops. During this time, as the need for being examined by the American more standardized program of study was rate rapidly. After this the diaconate was Bishops' health began to deteriorate rapidly. After this the diaconate was put on hold while, at the same time, a more standardized program of study was being examined by the American bishops. During this time, as the need for new deacons was not suspended, our diaconate was notified that the Diocese of Austin could accommodate up to five applicants from our diocese. Our Bishop, Michael D. Pfeifer O.M.I. sent out notices and miraculously there were five qualified men who were willing to dedicate themselves to traveling on weekends to the Austin Diocese to attend formation classes. The men were ordained in 1995.

A new program of formation was approved by the bishop headed up by Fr. Tom Kelley, along with Deacon Alan Neff, the director of the deacons of the diocese, and Deacon Tim Graham, Fr. Kelly's associate and Deacon Gerald Schwalb to help. The men who responded to the call began meeting at Our Lady of San Juan parish in Midland, then moved to the Christ the King Retreat Center next to the diocesan pastoral center for formal classes. Meeting one weekend each month, the men began the newly formed process of study, spiritual development and pastoral experience that would lead them to ordination in the summer of 2004.

It was in the middle of that formation class that Fr. Kelley was diagnosed with cancer, had to pull back from his ministry and ultimately died. That sad occasion for the class and the entire diocese did not cause a halt in the formation process. Deacon Tim Graham, who had been the associate director with Fr. Kelley, was asked by Bishop Pfeifer to continue on and direct the formation class. The class was ordained and Deacon Graham gained permission from the bishop, supported by the Presbyteral Council, to begin another class. In the summer of 2010 that class was ordained and brought the number of active deacons serving in the diocese to 81.

One of the most dynamic of all changes to come out of Vatican Council II regarding the clergy, the re-establishment of the diaconate as a permanent order is still in a phase of becoming what the Holy Spirit intends it to be. In terms of Church history, this restoration is still an infant. The discussions and studies continue that attempt to get to the core of the identity of a deacon. How could it be otherwise when the deacon is, in general, called to be a living sign of Christ the Servant? In doing so he is called to the responsibility of reading the signs of the time, interpreting them in light of the Scriptures and Tradition of the Church, and bringing to his contemporaries the graces of God the Creator in every facet of their lives. In the ministry of liturgy, word and charity, the deacon is found in the market place more often than in the halls of a parish or vested at an altar. There, in the secular world, he is the light of Christ for those who otherwise would never be so close to clergy of any kind. The “eyes and ears of the bishop,” the deacon serves his family and his congregation with an open, willing heart, and sacramentalizes the work he does through his ordination.

By living a life of service and sacrifice, the deacon is a model for the laity who can see concretely in the deacon that a life given to secular pursuits is not inconsistent with a life that is also oriented toward God. Perhaps that is the greatest gift of the diaconate … the deacon shows his fellow Christians that the Incarnation, the blessing of the physical world with the physical presence of Jesus Christ, is a joining of the secular with the divine that is not something in the past, but lives on today in each person who truly accepts Christ.

We thank God for the stouthearted men who first answered the call to the diaconate in our diocese. Along with their wives, they were and are truly pioneers in the development of a new charism in our Church and in the nation. We ask also that men continue to answer the call to Church vocations: priests, men and women religious and deacons. Perhaps the diaconate is a sign to those considering a vocation that all of us are called to serve Christ, His Church and each other.
Dioce-Scenes

Brownwood --
St. Mary,
Queen of Peace

Brownwood Knights erect, dedicate Ten Commandments monument

BROWNWOOD -- After years of planning, the Knights of Columbus at St. Mary, Queen of Peace in Brownwood (Council 3867) has finally erected a Ten Commandments monument at the Church.

The monument comes after Bishop Michael Pfeifer, of the Diocese of San Angelo, encouraged all Knights' councils to erect a Ten Commandment monument at their church.

Father Serafin Avenido, who has since been reassigned, was the priest for much of the fundraising effort the Knights conducted.

In addition to the monument, the Knights also raised the necessary funding for the new Church marquee, which is now flanked by the marble Ten Commandments monument.

Former Grand Knights Phillip Martinez, Bill Schuckebier and Jim Peplinski along with current Grant Knight George Huseman of the Brownwood council at St. Mary Queen of Peace all worked on seeing the monument through to completion. The monument and sign was dedicated June 25, 2011.

Council 3867 is named in memory of Father F.X. Fassbender.

San Angelo -- Angelo Catholic School, Holy Angels

Sand, Beach Balls, and the Son!
VBS with Angelo Catholic School and Holy Angels

The first "old-fashioned" day-time Vacation Bible School, sponsored by Angelo Catholic School and Holy Angels Catholic Church was a splashing success. VBS was held the last week of July from 8:15 am until noon. The date was selected so children could identify friends for the coming school year. The theme, SonSurf Beach Bash, attracted 125 children from Holy Angels, Sacred Heart, St. Joseph’s, St. Margaret’s, St. Mary’s, and Goodfellow AFB Our Lady of Peace.

Supporters were HEB, Holy Angels, Julio’s, Knights of Columbus #12008, Sam’s, and Sonic (Keith and Julie Moore); they made the Special Supper extra enjoyable. Co-Directors Letisia Lopez and Lucy Thomas, had everything amazingly organized. The Angelo Catholic School Primary Campus and the Holy Angels Parish Hall were transformed into a beach resort. Aided by Angelo Catholic School teachers and staff, as well as other volunteers from Holy Angels, Sacred Heart, St. Joseph’s, St. Margaret’s, St. Mary’s, and Goodfellow AFB Our Lady of Peace, Lopez and Thomas created a fun, spiritual, learning opportunity for children ages four through sixth grade. Deacon Freddy Medina visited and interacted with the children. On Thursday evening, over 300 gathered to break bread (Yummy Hot Dogs cooked by our very own Knights!!!) together and watch the students perform. Also, a slideshow featuring highlights from the week was shown. A special guest, Father Charles Greenwell, blessed the food and visited with parents and children.

Volunteers were Lissette Alvarez, Michelle & David Bolin, Isabel Geary, Maria Gonzales, Tiffany Hassell, Mary Hill, Letisia Lopez, Debra Melott, Mallory Melott, Christian Quintanilla, Cheyenne Quintela, Cynthia Sosa, Sarah Sosa, Lucy Thomas, Jessie Zuniga (Holy Angels); Selina Deluna, Rose Graham, Mary Graham, Maria Martinez, Gloria Talamantez (Sacred Heart); Vincenta Soria and Sonia Vega (St. Joseph’s); Laura Scott (St. Margaret’s); Jacob DeHoyos, Adrian Garcia, Martin Hernandez, Elizabeth Mata, Adam Ramirez, Regina Ramirez, Laura Sanchez (St. Mary’s); Janine Hasty, Jessica Hasty, Amelia State (Goodfellow AFB Our Lady of Peace). Also lending much assistance and prayers were Ed Bendinelli, Lori Hines, and Karen Surber.