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West Texas

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Serving the Diocese of San Angelo, Texas

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Animated John Paul

New cartoon, documentary recount Pope John Paul II's life, teachings/See Page 7.

Pope canonizes 4, says being a saint not for the weak

By Cindy Wooden
Catholic News Service

VATICAN CITY — Presiding over the second canonization ceremony of his pontificate, Pope Benedict XVI honored two women and two men who demonstrated that becoming a saint is not for the weak and fearful.

"The saint is that man, that woman

► Learn more about these four new saints. Graphic/Pg. 7

who, responding with joy and generosity to the call of Christ, leaves everything to follow him," the pope said at the Oct. 15 canonization Mass in St. Peter's Square.

Political persecution, poverty, suspicion and even opposition from church leaders were not uncommon in the lives of the

four new saints: Mexican Bishop Rafael Guizar Valencia of Vera Cruz; Italian Father Filippo Smaldone; Italian Sister Rosa Venerini; and Mother Theodore Guerin, foundress of the Sisters of Providence of St. Mary-of-the-Woods, Ind.

Even in the midst of "trials and persecutions," the pope said, the new saints knew that following Jesus "truly guaranteed a happy existence and eternal life."

Masses to bring Reconciliation Year to a close

Bishop Michael D. Pfeifer will travel throughout the Diocese of San Angelo in November to officially bring to a close the Year of Reconciliation, a year that has asked Roman Catholics in West Texas to focus on God's mercy.

Pfeifer's schedule will take him to:

- St. Vincent Palotti, Abilene, Nov. 9
- Sacred Heart Cathedral, San Angelo, Nov. 20
- Midland's St. Stephen's, Nov. 21.

All three Masses will begin at 6:30 p.m. and will be celebrated bilingually.

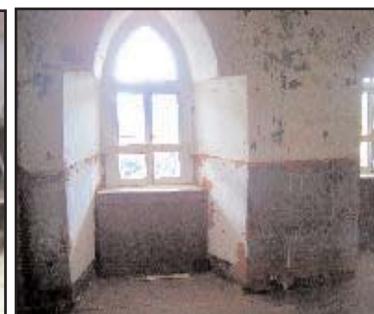
"During this year, I have encouraged all people, especially as a family, to take advantage of the many opportunities to receive the Sacrament of Reconciliation and Penance," Pfeifer said. "Reconciliation brings the faithful God's mercy and pardon so that we can be reconciled to our God and to one another."

► For more on the Year of Reconciliation, see Bishop Pfeifer's column below

St. Joseph celebrates 125 years



At top left, a painting of the St. Joseph Mission in Stanton by artist John Griffin sits in the foreground as over 300 people celebrate St. Joseph's 125th birthday Mass November 5. Above, a statue remains in the mission. Near left, Amarillo Bishop John Yunta, with Bishop Michael Pfeifer, at the celebration. Bottom left, light shines through a window in the St. Joseph Mission. Far left, the faithful pray.



Love thy neighbor

Caring residents of the Big Bend area pour their hearts into helping Mexican border town/Pgs. 8-10

Pfeifer names deans for diocese's deaneries

Bishop Michael Pfeifer announced November 1 deans for the diocese's three deaneries in Abilene, Midland-Odessa and San Angelo.

Fr. Tom Barley was named to succeed Fr. Hugh Wade as dean of the San Angelo deanery.

Returning deans include Rev. Bernard Gully (Midland-Odessa) and Msgr. Fred Nawarskas (Abilene).

Nawarskas is pastor at Abilene's Holy Family and Gully is pastor at Our Lady of Lourdes in Andrews. Barley is pastor in Mereta and Wall and also serves as the diocesan seminarian director. Wade served as dean for several years.

INSIDE ...

Diocesan Briefs	2
From the Editor	2
Fr. Thad on Bioethics	5
Diocesan Dates	6
Love Thy Neighbor	8-10
Family	12
Just for Kids	13
Coming of Age	13
The Back Page	16

From the Bishop's Desk

Sharing God's mercy, honoring our merciful King

By Bishop Michael Pfeifer, OMI

With the feast of Christ the King on November 26, 2006, we bring closure to the wonderful Year of Reconciliation of the Diocese of San Angelo which began with the First Sunday of Advent in December, 2005. As we close this Year which focused on reconciliation, healing and mercy, we "confidently approach the throne of grace to receive mercy and to find grace for timely help" from Christ our merciful and compassionate King. [Heb.4:16]

Mercy is at the heart of reconciliation

At the heart of reconciliation and forgiveness is God's mercy and love. During this Year of Reconciliation through our preaching, teaching and liturgical celebrations, we have given special emphasis to opening our hearts to receive God's forgiveness, healing and mercy as we seek to be reconciled with our God, with our neighbor and ourselves. A special focus has been given



Bishop Pfeifer

(Please See BISHOP/3)

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mitting letters.



From the Editor

Outrage is not dead, it's alive and kicking

By Jimmy Patterson



Patterson

Mercifully, blissfully, the campaign-
ing is over. No more hate. No
more name calling. No more
charges of racism. No more
images of Rush Limbaugh
mocking Michael J. Fox.
No more John Kerry
"botching a joke" and all of
America descending on
him like vultures on a
decaying carcass. No more
gay prostitutes or evangel-
ists issuing denials. No
more, no more, no more.

Well, at least for another year and a half
when it's time to search for the next presi-
dent.

What a shame that we have come to this.
William Bennett wrote a book a few
years ago called "The Death of Outrage."
But outrage is not dead. Outrage is *all* the
rage. Just look at our politicians in cam-
paign mode.

And what are we teaching our children
through all of this? That we can bad mouth
whomever opposes us, make them look fool-
ish, tawdry and despicable, all for personal
gain in the name of bettering our country?

Outrage is at an alltime high and it does-

n't matter the party affiliation.

Illinois Senator Barack Obama, who
many say will run for President in 2008,
has nailed it. He has identified our problem
and offered a solution in the same sentence
– something we don't get much of today.

In his just-released book, "The Audacity
of Hope," the aspiring young politician
says we are where we are because of our
lack of empathy. We are no longer able to
identify with others who are not like us.

Obama asserts that until we are able to
simply step in another's shoes, just for a
couple of minutes even, and see how the
poor, the under-educated, the people living
in drug infested neighborhoods feel, we
will never be able to govern equally for all.

And he makes other meaningful points
that don't reflect political views, but mat-
ters of simple common decency, something
we are now largely void of.

"What's troubling is the gap between the
magnitude of our challenges and the small-
ness of our politics," Barack writes. "The
ease with which we are distracted by the
petty and trivial, our chronic avoidance of
tough decisions, our seeming inability to
build a working consensus to tackle any
big problem."

And ...

"We think of faith as a source of comfort

and understanding but find our expressions of
faith sowing division; we believe ourselves to
be a tolerant people even as racial, religious
and cultural tensions roil the landscape. And
instead of resolving these tensions or medi-
ating these conflicts, our politics fans them,
exploits them, and drives us further apart."

Regardless Obama's politics, he makes
important points that cannot be denied: we
are a country at war with one another.
Summing us up, Obama seems to be saying:
*If you don't agree with me, then you and your
opinion are not worth my time or trouble.*

Don't look for it to go away in our life-
times. The Rush Limbaughs, the Sean
Hannitys, the Bill O'Reillys, the Air
Americas, Al Frankens, network newscasts,
24-hour news cycles, Jon Stewarts and
Stephen Colberts have together become a
billion-dollar cottage industry.

There is far too much money being made
in divisiveness to turn back now. Outrage is
not dead. Outrage is alive and quite healthy.

Instead, what's dead is the respect we
once had for one another and our ability to
respect one another even if we have a dif-
ferent point of view.

I wonder then, if this is not going away
– and it's not – how do we teach our chil-
dren about respect when it simply ceases
to exist entirely?

DIOCESAN BRIEFS

Sanderson Centennial

St. James Catholic Church of Sanderson,
TX will be having a Centennial Celebration
December 9 -- "100 Years of Existence,
100 Years of Blessings."

10 am - Open House and Exhibits
11 am - Parade
Noon -- Lunch and Entertainment with
Mariachis
3 p.m. - Mass
4:30 pm -- Reception followed by giving of
awards and speeches by community leaders
9 pm - Dance

Veteran's Memorial

Veterans who were members of St.
Joseph Parish while serving in the Armed
Forces are invited to place their names on
the monument. Cost is \$75 per name.
Contact Billy Rollwitz at 325-442-3141;
Andrew Lange at 325-442-3391 or Maynard
Schwertner at 325-442-4771. If you know of
any deceased veterans who would qualify
to be on the monument, please notify one
of these contacts.

Catholic Goal set for 2007 Souper Bowl of Caring

Over 1,200 Catholic youth groups have
already registered to participate in the
February 4, 2007 Souper Bowl of Caring.
"We're asking Catholic youth to 'Stir it Up,'" said Bob McCarty executive director,
National Federation of Catholic Youth
Ministry (NFCYM), referring to the Souper
Bowl of Caring 2007 theme. "Our goal is to

Diocesan Festival Calendar

NOVEMBER 12

ROWENA -- St. Joseph's
"HOLIDAY IN YOUR HEART" has
been chosen for the theme. A deli-
cious meal of turkey, dressing &
German sausage will begin at 11 a.m.
Plates for adults will be \$7 Childrens
plates \$3. A drive thru plates to go line
will be available for \$7 each. Childrens
games, bingo, country store and an
auction will be going on through out
the day. A sausage sandwich supper
will be served at 4:30 p.m.

see 2,007 Catholic youth groups register and
participate in Souper Bowl of Caring 2007."

In 2006, 1,245 Catholic youth groups
raised over \$1 million in the Souper Bowl of
Caring for charities that help people who
are hungry. In Texas, Catholic churches
raised over \$90,000 through Souper Bowl
of Caring 2006. To be counted in the nation-
al totals each group must register their par-
ticipation at www.souperbowl.org. and
report following the event.

"The Souper Bowl of Caring teaches
young people the joy that comes from serv-
ing others and concretizes Catholic social
teaching," said McCarty,

The Souper Bowl of Caring has set a
nationwide goal of \$8 million for 2007. ago.
Churches can register to participate at
www.souperbowl.org.

Retirement Fund Thanks

Greetings from San Angelo!

I am writing to express my profound grati-
tude to you for your contributions to the 2005
Retirement Fund for Religious. Your generosi-
ty is astounding and deeply appreciated by
our retired women and men religious and by
all of us who are also working untiringly to
care for those who have gone before us. The
monetary range of our Diocesan giving was
from \$20,000 (1989) to \$61,000 (2001) until
this past December when your gift to the frail,
elderly religious was \$68,000. To each of you I
offer a sincere "thank you" for your consistent
support of this annual collection.

With that said, you also need to be aware that
more than 37,000 Catholic religious are now
over 70 years of age. Of these 11,000 require
either skilled nursing care or assisted living
which in 2005 alone cost almost \$500,000,000.
These types of care in the U.S. typically cost
\$169. per day but religious have kept the cost at
\$133. per day. Additionally, the average Social
Security benefit for religious is approximately
one-third that paid to the average U.S. benefi-
ciary.

On December 9-10 you will have the oppor-
tunity to participate in the 2006 Retirement
Fund for Religious annual appeal in this
Diocese of San Angelo, Texas. Please support
this collection as generously as you have in
the past. Know that many of the retired reli-
gious spend hours each day in front of the
Blessed Sacrament offering prayers of grati-
tude for those who "Share in Their Care."

On behalf of all the religious men and
women are being addressed through this col-
lection, I also thank you sincerely.

– Sister Marie Malachy, San Angelo

BISHOP: Celebrate by pledging yourself as agent of God's mercy

(From 1)

to the celebration of God's mercy in the Sacrament of Penance and Reconciliation. Because our God loves us, because our God is indeed rich in mercy, our God always wants to forgive and pardon us, and to bring us into a deeper spirit of reconciliation with our God, with one another, and ourselves. And, as our God pours out mercy upon us, then our God invites us to show mercy, love and forgiveness toward our neighbor. "Should you not have shown mercy on your fellow servant as I had mercy on you?" This we should strive to do every day, every month and year of our lives, and not just during the special Year of Reconciliation.

The best way to celebrate the fruits of our special Year of Reconciliation is to pledge ourselves to be agents of God's mercy and reconciliation for others as we constantly open our hearts to receive God's mercy and forgiveness in our own lives.

Jesus Christ is our merciful King

It is most appropriate that we end the Year of Reconciliation on the feast of Christ the King because Christ, as our King, is constantly asking God the Father to show us mercy and forgiveness though the power of the Holy Spirit. And, our merciful King who is always willing to forgive us, is constantly inviting us to show mercy toward one another. Hence, it is appropriate that we end the Year of Reconciliation focusing on the theme of "Sharing God's Mercy as we honor Christ our King".

In Ch. 25 of Matthew's Gospel, Jesus Christ our King tells his disciples one of his most powerful parables about how the nations of the world—all people and each one of us individually—will be judged on the last day. Basically we are told in that challenging Gospel that we will be judged according to the way that we showed mercy and kindness toward our sisters and brothers who are in need—the hungry and thirsty, the stranger, the immigrant, the imprisoned, the naked and abandoned, the sick and ill.

To be a true member of the Kingdom of Christ our King means that we are ready and willing to open our hearts to seek the forgiveness and mercy of our King, and then that we are totally willing and ready to bring God's mercy and compassion to others as we humbly and courageously strive to give ourselves in a spirit of mercy, compassion, and justice to promote and build up the Kingdom of Christ the King here on this earth each day.

"Thy Kingdom Come"

Each time we pray the Our Father we say, "thy Kingdom come..." These are words that we have been repeating for 21 centuries. When we say this part of the Our Father, we are telling Jesus our merciful King, that we want our Father's Kingdom of peace, justice and mercy to come today, come now to our earth, especially to places where there is war, like in Iraq and Afghanistan, and where there is continued conflict in the land of Israel, the land of Christ's life, death and resurrection, and where there is tension and disturbance in our own country and in many nations of the world, and in our cities, in our parishes and our families.

"Thy Kingdom come..." means that we want Christ's Kingdom of justice to come to our earth and to defeat corruption, discrimination, hatred, rejection and segregation, and we pray that there will be an end to the worldwide social and economic injustices and to pervasive moral degradation that is prevalent in our country and in many places on planet earth. When we pray this phrase, "Thy Kingdom come..." we are actually praying for a new spirit of love and mercy between spouses, between parents and children, between the bishop and his priests, between pastors and the people they serve, between

(Please See RECONCILIATION/14)

AIDS pandemic calls for shared responsibility

By Bishop Michael Pfeifer

Over the last 20 years, more than 22 million people have died from AIDS. The United Nations predicts that without a drastic change in treatment and prevention efforts, 68 million more people will die from AIDS over the next two decades..

Ground Zero for this pandemic is sub-Saharan Africa, where 83 percent of AIDS deaths and 71 percent of H.I.V. infections have occurred. Five thousand people die every day from the disease in Africa.

While the AIDS pandemic is worldwide and is one of the major killers in our own country,

the continent of Africa has suffered the most from this terrible disease. Faced with human suffering on such a massive scale, governments, international agencies, the private sector and the Church must come together in a spirit of concern and shared responsibility to stem the deadly tide of the pandemic.

Compassion is the quality and attitude that we must bring to the service that we offer our sisters and brothers who suffer from this terrible affliction. Our common responsibility to work together to confront this pandemic flows from the principles of human dignity, the common good and justice.

The principle of Human Dignity rests on the conviction that each person is uniquely created in the image and likeness of God. The principle of common good reminds us that in our world we are joined more closely together by communications and technology, and our notion of the common good encompasses more than our local community—it embraces the entire world.

The principle of justice reminds us that we must treat one another with fairness and equity, giving to others what they are entitled to as human beings. Today those suffering from AIDS are among the most vulnerable.

el escritorio del obispo

Compartiendo el amor de dios honrando a Cristo nuestro rey misericordioso

por el Obispo Miguel Pfeifer

Con la Fiesta de Cristo Rey el 26 de Noviembre de 2005, terminamos el maravilloso Año de la



Pfeifer

Reconciliación de la Diócesis de San Angelo que comenzó con el Primer Domingo de Adviento en Diciembre de 2005. Ahora que terminamos este Año de la

Reconciliación que se enfocó en la reconciliación, sanación y misericordia, "nos acercamos confiadamente al trono de la Gracia para recibir la misericordia y encontrar la Gracia de la ayuda apropiada de Cristo, nuestro Rey misericordioso y compasivo." [Heb. 4:16]

La Misericordia es el Corazón de la Reconciliación

El corazón de la reconciliación y el perdón es la misericordia y el amor de Dios. Durante el Año de la Reconciliación, por medio de nuestras predicaciones y enseñanzas y celebraciones litúrgicas, hemos dado un énfasis especial a abrir nuestros corazones para recibir el perdón, la sanación y la misericordia divina al buscar ser reconciliados con nuestro Dios, con nuestro prójimo y con

nosotros mismos. Se le ha dado un enfoque especial a la celebración de la misericordia divina en el Sacramento de la Penitencia y la Reconciliación. Porque nuestro Dios nos ama, porque nuestro Dios es verdaderamente rico en la misericordia, nuestro Dios siempre nos quiere perdonar y enseñarnos clemencia y guiarnos a un espíritu más profundo de reconciliación con nuestro Dios, con los demás, y con nosotros mismos. Y, al derramar Dios su misericordia, sobre nosotros nuestro Dios nos invita a mostrar misericordia, amor y perdón hacia nuestros prójimos. "Pues tú también debiste tener compasión de tu compañero, del mismo modo que yo tuve compasión de ti." Debemos de esforzarnos a hacer esto todos los días, cada mes, y cada año de nuestras vidas, y no solamente durante el Año especial de la Reconciliación.

La mejor manera de celebrar los frutos de nuestro Año especial de la Reconciliación es comprometernos a ser agentes de la misericordia y de la reconciliación de Dios para otros al abrir constantemente nuestros corazones para recibir la misericordia y la reconciliación de Dios en nuestras vidas.

Jesucristo es Nuestro Rey Misericordioso

Es muy apropiado que terminemos el Año de la

Reconciliación con la fiesta de Cristo Rey porque Cristo, como nuestro Rey, está constantemente pidiendo a Dios Padre que nos muestre su misericordia y perdón por medio del Espíritu Santo. Y nuestro Rey misericordioso siempre está dispuesto a perdonarnos, y constantemente nos invita a mostrar misericordia con los demás. Así pues, es apropiado que terminemos el Año de la Reconciliación enfocados en el tema de "Compartiendo la Misericordia de Dios honrando a Cristo nuestro Rey".

En el capítulo 25 del evangelio de San Mateo, Jesucristo nuestro Rey les cuenta a sus discípulos una de sus más poderosas parábolas sobre como las naciones del mundo—todas las personas y cada uno de nosotros individualmente—serán juzgados en el último día. Básicamente el evangelio nos dice que seremos juzgados según como nosotros mostramos misericordia y bondad hacia nuestros hermanos y hermanos necesitados—a los hambrientos y sedientos, a los extranjeros, a los inmigrantes, a los encarcelados, a los desnudos y abandonados, y a los enfermos.

Ser un verdadero miembro del Reino de Cristo nuestro Rey significa que estamos listos y dispuestos a abrir nuestros corazones

Mira OBISPO/11

Bioethics: Weighing animal rights vs. human rights

By Rev. Thad Pachoczyk

Sometimes sincere people concerned with protecting innocent human life will express sentiments along these lines: "Animal rights advocates are eager to protect all kinds of animal life, but seem to ignore the most important animal of all, the human animal. They are willing to save the whales, but abort the humans. Protecting animals can never be as important a task as protecting young humans from abortion, embryonic stem cell research or other forms of experimentation." Such a viewpoint, though fundamentally correct, should not be taken to signify that animal abuse in our society is an ethical issue that we can forget about. Rather, concern for exercising proper stewardship over animals ought to be a balanced part of a broader concern to



Pacholczyk

avoid exploiting the vulnerable, wherever they are encountered.

The Catholic Church recognizes how man holds a special place in creation, while remaining an integral part of that creation. Made uniquely in God's image and likeness, he still belongs to the animal kingdom. Feet on the ground, head looking up to the stars, man exercises a limited dominion over the world and over the remainder of creation, including the animal kingdom. He perennially faces the question of how to properly exercise that dominion, which is not an absolute right of domination over God's creation. He is called to reasonably use, rather than abuse, the powers he has received.

To be precise, we should not speak of animal rights but of animal welfare. Animals do not have rights in the way that humans do. Animal welfare means that we recognize that animals can be used for reasonable purposes, but should not be abused.

I was recently invited to participate in a press conference on a particular form of animal abuse. Rows of TV cameras assembled at city hall in downtown

Chicago to hear a panel of speakers encourage city council members (and the mayor) to uphold a recently-passed ban on serving foie gras in Chicago restaurants. The production of foie gras involves the repetitive forced tube-feedings of ducks and geese. These animals have a pipe inserted into their throats to pump large quantities of food into their stomachs. This causes the animals (and especially their livers) to balloon to many times their normal size. From the enlarged livers, a delicacy in the form of a creamy patè can then be prepared for customers in upscale restaurants. As liver function and other organ systems become compromised, the bloated animals become diseased and experience considerable suffering. I was asked to give a statement about the ethical concerns raised by the mistreatment and industrialization of these animals. Speaking alongside a Jewish rabbi, the President of the Humane Society, a representative from a group called Farm Sanctuary, and several others, I found myself in the midst of an unusual gathering of people from widely different political and religious perspectives. The

experience reminded me of how the Catholic Church is uniquely poised to speak across many societal strata and participate in many interrelated levels of ethical exchange in our culture. In my comments, I stressed that the proper care and stewardship of animals should sensitize us not only to their weakness and vulnerability, but also to the vulnerability of our brother human beings.

Interestingly, Cardinal Ratzinger, now Pope Benedict XVI, once addressed the subject of foie gras explicitly during an interview with a journalist: "We cannot just do whatever we want with them. ... Certainly, a sort of industrial use of creatures, so that geese are fed in such a way as to produce as large a liver as possible, or hens live so packed together that they become just caricatures of birds, this degrading of living creatures to a commodity seems to me in fact to contradict the relationship of mutuality that comes across in the Bible."

"Animals too," he stressed, "are God's creatures and even if they do not have the

(Please See STEM/14)

The ethics of stem cell research

By Dr. Karen Torres, Ph.D

Few topics evoke as much heated debate as the topic of stem cell research. The controversy is often characterized as one that pits concern for human life against concern for human suffering and the life of human embryos against medical cures for adult humans. As science and technology continue to forge into new areas, ethical viewpoints and debates become ever more present and challenging. The purpose of this article is to assist readers who wish to gain a basic understanding of the ethical issues in stem cell research.

According to the National Institutes for Health, stem cells show potential for many types of health and medical research. These research studies may help scientists understand the human body and the groups of specialized cells that make each of us who and what we are. Serious medical conditions, such as cancer and birth defects, are believed to be caused by problems in the development of stem cells. A better understanding of normal stem cell development could lead to correction of errors and decrease in human suffering caused by these medical conditions.

Research on one specific type of stem cell, the human embryonic stem cell, has produced the most heated

debates over ethics. Conducting this research has involved removing stem cells from human embryos that are a few days old or from fetal tissue of embryos older than eight weeks. Until recently, the removal of stem cells from embryos has, without question, resulted in the death of the embryo. In light of this fact, support for embryonic stem cell research has been equated to support for abortion. A new technique publicized in August 2006 suggests that future removal of cells may not result in embryo death. However, success rates of the new technique are still uncertain according to a pro-life expert of the U.S. Conference of Catholic Bishops.

The field of ethics is discussion about questions of right and wrong as well as questions about rights and duties that are in conflict with one another. Often, an ethics question is formed in a familiar question, "Does the end justify the means?" In the debate over human embryonic stem cell research, the goal of scientists to end human suffering appears to be honorable and worthy. The ethical problem arises in the means, which is the use of donated embryos. Some of these embryos are donated as a result of abortion. Some embryos are created in laboratories as a result of *in vitro* fertilization procedures and research cloning. These lab-created

embryos are often labeled "spares" and have no hope of being implanted or nurtured in a woman's uterus. The debate is over the rights that should be given to an embryo as the beginning of a human life. Our duties lie in how we should act toward embryos and in deciding whether any distinction should be made between embryos of different types and circumstances.

The resolution to any ethical issue must first honor the purpose to do no harm. The Roman Catholic Church is unified in its belief in God's care for all human beings. This means that we must prevent unjustified harm, reduce pain, and protect other human beings. We must honor a deeply rooted commitment to the equality of all human beings as creations of God. Furthermore, the Church teaches us that humans are created in the image and likeness of God. God intends for us to love Him and grow in the image of Him so that we continually strive to attain likeness of Him. Doing so is the fundamental pursuit of becoming a Christian person. The Catholic Church believes that this pursuit begins at the moment of conception, regardless of where or how that moment is created. In other words,

(Please See ETHICS/6)

Supreme Court to hear partial-birth abortion debate

By Bishop Michael Pfeifer, OMI

On November 8, the United States Supreme Court will hear oral arguments in cases challenging the Federal partial-abortion ban. Six years ago, the U.S. Supreme Court invoked its *Roe v. Wade* decision to strike down state laws against partial-birth abortion. Now that the high court is taking a second look at the horrendous practice of partial-birth abortion, it is a time to remind the public and our elected officials of what is at stake.

For the past 10 years, "partial-birth abortion" has been in the public spotlight as one of the most revolting medical procedures that is permitted in our country. During this period, opinion polls have consistently shown the public to favor a ban on this procedure, and more than half the states have passed such a ban into law and Congress has passed such a ban three times. Twice it was vetoed by President Clinton, but in November 2003, the ban was signed into law by President Bush.

Partial-birth abortion is a procedure by which the baby is delivered "past the baby's navel...outside the body of the mother," or "in case of a head-first presentation, the entire baby's head is outside the body of the

(Please See COURT/6)



Rev. Francis Frey made a sizable contribution to St. Mary's in Odessa through a donation of stock.

It is your money, after all

By Rev. Francis Frey

Now is the perfect time to look closely at your investments. My broker sends me a statement each month and it tells me how much I can expect from each of my investments on an annual percentage basis. Is this investment that made me good money in the past still making me money? Or has it lost value? Would I buy it again right now? Perhaps it is time to sell it and invest in something new.

The tax man will have his eyes on what decision you make and will desire to take his percentage of any profits you

made over the years, perhaps 16% of your profit. Can you do things differently and spend your money in a more profitable manner? Now, before the end of the year is the time to talk to your broker or your tax advisor.

From paging through some of the literature I receive from charitable organizations, now is the time to make an impressive gift to our bishop (who is aware of the needs throughout the diocese) or through him to your local parish church community.

The best manner of doing this is to give the stock or bonds directly to the charity of

your choice. This way you do not show any profit to the Internal Revenue Service and you are not taxed on the profit you have made over the years. Then your charity will send you a thank you for the total value of your gift. This you can use as a tax deduction.

A further benefit for your charity is that it will be able to pay off some of its debt that it is paying 7-12% interest on.

The Lord has been good to those living in our diocese. The oil field is doing good, The rains have come. Now is the right time to make a suitable return to the Lord for all of his gifts.

Pfeifer travels to Crane to help townspeople talk about problem with drugs

Submitted by Teresa Figueroa, Good Shepherd Parish, Crane

On October 15, Bishop Michael D. Pfeifer celebrated Mass at Good Shepherd Catholic Church and afterwards had a meeting with the youth and other parishioners from Crane, McCamey, Imperial and Coyanosa, to discuss the illegal drug issues facing our Communities. During this meeting he expressed extreme concern in view of the recent arrests and the sheer numbers of those involved from this area and hoped that there were some drug programs in place to help educate our youth and children about these issues as well as incentive programs that may help our youth steer clear of drug involvement.

Those attending the meeting assured him that the school offered many different programs such as- "Red Ribbon" week, the "D.A. R.E." program and the "Just say No" program as well the voluntary random drug testing for all UIL event participants. But from the standpoint of the young people in attendance they felt more could be done. One young lady, a recent Crane High School graduate explained that often times in Crane and other small towns, kids may not come into close contact with drugs or drug dealers for that matter, but once they leave the security of their town, they are exposed to all kinds of things as she herself had experienced. She was thankful that she had been raised with strong family values and strong faith principles to know what to do and say but wasn't sure what would happen to those who had not. Many high school students present stated that they had been told about drugs and some knew people who claimed using drugs, but they themselves had never actually seen the drugs to know anything about them.

A parent inquired if there was a program that would allow kids to see first hand what drugs look like to give them tools of resource. A police officer from McCamey explained that there are many options that could be used by the local law enforcement to educate the young people about the different kinds of drugs, what they look like etc. He suggested contacting the local offices to see what was available.

Bishop Pfeifer closed the meeting asking each place to inquire about and to make plans to sponsor some form of drug education program within our communities that reached the entire community. That way the whole community, not just school systems, would join the fight against the growing drug epidemic.

Si no temos caridad, de nada nos sirve

por el Obispo Miguel Pfeifer, OMI

Comparto con ustedes una reflexión sobre la conexión entre la santa misa—la Eucaristía—y el servicio y el amor. La Eucaristía nos inspira, y nos da la fuerza para vivir la misa en servicio y amor durante cada día de la semana, en nuestros hogares, nuestros empleos, nuestras escuelas, y en todas partes. Esta reflexión fue tomada del Misal Mensual, Febrero 2006.

Lo Demás, es lo de Menos

- ▶ aunque asistamos a Misa todos los domingos;
- ▶ aunque llevemos al cuello una medallita o un escapulario;
- ▶ aunque tengamos la casa llena de imágenes de santos;
- ▶ aunque tengamos un altarcito a la Virgen de Guadalupe en el mercado, o en el cruce de las vías o en los talleres de la empresa;

- ▶ aunque cada año vayamos a "tomar ceniza", a visitar la Villa (la Virgen de Guadalupe), a que nos bendigan el primero de enero nuestras 12 velas o a cumplir nuestras mandas..etc. (Todo lo cual, dicho sea de paso, no está nada mal)
- ▶ si no somos comprensivos y serviciales con nuestro cónyuge, con nuestros hijos, con nuestros ancianos, con nuestros compañeros de trabajo, con los más necesitados que nosotros.

- ▶ si no sabemos sacrificarnos-aunque sea un poco—por los demás y no sabemos perdonar y disculpar.
- ▶ Si no somos justos en nuestros tratos y con los que están a nuestras órdenes o con nuestros superiores...
- ▶ en una palabra—como dice san Pablo "SI NO TENEMOS CARIDAD, DE NADA NOS SIRVE", y como cristianos, "NO SOMOS NADA".

DIOCESAN DATES**Bishop's Calendar****NOVEMBER**

9 -- ABILENE, St. Vincent Pallotti - 6:30 p.m. Bilingual Mass Closing the Year of Reconciliation for the Abilene Deanery

10 -- MIDLAND, Our Lady of Guadalupe - Meet with Pastor and Pastoral and Finance Councils, 7:30 p.m.

11 -- ODESSA, St. Mary - Catholic Schools Commission Meeting, 9 a.m.

12-16 -- BALTIMORE, Maryland - Meeting of the United States Conference of Catholic Bishops

17-19 -- LAREDO, Region X Catholic Youth Conference

20 -- SAN ANGELO, Sacred Heart - 6:30 p.m. Bilingual Mass Closing the Year of Reconciliation for the San Angelo Deanery.

21 -- MIDLAND, St. Stephen, 6:30 p.m. Bilingual Mass Closing Year of Reconciliation

22 -- SAN ANGELO, St. Joseph - Thanksgiving Ecumenical Service, 6:30 p.m.

23 -- SAN ANGELO, Sacred Heart Cathedral, Thanksgiving Day Mass at 9 a.m.

24-26 -- Rest and Prayer

29 -- BIG SPRING - Mass for inmates at Federal Prison

30 -- ABILENE, Sacred Heart, Presentation to RCIA at 6:30 p.m.

DECEMBER

1 -- SAN ANGELO, Sacred Heart Cathedral - World Aids Day Mass at 12:00 noon

2 -- SAN ANGELO, Holy Angels - Mass at 7:15 am. For ACTS

2 -- SAN ANGELO, Santa Fe Depot - Tell Christmas Stories to children at 7 pm.

3 -- SAN ANGELO - Fort Concho - Mass at 11:00 a.m.

4-6 Rest and Prayer

7 -- SAN ANGELO - Shannon Hospital - Advent and Christmas Mass at 11:00 a.m.

8 -- SAN ANGELO, Sacred Heart Cathedral - Feast of the Immaculate Conception Mass at 12:00 noon

8 -- SAN ANGELO, St. Margaret - Living Rosary at 7:00 p.m.

9 -- SANDERSON, St. James - 100th Anniversary Mass at 3:00 p.m.

10 -- SAN ANGELO, St. Joseph - Mass at 11:15 a.m.

11 -- SAN ANGELO, Bishop's Residence - Christmas Party for Staff at 6 p.m.

12 -- SAN ANGELO, St. Mary - Our Lady of Guadalupe Mass at 7:00 p.m.

13 -- SAN ANGELO, First United Methodist Church, Advent Prayer Service, Noon;

13 -- SAN ANGELO, Diocesan

Pastoral Center - Presbyteral Council Meeting, 2-5 p.m., Christ the King Retreat Center, Christmas Party for Priests, Sisters, Deacons and Wives at 5:30 p.m.

14 -- SAN ANGELO, Baptist Memorial - Advent and Christmas Mass at 11:00 a.m.

15-16 DALLAS, Mass for Holy Spirit Circle

16 -- SAN ANGELO, St. Joseph - Mass at 6:00 p.m. and Posadas at 7:00 p.m.

17 -- MERETA, Holy Family - Mass, 10:45 a.m.

17 -- SAN ANGELO, West Texas Boys Ranch Christmas Program at 4:30 p.m.

18 -- EDEN, Detention Center - Mass at 1:30 p.m.

18 -- SAN ANGELO, St. Joseph - Advent Night of Prayer at 7:00 p.m. for Priests, Sisters, Deacons and Wives of the San Angelo Deanery

19 -- ABILENE, Sacred Heart - Advent Night of Prayer at 7:00 p.m. for Priests, Sisters, Deacons and Wives of the Abilene Deanery

20 -- SAN ANGELO, Angelo Catholic School - Christmas Mass at 8:30 a.m.

24 -- SAN ANGELO, Mass at Tom Green County Jail - 9:00 a.m. and 10:00 a.m.

24 -- SAN ANGELO, Sacred Heart Cathedral - Christmas Vigil Mass at Midnight

25 -- SAN ANGELO, Goodfellow Air Force Base - Christmas Day Mass at 9:00 a.m.

26-28 -- Rest and Prayer

Christ The King Center

10-12 -- Diaconate Training Program Beginning Experience

13 -- Heart of Mercy Prayer Group

14 -- Adoration of the Blessed Sacrament

16-19 -- Men's Walk to Emmaus

20 -- Heart of Mercy Prayer Group

21 -- Adoration of the Blessed Sacrament

23-26 -- Thanksgiving Holiday's- Office Closed

27 -- Heart of Mercy Prayer Group

28 -- Adoration of the Blessed Sacrament

30-31 -- CKRC ACTS Retreat

Necrology

1 -- Rev. John A. Pierce (1979)

5 -- Rev. Angel Vizcarra, O.P. (2004)

12 -- Deacon Nestor Perez (1993)

12 -- Rev. James Aaron (1999)

20 -- Rev. John Waldron (1995)

28 -- Rev. Nicholas Femenia, C.M. (1999)

30 -- Rev. John Hoorman, C.P.P.S. (1995)

COURT: All abortions equally wrong from a moral standpoint**(From 4)**

mother," before being killed in a manner so brutal and barbaric that the TV hesitates to show it.

Every abortion is, of course, equally wrong from the moral standpoint based on a biblical foundation. But it is psychologically more disturbing and pedagogically more effective to show people what partial-birth abortion really is. Partial-birth abortion has perhaps more than anything else, swayed public opinion away from abortion in general. In commenting on the brutal partial-birth abortion procedure, the United States Bishops stated that this procedure "has brought our legal system to the brink of endorsing infanticide."

Interestingly, legislators who identify themselves as "pro-choice" and vote in other contexts to uphold abortion rights have, in large numbers, concluded that partial-birth abortion goes too far. This is due in large part to the fact that in this debate, for the first time, attention is focused on what actually happens to the baby during the abortion. While it is easy to talk about "rights, freedoms, and choices," it is hard to talk about methods of killing; so hard, in fact, that some of the media refuse to describe it.

In view of the barbaric procedure that is involved in partial-birth abortion, Congress decided in passing the ban against this procedure in 2003, to gather

extensive findings from medical authorities demonstrating that there are no circumstances in which the only way to preserve a woman's health is to perform a partial-birth abortion.

In 1997, the president of the American Medical Association, Daniel Johnson, MD, stated that "Our reasons for supporting the bill [banning partial-birth abortion] are simple: partial delivery of a living fetus for the purpose of killing it outside the womb is ethically offensive to most Americans and physicians. Our panel could not find any identified circumstance in which the procedure was the only safe and effective method."

On November 8, the Supreme Court will consider two closely-related cases on partial-birth abortion. The Court has the option of either umpiring the morally bankrupt legal distinctions between one form of brutality and another, or of affirming the commonly-held conviction of all but a handful of Americans that partial-birth abortion cannot be tolerated by a nation built on the self-evident truth that all are created equal, and our belief that all children are sacred and are to be shown compassion and love. Moreover, the first right we are given is the right to life.

The ban on partial-birth abortion is a pre-requisite to the ultimate restoration of protection for all unborn children, who are made in the very image and likeness.

ETHICS: Responsible citizens must have say**(From 4)**

from the moment of conception, an embryo is committed to the pursuit of becoming a human person in the likeness of God in accordance with God's will and grace.

Given the previous statements, it is possible to recognize as ethical the potential for human healing through stem cell research, but only if the cells are obtained from sources that honor commitment to prevention of harm to human beings (for example adult humans, umbilical cords, placental blood or spontaneous miscarriages). It is not moral to support stem cell research by methods that involve the destruction of human embryos at any stage, because it is a direct termination of the process of formation of a human person. Regardless of whether the stage of formation is one-cell or a fully-developed human being, it merits honor and protection with dignity, not use as a means to an end.

One argument for permitting embryonic stem cell research is that embryos that are "spares" from the *in vitro* fertilization process will be destroyed anyway. Some

parents may even be willing to donate their spare embryos. Discussion of the morality of *in vitro* fertilization is outside the scope of this article, but embryos created specifically for these purposes should not be treated differently than those created by natural processes. Furthermore, the creation of embryos specifically for research also does not warrant different treatment from those created through natural processes. In both cases, to treat the embryos differently would be to treat them as a means to an end, which violates ethical principles taught by the Catholic church as well as many secular ethicists.

A lengthy examination of all of the nuances of the basic ethical issues presented here requires more space than has been allotted. As science continues to explore this area, an ongoing process of discernment that remains true to honoring human life and the human person will be required. As responsible American citizens, we have a say in this matter, both in our personal choices and at the ballot box.

Dr. Karen Torres is, Assistant Professor of Management, Angelo State University.

THE NATION

Cartoon, documentary recount Pope John Paul II's life, teachings

By Cindy Wooden
Catholic News Service

VATICAN CITY — Piccolo and Fiona, two doves who narrate a new cartoon about Pope John Paul II, are much better behaved than their real-life counterparts.

In a 30-minute documentary accompanying the cartoon, Vatican television footage shows some real doves flying, but most of the winged symbols of peace refuse to soar away on cue, and one even perches on the head of Pope John Paul.

The cartoon, "John Paul II: The Friend of All Humanity," and the accompanying documentary, "John Paul II by John Paul II," were presented to reporters at an Oct. 17 Vatican press conference.

Spanish cartoonist J.L. Lopez-Guardia, who often draws under the name Cavin Cooper, developed both projects in consultation with the Vatican Television Center.

Jesuit Father Federico Lombardi, director of Vatican TV, said he tried to suggest other names for the animated doves, but Lopez-Guardia drew the crea-

tures and was certain he knew their names.

The films have been completed in Spanish, English and Italian, Lopez-Guardia said, and he hopes the DVDs

will be on sale before Christmas.

U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications, said Lopez-Guardia effectively used animation to recount Pope John Paul's life and teaching, and especially his "message of love and peace."

"This is a useful tool for a family gathered in front of the television to remember the life of this great pope," he said.

Father Lombardi said he agreed to assist Lopez-Guardia because "I always thought it was important to have biographies of saints adapted for children and young people, in their own language."



The cartoonist said using animation not only allowed him to produce a film children would find interesting and informative, but it gave him the freedom to portray the human side of Pope John Paul, especially in his youth.

The youthful scenes include the future pope playing soccer, skiing with his older brother, acting in an amateur production, playing with friends and praying often.

But the cartoon also speaks about the suffering the future pope endured: the deaths of his mother, brother and father; the German invasion of Poland during World War II; work in a stone quarry; and studies in a clandestine seminary.

New Saints

Pope Benedict XVI canonized two men and two women Oct. 15.

MOTHER THEODORE GUERIN

French foundress of the Sisters of Providence of St. Mary-of-the-Woods, Ind.



1798-1856
feast - Oct. 3

A pioneer for Catholic education in Indiana, she and her companion sisters overcame harsh conditions in pursuing their ministry in America. Quote: "What strength the soul draws from prayer! In the midst of a storm, how sweet is the calm it finds in the heart of Jesus."

BISHOP RAFAEL GUIZAR VALENCIA

Bishop of Vera Cruz, Mexico



1878-1938
feast - June 6

Dedicated to helping the poor and sick, and a well-liked preacher, St. Rafael faced many obstacles during the government's persecution of Catholics. He once offered to give himself up to his oppressors in return for the freedom of worship.

SISTER ROSA VENERINI

Italian foundress of the Venerini Sisters



1656-1728
feast - May 7

She opened the first public school for girls in Italy and dedicated her ministry to the education and formation of women. Quote: "I feel so nailed to the will of God that nothing else matters."

FATHER FILIPPO SMALDONE

Italian founder of the Salesian Sisters of the Sacred Heart



1848-1923
feast - June 4

His priestly ministry was dedicated to the poor in southern Italy, especially those with hearing impairments.

Text and images: CNS and the Vatican

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PATTERSON: We are called to be loving images of God

(From 12)

Since the U.S.-Mexican border closed in 2002, Mexican villagers have lost the ability to earn a living by interacting with American tourists. They can no longer offer \$2 canoe rides to their town. They can no longer sell their walking sticks or their handcrafted butterflies or their finely painted rocks. Restaurants in their dirt-street towns are but ghostly shells of the good times; the laughter and merriment but an echo. Several hours upriver, in another border town, residents can no longer cross the river for the glory of wiping off dirty tables at the resort before wading back across the river to the shacks they call home.

My father told me in 1981 he was rowed from Rio Grande Village to Boquillas along with my mother and grandmother. The three of them took donkeys into town. My father's ride was led by a teenage boy named Francisco. Dad sat and drank a beer with the town's mayor.

Today, the restaurant is gone, it is believed its former owner is a meat cutter in a Kansas packing plant. Francisco, and half the town, have vanished. Those left are the poorest, their livelihoods, their incomes, snapped off like a twig from a dying mesquite bush.

We are called to be loving, caring images of God even before we are called to be Americans. It is our responsibility to help others, even if it just seems a pittance. A pittance to us is gold to a Mexican with nothing.

My son and I turned and walked away as the two men walked back toward Mexico and the shade shelter they had fashioned out of twigs and sticks. Neither of us said anything. We just smiled at each other and walked. Free to go wherever we were headed. Not worrying where our next meal would come from.

AGE: How to find a way to pass the time in slow-moving traffic

(From 13)

▶ Play the Alphabet Game. Each person must find the letters of the alphabet in order on objects outside the car. The first one to get to Z wins. This game can be very difficult if the car is not moving.

▶ See how many different state license plates you can find. Extra credit for Alaska, Hawaii or any of the provinces of Canada.

▶ Recite the Pledge of Allegiance backward.

▶ My favorite game begins like this: "I was on my way to Steubenville, and in my suitcase I packed. ..." The first item must begin with the letter A. The next person repeats the first item, then adds a second item beginning with B, and so on. If you make a mistake, you're eliminated. If players are really good, you may have to go through the alphabet a second time.

▶ Name every recording artist you can think of. Name at least two songs for each artist.

▶ Tell everything you remember about kindergarten. Then tell everything you remember about first grade. If the traffic hasn't moved yet, continue all the way through middle school.

▶ Take turns reciting nursery rhymes. Don't repeat any. The person who remembers most wins.

▶ Braid the hair of the person next to you. Extra credit if it's a guy with a buzz cut or if you're driving.

▶ By the time you're done with these activities, you should have arrived at your destination. And if not, let's hope that you've mastered the art of sleeping in the car. Sleeping is, after all, the best way to make the time pass quickly -- unless, of course, you're the one behind the wheel.

Love they neighbor

Big Bend residents give helping hand to Mexicans kept from livelihoods after border closure



Editor's Note: This is the first of a two-part series about a group of people in the Big Bend region helping the residents of Boquillas, Mexico, since the U.S. closed the border.

By Jimmy Patterson
Editor

TERLINGUA -- For eight months, Juanita Luna has done nothing but quilt. Rarely even leaving her house since February, she has been creating a masterpiece, binding together quarter-sized hexagonal shaped pieces into a large intricate patchwork. She started

► Part 1 (Part 2 on Page 10)

on the quilt when the winter mornings were crisp and the afternoon sun showed no mercy on her and her neighbors as they basted and bound seams together. The coolness of winter gave way to the warm spring and then the dreaded heat of the summer. From sun up until sundown, Juanita Luna and many of the other women of Boquillas did nothing but quilt. From first light. Until darkness fell at day's end. Every day.

Quilting. Crafting walking sticks. Painting rocks. Scraping together food. Surviving. There's not much else to do in Boquillas, Mexico, a tiny, dusty border town just down the Rio Grande from Big Bend National Park's southeastern-most point at Rio Grande Village.

Boquillas was once a vibrant village, as tiny, dusty Mexican border villages go. The people of the town, whose population topped out at 175 in its heyday in the early part of this decade, welcomed visitors from the park across the river, earning \$2 to boat over travelers eager for a taste of culture, a real Mexican taco and a cold beer.

The people of the town earned their livelihoods by boating and entertaining the park tourists, and by making items and selling them to the Americans. Some call them tiny works of art. Others trinkets. But they represented the heart and soul of the humble villagers of this humble place.

And then five Mays ago their world changed. To protect America from terrorists and in an attempt to stem the flow of illegals crossing the border, Congress closed the U.S.-Mexico border in May 2002. The people of Boquillas could no longer sell their handcrafts to Americans. No more \$2 boat rides across *el rio bravo del norte*. No more donkey rides into town. No more cultural exchange. No more livelihood. The restaurants in town dried up,

the people left. Hope followed close behind. Only the poorest remained. Now, 4 1/2 years later, thanks to the selfless, almost saint-like sacrifices of a small group of people in this wild, untamed region, the people of Boquillas may yet get back on their feet.

'It was time to do something'

Danielle Gallo was 20 when she first heard of the people of Boquillas. Living in Marathon at the time, Gallo worked fighting wildfires as an employee of the park system. She met men from Boquillas who also were firefighters and would listen to their stories of returning to their abject poverty at the end of work shifts that kept them away from their family for three weeks at a time. She decided she could no longer just return home to her small, luxurious-in-comparison Marathon apartment and no longer do anything.

"I could no longer say, 'You go back to your dark holes and I'll stay here at my home and be comfortable,'" Gallo said. "It was time to do something."

She began by going to Boquillas and teaching the children. Her first trip was in November 2003. She stayed eight months, living in an old school house, teaching, surviving, and making friends with the people of Boquillas. But Gallo said the main point of her stay was to assess the needs of residents. She returned to America and took up with a former river guide named Cynta de Narvaez. Together they shared a house in Terlingua.

De Narvaez was just as aware of the plight of the villagers as Gallo and together they set out to do what they could to make life bearable again for its people. They started by collecting canned goods from their friends and residents of the Big Bend region, from Fort Davis and Alpine and Marathon to Terlingua and Marfa. They opened a small food bank in Terlingua with a 100-pound bag of beans, a few cans of food and rice.

"I would go around and hit up everyone in the bars for \$20 or \$30 and go buy beans with that," Gallo said. "One lady from Marathon donated a whole trailer load of food. It almost looked like a bomb shelter. It was packed. Throughout 2004, we were basically just bringing donations of food to them, and then we started working on donations to replace their water system which was run by a gasoline-powered generator."

Because of the border closure, Boquillans found themselves more than 60 miles from the nearest fuel for purchase. With no income, they could no



longer drive 60 miles to purchase fuel for the water well generator. Abe and Josie Connally of Terlingua Ranch heard of the people's plight and



donated their time, skills and supplies and built a solar powered generator that provides the peo-



ple of Boquillas with well water. In 2004, the food and generator campaign eventually brought

an even larger effort. "It was that year that I started buying their crafts

from them," Gallo said. "Each time I would go to Boquillas, I would pick up their wire scorpions and their bracelets and the things that they had made and bring them back through Acuna and go out every night and badger people into buying them and then return the money from sales on the next trip down."

The trip home from Boquillas

There is an incredible part of this story that Danielle Gallo slips through almost unnoticed: the words, "... and bring them back through Acuna."

It is not easy to get from Boquillas to Acuna, but it is the only legal way to return to America with items made in Mexico. The closing of the border has made the goodwill of Gallo, De Narvaez, the Conallys and others of this region more difficult in unimaginable ways. But still, these generous people do it.

"I leave my house and I drive about 45 minutes to the river," said De Narvaez, who has recently taken over the trips to Boquillas to pick up the handcrafted items, which now include quilts like Juanita Luna's. "When I get to the river, it takes about 15 minutes, so in all it's an hour getting there from here. To get back home, we leave Boquillas and we take a school bus to Muzquiz, which takes between 2 1/2 and 3 1/2 hours over ungraded, unpaved dirt roads, at times through mountains. It takes 3 1/2 hours from Muzquiz to Acuna, then 2 1/2 hours to get through customs, then almost seven hours to get back to Terlingua from Del Rio. The first 40 miles out of Boquillas takes four hours. It's dreadful."

Should Gallo or De Narvaez ever decide to return by taking the short cut – crossing the Rio Grande by boat and returning the way they came – they would be fined \$10,000 and likely jailed.

Since their efforts have begun, Gallo and De Narvaez have developed relationships with 16 vendors in Fort Davis, Marathon, Alpine, Marfa and



Terlingua. People who are themselves eager to help the artisans in the small Mexican village.

'What is anyone doing about it?'

"When I first moved to this area the border had just closed," Gallo said. "We would sit in the coffee shop and have coffee and we would sit in a bar over a beer and talk about what an awful thing it was and how typically bureaucratic and tragic it was, and one night we were sitting in a bar in Marathon talking and an Englishman tourist said to us all, 'Well, what is anyone doing about it?'"

Gallo said it was sometime shortly after the man's comment that her level of involvement rose dramatically and she moved to the village to teach.

"It was a personal affront to me that someone thousands of miles away would point their finger at this area and say 'None shall pass' after what had, for so long been a place that had provided so much peace. We were angry that this community could be cut in half. Nobody was going to tell me I couldn't go have a burrito with my neighbors. I was deeply insulted that this miserable trickle that we call the Rio Grande would suddenly become a barbed-wire fence between the people we loved so much."

The National Park employees and the people who are involved with helping the people of Boquillas do everything above board and completely legal. The park employees had, too, become fond of the people of Boquillas.

"The response to the new border laws ranged from tragic to anger to 'How could they?'" said Mark Flippo, a ranger in Big Bend National Park. "People who came here thought it was the park service that had done this, but it's not us at all. There has been a whole range of response emotionally. Longtime residents didn't necessarily agree with the closing of the border. Many still don't."

Please See Part 2 of **Love Thy Neighbor/Page 10** and **"A Walk Along el rio bravo del norte"/Pg. 12**

The people and families of Boquillas, top left and right.

Center, a lean-to home in Boquillas, with a sewing machine in the foreground.

At left, Danielle Gallo purchases handicrafts from the villagers. At right, Terlingua resident Zoey Sexton helps a woman quilt.

Love Thy Neighbor

'If you love something ... you take care of it'

Editor's Note: This is the second of a two-part series about a group of people in the Big Bend region helping the residents of Boquillas, Mexico, since the U.S.-Mexico border closure of May 2002.

By Jimmy Patterson
Editor

TERLINGUA -- Cynta De Narvaez is a former river guide and hiking guide who took tourists on days-long excursions down the Rio Grande or into the wilderness of the majestic, untamed Maderas del Carmen in Mexico, her

► Part 2 (Part 1 on Pages 8-9)

home away from home. She holds four masters degrees, in geology, archeology, paleontology and climate science and she says her homeland in Big Bend is an "outrageous playpen for me."

Yet it is not the rivers and the backcountry that receive De Narvaez's attention any longer.

These days, she travels over the river and through mountainous country in remote northern Coahuila, but it is not to ensure the recreational needs of tourists. These days, she is teaching the poor of Boquillas how to fish.

"I love those people," she says of the residents of Boquillas.

Since Danielle Gallo was forced to take a temporary out-of-state leave from her home in Marathon in late summer, bringing a temporary end to her relationship with the border villagers in Boquillas, De Narvaez has been taking the monthly trips across the river and the 17-hour trips back home. And she has helped take the Boquillas project to an even higher level.

Now, instead of collecting only walking sticks, painted rocks and handcrafted wire scorpions from the people, the women of Boquillas have over the last several months learned to quilt.

On Nov. 11 at First Presbyterian Church, located at 5th and Lockhart in Alpine, the quilts these women have fashioned day in and day out for several months will be for sale, with all proceeds going to benefit the people of the small border village.

When De Narvaez makes the trip to Boquillas each month, she takes her own money and buys the people's handcrafted items. She says she gives so much of herself and her money because, "It's hard to look at 90 people making quilts and crafts who are counting on the money to help them make it until the next month."

De Narvaez hopes to make the money back eventually but in the short term her hopes are that the people who visit the Boquillas Quilt Show in Alpine will come to a true appreciation of just what the people of Boquillas can do and how they have worked so hard to make life better for themselves in the face of what was once hopelessness and seemingly endless poverty.

'We have great friends'

"When they closed the borders, we had great friends on



Boquillas Quilt Show
Saturday, November 11
9 a.m.-5 p.m.
First Presbyterian Church
5th and Lockhart
Alpine
To help the people of Boquillas,
call Cynta de Narvaez,
432.371.2226 or email
splashpro@hotmail.com



Cynta De Narvaez, in photo at left. Top, Juanita Luna, at right, displays an intricate quilt she worked eight months to complete.

the other side," De Narvaez said. "We had weddings back and forth, we would go to each other's funerals, we went to our children's dances over there and over here. We interacted and it was good for our kids to be with their kids."

De Narvaez and Gallo have played a major role in helping prop up not only the Boquillas economy, but as its people have relied on the two of them to sell their handcrafts, the women and the helpful people of the Big Bend region have had a direct impact on the residents and their financial well being. Even so, De Narvaez says there came a point that simply selling their crafts for them was no longer acceptable. There came a time, she said, when the project had to be taken to yet an even higher level. So De Narvaez and Gallo began the quilting portion of their effort. They began to teach the Mexican villagers how to be self-sustaining.

"We believe in fishing poles rather than fish," De Narvaez said. "We'd been giving them money, the parks had been giving them work before the borders closed and they were making little wire scorpions full-tilt boogie. But we felt we needed to try to turn them away from us. We want them to look inward and quit looking at us and relying on us to open the border. We can't."

De Narvaez said the people of Boquillas are no longer expecting handouts from Americans and their newfound, yet still growing, self-reliance will be on display at this weekend's quilt show in Alpine.

"I don't know that Cynta or I or anyone else are really working for others as much as we are working for ourselves," Gallo said. "So much of what has been done with the border closure has been done to us as much as it has been done to them. It's just we're in a much better position to do something about it. Cynta is an amazing woman with incredible vision and energy. She is unbelievably strong and she knows what a priority this is. I think she is an angel."

De Narvaez would likely say the same thing about Gallo. When the border closed, she lost her job as a river guide, which makes her directly impacted both professionally and personally, a big reason why De Narvaez can empathize so

well with the plight of the 90 Boquillas residents.

Gallo says she would like to see a small re-entry kiosk open at the crossing to Boquillas so that people from the town could work in the national park again.

"These people don't want to be Americans," De Narvaez said. "They want to be Mexicans. They just want to come to the park and sell their crafts and buy their food."

Gallo said providing a low-traffic re-entry kiosk at Boquillas could even prove helpful in the fight against terrorism if the situation would ever become a larger concern.

"It's a much greater risk if no one is watching the border than if we had someone at a kiosk watching," she said. "If anyone came through the area, we would be the first to know. If we had a customs official there three days a week, it would be three more days a week than we have now."

De Narvaez will have one more opportunity to visit the people of Boquillas before the quilt show. One more trip to teach them, reinforce their personal values and build on the self-reliance she and Gallo have already started helping to develop. And after the quilt show, De Narvaez will continue her hour-long trips over the border and her 17-hour return trips through Muzquiz, through Acuna, through customs and finally back home.

"The people of Boquillas have their own doctor, their own schools, their own churches," De Narvaez said. "They just want to be able to eat. We put up the trading posts which lured them there originally a hundred years ago. They aren't asking for hand-outs, just for the ability to live."

"I love the Mexicans. And if you love something you take care of it. My friends were cut out, and I am going to take care of them."

"GQ" magazine is expected to feature a story about De Narvaez and the people of Big Bend and Boquillas in its December issue.

OBISPO: Las obras corporales de misericordia

(para 3)

para buscar el perdón y la misericordia de nuestro Rey, y para entonces estar totalmente dispuestos y listos a llevar la misericordia y la compasión de Dios a otros mientras nos esforzamos a entregarnos humildemente con un espíritu misericordioso, compasivo y justo para promover y fomentar cada día el Reino de Cristo el Rey aquí en este mundo.

“Venga a Nosotros tu Reino”

Cada vez que rezamos el Padre Nuestro decimos, “venga a nosotros tu Reino...” Estas palabras que hemos estado repitiendo por veintiún siglos. Cuando rezamos esta parte del Padre Nuestro, le estamos diciendo a Jesús nuestro Rey misericordioso, que queremos que el Reino de nuestro Padre de paz, justicia y misericordia venga hoy, venga ahora a nuestro mundo. Especialmente pedimos a que venga a donde hay guerra, como en Iraq y Afganistán, y a donde hay un conflicto continuo en la tierra de Israel, la tierra de la vida, muerte y resurrección de Cristo, y a donde hay tensión y tumulto en nuestro propio país y en muchas naciones de nuestro mundo, y en nuestras ciudades, parroquias y familias.

“Venga a nosotros tu Reino...” significa que queremos que la justicia del Reino de Cristo venga a nuestro mundo y derrote la corrupción, discriminación, odio, rechazo y segregación y oramos para que haga un fin a las injusticias mundiales sociales y económicas y a la degradación moral que es predominante en nuestro país y en muchas partes del mundo. Cuando rezamos esta frase, “Venga a nosotros tu Reino...” estamos en realidad rezando por un nuevo espíritu de amor y misericordia para los matrimonios, para los padres e hijos, para los obispos y sus sacerdotes, para los sacerdotes y sus feligreses, para todos los miembros de diferentes razas y religiones. Cuando rezamos que venga tu Reino, estamos rezando que nos traiga nuevo amor para los niños nacidos y no nacidos y para los ancianos, y un nuevo espíritu de servicio, ayuda y compasión hacia los pobres, los enfermos, los necesitados, los olvidados y los millones de marginados.

Sin embargo, para que este Reino de paz, justicia, amor y misericordia venga, nosotros, como discípulos de Cristo, juntos con todas las mujeres y hombres de buena voluntad, debemos estar dispuestos a trabajar, sufrir y rezar para que el Reino venga mientras trabajamos por la reconciliación y la misericordia para todos.

Jesús nuestro Rey misericordioso es nuestro pastor y salvador. Como un pastor amable, Jesús siempre busca a los perdidos, sana a los heridos, y restaura a los rechazados, enfrenta al mal y afirma lo bueno. Todo mal debe ser conquistado y sometido al poder del reino de Dios, a través de Cristo, nuestro Rey. Todo lo bueno está

envuelto en los brazos de Dios.

Viendo la Cara de Jesús en los Necesitados y Pobres

Jesús nuestro Pastor-Rey nos dice que él quiere ser reconocido en, e identificado con, todas las personas necesitadas. Jesús infiere en la parábola del juicio del mundo que el juicio se va a realizar no principalmente según la fidelidad religiosa, sino si lo hemos reconocido a él en nuestro prójimo necesitado proveyéndole alimento, ropa, vivienda, alivio y consuelo. Si verdaderamente tratamos de ver a Jesús en las caras de los necesitados y los pobres de este mundo, al final, cuando nos encontremos al Señor para ser juzgados, no habrá ninguna gran sorpresa. Cara a cara con el Señor, podremos decir—“¡Si, te reconozco!” Te he visto muchas, muchas veces ante el hambriento, el sediento, el enfermo, el desconocido, el encarcelado.”

Al concluir nuestro Año de la Reconciliación en la Diócesis de San Angelo, y al recordar y celebrar en nuestras propias vidas la misericordia que Jesús nuestro Rey nos ha manifestado en cada uno de nosotros, se nos invita a tener una nueva apreciación por el sacramento de la Penitencia y Reconciliación y a hacer un nuevo compromiso para ser gente misericordiosa, gente compasiva, se nos invita simplemente a ser buenos Samaritanos. Nuestro Rey misericordioso nos recuerda en el relato de las ovejas y los corderos que nuestra felicidad eterna depende primeramente de como buscamos y ayudamos a nuestro prójimo en sus necesidades humanas básicas. Así pues, propongo como una manera de continuar viviendo el Año de la Reconciliación más allá en el futuro dando énfasis nuevo en el vivir las obras especiales que quizá hoy en día se hayan perdido no solamente en nuestra terminología, sino también en nuestra práctica Cristiana. Me estoy refiriendo aquí y recomendando, a que pongamos mucha más atención a lo que llamamos las obras de misericordia espirituales y corporales. Déjenme decir una palabra acerca de las siete maneras en que podemos vivir las obras espirituales y corporales de misericordia.

Las Obras Corporales de Misericordia

Primeramente, reflejamos sobre las obras corporales de misericordia que tienen sus raíces en la Escritura y son una expresión antigua de nuestro amor a Dios cuidando de las necesidades físicas de los hijos de Dios. Estas obras abarcan un modo compasivo de vivir, una actitud generosa hacia los necesitados, sean nuestros queridos hermanos o extranjeros. Estas obras corporales de misericordia se derivan de lo que nos dice Jesús en el Capítulo 25 del Evangelio de San Mateo: “Porque tuve hambre y ustedes me dieron de comer; tuve sed y ustedes me dieron de beber. Fui forastero y ustedes me recibieron en su casa. Anduve sin ropas y me vistieron. Estuve enfermo y fueron a

visitarme. Estuve en la cárcel y me fueron a ver”. (Mt. 25:35-36)

Propongo brevemente estas siete maneras en que podemos vivir estas maravillosas obras corporales de misericordia.

► **Alimentar al hambriento:** Vivimos esta obra donado a organizaciones que luchan contra el hambre, como Catholic Outreach, St. Vincent de Paul Society, Catholic Charities y Helping Hands. También llevando comidas enlatadas a cocinas y despensas, o ayudando en entregar comidas a los ancianos, llevando comida a un banco de comida o albergues familiares o uniéndose a un grupo que les ayuda a los desamparados.

► **Dar de beber al sediento:** Por ejemplo, una gotera. No dejar que el agua corra cuando uno se cepilla los dientes. Ofrecer agua a los corredores en una maratón. Apoyar los esfuerzos de conservar el agua. Mantener limpios nuestros lagos, ríos y arroyos.

► **Vestir al desnudo:** Podemos hacer esto donando ropa en buenas condiciones o ropa no necesitada a centros de ayuda o albergues. Donando viejos anteojos que ya no se usan a grupos que se los entregan a los que los necesitan. Proveer ropa en tiempo de frío a las familias necesitadas.

► **Visitar al encarcelado:** Esto quiere decir ponerse en contacto con los detenidos y sus familias. Y también con las víctimas de crímenes, a través de las parroquias o centro comunitarios. Ofreciéndose como voluntarios al ministerio de justicia criminal. Ayudando a los que han sido liberados de la cárcel para ayudarles a rehacer su vida.

► **Proteger al desamparado:** Ofreciéndose como voluntario en algún programa de albergue de su iglesia o comunidad. Donando productos básicos para ayudar a los desamparados. Apoyando a los esfuerzos para proveer viviendas de bajo costo.

► **Visitar al enfermo:** Ayudando a una familia que tienen a un enfermo cuidando a los niños de la familia, cocinándoles algo, o lavándoles la ropa o llevando en su auto a un enfermo al médico. Visitan a un enfermo en su casa o en un asilo de ancianos.

Ofreciéndose como Ministros de la Eucaristía para llevar la Comunión a los enfermos en los hogares y hospitales.

► **Enterrar al muerto:** Por ejemplo, plantar un árbol en memoria de un difunto. Consolar a una familia de duelo, y ayudándoles hacer las compras o llevándolos en su auto al cementerio. Ayuda con los costos del funeral de una persona pobre y ofrézcase a presidir en los velatorios.

► Obras de Misericordia Espirituales

Ahora permítanme decir unas breves palabras sobre las siete obras de misericordia espirituales. Estas obras de misericordia espirituales nos ayudan a tocar los corazones y las almas de las personas necesitadas por medio de nuestra compasión, nuestro cariño, y nuestro cuidado. Así como la misericordia de Dios nos trae nueva esperanza y nueva vida, nosotros somos llamados a llevar esa

misericordia a los demás por medio de la oración, el perdón, la paciencia, y el consuelo o simplemente con nuestra sola presencia. Aquí está una lista de las siete tradicionales obras espirituales de misericordia:

► **Instruir al ignorante**—Tenemos innumerables maneras de vivir esta primera obra espiritual cada día. Los padres de familias tienen oportunidades constantes para educar y enseñar a sus hijos y todos conocemos personas que necesitan tener la oportunidad de aprender, para poder mejorar sus vidas. Henry Adams dijo, “Un maestro afecta eternamente; el nunca sabe cuando termina su influencia.”

► **Aconsejar al dudoso**—Nosotros vivimos en un mundo que está lleno de dudas, un mundo donde muchas personas han perdido la confianza—confianza en Dios, confianza en su vecino, y confianza en si mismos. Durante los momentos más oscuros de la vida, las palabras de fe y bondad de una persona pueden animar a los demás a creer. Hay una inscripción que se encuentra sobre la pared en Colonia, Alemania después del holocausto que dice: “Yo creo en el sol, aunque no esté brillando. Yo creo en el amor, aunque no lo siento. Yo creo en Dios aun cuando Dios esté callado.”

► **Convertir al pecador**—es la tercera obra espiritual de misericordia. Muchos de nosotros no nos sentimos a gustos con esta obra de misericordia, sabiendo que nos hemos alejado de Dios en algún momento de nuestras vidas por el pecado. Necesitamos la misericordia de Dios porque todos somos pecadores, pero también somos invitados por Dios a ser agentes en el proceso de la conversión de los pecadores, nuestros vecinos, comenzando con los miembros de nuestra familia, que quizá hayan perdido su camino en la vida. Los juicios duros y las condenaciones solamente endurecen los corazones en lugar de cambiarlos. Necesitamos recordar las palabras del famoso himno, “Sublime Gracia”—“¡Sublime gracia, que dulce es, que salvó a un infeliz como yo! Andaba perdido y ahora me halló, fui ciego más ahora veo la luz.”

► **Sufrir con paciencia**—es la cuarta obra espiritual de misericordia. Tenemos innumerables oportunidades de vivir esta obra diariamente. En cuanto a sufrir con paciencia, el famoso Leonardo da Vinci nos guía acerca de como vivir esta obra: “La paciencia sirve como una protección contra los males como la ropa nos protege del frío. Porque si nos ponemos más ropa cuando aumenta el frío, el frío no podrá dañarte—crece en la paciencia cuando encuentres grandes males, entonces los males irritarán tu mente.”

► **Perdonar a tus enemigos**—es la quinta obra espiritual de misericordia. Cuando perdonamos, entonces comenzamos a comprender lo que significa la misericordia y el

Love Thy Neighbor

A walk along *el rio bravo del norte*

My son and I went for a hike recently. It was a Friday afternoon and we took off for Big Bend and decided we'd do a few walks in the mountain and desert air. With the hub-bub that is fall, we thought a break would do us good.



Patterson

And it did. Then it did something else totally unexpected.

James and I walked along the Rio Grande, taking in the beauty and solitude of the region, wondering how the place got so lucky. How could one place get it all? Such beauty. Magnitude. The pristine, quiet, gorgeous mountains. The beautiful desolation of the desert. The magnificent backdrop of the Sierra del Carmens. Big Bend is like Mr. and Miss Popular in high school. The kids who had it all. And nearby, there were always the kids who had nothing.

But I don't hate Big Bend because it's beautiful. I marvel at God's handiwork. And I know He vacations here. I feel him every time I go.

There is the tangible presence of our Maker in this place. And if you are lucky enough to be but a mere human mingling with this creation, you feel as tiny as a granular speck of ash on the head of a pin. When I told a coworker about our hike this weekend, I learned about a man who nearly drowned in the Rio Grande when his canoe became hung in an eddy. The man survived. And from that moment on he has called himself a Christian, both in and out of the confines of this magnificent piece of nature.

As James and I walked along the banks, we emerged from a patch of reeds and cane that had grown high because of recent river flooding.

And when we came out of the brush, we saw the men across the river on the Mexican side.

"Amigo! Amigo!" one of them yelled.

We waved.

We talked to them briefly about the day and the weather and we learned we had mutual acquaintances; a woman in Terlingua, another in Marathon.

And when the men learned of our mutual friendships, a sort of trust seemed to emerge.

My son and I turned to continue our hike a moment later and, "Amigo!" the man yelled again.

I stopped and turned.

"Amigo, would you mind to go to the store."

I stood for a moment.

"Now?" I asked, somewhat taken aback by the boldness of his request. I'm from the suburbs, you want something from the store, you go get it yourself.

The man shook his head yes.

"My friend," he said, "he needs some chicken from the store."

And I looked at my son and I said yes, we would go to the store for his friend.

I walked a few steps into the river as the man rowed his boat across the muddy brown border that kept him and his friends and thousands of others like them from chicken. And clean water. And gasoline. And sugar. And cookies for their kids.

My new friend reached into his pocket as he balanced himself in his boat. He pulled out \$7 in crumpled American bills and handed it to me.

"My friend needs 10 pounds of chicken. It's just up the road at the store."

I took the money, feeling guilty for

doing so.

I told him we would return shortly.

"Anything else?" I asked.

"Ice cream," my friend said. "B-nilla ice cream. Maybe pecan. And a 'Nickers bar.'"

I smiled. My son smiled. We had work to do.

Less than an hour later, we were back. Hiking a half-mile with 15 pounds of frozen chicken, cold ice cream and chocolate in a bag which I was glad had a handle. We walked back to the place where we first met.

This time, two men approached in a boat. I stepped into the river and handed them the bag. They beamed. To me, it was the same beam I get when I sit down to a huge plate of lasagna. To them, the beam meant something else. Something much more than I will probably ever understand. It was food for the table. It was gold.

The man who asked for the chicken shook my hand. He took my right hand with his right hand and then covered them both with both of his hands.

"Thank you, amigo," he said. Twice. Three times.

(Please See PATTERSON/7)

Bill and Monica Dodds

Humans and revisionist nostalgia

By Bill and Monica Dodds
Catholic News Service

"Nostalgia isn't what it used to be," the joke goes. Often when we look back on our lives, times past seem so much better than times present that even the "old days" talked about back then appear better than the "old days" spoken of now.

Why? One reason is that we human beings have an amazing capacity to remember only what we want to remember. We want to remember what was good and forget what was bad. Ask a senior family member about the Great Depression and you're likely to hear: "Times were tough but we always had food on the table, or were able to stay together even after the bank foreclosed on the house, or didn't have it nearly as bad as a lot of other families."

Now, looking back, we still don't know the end of our story but we're likely to know how a particular chapter concluded: the growing-up years; the school years;

years in college or the military; first job; courtship and marriage; little children in the house -- and on and on.

Each personal era was less than a perfect time because we live in an imperfect world. Every time had its share of headaches and heartaches.

But there's another reason we see things differently when we look back on a particular time in our life. That perspective makes it easier to spot what was good, what was special, what was a grace or blessing. Frustrations and disappointments pale or disappear when the passing of time sharpens our focus.

Money was tight? So what? We were together. The boss was a jerk? No doubt. But things changed. (He retired, you transferred, you found a better job.) Sometimes the children drove you crazy? And how! But now the house can be a little too big and a little too quiet.

Wouldn't it be nice to be able to spot more easily what is good in our lives right now? To see what truly matters and act accordingly? We can, with the help of the Holy Spirit. "Spotting what's good," "sharpening our focus" or "counting our blessings" are all ways to define acting wisely. And wisdom, as we all know, is first on the list of the gifts of the Holy

Spirit.

The "Real" Lives of the Saints

It can be easy to get the false impression that many of the saints who weren't martyrs had it made because they "were" saints -- that even when tough times came they simply prayed away their troubles, and everything was solved instantly.

As we head into November, a month traditionally associated with the saints, it might be wise (there's that gift again!) to take a little time to read the life of a saint, not a rosy rendition, but one that tells the true story of that individual's faith lived out in times that were far from "the good old days."

On the Web: A Way of Remembering

Looking for a way to reminisce as a family? The Idaho Commission for Libraries has a cute idea for "Family Trivial Pursuit." You can check it out -- along with a lot of other suggestions -- at: <http://libraries.idaho.gov/node/463>.

Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver (FSJC.org) and editors of My Daily Visitor magazine. They can be contacted at BillandMonica@BillDodds.com. Their Web site is www.BillDodds.com.



Bill & Monica Dodds



Answers

(From PUZZLE/Pg. 13)

1. David
2. Noah
3. Moses
4. Solomon
5. John
6. Judas
7. Jesus



**READ MORE ABOUT IT: 1 Kings 17
Q&A**

1. Who brought food to Elijah at the stream?
2. How did God help the generous widow?

BIBLE ACCENT

Many books of the Old Testament tell the story of the people of Israel and their relationship with God. The first five books are called the Pentateuch. They are a mix of history and instructions, and include the Ten Commandments.

The next section contains primarily history books, from the Book of Joshua to the Second Book of Maccabees. In Joshua, the Israelites possess the land promised to them by God. The rest of the history tells how the people sometimes listened to God, but other times did not. Through it all God showed his love for them.

Next come the books of wisdom and poetry. These books reflect the range of emotions of the writers, from joy to sorrow, praise to pity.

Last are the books of prophecy. The prophets were chosen by God to perform an important duty or to give special messages to the Israelites.

God still uses the Old Testament to speak to us as well.

**SPOTLIGHT ON SAINTS:
St. Illtud**

Illtud, who lived in the sixth century, was a Welsh priest and disciple of St. Germanus. Since Illtud served in the army of a chieftain, he also is referred to as "Illtud the Knight." He chose to live as a monk and a hermit in a

quiet area near a stream. However, he started to attract followers who wanted to imitate his life of devotion. The men worked hard to develop their land and built the first monastic school in Wales.

Illtud was driven from his home by a hostile chieftain, and the land was flooded when the sea wall collapsed. After he provided food to the countryside plagued by famine, the people named some of their churches and villages after him. He lived to a very old age.

We honor St. Illtud Nov. 6.

KIDS' CLUB

Share your thoughts on this week's Bible story with family and friends by writing an essay in response to this question:

What are some of the things you are thankful for this Thanksgiving?

PUZZLE

Match the Bible characters in the list with the correct stories. Not all of the names are used, and hints have been provided.

*David ... Jeremiah ... Noah ... Artemas ...
Moses ... Jesus ... Joseph ... John ... Philip ...
Judas ... Solomon ... Aaron*

1. He fought Goliath. (1 Samuel 17)
2. He built a big boat. (Genesis 6)
3. His mother put him in a basket. (Ex. 2)
4. He asked God for wisdom. (1 Kings 3)
5. He baptized Jesus. (Matthew 3)
6. He betrayed Jesus. (Luke 22)
7. He changed water into wine. (John 2)

JUST 4 KIDS

Elijah helps a widow during a drought

Elijah went before Ahab, a king who did evil in the sight of the Lord, to deliver a warning from God: "As the Lord, the God of Israel, lives, whom I serve, during these years there shall be no dew or rain, except at my word."

And the kingdom began a long drought from that moment.

But God also gave Elijah instructions for his own safety. "Leave here, go east and hide in the Wadi Cherith, east of the Jordan. You shall drink of the stream, and I have commanded ravens to feed you there."

Elijah obeyed God, and the ravens brought him bread and meat, and the water in the stream was fresh and cool.

The sun was hot every day, and no rain had fallen for a very long time. Eventually, even Elijah's stream dried up in the harsh drought.

But the Lord did not leave Elijah without food or water. He said to him, "Move on to Zarephath of Sidon and stay there. I have designated a widow there to provide for you."

Elijah left immediately.

As Elijah entered the city, he saw a widow gathering sticks. He said to her, "Please bring me a

small cup of water to drink." The woman bowed and went to get it for him.

Food was as scarce as water, yet Elijah called out to the woman, "Please bring along a bit of bread."

The woman turned and said to him: "As the Lord, your God, lives, I have nothing baked; there is only a handful of flour in my jar and a little oil in my jug. Just now I was collecting a couple of sticks, to go in and prepare something for myself and my son; when we have eaten it, we shall die."

Elijah looked at the woman with compassion. She did not have enough food to feed herself and her son, but she had been willing to share even that with Elijah, a stranger.

"Do not be afraid," he told her. "Go and do as you propose. But first make me a little cake and bring it to me. Then you can prepare something for yourself and your son. For the Lord, the God of Israel, says, 'The jar of flour shall not go empty, nor the jug of oil run dry, until the day the Lord sends rain upon the earth.'"

The Lord kept his promise, and the woman had flour and oil until the end of the drought.

Coming of Age

How do you pass the time in slow-moving traffic?

By M. Regina Cram
Catholic News Service

"Everyone talks about the weather but no one does anything about it," Mark Twain once said.

The same can be said about traffic.

I have an uncanny ability to get into the slowest lane on the highway. And nowhere is this more true than in a traffic jam.

Recently I drove from Connecticut to

eastern Ohio. Eastern states are wimpy states, as any westerner will testify. Let's face it: You can cross the entire state of Massachusetts in the time it takes to complete a Sudoku puzzle. Rhode Island can fit into the glove compartment of a Texas truck, and Pennsylvania, which we easterners consider massive, is about the size of a paper route in Montana. We're talking seriously wimpy.

This trip was supposed to take nine

hours, driving across the entire length of Pennsylvania, a three-mile spit of West Virginia (talk about wimpy), then across the border into Ohio, for a total of 530 miles. No problem, right?

Wrong. Evidently someone in the brilliant state of Pennsylvania decided to repave the major highway that spans from east to west. The entire highway. We had the pleasure of driving over 200 miles of road construction.

Do you have any idea how long 200 miles is when the highway is under construction? Oh, and there were seven people jammed into our van, most of them teenagers.

With all those cozy hours together, we had plenty of time to come up with ideas for things to do on a long car ride. Here are some of the better ones:

(Please See AGE/7)

RECONCILIATION: Christ wants to be recognized in, identified with all

(From 3)

members of different races and religions. When we pray that thy Kingdom come, we are praying that it bring new love and compassion for children born and unborn, for the elderly, and a new spirit of service, care and concern for the poor, the sick, the needy, the forgotten and the millions of marginalized.

In order for this Kingdom of peace, justice, love and mercy to come, we, as disciples of Christ, along with all women and men of good will, must be willing to pray, to sacrifice and suffer as we work for reconciliation and mercy for all. As Jesus taught us in another challenging parable, once we have been forgiven by our merciful King, we are to show forgiveness and mercy toward one another.

Jesus our merciful King is our shepherd and our savior.

Like a kind shepherd, Jesus constantly seeks the lost, he heals the injured, he restores the rejected, he confronts evil and affirms good. All evil is utterly conquered and subjected to the power of God's reign through Christ, our King. All goodness is wrapped in God's embrace.

Seeing Jesus in the Faces of the needy and poor

Jesus our Shepherd-King tells us that he wants to be recognized in, and identified with, all people in need. Jesus strongly infers in the parable of the judgment of the world that judgment is levied not primarily according to religious fidelity, but according to whether we have recognized him in our neighbor in need, by feeding, clothing, housing, refreshing and consoling our neighbor. If we truly try to see Jesus in the faces of the needy and the poor on this earth, in the end, when we meet the Lord in judgment, it will be no big surprise on that day of days. Face to face with the Lord, we will

be able to say—"Yes, I recognize you!! I have seen you many, many times before in the hungry, the thirsty, the ill, the stranger, the imprisoned, and the sick."

As we bring to closure our beautiful Year of Reconciliation for the Diocese of San Angelo, and as we remember and celebrate in our own lives the mercy that Jesus our King has manifested to each one of us, we are invited to have a new appreciation for the Sacrament of Penance and Reconciliation, and to make a new commitment to be people of mercy, people of compassion—we are invited simply to be good Samaritans. Our merciful King reminds us in the story of the sheep and the goats that our eternal happiness depends primarily on how we reached out and helped our neighbor with their basic human needs. Hence, I propose that a way to continue to live out this Year of Reconciliation far into the future is to give new emphasis to living some special works that today perhaps have been lost not only in our terminology, but also in our Christian practice. I am referring here and recommending that we give much more attention to what we call the spiritual and the corporal works of mercy. Let me say a word about the seven ways we can live out the corporal and the spiritual works of mercy.

THE CORPORAL WORKS OF MERCY

First, we reflect on the corporal works of mercy which are rooted in Scripture and are an ancient expression of our love for God by caring for the physical needs of God's children. These works embrace a compassionate way of life, a generous attitude toward those in need, whether near and dear to us or virtual strangers. These corporal works of mercy flow from what Jesus tells us in Chapter 25 of Matthew's Gospel: "For I was hungry and you gave me food, I was thirsty and

you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." [Mt.25:35-36]

Let me briefly suggest seven ways that we can live out these wonderful corporal works of mercy.

▶ **Feed the hungry:** We live this work by donating to charities that are fighting hunger, like Catholic Outreach, St. Vincent de Paul Society, Catholic Charities. Also by bringing canned goods to a food pantry or soup kitchen, or helping with meals to the elderly. Taking food to the food bank and family shelter, working with programs to care for the homeless.

▶ **Give drink to the thirsty:** For example, fix a leaky faucet. Turn off the tap while brushing your teeth. Support efforts to conserve water, and bring potable water to all people. Work to keep clean our lakes, rivers and streams.

▶ **Clothe the naked:** We can do this by dropping good, unneeded clothes at a thrift shop, shelter or aid agency; by donating old eyeglasses to groups that give them to those in need; by providing warm clothing to a needy family in the winter time.

▶ **Visit the imprisoned:** This means reaching out through community or church ministries to prisoners and their families, as well as to those who have been victims of crimes. Become a volunteer for our criminal justice ministry. Help those released from prison to make a new beginning.

▶ **Shelter the homeless:** Volunteer at your church or community shelter or drop-in program. Donate basic supplies to them. Support low-cost housing efforts.

▶ **Visit the sick:** By helping a family that has a sick member by babysitting, making a meal, doing laundry or driving a sick person to medical appointments. Visit shut-ins and nurses. (Please See **MERCY/15**)

STEM: Animals have always been vulnerable part of creation

(From 6)

same direct relationship to God that man has, they are still creatures of His will, creatures we must respect as companions in creation."

When I gave my statement at the press conference, I mentioned that when I had trained as a research scientist at Yale, I often had to deal with questions about research ethics, and about the use of animals in laboratory settings. I pointed out that while animals may be sacrificed or used humanely for legitimate purposes, such as obtaining food and clothing, or advancing serious scientific research, the

use of animals to produce foie gras is clearly in another category altogether. It is neither a humane nor a reasonable use of animals.

The production of foie gras is instead oriented toward the satisfaction of a disordered desire, a disturbing desire to satisfy the human palate to the point of promoting serious animal mistreatment. Some old Catholic manualists might even advert to the term, "morose delectation" to describe the root problem of a disordered palate that promotes other disorders. Animals are an important part of God's creation, and we must live in an ordered way with them, exercising a

responsible stewardship of the gift that they really are. Even those animals used for legitimate purposes ought to be treated humanely with reasonable housing, care, food, companionship and pain control if needed.

Animals are a vulnerable part of creation, and that vulnerability should continually prompt us to examine our decisions on how we relate to them: are we exercising a reasonable and ordered stewardship, or are we exploiting their vulnerability for selfish and disordered ends? To the extent that we are attentive to the weakness and vulnerability not only of our brother human beings, but even of our

friends in the animal kingdom, we decide the sort of society we will become: either a society marked by respect, kindness and reason; or one that is marked by various forms of barbarism.

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MERCY: Spiritual works of mercy help us touch hearts, souls of others

(From 14)

ing home patients. Become a Eucharistic Minister to take Communion to the sick in homes and hospitals.

► **Bury the dead:** For example, plant a tree in someone's memory. Comfort a bereaved family through such practical help as grocery shopping or driving them to visit the cemetery. Offer to help cover the cost of the funeral for a poor person, and to be a prayer presider at wake services.

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

► **To teach the ignorant** – We have countless ways of living out this first spiritual work almost on a daily basis. Parents have constant opportunities to teach their children, and we all know people who need to be given the opportunity for education so that they can improve their lives. Henry Adams once said, “A teacher affects eternity; he can never tell where his influence stops.”

► **To counsel the doubtful** – We live in a world that is filled with doubt, a world where so many people have lost trust – trust in God, trust in neighbor, and trust in self. During life's darkest moments, a person's words of faith and kindness can shine through, encouraging others who are doubtful or lost hope to believe. There is an inscription found on a wall in Cologne, Germany following the holocaust which says: “I believe in the sun, even when it is not shining. I believe in love, even when I do not feel it. I believe in God, even when God

is silent.”

► **To convert the sinner** – is the third spiritual work of mercy. Knowing that we have fallen away from God at some point in our lives through sin, many of us may feel uncomfortable with this work of mercy. We need God's mercy because we are all sinners, but we are invited by God to also be agents in the conversion process of sinners, of our neighbors, beginning with our own family members, who perhaps have lost their way in life. Harsh judgments or condemnations only harden hearts rather than change them. We need to recall the words from the famous hymn, “Amazing Grace” – “Amazing grace, [how sweet the sound] that saved a wretch like me! I once was lost but now am found, was blind, but now I see.”

► **To bear wrongs patiently** – is the fourth spiritual work of mercy. We have countless opportunities to live this work almost daily. As regards bearing wrongs patiently, the famous Leonardo da Vinci guides us as how to live out this work: “Patience serves as a protection against wrong as clothes do against cold. For if you put on more clothes as the cold increases, it will have no power to hurt you—grow in patience when you meet with great wrongs, and then they will then be powerless to vex your mind.

► **To forgive enemies** – is the fifth spiritual work of mercy. When we forgive, we begin to understand what God's forgiveness and mercy are all about. The inspiration needed to live this work of mercy is given to us by the powerful teaching of Jesus in another parable that He told us [Matthew 18:21-35] when Peter asked Christ, “Lord, if my brother sins against me, how often must I forgive him? ...as many as seven times?” Jesus answered, “I say to you, not seven times, but seventy-seven times.” Then Jesus went on to tell the powerful parable about the servant who pleaded for mercy with his master, the king, because he was not able to pay his

debt, the huge amount he owed. The master was moved to compassion and forgave him the entire debt. Then, when this servant found one of his fellow servants who owed him a much smaller amount, he seized the servant and started to choke him, demanding “Pay back what you owe.” The fellow servant pleaded, but the first servant did not show pity and compassion. When news of this was brought to the master, he was very disturbed. The master brought back the servant who had been forgiven and levied upon him a severe punishment: “You wicked servant! I forgave you and your entire debt because you begged me to. Should you not have had pity on your fellow servant as I had pity on you?” Then in anger, his master handed him over to the torturers.

► **To comfort the sorrowful** – is the sixth spiritual work of mercy. Our world is filled with sorrow, with people who are in deep grief, many of whom have given up on life or who are tempted to take their own lives. Again, almost daily we meet people who are in sorrow because of the death of a dear one, because of the loss of a family member through misunderstanding or hurt, or because of a divorce or some other tragedy. A glimpse of a little bud of compassion that miraculously blooms in a desert of pain or sickness, may help a neighbor to discover hope and meaning in suffering. Oliver Wendell Holmes said, “There is no better exercise for the heart than reaching down and lifting someone up.”

► **To pray for the living and the dead** – is the seventh spiritual work of mercy. Each day we should take some time to pray for the living, members of our families, members of our parishes, members of our community, people we work with, people we go to school with. And, we should also always pray constantly for our beloved deceased. The greatest power in the world is prayer power, and it is our belief that this power can

not only touch the lives of the living, but also in God's design help those who have gone before us so that they can enjoy the fullness of eternal life.

As we end our Year of Reconciliation, mercy is the key word. Mercy expresses the highest form of love that God has for us as God's creatures. One of the special Beatitudes as given to us by Jesus is “Blessed are the merciful, for they will be shown mercy.” [Mt.5:48] In Matthew's Gospel we are told to be perfect like our heavenly Father is perfect. When Luke comes to this same topic in his Gospel, instead of using the word, perfect or perfection, Luke has Jesus saying to us “Be merciful, just as your Heavenly Father is merciful.” [Lk 6:36] Luke is telling us that the height of God's perfection is found in God's mercy.

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

As we end our Year of Reconciliation, Jesus is telling us to go and do likewise every day of our lives. This is where we will find our true happiness in this life and in eternal life. To help us fully comprehend the mercy and forgiveness that Christ our King wants to give us, we need to stand with Mary at the foot of the cross and contemplate the mystery in her heart of sorrow, anguish, and suffering and apply it to our lives.

OBISPO: Es aquí donde podemos encontrar nuestra felicidad en esta vida y en la vida eterna

(From 11)

perdón de Dios. La inspiración necesaria para vivir esta obra de misericordia la encontramos en la enseñanza poderosa de Jesús que nos dijo en otra parábola [Mt. 18:21-35] cuando Pedro le preguntó, “Señor, ¿cuántas veces debo perdonar a mi hermano, si me hace algo malo? ¿Hasta siete veces? Jesús le contestó, no te digo hasta siete veces, sino hasta setenta veces siete” Después Jesús continuó con la poderosa parábola del sirviente que le pidió misericordia al rey, porque no tenía con que pagar la gran deuda que le debía. El rey le tuvo compasión y le perdonó toda la deuda. Entonces, cuando ese sirviente se encontró con unos de sus compañeros que le debía una pequeña deuda, lo agarró del cuello y comenzó a ahogarlo, demandando, “¡Págame lo que me debes!” El compañero le rogó, pero el sirviente no le tuvo piedad ni compasión. Cuando le llegó la noticia de lo sucedido a rey, se perturbó mucho. El rey mandó llamar al sirviente que el había perdonado y le impuso un castigo muy grave: “¡Siervo

malo! Yo te perdoné toda aquella deuda porque me lo rogaste. Pues tú también debiste tener compasión de tu compañero, del mismo modo que yo tuve compasión de ti, enojado el rey lo mandó a ser torturado”.

► **Consolar al afligido**—es la sexta obra espiritual de misericordia. Nuestro mundo está lleno de dolor, gente que sufre la muerte de un ser querido, muchos que se han dado por vencidos o han tratado de terminar sus propias vidas. Diariamente nos encontramos con personas que sufren por la muerte de un ser querido, por la pérdida de un familiar por medio de un mal entendimiento, o de una herida, o por un divorcio o por una tragedia. Un brote pequeño de compasión que milagrosamente florece en un desierto de dolor y malestar, puede ayudar a alguien a descubrir la esperanza y el significado del sufrimiento. Oliver Wendell Holmes dijo, “No hay un ejercicio mejor para el corazón que extender la mano hacia abajo y levantar a alguien.”

► **Orar por los vivos y los muertos**—es la séptima obra espiritual de misericordia. Cada día debemos de tomar tiempo para rezar por los

vivos, los miembros de nuestras familias, parroquias, comunidades, de nuestros compañeros de trabajo o de la escuela. Y también debemos de rezar constantemente por nuestros queridos difuntos. El poder más grande en el mundo es el poder de la oración, y es nuestra fe de que este poder no solamente puede tocar las vidas de los que aún están vivos, pero también según el plan de Dios, a los que han dejado este mundo para disfrutar de la plenitud del cielo.

Al terminar el Año de la Reconciliación la palabra clave es la misericordia. La misericordia es la forma suprema de amor que tiene por nosotros como criaturas de Dios. Una de las Bienaventuranzas especiales que Jesús nos dio es “Dichosos los misericordiosos pues obtendrán misericordia.” [Mt. 5:4-8] Cuando San Lucas toca a ese mismo tema en su Evangelio, en lugar de usar la palabra, perfecto o perfección, San Lucas presenta a Jesús que nos dice, “Sean ustedes misericordiosos, como también su Padre es misericordioso.” [Lc 6:36] San Lucas nos dice que lo más grande de la perfección divina se encuentra en la misericordia divina.

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

Al terminar el Año de la Reconciliación, Jesús nos dice ve y haz lo mismo cada día de nuestras vidas. Es aquí donde podemos encontrar nuestra felicidad en esta vida y en la vida eterna. Para poder comprender plenamente la misericordia y el perdón que Cristo nuestro Rey nos quiere dar, necesitamos ponernos con María al pie de la cruz y contemplar este misterio en su corazón de dolor, angustia y sufrimiento y aplicarlo a nuestras vidas.

The Back Page

'Flags' a compelling, graphic story of famous WWII photo

"Flags of our Fathers" is a compelling World War II drama that tells the story behind the iconic photograph of six U.S. servicemen raising the flag on Iwo Jima, recounting both the battle to capture the Pacific island from the Japanese and the home-front experiences of the three surviving flag-raisers (Jesse Bradford, Adam Beach and Ryan Phillippe) recruited into using their new celebrity to help sell war bonds and boost national morale. In adapting James Bradley (the son of one of the men in the photo) and Ron Powers' book, director Clint Eastwood combines intense battle re-enactments — horrifying in their realism — with outstanding performances to explore themes of heroism and the power of images to exploit and inspire. Graphic images of combat violence and gore, as well as recurring rough and crude language and profanity. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. Under 17 requires accompanying parent or adult guardian.

The film contains graphic images of combat violence and gore, as well as recurring rough and crude language and profanity. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. Under 17 requires accompanying parent or adult guardian.

"Flags of Our Fathers" (Paramount) — USCCB Office for Film & Broadcasting classification, A-III — adults. Motion Picture Association of America rating, R — restricted. Under 17 requires accompanying parent or adult guardian.



From "Flags of Our Fathers"

'Flicka' tells warm tale of teen, her tough father

Warmhearted story set in contemporary Wyoming about a strong-willed teen (Alison Lohman) who, defying her tough but loving dad (Tim McGraw), determines to tame a spirited wild mustang, ultimately bringing father and daughter closer together, even as the former contemplates selling the financially strapped family ranch. In adapting Mary O'Hara's book, director Michael Mayer makes some changes but remains faithful in spirit, imparting a sentimental message about family bonds, youthful ambition, and the passing of the American West. Minimal mildly crass expressions and some minor peril involving a marauding mountain lion which may upset very young viewers. The USCCB Office for Film & Broadcasting classification is A-I — general patronage. The Motion Picture Association of America rating is PG — parental guidance suggested. Some material may not be suitable for children.

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"Flicka" (20th Century Fox) — USCCB Office for Film & Broadcasting classification, A-I — general patronage. Motion Picture Association of America rating, PG — parental guidance suggested. Some material may not be suitable for children.

Women to admire, women to heed (and some advice on how to act)

"Walking with Wisdom's Daughters: Twelve Celebrations and Stories of Women of Passion and Faith" by Gloria Ulterino. Ave Maria Press (Notre Dame, Ind., 2006). 224 pp., \$19.95.

"Hispanic Women: Prophetic Voice in the Church" by Ada Maria Isasi-Diaz and Yolanda Tarango. University of Scranton Press (Chicago, 2006). 143 pp., \$15.

"The Authentic Catholic Woman" by Genevieve Kineke. Servant Books (Cincinnati, 2006). 156 pp., \$13.99.

Reviewed by Sister Mona Castelazo
Catholic News Service

Three new books offer different insights about Catholic women today. "Walking with Wisdom's Daughters" by Gloria Ulterino presents women to admire. "Hispanic Women" by Ada Maria Isasi-Diaz and Yolanda Tarango gives voice to oppressed women. "The Authentic Catholic Woman" by Genevieve Kineke suggests guidelines for women.

"Walking with Wisdom's Daughters" by Ulterino provides reflections and essays about women saints, biblical figures and inspirational models. The author, inspired by the quotation "We had hoped ..." from the Emmaus story, applies the idea to women's hopes for equal participation in today's church.

Utilizing extensive documentation from major Scripture scholars and theologians, the book explores new ways of remembering and re-imagining women from the past, in particular those who resisted oppression and crossed institutional boundaries. Included with the biblical women are Eve, Elizabeth and Lydia. Among the saints are St. Catherine of Siena, St. Bridget of Ireland and St. Teresa of Avila.

The prayer services are detailed and life-giving, complete with musical selections. The women are presented in a number of original ways, including first-person narratives, an interview and a newspaper article.

Ulterino stresses basic Gospel values of inclusivity, companionship and solidarity,

suggesting that readers join her in a "subversive remembering" that speaks out against injustice and is "suspicious of any passage or story that flies in the face of a liberating God."

In "Hispanic Women," Isasi-Diaz and Tarango deal with what the authors term "Hispanic women's liberation theology," which is based on lived experience, rather than abstract theories. Half of the book consists of verbatim stories of women who have attended the authors' weekend retreats. Most accounts include oppression, marginalization, sexism, poverty, and both physical and psychological abuse. Each chapter is summed up in Spanish.

The book focuses mainly on women of Mexican, Puerto Rican and Cuban descent from a variety of backgrounds in schooling, societal levels and ages. The authors emphasize dialogue with oppressed women as a major step to working for a better future, through awareness and subsequent action toward changing present structures and realities.

Although all of the women consider themselves Catholic, much of the identification seems to be cultural. Many do not attend Mass or read Scripture, but prefer devotions to particular saints, a number of whom have pre-Christian origins. Most feel that the church contributes to their oppression by sanctioning patriarchy. Some of the theology in the book may be questionable, but the overall message — that there are many voices within the church that need to be heard — should be taken seriously.

Kineke, in "The Authentic Catholic Woman," uses literalized and confusing figures of speech, suggesting that women "image" themselves after holy mother church in all aspects. Specifically, she recommends that women mirror the sacraments: baptism by diligent housecleaning analogous to cleansing the stain of original sin, reconciliation by repeated cleanings coupled with forgiveness of mistreatments, and the Eucharist by providing meals for others.