

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXVII, No. 11 NOVEMBER 2007



Pilgrimage to Mexico

A group of 40 pilgrims, 29 from the Diocese of San Angelo and nine from the East Coast made a week-long trip to Mexico in October to visit Tepeyac and a shrine to Our Lady of Guadalupe. Find out more about their trip on Page 6.

Charitable Giving

U.S. households average \$978.71 in annual donations to charities.



Source: "The State of Church Giving Through 2005," Empty Tomb

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November 2007

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4	5	6	7	8	9	10
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18	19	20	21	22	23	24
25	26	27	28	29	30	

THIS MONTH In the Diocese

10-11 -- Criminal Justice Ministry Sunday.
22 -- **THANKSGIVING DAY**
22 -- **SAN ANGELO**, Sacred Heart Cathedral – Thanksgiving Day Mass at 9 a.m.

December

1 -- **SAN ANGELO**, St. Mary – Diocesan Liturgy Day
1-- **SAN ANGELO**, Bishop Pfeifer at Santa Fe Depot, read Christmas Stories, 7 p.m.
3 -- **SAN ANGELO**, Newman Center – Advent Night of Prayer for Priests, Sisters, Deacons and Wives, Deacon Candidates and Wives of the San Angelo Deanery at 7 p.m.

DIOCESAN DATES/Pg. 4



Galveston-Houston Archbishop DiNardo named cardinal

WASHINGTON (CNS) -- That the first cardinal named to a Texas diocese would be Galveston-Houston Archbishop Daniel N. DiNardo, 58, (pictured) is no surprise to his friends in Pittsburgh, where he grew up and served in various capacities for 14 years. "We've been predicting this, but we didn't think it would happen for maybe another five years," said Father Louis Vallone, friend and pastor of St. John of God Parish in McKees Rocks, Pa. Story/Pg. 5

SA judge: Drug courts proven in abuse battle

By Jimmy Patterson

Editor

The West Texas Angelus

With her own eyes, Tom Green County Court-at-Law Judge Penny Roberts has seen just how effective therapeutic drug courts can be. She has seen convicted drug offenders walk into her courtroom skeptical of this drug court concept and she has watched them walk out months later literally changed people.

It is not difficult even for the untrained laymen's eye to see, too, just why drug courts have been so effective in virtually every district they've been tried.

Drug courts put supporters in the offenders' corner. They see a judge on their side, taking his or her time to ensure that he or she successfully over-

Please See COURTS/16

INSIDE THIS MONTH'S ANGELUS...

From the Bishop's Desk



As part of the National Pastoral Initiative for Marriage, the U.S. Catholic Bishops through the Committee on Marriage and Family have prepared a reflection on the

important issue entitled, "How Does Legalizing 'Same-Sex Marriage' Deny the True Nature of Marriage?" This reflection identifies three claims made by supporters of "same-sex marriage" and the church's teaching on this issue./Pg. 2



'Bella' opens

The long-awaited pro-life movie 'Bella' opens to glowing reviews. Will secular America and mainstream Hollywood accept it?

Pg 17

Texas Bishops make hard line statement about Amnesty Int'l

Texas Bishops open statement against Amnesty International by stating: "We, the Bishops of Texas are instructing all parish and diocesan staff and other Catholic organizations to no longer support financially nor through publicity, nor participate in joint projects or events sponsored by the organization known as Amnesty International."

Pg. 7

From the Editor

Perpetual goodness may or may not ever happen. We confront our demons, our challenges, our issues, whatever, every single day. We crawl out of bed and put our game faces on and go out and show ourselves to the world and we have no idea what that day will bring and how we will respond and often all we can do is try our very best / Pg. 3



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From the Bishop's Desk

Legalizing same-sex marriage denies true nature of marriage

By Bishop Michael Pfeifer, OMI

As part of the National Pastoral Initiative for Marriage, the U.S. Catholic Bishops through the Committee on Marriage and Family have prepared a reflection on the important issue entitled, "How Does Legalizing 'Same-Sex Marriage' Deny the True Nature of Marriage?" This reflection identifies three claims made by supporters of "same-sex marriage" and the church's teaching on this issue.

THE SITUATION

Catholic belief and teaching stands opposed to same-sex unions being granted the social, legal, and moral equivalency of marriage. Only marriage is the union of one man and one woman joined in an exclusive, faithful, permanent partnership of life and love. Some people believe that the Catholic position is based upon hostility toward homosexual persons. This

is not true. Catholic teaching is based on the true nature of marriage that is discoverable by human reason. This truth is confirmed by divine Revelation in Sacred Scripture.

Supporters of "same-sex marriage" make three claims about marriage, either implicitly or explicitly, that contradict the true nature of marriage and are in fact destructive of it.

Three claims have become clear from recent court decisions. Judges who support "same-sex marriage" have articulated these new and disturbing views that can both reflect and shape public opinion.

Claim #1: Marriage is an institution "owned" by the state, which creates it and can therefore change it at will.

The church's teaching is the following: "The intimate community of life and love which constitutes

the married state has been established by the Creator and endowed by him with its own proper laws . . ." (*Constitution on the Church in the Modern World #48*)

"The vocation to marriage is written in the very nature of man and woman as they come from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes." (*Catechism of the Catholic Church #1603*) "Marriage is a basic human and social institution. Though it is regulated by civil laws and church laws, it did not originate either from the church or the state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage." (U.S. Catholic Bishops, *Between Man and Woman: Questions and Answers About Marriage and Same-Sex Unions*)

(Please See BISHOP/19)



Bishop Michael D. Pfeifer, OMI

DIOCESAN BRIEFS

Criminal Justice Sunday

Criminal Justice Ministry Sunday will be observed the weekend of Nov. 10-11 in the diocese. Over 150 individuals volunteer their time and talent in helping spread the Gospel and the faith to offenders who are incarcerated in facilities in the diocese. Each of the 157 volunteers have completed the training necessary to qualify as a CJM volunteer.

CJM volunteers are under the guidance of Deacon Bob Leibrecht, the diocesan Criminal Justice Ministry Director. Leibrecht and his wife Julie are parishioners at St. Stephen's in Midland.

Canons initiated into Holy Sepulchre Order

Mike and Judy Canon of Midland were initiated into the Equestrian Order of the Holy Sepulchre at the meeting of the Lieutenancy of the Southwestern United States of America in Oklahoma City, October 12-15. They are members of St. Ann's Parish in Midland.

The papal order of the Holy Sepulchre's primary purpose is the support of Catholics in the Holy Land. At the meeting, presentations about the situation in the Middle East were given by Monsignor Archimandrite Robert L. Stern, President of the Pontifical Mission for Palestine (New York) and Brother David Carroll, FSC, Under Secretary General of the Catholic Near-Eastern Welfare Agency (New York). The head of the Melchite Catholic diocese in Israel, Archbishop Elias Chacour, spoke of his efforts in building schools where children of all faiths could study together and become friends, providing some hope for peace in the troubled region.

Also attending the meeting from Midland were Richard and Catherine Folger, Tom and Nadine Craddick, Gene and Rachel Abbott, Kenneth Miller, and Msgr. Larry Droll. The San Angelo Diocese was also represented by Jesse and Debra Vasquez of Abilene.

Dr. Brian Humphreys and his wife Diana, formerly of San Angelo, also received a promotion on this occasion

PARISH FESTIVALS

Nov. 11 -- St. Joseph, Rowena

The 85th Annual **St. Joseph Fall Festival** in Rowena will be held **Sun., Nov. 11**. The theme is "We Remember" continuing the centennial year and also honoring and remembering military veterans. Noon meal of turkey, dressing, Rowena German style sausage and all the trimmings, auction, games, Country Store. Some of the Centennial displays will be up for those who did not make it to the Centennial Celebration. The day begins with flag raising ceremonies at the new Veterans' Monument dedicated at the Centennial.



Bishop Pfeifer, left, and Fr. Barry McLean right, accept a check from Knight Don Piwonka

Texas KC writes check totaling almost \$6,000 to diocese

The Texas State Council Charities of the Knights of Columbus has presented the Diocese of San Angelo with a check for \$5,962.03 to support charitable efforts in the diocese.

"This generous donation represents the generos-

ity of the Knights of our diocese and I thank them all for being so cooperative to support our State Council Charities and of course to keep supporting so many charities right here in our diocese," said Bishop Michael D. Pfeifer.

Last year, the Knights' contribution went to help pro-life, seminary education and lay leadership support and development in the diocese.

Bishop, S. Adelina to take 20 to National Youth Conference

Bishop Michael Pfeifer, OMI and S. Adelina Garcia, OSF will be attending "Discover the Way," the National Catholic Youth Conference in Columbus, Ohio along with high school youth and adult leaders from two parishes – St. Ann/Sonora and St. Joseph/Odessa. The 20 participants will attend various workshops and concurrent sessions focusing on the theme: Discover the Way. The conference is being held at the Columbus Convention Center November 8-11.

Lindsay Skinner (adult), Chelsea Martinez, and Jessica Chavez (St. Ann/Sonora) will be attending the Encuentro Track for Hispanic Youth Ministry. Serving as Youth Ambassadors will be Roxanne McGuire and Samantha Rivera (St. Joseph/Odessa). This is a wonderful opportunity for the youth to experience the larger Church and learn more about their faith.

A note from the bishop on appeal to Peruvian earthquake victims

As you know, several weeks ago I made an appeal to all the parish and mission communities of the Diocese for donations for the victims of the terrible earthquake in Peru. As of today, we have received and sent to assist these victims: \$20,772.31. Thank you and may God bless you.

-- Bishop Pfeifer

EDICTAL SUMMONS

November 1, 2007

CASE:

CLARE(HOUSEKNECHT) – FRIAS

NO.: SO 07/47

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Jose Manuel Frias.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of November 2007, to answer to the Petition of Melony Lynn Houselknecht, now introduced before the Diocesan Tribunal in an action styled, "Melody Houseknecht and Jose Frias, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: CLARE(HOUSEKNECHT) – FRIAS; Protocol No.: SO 07/47, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 1st day of November 2007.

-- Reverend Tom Barley,
MSW, MBA, M. Div., JCL
Adjutant Judicial Vicar



Rice visits Church of the Nativity

U.S. Secretary of State Condoleezza Rice stands next to Greek Orthodox Patriarch Theofilos III of Jerusalem during her visit to the Church of the Nativity in the West Bank city of Bethlehem Oct. 17. Rice lit a candle at the church and voiced hope that religion could be a force for reconciliation in the Middle East. (CNS photo/Kevin Frayer, Reuters)

From the Editor

But for the grace of God, failing does not make us failures

By Jimmy Patterson

Karen and I have talked a lot recently about stumbling. Not literally, of course, but the spiritual and emotional stumble. She feels bad when she feels the urge to not be quite so healthy on a particular day and so she'll trip and order some nice, juicy, gooey, cheesy enchiladas at a Mexican food restaurant and then she'll spend the rest of the night wondering if the stumble is long term or only a fleeting break in what has been a wonderful self-improvement journey for her. And I consider my own issues and how I try to battle them off. And then they are there. And then they are not. And then they are there again. And I wonder what will it take to finally get over those issues? What will it take to have total self-control for the rest of life? To do good every day forever?



Patterson

But one day recently it finally dawned on me: that perpetual goodness may or may not ever happen. We confront our demons, our challenges, our issues, whatever, every single day. We crawl out of bed and put our game faces on and go out and show ourselves to the world and we have no idea what that day will bring and how we will respond and often all we can do is try our very best.

After this bombshell dropped on me, I told Karen that we shouldn't really view ourselves as failures. If we have that chimichanga and beer after 30 days of Weight Watchers dinners and bananas and walking two miles a day, it's not a failure. At least it doesn't seem like it should be considered a failure to me.

Life to me seems like a series of days, weeks and months of doing good followed by, hopefully, shorter periods of falling down. We fall, we pick ourselves up again and we keep on. And then we do well for a while and we feel good and one day we wake up after a bad day at the office and we don't feel like doing so good so we fall again. But then when we fall, God allows us that feeling of guilt and the desire to do better again, and so we do.

The cycle repeats itself *ad infinitum* for many of us. I doubt seriously that any of us set out to do good in life and actually accomplish that task for the remainder of our lives every single waking moment. But it's not for lack of trying.

The good and the not-so-good cycle applies in whatever aspect of your life with which you've decided you need improvement. It doesn't matter your vice or your bad habit, you try to do better and then one day you wake up feeling like today's not the best day for doing your best.

There is a wonderful song that was released in the late
(Please See PATTERSON/17)

November is National Donor Sabbath Month

“Give and it will be given to you.” (Lk. 6:37,38)

By Bishop Michael Pfeifer, OMI

November is National Donor Sabbath Month, and faith communities throughout the country will observe a special time as they unite for one cause: to increase awareness

of the critical need for organs and tissues and the miracle of transplantation. The actual Donor Sabbath Weekend is November 9-11, Friday-Sunday. This annual interfaith celebration of life will stress the importance of donation. Religious leaders who participate in discussions of donation with their congregants can affirm that choosing to be an organ and tissue

donor offers the opportunity to share in the greatest blessing of all—the *gift of life*. All religions in the United States support organ and tissue donation as an honored and compassionate expression of generosity and love.

Organ transplants are considered one of the miracles of modern medi-

(Please See DONORS/19)

Del Escritorio del Obispo

¿Como es que legalizando el ‘matrimonio de personas del mismo sexo’ se niega la verdadera naturaleza del matrimonio?

Por el Obispo Miguel Pfeifer

Como parte de la Iniciativa Pastoral Nacional para el Matrimonio, los Obispos Católicos de los Estados Unidos, por el Comité de Matrimonio y Familia, han preparado una reflexión sobre un tema importante intitulado, “¿Cómo es que Legalizando el ‘Matrimonio de Personas del Mismo Sexo’ se Niega la Verdadera Naturaleza del Matrimonio?” Esta reflexión identifica tres exigencias hechas por los que defienden el “matrimonio de personas del mismo sexo” y la

enseñanza de la Iglesia sobre este tema.

LA SITUACIÓN

- La creencia y enseñanza católica se opone a que las uniones de personas del mismo sexo reciban la equivalencia social, legal y moral del matrimonio. El matrimonio es la unión de un hombre y una mujer unidos en una sociedad exclusiva, fiel y permanente de vida y amor.
- Algunas personas creen que la posición de la Iglesia Católica se basa en una hostilidad hacia las personas homosexuales. Esto no es cierto. La enseñanza católica está

basada en la verdadera naturaleza del matrimonio descubierta por el raciocinio humano. Esta verdad es confirmada por revelación divina en la Sagrada Escritura.

- Los que defienden el “matrimonio de personas del mismo sexo”, implícita o explícitamente exigen tres cosas sobre el matrimonio que contradicen la verdadera naturaleza del matrimonio y más bien la destruyen.
- En unas decisiones legales recientes, se ha visto tres exigencias. Los jueces que apoyan el

(Mira OBISPO/18)



Obispo Miguel Pfeifer OMI

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

9-11 -- DES MOINES, Iowa – National Catholic Rural Life Conference
11-15 -- BALTIMORE – Annual Meeting of the National Conference of Catholic Bishops
16-17 -- Rest and Prayer
18 -- WINTERS, Our Lady of Mt. Carmel - Mass at 8:30 a.m.
19 -- SAN ANGELO, Staff Mass at 8:30 a.m. and Staff meeting at 11:00 a.m.
 St. Margaret – Ecumenical Thanksgiving Prayer Service at 6:30 p.m.
20 -- SAN ANGELO, Diocesan Pastoral Center – Audit Meeting of the Presbyteral Council and the Diocesan Finance Council
22 -- SAN ANGELO, Sacred Heart Cathedral – Thanksgiving Day Mass at 9:00 a.m.
23-25 -- Rest and Prayer
27 -- MIDLAND, St. Ann – 7 p.m. Pastoral Visit
29 -- BIG SPRING, Mass at Cornell Unit Prison 1:00 p.m. and 2:30 p.m.

DECEMBER

1 -- SAN ANGELO, St. Mary – Diocesan Liturgy Day
 Santa Fe Depot – Read Christmas Stories at 7:00 p.m.
2 -- SANDERSON, St. James – Mass at 3:00 p.m.
3 -- SAN ANGELO, Newman Center – Advent Night of Prayer for Priests, Sisters, Deacons and Wives, Deacon Candidates and Wives of the San Angelo Deanery at 7:00 p.m.
4 -- SAN ANGELO, Emmanuel Episcopal Church – Grub and Grace with Students at 12:45 p.m.
5 -- JUNCTION, St. Theresa – Penance Service at 6:30 p.m.
6-7 -- DALLAS, Mass with Holy Spirit Circle
8 -- ODESSA, St. Mary – Mass and Blessing of New Classrooms at 4:00 p.m.
9 -- SAN ANGELO, Fort Concho – Christmas Mass at 11:00 a.m.
10 -- ABILENE, St. Vincent Pallotti – Advent Night of Prayer for the Priests, Sisters, Deacons and Wives, Deacon Candidates and Wives of the Abilene Deanery at 7:00 p.m.
11 -- SAN ANGELO, Bishop's Residence – Christmas Staff Party
12 -- SAN ANGELO, Sacred Heart Cathedral – Mass for Our Lady of Guadalupe at 6:30 p.m.
13 -- SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council Meeting 2:00 p.m.
 Christ the King Retreat
 Center – Annual Christmas Party

for Priests, Sisters, Deacons and Wives at 5:30 p.m.

15 -- SAN ANGELO, Downtown Children's Christmas Festival starting at 11:00 a.m.
16 -- JUNCTION, St. Theresa – Mass and Dedication of New Church at 11:15 A.M.
17 -- ROWENA, St. Joseph – Penance Service at 6:30 p.m.
18 -- SAN ANGELO, Sacred Heart Cathedral – Penance Service at 7:00 p.m.
19 -- SAN ANGELO, Diocesan Pastoral Center – Staff Mass at 8:30 a.m. and Staff meeting at 11:00 a.m.
20 -- SAN ANGELO, Visit and Lunch with Seminarians at 11:00 a.m.
23 -- EOLA, St. Philip – Mass at 8:00 a.m.
24 -- SAN ANGELO, Tom Green County Jail – Mass at 9:00 a.m. and 10:00 a.m.
 Sacred Heart Cathedral – Christmas Vigil Mass at Midnight
25 -- SAN ANGELO, Goodfellow Air Force Base – Christmas Mass at 9:00 a.m.
26-28 -- Rest and Prayer

Christ The King Retreat Center

9-11 -- Diaconate Training Program
 12 -- Heart of Mercy Prayer Group
 13 -- Adoration of the Blessed Sacrament 5-6:00 p.m.
 15-18 -- Men's Walk to Emmaus
 19 -- Heart of Mercy Prayer Group
 20 -- Adoration of the Blessed Sacrament 5-6:00p.m.
 22-23 -- Thanksgiving Holiday's- Office Closed
 26 -- Heart of Mercy Prayer Group
 27 -- Adoration of the Blessed Sacrament 5-6:00 p.m.
 29-1 -- CKRC Men's ACTS Retreat-St Mary's

NECROLOGY DECEMBER

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)

Ethics and Integrity in Ministry Workshops

November 12, Monday, Angelo Catholic School @ Sacred Heart Cathedral, 6:30-9:30 pm

Veteran's Day: time to honor our hidden heroes**All gave some
Some gave all****By Bishop Michael Pfeifer, OMI**

On November 11, our nation salutes its veterans, the "hidden heroes" in America's history who have fought to preserve freedom and peace. These millions of women and men who have served the United States' Armed Forces were ready to serve our country and committed to preserving the nation's democratic ideals.

The origins of Veterans Day go back to 1919, when President Woodrow proclaimed November 11 as Armistice Day as a reminder of the sacrifices made during World War I. In 1954, the holiday was changed to honor all veterans.

On this Veterans Day, we remember all those who gave some, and some who gave all. Every veteran was willing to give his life for our country, and some of their companions made the supreme sacrifice of their lives.

On Veterans Day weekend,

November 10-11, I ask that at all of our parishes pray for our veterans, that we give them public recognition, and pray for the men and women of our military forces who are presently engaged in a war. Let us also pray that God grant us the gift of peace, and to pray for those who have lost their lives in the present wars, especially the innocent.

A big thank you to all the veterans among us for the outstanding service they have given to God and to our country.



Judge Sylvia Chavez and Federal Judge Robert Junell, at the Oct. 8 Red Mass at St. Elizabeth Ann Seton in Odessa.

Red Mass celebrates those in legal profession

By Jimmy Patterson
 Editor
 West Texas Angelus

Amid a church full of legal dignitaries representing courtrooms in Midland and Odessa, Bishop Michael Pfeifer celebrated the diocese's second annual Red Mass, held in conjunction with what is traditionally the beginning of the court year.

Among those in attendance were Federal District Judge Robert Junell, a longtime friend of Pfeifer's, Midland Family Law Judge Sylvia Chavez, Ector County District Attorney Bobby Bland and Midland Mayor Mike Canon, a partner in a Midland law

firm and practicing Catholic (See Briefs, Pg. 2).

Pfeifer spoke of Jesus' parable, "What you do to the least of these, so too do you do to me."

"Many of you in the legal profession are called to help bring people to the table of life," Pfeifer said. "Still, there are many people in Midland and Odessa and the Permian Basin who don't feel like they have a place at that table."

As legal professionals, Pfeifer said it was essential to try and find the divine image in each person.

"Justice for all people must always be tempered by mercy. I ask you all to see the face of Jesus in all people; in the aliens, the migrants, the aban-

doned, the forgotten, the elderly, the throwaway children and in those who abuse drugs.

"Those who receive punishment are our brothers and sisters and we need to do what we can to help rehabilitate them."

The Oct. 8 Red Mass was the first of its kind offered in Odessa. It will tentatively be held in San Angelo next October.

Ten days after the Red Mass, the bishop helped celebrate the first White Mass in the diocese, for those in the health care industry. The Mass was held on the Feast of St. Luke, the "Great Physician," as Jesus referred to the apostle.

Newest Cardinals

Pope Benedict XVI named 23 new cardinals, who will be elevated Nov. 24.



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DiNardo's elevation to cardinal-designate no surprise to friends

By Patricia Zapor
Catholic News Service

WASHINGTON — That the first cardinal named to a Texas diocese would be Galveston-Houston Archbishop Daniel N. DiNardo, 58, is no surprise to his friends in Pittsburgh, where he grew up and served in various capacities for 14 years.

“We’ve been predicting this, but we didn’t think it would happen for maybe another five years,” said Father Louis Vallone, pastor of St. John of God Parish in McKees Rocks, Pa., who has been friends with Cardinal-designate DiNardo since 1963, when they entered Bishop’s Latin School in Pittsburgh.

Cardinal-designate DiNardo, one of 23 cardinals named Oct. 17 by Pope Benedict XVI, will receive his red hat in a Nov. 24 consistory at the Vatican. He becomes the first head of a Texas diocese to be named a cardinal.

A native of Steubenville, Ohio, born May 23, 1949, and raised just across the state line in Pittsburgh, Cardinal-designate DiNardo was ordained for the Pittsburgh Diocese in 1977.

In a phone interview with Catholic News Service Oct. 17, Father Vallone said that as early as high school his friend was a high achiever, taking both Latin and Greek seminars, for instance.

While in college at St. Paul Seminary in Pittsburgh, Dan DiNardo



DiNardo

Comment from Bishop Pfeifer on DiNardo

“This is a first-ever in the great state of Texas, and we need to celebrate this wonderful event. Congratulations, dear Cardinal DiNardo. May God pour out many blessings upon you.”

was pegged for the Basselin scholars program at The Catholic University of America in Washington, an honors philosophy program through which he earned both bachelor’s and master’s degrees on a fast-track pace.

Cardinal-designate DiNardo went on to receive a licentiate in theology from the Pontifical Gregorian University in Rome and a degree in patristics, the study of the Fathers of the Church, from the Augustinianum in Rome.

While serving as a staff member at the Vatican Congregation for Bishops from 1984 to 1990, he took care of the files for bishops and potential bishops from the United States, Canada and Australia, said Father Vallone, who added, “Now five people have that job.”

“Despite the fact that he’s one of the most brilliant churchmen in the country,” said Father Vallone, “he’s very self-effacing, very comfortable, very pastoral. He’s your pastor.”

(Please See **DiNARDO/17**)

DIOCESAN PASTORAL CENTER



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SHARE IN THE CARE

November, 2007

My dear sisters and brothers in Christ:

If only we all prepared as best we could for what the signs of the times tell us will occur. What a historic event—from the outpouring of Vesuvius onto Pompeii to the carnage of 9/11—has not, in retrospect, been found to have hinted in large ways and small of its coming. How many times has the alarm failed to sound? How many times have human beings suffered because they have not prepared?

For countless reasons—including those we attribute to socio-economic conditions, as well as faith-inspired decisions—we fail to prepare for situations that we must ultimately confront. Perhaps we could have made wiser choices. Perhaps there were times when we simply didn’t pay enough attention. In facing the consequences of our actions and choices, we ask only that our humanity be respected and our dignity preserved.

Our religious sisters, brothers, and order priests who have dedicated their lives to ministry put their need before us only with the greatest reluctance. Even now, with the majority of their number past their sixth decade and their projected unfunded retirement in the billions, women and men religious wish to serve others rather than plead for themselves.

Let us speak for them. Please support the annual appeal that will be conducted in our diocese on the weekend of December 8-9, 2007. Thank you for your past generosity and pray for all the wonderful religious sisters, brothers and order priests who have served in the past with much love and dedication.

Your servant in Christ and Mary,


Most Reverend Michael D. Pfeifer, OMI
Bishop of San Angelo

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

Criminal Justice Ministry
Diocesan Office
325-651-7500



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

Pilgrimage to Mexico

There were 40 Pilgrims on the Journey in Mexico - 29 from the Diocese of San Angelo, and nine from the East coast - including two monsignors from the Philadelphia area.

The major part of the first full day in Mexico was spent at Tepeyac visiting the different areas, and celebrating Mass in one of the chapels of the new Basilica of Nuestra Senora de Guadalupe. After time in the park we went over to the near-by Monasterio de San Benito where the sisters had a lovely lunch for us.

The next morning we boarded the coach for the beautiful journey to Puebla one of the largest and most beautiful colonial cities of Mexico. The drive over the mountains was beautiful and we had wonderful views of the smoking active volcano Popocatepetl and the nearby and dormant Ixtaccihuatl, aka "The Woman".

Our hotel, which had begun life as a colonial convent, was in the center of the city, 2 blocks from the Zocalo and was very beautiful. The next morning we had mass in the very beautiful 16th Century Dominican Chapel of the Rosary with the contrasts of the very beautiful, very modern altar frontal, and the incredibly beautiful reredos, in 24 karat gold leaf with the Dominican saints in their niches.

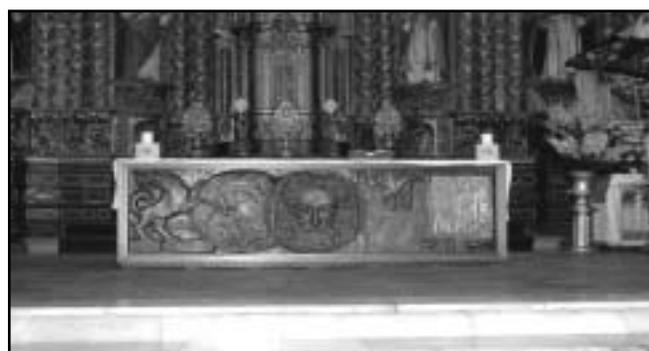
After a walking tour of the central part of the city, where we saw the use of the Talavera Tiles, that are made locally, decorating most of the buildings. (It is said that one of the early Spaniards would only eat off of the Talavera plates). We boarded our coach for the gradual return to Mexico City for the night. The blessings of the journey will last a lifetime and the graces will certainly draw us closer to the Lord and His Mother each day.

The pilgrimage was presented by Pilgrim Journeys-Regina Tours in Midland.

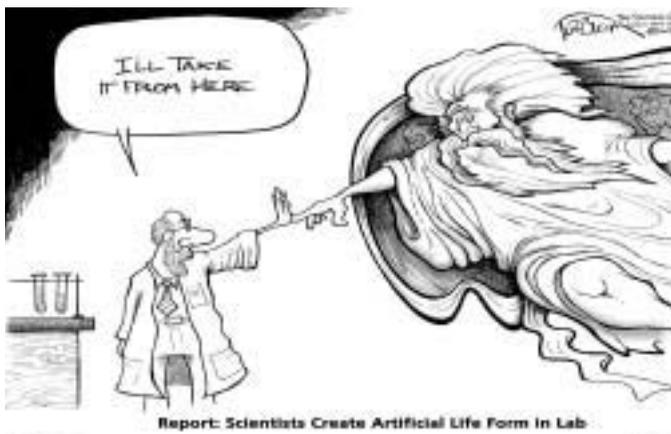
*Submitted by Alexandra Morris,
Pilgrim Journeys-Regina Tours.*



Clockwise from top, thousands of pilgrims camping on the plaza in front of the Old Basilica; the nave of the new Basilica of Our Lady of Guadalupe, which holds 10,000, is always full and is the setting for continuous liturgies; the altar in the old basilica, and above, pilgrim Kerry Faudree, left, and Monsignor Larry Droll discuss the day's events during the pilgrimage.



Making Sense Out of Bioethics



Soulless clones spineless men

By Rev. Thad Pacholczyk

People are intrigued and repulsed by the idea of cloning humans. They sometimes express doubts that a cloned baby would have a soul, because the whole idea seems so offensive. They suppose that God would "refuse to cooperate" with cloning by never infusing a soul into a cloned human embryo.

Yet back in 1978 when the first human baby was created in a Petri dish by in vitro fertilization, one might likewise have argued that such an immoral action would result in God's not infusing a soul into any baby that was manufactured in laboratory glassware. We currently have more than one million babies produced this way, all of whom do have souls infused by God.

Likewise even though we readily see how dropping nuclear bombs on cities of innocent people would be gravely offensive, we know that God does not "refuse to cooperate" by suddenly suspending the laws of physics that permit such bombs to detonate. Clearly, God chooses to respect the laws of physics he has established, and likewise he remains beholden to the powers of biology that he himself has set in motion, even if it is true that those same powers can be used for offensive ends by man.

Apart from purely miraculous interventions, which appear to be

(Please See **BIOETHICS**/19)



Fr. Pacholczyk

Texas Bishops respond to Amnesty International

We, the Bishops of Texas are instructing all parish and diocesan staff and other Catholic organizations to no longer support financially nor through publicity, nor participate in joint projects or events sponsored by the organization known as Amnesty International. This instruction is based on Amnesty International's decision to limit its human rights agenda by promoting abortion as a way to curb violence against women, especially women in developing countries. In promoting abortion, Amnesty divides its own members, many of whom are Catholics, and others who defend the rights of unborn children and jeopardizes its support by people in many nations, cultures and religions who share a consistent commitment to all human rights. Our assessment is that Amnesty International is now violating its original mission to protect human rights worldwide and has lost its moral credibility.

While no human rights organization should turn away from the suffering that women face daily in the form of

sexual violence, it should not prioritize a mother's life above that of her unborn child. It is better to advocate advancing her educational and economic standing in society and resist all forms of violence and stigmatization against her and her child. Abortion is an act of violence against both the child and its mother. Any organization truly committed to women's rights must put itself in solidarity with women and their unborn children.

Discontinuing participation with Amnesty International does not mean the Catholic Church in Texas will cease to protect human life and promote human dignity in all circumstances. We will continue to oppose the use of the death penalty, unjust incarceration and the crushing effects of dehumanizing poverty in our state. We will continue to stand with refugees, migrants, and other oppressed peoples. But, we will seek to do so in authentic ways, working most closely with organizations who do not oppose the fundamental right

to life from conception until natural death.

Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, stated that individuals and Catholic organizations must withdraw their support for Amnesty International if it continues with this new policy, because, in deciding to promote abortion rights, Amnesty International has betrayed its mission. This statement has been supported by the U.S. Conference of Catholic Bishops. We, therefore, call upon Amnesty International to act in accord with its noblest principles, reconsider its error, and reverse its policy on abortion. Until then, parishes, diocesan staffs, and other Catholic organizations should no longer work with Amnesty International. We also encourage the lay faithful to examine their consciences and prayerfully consider their personal involvement with Amnesty International.

For more information, visit www.TXcatholic.org

U.S. Bishops denounce Amnesty's abortion policy

By Catholic News Service

WASHINGTON -- The U.S. Conference of Catholic Bishops denounced Amnesty International's recent adoption of a policy to fight for the decriminalization of abortion around the world.

Bishop William S. Skylstad of Spokane, Wash., president of the conference, said in an Aug. 23 statement that the U.S. bishops urge Amnesty to "reconsider its error and reverse its policy on abortion."

"This basic policy change undermines Amnesty's long-standing moral credibility and unnecessarily diverts its mission," Bishop Skylstad said. "In

promoting abortion, Amnesty divides its own members ... and jeopardizes its support by people in many nations, cultures and religions who share a consistent commitment to all human rights.

"The essential work of protecting human life and promoting human dignity must carry on. ... But we will seek to do so in authentic ways, working most closely with organizations who do not oppose the fundamental right to life from conception to natural death," he said.

The human rights organization's International Council -- more than 400 delegates from 75 countries -- approved the proposals at a meeting

of Amnesty leaders in Cocoyoc, Mexico, Aug. 11-17 as part of Amnesty's Stop Violence Against Women campaign.

The council voted to "support the decriminalization of abortion, to ensure women have access to health care when complications arise from abortion, and to defend women's access to abortion, within reasonable gestational limits, when their health or human rights are in danger."

On Aug. 18, English Bishop Michael Evans of East Anglia announced he was leaving Amnesty after 31 years of active membership to protest the abortion policy.

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Alexandra Morris, CDS
International Specialist

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Diocesan Youth Event 2007



Tammy Amosson, featured presenter at the 2007 Diocesan Youth Event at the University of Texas of the Permian Basin at right. Below, Fr. Barry McLean and at left, a young person listens during a presentation.



*More photos,
Diocesan Scenes, Pg. 20*

More than 500 hear youth speaker at annual event

On Sunday, October 21, high school youth from around the diocese gathered at the University of Texas at Permian Basin in Odessa. Over 500 participants came to hear presenter Tammy Amosson speak on Spiritual Fitness and on being the Hands of Christ. She spoke about compassion and being other-minded. We are called to be Christ to others.

Tammy is originally from Dallas and presently lived in Las Vegas. Her bubbly personal-

ity and deep love of God held everyone's attention as she shared her message and got them involved in different activities.

Young people from St. Mary-Odessa served as animators and kept the day moving with presentations and activities. The choir from St. Elizabeth Ann Seton provided music throughout the day. Young adults from the university and St. Joseph-Odessa assisted with the hospitality and set-up. Environment

was prepared by St. Ann-Midland youth ministry. It was a wonderful witness of the generous spirit of the young church of our diocese.

Other presentations during the day included the Honduras Partnership, Souper Bowl of Caring, and Make-A-Difference Summer Ministry Outreach. These opportunities provide young people with options in making their faith come alive.

Rev. Barry McLean, Director of Vocations was present

throughout the day and had a vocation booth with information on the different lifestyles in living our Baptismal call. He also was the presider for the Liturgy in the afternoon.

A spirit of collaboration was obvious as one saw university personnel, adult leaders, parents, priests and religious present among the young people.

This truly showed that we are **THE BODY OF CHRIST**.

-- S. Adelina Garcia



San Angelo parishioner's journey continues with women's retreat

By Becky Benes

As many of you know, my reading the book, "Left to Tell," by Immaculee Ilibagiza on Good Friday, 2006 literally opened the floodgates of inspiration into my life. Whatever I read opened my life to the possibility of something different, it opened my eyes to the power of claiming and then living the teachings of Jesus. I began to question every word, gaining a deeper understanding, and then, I began to test them all just as Immaculee did in the

bathroom. If you have the faith of a mustard seed, you will move mountains (Mt 17:20); I have come that you may have life and have it abundantly (Jn 10:10); "It is your Father's good pleasure to give you the kingdom" (Luke 12:32); Ask and It is given (Mt 21:34), (Jn 16:24); you and I are one with the Father (Jn 10:31-42; 14:20); the kingdom of God is within (Lk 17:21); you will do greater things than I have done (Jn 14:12), and the list goes on.

Since that cold and rainy Friday, I have completely opened myself up to the will of

God and I have said, "Yes" to the still small voice within. My first "Big Yes" was the inspiration to invite Immaculee to San Angelo. Most of my friends, family and acquaintances chuckled when I said, "Immaculee would be coming to San Angelo" and they fell over, when I said, "she would ride with me to San Antonio for the weekend." They were in total disbelief that she would come. Even after she agreed, they knew, I would not come up with Immaculee's \$10,000 fee.

Nevertheless, I knew with every part of

my being it was of Divine Order for Immaculee to come to San Angelo and the money would arrive. A handful of people sensed a greater presence within me; they, too felt the pull for Immaculee to come to our town, they caught the vision and began sending the money; and, So It Was! In March, 2007, she came, we went to San Antonio, and we had an unbelievable experience which I shared with you in May. Now the story continues.

(Please See RETREAT/18)

Our Catholic Faith

'For I was hungry and you gave me no food'

By Tony Magliano
Catholic News Service

What did you do to commemorate Oct. 16? What did your parish do? Unfortunately, for the majority of Americans, that day came and went like most others. But instead of going unnoticed, Oct. 16 should roll off the tongue like July 4.

Why?

Because Oct. 16 is World Food Day, and food is even more important than political independence.

How can the vast majority of U.S. Christians ignore 850 million hungry human beings? How can followers of Jesus be unaware that on World Food Day -- and every day -- 25,000 men, women and children die from hunger and its related diseases?



Magliano

If for no other reason than our eternal salvation, we had better take a closer look at the 25th chapter of Matthew's Gospel. There we are warned that when we neglect to feed the hungry, we neglect to feed the Lord!

With all the pleas we get in our mailboxes from organizations serving the poor and hungry, it's easy to claim "donor fatigue." But instead of feeling fatigued, we should feel blessed that the mailboxes holding those pleas are attached to decent houses with refrigerators full of food.

A few Sundays ago we heard Jesus explain the parable about the rich man and Lazarus. You'll recall that the rich man "feasted sumptuously every day" while at his gate lay Lazarus, who longed to eat just the scraps from the rich man's table.

When they both died, the suffering Lazarus went on to eternal joy and the wealthy man ended up tormented in hell.

Now, the rich man never hurt Lazarus; he simply ignored him.

And so it is today. While relatively few

Christians actually hurt the hungry, most believers just simply ignore them.

Commenting on that same parable, Pope Benedict XVI's household preacher, Capuchin Father Raniero Cantalamessa, spoke of its contemporary importance: "At the global level the two characters are the two hemispheres: The rich man represents the northern hemisphere (western Europe, North America, Japan) and the poor man, Lazarus, with a few exceptions, represents the southern hemisphere."

The same stark contrast between rich and poor nations exists also within wealthy countries, said Father Cantalamessa, "and there are the poor Lazaruses who live side by side with the rich in the First World."

Jesus is concerned with both rich and poor, said Father Cantalamessa, "and perhaps more with the rich since the poor are less in danger! ... God wants to save the rich from their wealth."

Pope Benedict XVI recently said, "The hungry nations of the world cry out to the

peoples blessed with abundance."

Most Americans have abundant wealth. We live well. The key question is: What do we do with our wealth? Do we continue to buy more things we don't really need? Or do we generously share our wealth with those who are hungry?

And even more importantly, do Americans act as responsible, compassionate world citizens, regularly urging our government officials to pass massive and comprehensive anti-hunger legislation?

To assist your efforts to help end global hunger, consider regularly supporting two excellent Christian organizations: Catholic Relief Services (www.crs.org) and Bread for the World (www.bread.org).

With fervent prayer, tireless generosity and on-going legislative efforts, we can end hunger in this world and be welcomed in the next with the comforting words, "For I was hungry and you gave me food."

(Tony Magliano is a pastoral associate in Baltimore.)

We Catholics can be tight-lipped about money

By Effie Calderola
Catholic News Service

My friend sat across from me on the couch as she told me how she began to tithe to her parish. I don't know her very well, and I was surprised when she revealed this. After all, we Catholics can be pretty tight-lipped when it comes to talking about money and faith.

"When I was married," she said, "my husband was the type who would throw a dollar or two into the collection plate. After we divorced, I decided I'm going to tithe."

Titling is, of course, giving a certain amount, perhaps 10 percent, of what you have back to God. For Catholics, that usually means giving half to your faith community and half to charities which you support.

My friend said her commitment was frightening at first. She had the mortgage to pay by herself, and she felt the weight of being financially all alone for the first time in a while.

"But I decided, if I don't plunge into it now, I'll make excuses and never do it," she said.

It's been surprising, she added, how things always works out when the gift comes first, not last. It's not, she said

adamantly, like the television preachers who guarantee you financial success if you're generous with them. No, not at all.

"But you begin to see all the blessings, and how God really does provide for you," she marveled.

Titling has a scriptural basis both in Genesis and Leviticus. Many Protestant churches stress it, but it's not a very common practice in the Catholic Church -- yet. Catholics notoriously are less generous with their church than many of our Protestant friends.

I had a Catholic friend who was married to an Episcopalian woman. He told me, "When the collection plate goes around at my church, I see a lot of ones and fives. When I visit her church, I always see plenty of twenty dollars bills in the basket."

Many Catholics balk at hearing parish finances discussed on Sunday. What family functions well if it doesn't occasionally talk about the budget?

That attitude is changing in the church nowadays, however.

I recently returned from the International Catholic Stewardship Conference in Miami, Florida. There I met people from churches whose parishioners are deeply generous. I even heard one group talk about their parish where

most members tithe. As a result, the parish is blossoming with involvement and wonderful programs as well as outreach into the community.

These parishes are updated on finances often in the bulletin, mail-outs and from the pulpit. They have a healthy attitude about the money that our church needs to do its mission in the world and to embrace the new evangelization. Key to this is a sense of ownership and understanding about how money is spent.

Titling, of course, is not some magic bullet or some arbitrary rule. But in general, it's a good target.

At the conference, I even heard one woman talk about how her family continued to tithe even when her husband was laid off and they had to rely on her income. Their tithe was much less, of course, but they maintained the habit through their hard times.

How do people do that? They accept that they owe everything to God. Everything is a gift from God. So how can we balk at 10 per cent?

People who tithe realize too that a true gift involves sacrifice. That's a tough concept for most of us Americans who give from our excess but rarely from our means.

(Effie Calderola writes from Anchorage, Alaska.)

ASK FR. WEBSTER

The difference between God, Allah and Buddha



Catholic News Service

Q. Our book club recently discussed the distinction between God and Allah, but we reached no agreement. What is the difference between Allah, God and Buddha? (New York)

A. In its basic meaning, there is no difference between God and Allah.

"Allah" is simply the Arabic word for "God." It is used by Arab Christians as well as Muslims. Mohammed, and the Quran, insist on the belief that there is only one God, who is creator of all and supreme over the universe; there are no other gods besides him, as the first of the Ten Commandments proclaims as well. In their declaration, "There is no God but Allah," the word "God" is simply another form of "Allah."

During his visit to Turkey in November 2006, Pope Benedict XVI cited this truth as one which calls for our prayers and good will toward the people of Islam. Referring to a document of Pope Gregory VII nearly 1,000 years earlier, Benedict insisted on the "particular

(Please See WEBSTER/18)

2007-2008 Liturgical Year Begins December 2



FEAST OF THE IMMACULATE CONCEPTION

(Holy Day of Obligation)
Saturday, Dec. 8, 2007



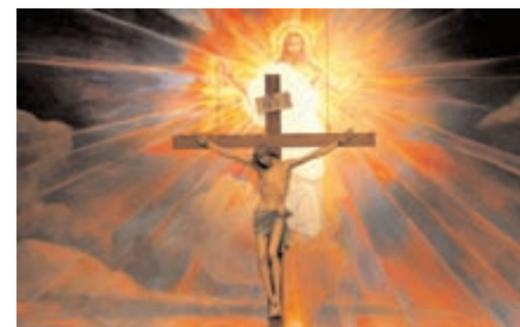
CHRISTMAS DAY

(Holy Day of Obligation)
Tuesday, December 25, 2007



ASH WEDNESDAY

Wednesday,
February 6, 2008



EASTER

(Holy Day of Obligation)
Sunday, March 23, 2008

Mark Your Calendars

Important Dates in Liturgical Year 2007-2008

(Cycle A)

*(Events specific to the
Diocese of San Angelo
in italics)*

2007

- ☞ **ADVENT** – Sunday, December 2, 2007
- ☞ **IMMACULATE CONCEPTION** – Saturday, Dec. 8, 2007 (Holy Day of Obligation)
- ☞ Second Sunday of Advent -- Sunday, Dec. 9, 2007
- ☞ Third Sunday of Advent -- Sunday, Dec. 16, 2007
- ☞ Fourth Sunday of Advent -- Sunday, Dec. 23, 2007
- ☞ **CHRISTMAS DAY** – Tuesday, December 25, 2007 (Holy Day of Obligation)



2008

- ☞ **Mary, Mother of God** – Tuesday, January 1, 2008 (Holy Day of Obligation)
- ☞ **January 21** -- San Angelo, Sacred Heart Cathedral - Ecumenical Prayer Service for Dr. Martin Luther King - Noon
- ☞ **January 25** -- San Angelo, Sacred Heart Cathedral - Noon Ecumenical Prayer Service Marking 100th Anniversary of Week of Prayer for Christian Unity
- ☞ **Ash Wednesday** – Wednesday, February 6, 2008
- ☞ **February 10** -- San Angelo, Sacred Heart Cathedral - Rite of Election - 2:00 p.m.
- ☞ **February 15-17** -- San Angelo, Christ the King Retreat Center - Engaged Encounter
- ☞ **February 23** -- Odessa, St. Elizabeth Ann Seton - Diocesan Conference Day
- ☞ **March 8** -- Odessa, St. Mary - Diocesan Schools Commission Meeting at 9:00 a.m.
- ☞ **March 13** -- San Angelo, Sacred Heart Cathedral - Chrism Mass at 11:00 a.m.
- ☞ **Palm Sunday** -- Sunday, March 16, 2008
- ☞ **March 18** -- San Angelo, Sacred Heart Cathedral - Lenten Penance Service at 7 p.m.
- ☞ **Holy Thursday** -- March 20, 2008
- ☞ **Good Friday** -- March 21, 2008
- ☞ **Holy Saturday** – Saturday, March 22, 2008
- ☞ **Easter** – Sunday, March 23, 2008
- ☞ **Ascension Sunday** – Sunday, May 4, 2008
- ☞ **Pentecost** – Sunday, May 11, 2008
- ☞ **June 3** -- San Angelo, Sacred Heart Cathedral - Marriage Jubilee Mass at 2 p.m.
- ☞ **Assumption of Mary** – Friday, August 15, 2008 (Holy Day of Obligation)
- ☞ **All Saints Day** – Saturday, November 1, 2008 (Holy Day Obligation is abrogated)

Vatican releases calendar with photos of Pope

By Carol Glatz Catholic
News Service

VATICAN CITY -- The Vatican's photo service released its first official wall calendar featuring images of Pope Benedict XVI.

The new calendar showing the pope during his July 2007 Alpine vacation in Lorenzago di Cadore in Italy's northern Veneto region is now available in bookshops and newsstands near the Vatican and can be ordered online.

The 2008 Italian calendar sells for 5 euros (US\$7) and can be ordered by e-mailing a request to photo@ossrom.va.

Salesian Father Giuseppe Colombara, head of the photo service, told Catholic News Service Oct. 4 that only 2,000 to 3,000 copies of the calendar will be printed, but that they can be sent anywhere in the world.

The large calendar pictures, measuring 16.5 inches by 12 inches, are printed on high-quality paper making them suitable for framing, he said in an Oct. 3 press release.

Pictures include the pope posing in front of an Alpine lake, praying the rosary while strolling through a pine forest, visiting a small Marian shrine, greeting local residents and petting a friendly police dog.

However, people unfamiliar with the Italian language might have a hard time deciphering what day of the week it is. The calendar shows only the first letter of each day and the corresponding feast days in Italian.

The letter "L" stands for "Lunedì" or Monday, followed by "M" for Tuesday and Wednesday, "G" for Thursday, "V" for Friday, "S" for Saturday and a yellow "D" for Sunday.

A 2007 papal calendar published by the Italian Catholic magazine Famiglia Christiana and released only in Italy last year sold more than 800,000 copies with a portion of the proceeds going to charity.

Father Colombara told CNS the 2008 Vatican calendars would not be a fundraising vehicle because the photo service was printing so few and wanted to offer them to the public at the lowest price possible.



Pope Benedict XVI waves to the cameras during a lighter moment at Castel Gandolfo

January 2008

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

Facsimile. Not actual calendar.

Family

How young parents today name their newborns

By Dan Morris
Catholic News Service

I do have tolerance for geography-based names that have flair -- like Dover, Athens, Genoa, Denver, Cabo, Pokipsy.

Sure, those monikers can clink a little when paired with last names like Murphy or Gerber, but that is beside the point.

Honestly, Montana, Tacoma or even Genoa would have gone well with our own family surname "Morris." (Sidenote: There is little truth to the rumor that I nearly gave into the temptation to name our own four kids Doris, Horace, Boris and Norris. But it could have



Morris

been entertaining to introduce the tribe as Horace, Doris, Boris and Norris Morris. Think what we could have done if we had thrown in middle names like Taurus, Forrest, Dolores and even Morris too! Yes, in times of frustration there have been days I have called my oldest Doris Dolores Morris.)

Speaking of one's own children: One of mine (I will avoid mentioning it was Michael) and his wife (Tanya deserves anonymity) caved into the trend to combine the names of grandparents (or stars of "American Idol") for their newborn. They have named my beautiful newest granddaughter Emmaly -- a merger of grandmothers' names Emma Jo and Eileen.

I am thankful the grandmothers' names were not Penny and Nancy, which could have led to Penance, or were not Sally and Olivia, which could have morphed into

Saliva.

On another baby name front, it is hard to judge the ebb and flow of the trend to pull names out the Bible.

"We certainly have had a decade or two of Joshuas, Lukes, Ruths, Aarons, Adams and Sarahs," pointed out Marlene at our recent Roadkill Theological Roundtable meeting.

"There were a few Zeeks and Esthers out there too," nodded her husband, Bud.

"We will definitely know something is up if names like Epistle, Lamentation or Psalm XVI start showing up," Marlene observed.

That made me curious. Does the church still insist that baptismal names have roots in saints' names or be a virtue like Prudence, Hope or Faith?

From what I could Google, it appears things have indeed changed. The current church teaching is: "Parents, sponsors and

the pastor are to take care that a name foreign to Christian sensibilities is not given" (Canon 855).

Clearly the potential rub here is that the Christian sensibilities of my generation and the Christian sensibilities of my children's freewheeling, high-tech, high-speed, hyped-up, oscillating, Internet-addicted world could be different.

Maybe not. But it is possible.

Regardless, young parents seem focused on providing their new living soul-bearers with names as unique as they are. So I guess I can live with names that have entered our lives recently: Fisher, Diver, Hunter, Green and Melody. Welcome. You are beloved.

(Comments are welcome. E-mail Uncle Dan at cnsuncle01@yahoo.com.)

Bill & Monica Dodds

'Floppy died': Talking to children about death

By Bill and Monica Dodds
Catholic News Service

"Well, how's your new pet rabbit?" a member of the extended family asked the 3-year-old at a recent gathering.

Imitating a grown-up's serious face, the preschooler paused for a moment to solemnly announce, "Floppy died," and then was off to play with her cousins.

"It's pretty clear," her mom said, "she doesn't get what death really means."

But then, who does? We don't really get it. Not this side of heaven.

New parents fumble for an answer to "Why death?" because all humans fumble with that question. Knowing the theology (through humans sin entered the world; Christ redeemed us and death no longer reigns) doesn't mean we understand what happens. Or how it happens. Or, in satisfying detail, what comes next.

That's not to say children, even youngsters, shouldn't consider death. Many of us at our mother's knee learned to ask of Mary, "Pray for us sinners now and at the hour of our

death. Amen." Over time, those words sink in. They take on meaning. They bring comfort.

And many of us fortunate enough to be raised in the church grew up with a day set aside for all saints (Nov. 1), and a day set aside for all souls (Nov. 2), for the departed, including our own family and friends, not yet in heaven.

How to talk to your children about death?

As with other topics (such as nutrition or safety or honesty), the discussion has to be adapted to meet age-appropriate needs and thinking abilities.

Here, for example, are two basic questions and suggested answers for younger children from Bill Dodds' "Your Grieving Child" (Our Sunday Visitor):

"Why did she have to die?"

Answer: Death is a part of life. It's the end of life on earth. Some people die when they're very young and some die when they're very old. Sometimes a person's body just wears out after a long, long time, and sometimes a person's body gets sick or gets hurt or has something wrong with it and it just can't keep going.

We never know how long someone will live but when she does die, we feel very sad. It's like she went on a trip and she left us behind. We love her very much and so we miss her very much.

We wish it didn't have to be this way. We wish she could still be with us. But we know it is this way. And that's hard.

"Where is she now? What comes after death?"

Answer: Each of us -- including you -- is made up of a body and a soul. We can see our bodies. We can feel them. But we can't see our souls. We can't feel them. When we die, our souls leave our bodies. Our bodies stay here and our souls go to God.

Her body is here. We can still see it. But her soul has gone. Now it can see God face to face or it's still getting ready to see God face to face. Her soul must be pretty excited and happy. She gets to see the one who created her!

On the Web: All Saints and More

CatholicMom.com has printable crafts and games on a variety of Catholic topics including All Saints Day. Go to: catholicmom.com/printables.htm.

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



Answers:

1. Chronicles
2. Psalms
3. Romans
4. Jude
5. Ezra
6. Daniel
7. Matthew



READ MORE ABOUT IT 2 Timothy 4 Q&A

1. What did Paul want Timothy to do with "the word"?
2. What did the Lord do for Paul?

BIBLE ACCENT

The Bible is a collection of biographies, historical documents, poems and letters that tell the story of our Christian heritage and beliefs. God inspired the writers, and scholars have assembled the writings into a book that is easy to refer to. Each book has a title, but it is broken down further into chapter and verse numbers. These numbers are only there to help us find Bible passages. For example, John 3:16 means the Book of John, Chapter 3, verse 16. Without these reference numbers, we would have a very hard time finding what we are looking for in the Bible.

The collection of books that tell about the time from creation to before Jesus was born is called the Old Testament. The New Testament opens with the birth of Christ and ends with Revelation, a book that prophesies about the return of Jesus for his kingdom. We should read from our Bible and pray every day.

SPOTLIGHT ON SAINTS St. Theuderius

Theuderius (d. 575) was a monk from France who was ordained a priest. He

and several of his disciples chose to lead quiet but religious lives where they had time to pray and meditate. At first they lived in very plain cells, but eventually they built a monastery near the city of Vienne.

A custom that had been followed for a long time was for the people to choose a monk who would live a life of solitude. This was considered a great honor, in spite of the sacrifice required. Theuderius was asked to make this commitment, and he did so gladly.

God also blessed the monk with a gift of miracles, which only caused his reputation as a holy man of God to spread throughout his country. We honor him on Oct. 29.

BIBLE TRIVIA

Who was the first pope?

Answer: Peter.

PUZZLE

Unscramble the following books of the Bible:

1. schelrocni
2. lampss
3. masorn
4. deju
5. raze
6. alined
7. whattem

JUST 4 KIDS

Paul tells Timothy to proclaim the word among people

Paul had been thinking about his friend, Timothy, and sat down to write him a letter. "Timothy, my dear child," Paul wrote, "grace, mercy and peace from God the Father and Christ Jesus our Lord. ... I yearn to see you again, recalling your tears, so that I may be filled with joy, as I recall your sincere faith that first lived in your grandmother Lois and your mother Eunice and that I am confident lives in you."

Paul wished he could talk to Timothy face to face. There were so many things he wanted to tell him about, warn him about. A Christian can face many difficulties trying to follow God's commandments, and Paul did not want Timothy to be discouraged.

"Proclaim the word," Paul continued in his letter, "be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths."

Paul spoke out loud as he wrote, as if he were speaking directly to Timothy.

"But you, be self-possessed in all circumstances; put up with hardship; perform the work of an evangelist; fulfill your ministry ... the time of my departure is at hand. I have competed well; I have finished the race; I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the first judge, will award to me on that day, and not only to me, but to all who have longed for his appearance."

In spite of how much he wanted to encourage Timothy, Paul himself felt alone. Most of his traveling companions have gone on to other places. Demas went to Thessalonica, Crescens went to Galatia, Titus went to Dalmatia and Tychicus, at Paul's request, went to Ephesus. Only Luke remained with Paul.

"Try to join me soon," Paul invited his friend. "Get Mark and bring him with you, for he is helpful to me in the ministry. ... When you come, bring the cloak I left with Carpus in Troas, the papyrus rolls, and especially the parchments."

Paul closed his letter saying that, in spite of all the hardships and treachery Paul had experienced, God had protected him. "At my first defense no one appeared on my behalf, but everyone deserted me. ... But the Lord stood by me and gave me strength."

Nation/World/Vatican

Foundation: Pro-life ads having effect on intended audience

By Mark Pattison
Catholic News Service

WASHINGTON — Unless you're watching daytime talk shows or soap operas, late-night or late-late-night television or some of the most basic cable channels, you might not have seen commercials with a pro-life message sponsored by the Vitae Caring Foundation.

The foundation buys commercial time from local stations in selected U.S. cities for just short periods of time. But the impact of their ads on their intended audience — women who may be facing a troubled pregnancy — has been measurable in both the upsurge in calls made to local crisis pregnancy centers and the decline in the number of abortions performed in those areas.

The ads, in both English and Spanish, are generally shot with a soft focus and feature a woman who remarks about the gift of life she received and is able to pass on, or some fact about abortion designed to make the female viewer think about that fact's ramifi-



cation in her own life. They include an 800-number for a pregnancy resource center.

Moral theologian Pia Solenni, who has been working since early 2006 with the

Atlanta-based foundation on its TV ad campaign, said she had seen the ads before she started collaborating on them.

"I just loved the ads. They weren't shock-jock ads. They weren't graphic or in-your-face type ads. They were just very engaging ads," Solenni told Catholic News Service in a telephone interview from Philadelphia.

"I knew they put a lot of money into the research that generated the ads," Solenni said, adding, "I think nonprofits should be encouraged to spend their money as carefully as possible."

One ad shows a woman firefighter at the scene of a blaze, noting how her mother saved her life when she could have had an abortion, and now she is able to save others' lives in her job.

That ad, Solenni said, "is a little 'It's a Wonderful Life'" that raises the question of "what would life had been like if you had never been born? For a firefighter, (the question is) who would have been there to save that child?"

Because of the research conducted prior to the commercials' production, "these ads

really resonate with the feelings these women are having. They call the 800 number and they get connected with a pregnancy resource center," Solenni said. "One caller said, 'I felt just like the woman in that ad.'"

Thomas Grenchik, executive director of the Secretariat for Pro-Life Activities of the U.S. Conference of Catholic Bishops, can vouch for the ad campaign's effectiveness.

Years ago, when Grenchik was the director of the pro-life office in the Archdiocese of Washington, the Vitae Caring Foundation announced it would like to sponsor a series of ads on Washington-area TV stations.

Grenchik said pro-life officials looked at the ads that were offered and suggested two of them to use for the campaign, but the foundation "had a donor" and in the end "the donor won," and two different ads were chosen.

One, he recalled, was acceptable, but "the

(Please See **CAMPAIGN/16**)

Catholic community in Aleutians grows into a parish

By Effie Caldarola
Catholic News Service

ANCHORAGE, Alaska — What was once considered a flung and remote mission on the windswept Aleutian Islands chain of Alaska is now one of the newest parishes in the United States.

St. Christopher by the Sea in Unalaska became the Archdiocese of Anchorage's latest parish in August.

People attending Mass there won't notice much difference but it's a rite of passage, signaling that the faithful in Unalaska have achieved a lasting community.

"In the decree establishing the parish in canon law, the word 'stability' or a variation of it is used three times in the first three paragraphs," said pastoral leader Henrietta Callewaert.

Although he won't be a resident priest for the parish, Father LeRoy Clementich, the archdiocesan director of rural pastoral support, will serve as the new pastor, and fly to the parish for two weekends a month, spending the week between in Unalaska.

Father Nelson Marilag will travel to St. Christopher for two other weekends and one week a month.

There aren't many new parishes forming in the U.S., said Father Clementich, because most areas are settled and not transient. But in Alaska some communities are just reaching the stability required to be a parish.

"When people feel a sense of confidence in themselves, a responsibility for their own records, their future, their financial planning," then they are ready to become a parish, Father Clementich added.

For Annabelle Wilt, a Catholic in Unalaska for 28 years who raised her four daughters there, being a parish means it's "nice to

have an identity."

"I'm proud of how far we've come," she said, recalling the days before the community even had a church building. Back then they would meet in the Christian Fellowship Church, in private homes and sometimes even in a local barbershop.

St. Christopher's was a mission of Holy Rosary Parish in Dillingham. Callewaert said one of her first official tasks is to work with Holy Rosary pastor, Father Scott Garrett, to sort through what records are in Dillingham and bring those related to St. Christopher parishioners to Unalaska.

Although Father Garrett is a pilot, he didn't have the training or the type of plane required for the long flight from Dillingham to Unalaska. Before Father Jim Kelley's death in a ministry-related plane crash in 2002, he made the trip to Unalaska and celebrated the first Mass in the new church building that was dedicated in 2001.

Callewaert said Unalaska is a unique and unusual place. While they only have 4,200 full-time residents, during fish processing season the village population can swell to close to 20,000.

All those additional workers are housed at the fish processing plant, but many other folks come in to support the increased summer population.

"Even the clinic brings in extra people," said Callewaert.

In the past few years, the community has made a concerted effort to make the village a more family-friendly environment, thus increasing its stability.

About 103 individuals or families are registered at the parish, with 70 to 200 people attending typical Sunday services held at the church and another at the UniSea plant across the bridge in

(Please See **ALEUTIANS/16**)

Mission: Alaskan Wilderness



Alaska has two dioceses and one archdiocese. Many of the small parishes range from five to 45 people and are only accessible by bush planes or ferries.



A week in the life of a traveling mission priest in Anchorage:

Saturday: Fly from **Dillingham** to **Clarks Point** to celebrate Mass. Fly to **King Salmon** for catechism, 1st Communion/altar server training, etc.

Sunday: Mass in **King Salmon**, fly back to **Dillingham** for Mass at noon.

During the Week: Fly to one of 25 villages for Mass.

Some villages visited during the week:

- 1 Iliamna
- 2 Levelock
- 3 South Naknek
- 4 Egegik
- 5 Ugashik
- 6 Manokotak
- 7 Togiak

DIocese OF FAIRBANKS	DIocese OF JUNEAU	ARCHDIOCESE OF ANCHORAGE
409,800 square miles	37,500 square miles	139,000 square miles
18,600 Catholics (8%)	5,500 Catholics (7%)	32,170 Catholics (8%)
46 parishes/missions	11 parishes/missions	29 parishes/missions
25 priests	8 priests	27 priests

Source: Catholic News Service, USCCB/Catholic Home Missions ©2007 CNS

Culture

'Bella' offers affirmative pro-life message

By Harry Forbes
Catholic News Service

NEW YORK — It has been demonstrated that many women and girls who find themselves expecting a child and believe they have no options often change their decision to end the pregnancy if only someone shows an interest in them, or allows them a sounding board for their fears and concerns.

So it may be with Nina (Tammy Blanchard), an unmarried New York waitress who must decide what to do after becoming pregnant at the beginning of the sweetly sentimental drama "Bella" (Roadside).

Her whip-cracking boss, restaurant owner Manny (Manny Perez), has fired her, not even knowing Nina's pregnant and that her repeated lateness was related to her condition. On this particular morning, she had stopped off to buy a home pregnancy kit and confirmed the problematic news. Manny's brother, Jose (Mexican soap favorite Eduardo Verastegui), the restaurant's long-haired, straggly bearded chef chases after the dejected young woman when she drops one of her belongings on the street.

In conversation through a subway turnstile, she reveals her situation, prompting the empathetic Jose to abandon his culinary duties — sending hotheaded Manny into a rage — and take the unhappy Nina around

Tammy Blanchard and Eduardo Verastegui star in a scene from the movie "Bella." The USCCB Office for Film & Broadcasting classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.



the city where, in their ramblings, they encounter one of Jose's old girlfriends, and have lunch at a trendy restaurant run by another female friend. Nina begins to see that there's more to her scruffy protector than meets the eye.

Eventually, he takes her to the suburbs to meet his Mexican-Puerto Rican parents (Angelica Aragon and Jaime Tirelli) and kid brother Eduardo (Ramon Rodriguez), who brings his new girlfriend to supper. (There's a nice scene where Eduardo coaches his girlfriend to say grace in halting Spanish to impress the folks.)

During this visit, Jose reveals his life story to Nina, glimpses of which we have

already seen. Jose had been a rising soccer star but his career ended abruptly after his car fatally struck a child, and he was sentenced to prison for involuntary manslaughter (why — one wonders — since it was clearly an accident and the little girl had run out into the middle of the street?).

Still wracked with guilt, he well understands Nina's emotional fragility. Throughout the day, he gently tries to persuade her to keep the baby, but their relationship stays resolutely platonic.

Director and co-writer Alejandro Monteverde's feature film debut is, it must be said, sometimes dramatically slack and implausible, and rather overly pat in its plot

resolutions, though the ending is not quite the expected one.

He nonetheless handles his cast with great sensitivity, and is particularly adept at staging the personal scenes, which comprise most of the film. Despite his hirsute appearance for most of the film, Verastegui telegraphs great warmth from his dark eyes, and Blanchard — who played the young Judy Garland in the 2001 Judy Davis TV film — gives a terrific performance, her honest emoting helping overcome plot improbabilities.

"Bella" is also unusual, admirably so, in presenting such a positive depiction of a Latino family, even if at times Jose's folks seem too good to be true.

Above all, the film has an affirmative pro-life message, along with themes of self-forgiveness, reconciliation and redemption that should resonate deeply with Catholic viewers. Partially subtitled.

The film contains a couple of crass words, a child's death, a drug reference, and, the out-of-wedlock theme aside, is otherwise admirably free of objectionable elements. The USCCB Office for Film & Broadcasting classification is A-II — adults and adolescents. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

Actor forfeits fame to makes movies that touch lives

By Deborah Gyapong
Catholic News Service

OTTAWA -- If the story of the rich young man from the Gospel of Matthew had a sequel updated for modern times, it might resemble the life of actor Eduardo Verastegui, a Catholic who stars in the film "Bella."

In the Gospel account, Jesus tells the young man to sell all he has and follow him, but the man goes away sorrowful. In the modern-day sequel, Verastegui sells all he has and is prepared to give up his budding acting career to follow Jesus.

Verastegui had reached the zenith of Mexican celebrity as a soap star and singer who had toured at least 13 countries to sold-out crowds. His resume includes everything from appearing as Jennifer Lopez's love interest in a

music video to the starring role in the 20th Century Fox movie "Chasing Papi" and a co-starring role in the independent film "Meet Me in Miami." Verastegui also has been listed as one of the 50 most beautiful people in the world in the magazine *People en Espanol*.

But while studying English in Los Angeles, he found himself drawn to a deeper faith in Jesus through the example of his Catholic teacher, and he began to see all the reasons he had wanted to be an actor -- fame, money and pleasure -- as empty and vain.

He also realized that he had been typecast into portraying the unfaithful, lying Latin lover, which promoted negative stereotypes. He said the media portrayal of Hispanics in general demeaned both men and women, resembling nothing like the dignity and beauty of his mother and sisters in

Mexico.

Verastegui said he discovered he had hurt people through his work, and the messages in his movies were "poisoning society."

"It broke my heart," he said at the annual Rose Dinner in Ottawa May 10, following the 10th annual March for Life in Ottawa. "I realized I had offended God."

He said he spent "many months in tears."

Verastegui sold his possessions, wondering if God was calling him to be a priest, perhaps in the jungles of South America. His spiritual adviser, however, told him: "Hollywood is a bigger jungle."

He vowed to refuse parts unless they affirmed life and human dignity. For three years, he went without work, because all the parts offered him involved the "same negative stereo-

types."

"We are not called to be successful, we are called to be faithful," Verastegui said. "I wasn't born to be famous, or rich; I was born to know and love and serve Our Lord Jesus Christ."

Then in 2004 he met movie producer Leo Severino while attending daily Mass.

Severino, who also spoke at the dinner, returned to Catholicism in 1999 while reading Christian apologetics. He began attending daily Mass, but he found most of the other churchgoers were "gray hairs cramming for their final exam."

Younger Christians like himself were scarce in the mostly anti-religion world of Hollywood.

Then he noticed another young man at Mass. Severino said he soon discovered, "This guy's the Brad Pitt of Mexico."



'Bella' actor
Eduardo Verastegui.

COURTS: Intensive therapy major component of divert program

(From 1)

comes any addiction or drug problem. It is no secret, then, why therapeutic drug courts appear to be evolving into a cornerstone of a multi-pronged anti-drug effort in the Diocese of San Angelo headed up by Bishop Michael D. Pfeifer.

A therapeutic drug court is an intensive supervision consisting of judicially-led treatment programs for offenders whose offense history or assessment indicates that they may benefit from this option. Research conducted by the Texas Department of Criminal Justice's Community Justice Assistance Division finds that more comprehensive and extensive supervision methods are more effective than other forms of community supervision.

Successes are attributed to three things:

- ▶ intensive, face-to-face interaction with a judicial authority;
- ▶ immediate treatment, a continuum of swift reaction and sanctions to relapse;
- ▶ an environment focused intensively on marshaling community resources toward success.

"As the offenders come in and progress through the system, the majority of them really change," said Judge Roberts. "At graduation I have asked all of them what the most important thing that has happened to them during the program and not one of them has told me 'My case is going to be dismissed.'"

Instead, Roberts said, most important to program graduates are being reunited with family, more success professionally, achieving educational goals and changes in per-

How drug courts work

- ▶ A defendant is assessed and determined to be responsive to treatment with a non-violent offense.
- ▶ The program includes monitoring by the drug court judge, weekly supervision by a community supervision officer, frequent urinalysis, and treatment sessions several times weekly.
- ▶ Programs generally last from one year to 18 months.
- ▶ If a pretrial program, the case is dropped upon successful completion. If a probation program, the offender participates as a condition of probation.

Source: Texas Department of Criminal Justice's Community Justice Assistance Division

sonal lives.

"A lot of them tell me that they didn't want to admit they had a problem at first," she said. "This not a program for first-time offenders. We call the court divert court because we are diverting them out of the criminal justice system and we are putting them in an intensive program to change their behavior. The success has been phenomenal."

Participants in the divert or therapeutic drug courts must see Judge Roberts weekly as well as a counselor once a week and group counseling once a week. They must also attend Alcoholics Anonymous or Narcotics Anonymous three times a week. The offender/participants also receive homework assignments and they have face to face talks with victims of alcohol- and drug-related accidents.

Many of the participants use substances as mind-numbing agents and are often in denial.

Participants are put through random sub-

stance checks at home, work and at odd hours. Test failures lead to punishment ranging from 24-72 hours in jail, house arrest and reading a report in front of others in their court group, all of whom face similar circumstances and objectives.

Judges in Midland have expressed interest in the drug court concept and movement toward establishing such a system may be building some consensus. The Midland Communitywide Drug Taskforce and Midland Coalition, two groups battling the drug problem in Midland that have merged, say advocating for drug courts has become a major area of their efforts.

In almost four years of operating her divert court on the county level, Judge Roberts has only had three people re-offend who have gone through the program

"When they graduate, some have made me cry because they stood up and said, 'When I walked out of jail I got this second chance.' We had one man estranged from his family for five years because of drink-

ing. He finally got to see his grandchildren. We've had families come up and say thank you so much because instead of drinking beer in the garage, my husband is playing ball with the kids and going to PTA meetings. It makes me feel wonderful."

Roberts said the changes she has witnessed appear to be permanent, mostly because they affect several different levels of the person.

"Everybody wants the participants to succeed," Roberts said. "The immediate consequences include intensive counseling which they don't get in a regular probation; accountability from a judge and peers, who will just rip them up and down when they mess up. It's the praise that makes it so successful. So many come back and say 'I never expected a judge to remember my name or tell me about their family or praise me. When everyone claps or when you tell everybody I messed up it makes me feel horrible.'"

"It makes them see us, and they see we're rooting for them. We tell them we want you to win. When you make me give you a sanction, when you violate it, you disappoint the team. It's a cross-section of life. Wealthy and successful, white- and blue-collar workers. Mothers that stay at home but all of them have issues that cause them to drink and drive or do drugs. Just trying to give them a support network so that they don't resort to breaking the law is what we are doing.

"It works because we care, because there is instant recognition and instant punishment and because there's a peer network of everybody in the same boat."

ALEUTIANS: Unalaska Catholic community formed about 30 years ago

(From 14)

Dutch Harbor.

Many worshippers are Filipino, with the next highest number being Hispanic.

The Catholic community in Unalaska was formally launched about 30 years ago.

Callewaert said the community formed

when a local nurse who worked in the community clinic went to the sacrament of reconciliation on a trip outside Unalaska. She was scolded by the priest, Callewaert said, because it had been so long since she'd been to confession.

"But where I live, we almost never have a priest," she replied. As her penance, the

priest told her to contact her archbishop and urge him to establish a more formal presence in her tiny community. Archbishop Francis T. Hurley, now retired, did just that. Franciscan Sister Marie Ann Brent, now in Valdez, began making trips to Unalaska in 1977 before being officially installed as the pastoral minister in 1981.

She was followed by several religious sisters, some laypeople and Unalaska's only resident priest, Dominican Father Paul Scanlon, who spent a year there in 2003-04.

Callewaert began her assignment at St. Christopher's in March 2006.

CAMPAIGN: Ads directed at women who thought they might be pregnant

(From 14)

other was so hokey, so soap opera-y, we said that nobody would ever respond to it."

"But they had their research," Grenchik continued, "and they used that one ad. And it generated a gazillion calls."

The ad's target, he said, was African-American women who thought they might

be pregnant. When it aired during the daytime soaps, "it flowed right in with the story line of the soap opera they were watching," Grenchik said.

Solenni told CNS that oftentimes "someone else sees the ads and they call and get the information and they pass it on" to a pregnant woman they know.

Solenni expressed amazement at "the

long staying power of the ads. People were writing down the number when they saw it — the ad — and calling six weeks after the (ad) campaign finished."

For someone to "keep track of that piece of paper" weeks later, she said, shows "a kind of stick-to-itiveness" that "anybody who's behind this product would love."

She added the "overwhelmingly positive

response" to the ads "really reinforces the fact that women who have abortions feel they have no choice. Most women don't even know they have options, resources within their own communities. They say we have more pregnancy resource centers now than abortion clinics."

Twice a year Oklahoma priest blesses teen drivers, their cars

BROKEN ARROW, Okla. (CNS) -- About six years ago the mother of a teenage driver asked her parish priest what he thought parents prayed about most.

The answer was their children's safety, especially when driving, and Father Joe Townsend, pastor of St. Benedict Church in Broken Arrow, knew immediately he would join in those prayers.

"For me, it's good to pray for what my people are praying for. It's like I'm saying, 'I hear you,'" he said.

So that year he held a special blessing for young drivers and their cars. Now the blessing usually occurs twice a year, at the beginning of the new year and at the beginning of the school year.

The priest figures he has blessed about 250 teenagers.

"When I started doing this, I heard a loud, heartfelt thank you from the parents," he told the Eastern Oklahoma Catholic, newspaper of the Tulsa Diocese.

The most recent blessing was Oct. 14 when Father Townsend blessed 43 new drivers at the parish.

Blessing young drivers makes a lot of sense. According to the Centers for Disease Control and Prevention in Atlanta, car crashes are the leading cause of death for U.S. teenagers, accounting for 36 percent of all deaths in the 16-19 age group. Statistics also show that teens are four times more likely than any other age group to have an automobile accident.

The prayers and blessings are seen as ways to help lower the odds and give peace of mind to teens and parents.

PATTERSON: We all fall down

(From 3)

1990s by Contemporary Christian singer Bob Carlisle called "We Fall Down." It's about a man, miserable with his life who goes to the store every day and passes by a monastery on his way. As he proceeds, he thinks about the holiness inside the monastery and it only makes him feel more miserable about his life and his dead-end path. One day when passing the monastery a priest walks out and the man asks the priest what it is that they do every day beyond the marble walls of his beautiful, sacred home. And the priest tells him, "We fall down, we get it up. We fall down, we get up ... and the saints are just the sinners who fall down ... and get up."

The man, or maybe it's the listener, suddenly realizes that men and women do fall

down, but by the grace of God they get up. And get up. And they keep getting up.

As a boy and younger man, I often found myself looking judgmentally at others who I knew were going out Saturday night and drinking and carousing and then showing up at church on Sunday and I would think to myself how hypocritical they seemed.

You know what? How wrong I was. These people are not hypocrites. The just fall down. And then they get up.

If you fall down frequently, don't despair. For it is not in the falling down that is our failure. It is only in our failure to get back up.

Jimmy Patterson can be emailed at JimmyLPatterson@grandecom.net.

DiNARDO: Cardinal-designate still refers to himself as 'Father Dan'

(From 5)

Upon his return to Pittsburgh in 1990, then-Father DiNardo served as assistant secretary for education, taught in the ongoing formation program for priests and was assistant spiritual director at St. Paul Seminary. In 1994 he was named to start a new parish, Ss. John and Paul, in the growing borough of Franklin Park, where he maintains strong ties.

Ginny Fisher, who has been secretary at Ss. John and Paul since it was founded, said that despite the fact that he heads an archdiocese "when he calls, he always just says 'it's Father Dan.'" As her boss, she said, he wouldn't tell her to do things, so much as ask, "Would you be willing to do this?"

At the same time, Fisher, Father Vallone and others who have known him in Pittsburgh and in Sioux City, Iowa, where he was coadjutor bishop and then head of the diocese from 1997 until December 2004, praised Cardinal-designate DiNardo as a gifted preacher.

"There is always something there to make you laugh and to make you think," Fisher said.

Msgr. Mark Duchaine, vicar general for the Sioux City Diocese, called his former bishop a fine liturgist and excellent preacher whose keen artistic sense during renovations at the Cathedral of the Epiphany there helped turn it into what some call "the jewel on the Missouri."

Msgr. Duchaine said it might have been tough for someone from a big Eastern city

who had spent years in Rome and loves opera to adapt to Sioux City. But then-Bishop DiNardo fit in smoothly. He and former Bishop Lawrence D. Soens worked closely together, Msgr. Duchaine said, but the new bishop was always willing to ask for and listen to the advice of others. That helped endear him to the people of the diocese, he said.

"When he left us to go to Galveston-Houston, he said he became an Iowan and remains an Iowan," he said.

Donna Praskach, one of the founding parishioners at Ss. John and Paul in Pennsylvania, said wherever her friend goes he plunges into the lives and concerns of the people where he lives.

"He loves groups, to get together with people to talk about politics and whatever affects people's lives," she said, "whether it's the steel mills or corn farming."

Since he moved to Houston, Praskach said Cardinal-designate DiNardo has immersed himself in the many cultures and languages represented in the archdiocese. "He tries to learn about those cultures and where the people come from. He's always very deeply involved and highly concerned about the individual.

"That's what makes him so special," Praskach said. "You feel that he cares about you as an individual and he wants to help keep you on the path toward God."

Father Vallone said Cardinal-designate DiNardo told him he had been absolutely shocked when he got a call on Oct. 15 from the papal nuncio to the United States,

Archbishop Pietro Sambi.

The timing is what surprised Father Vallone.

Each summer, Father Vallone teaches a travel seminar in canon law through Duquesne University that takes him to Rome. This summer when Archbishop John P. Foley, then head of the Vatican's Pontifical Council for Social Communications, was named grand master of the Knights of the Holy Sepulcher, a post typically held by a cardinal, Father Vallone's contacts in Rome told him, "America has its one new cardinal."

Because Archbishop Foley was presumed — correctly, as it turns out — to be on the list of new cardinals, he said, the thinking was nobody else from the United States would be named this time. (Archbishop Foley also was named a cardinal Oct. 17.)

Father Vallone said he had been predicting the Vatican would before long name a cardinal from the fast-growing sunbelt region of the United States, and suggested four possible cities from which that cardinal might come: Atlanta, Miami, San Antonio or Galveston-Houston. "But I didn't expect it for five more years."

After moving to Sioux City as coadjutor bishop in 1997, Cardinal-designate DiNardo succeeded Bishop Soens when he retired the following year. In Sioux City, he was known for a strong focus on vocations, the strengthening of adult religious education programs, his emphasis on the value of Catholic schools and for creating safe-environment programs for children.

Msgr. Duchaine said the people of Sioux City "knew when he was here how special he was, but we had no idea he would go this far so fast." He noted that just 10 years ago the cardinal-designate was a parish priest.

Cardinal-designate DiNardo was appointed coadjutor bishop of the Diocese of Galveston-Houston in January 2004. He succeeded Archbishop Joseph A. Fiorenza when he retired in February 2006. Galveston-Houston had been elevated to an archdiocese late in 2004.

Among those extending their good wishes to the new cardinal was Pittsburgh Bishop David A. Zubik, who called his seminary classmate "a devoted priest and an exceptional bishop."

"Cardinal-designate DiNardo combines brilliance with a deep spirituality and a firm faith," he said. "His love for Jesus Christ animates him and has made him a beloved priest and pastor."

Vincentian Father David M. O'Connell, president of Catholic University, said in a statement Oct. 17 that Cardinal-designate DiNardo, a member of the university's board of trustees, "has consistently demonstrated both competence and care for the people of God in every task that has come before him in his distinguished career."

Cardinal-designate DiNardo has a twin sister, Margaret; an older brother, Thomas; and a younger sister, Mary Anne.

- - -

Contributing to this story was Regina Linskey.

WEBSTER: Muslims, as Jews, reject belief of Holy Trinity

(From 9)

charity that Christians and Muslims owe one another 'because we believe in one God, although in a different way, and because we praise him and worship him every day as the creator and ruler of the world.'"

As the pope notes, our beliefs about God differ importantly from those of Muslims. Above all, they reject (as do the Jews, for instance) belief in the Holy Trinity. The idea of three Persons in one God, they claim, is equivalent to saying there are three Gods, not one.

Rejection of the Trinity, of course, denies

also all Christian doctrines which rely on that dogma, such as the Incarnation, the sacraments, and all other Christian beliefs and practices that are based on the Incarnation of God the Son.

Nevertheless, Benedict says, in spite of variations in understanding the nature of God, it is the same one God we believe in.

Siddhartha Gautama (Buddha, the "Enlightened One") elaborated basic Buddhist beliefs about 500 years before Christ as somewhat of a reform of Hinduism. He never claimed to be God, nor have his followers ever venerated him as God.

Q. My friend had prostate surgery two years ago, and has been impotent ever since. If we were to marry, would the marriage be valid in the Catholic Church, since it would not be consummated? (Michigan)

A. Let's first be sure we are on the same page about the difference between impotence and sterility.

An individual is sterile in the legal sense of the word when he or she is unable to conceive a child because of a defect in the internal process of generation, those elements of that process which are naturally

involuntary. A man who produces no living sperm, for example, or a woman who has no properly functioning ovaries, is said to be sterile.

Impotence, on the other hand, is the inability to have sexual intercourse because of a physical or emotional problem.

You are correct in seeing impotence as an obstacle to marriage. One detail is critical, however. In order to be a marriage impediment, impotence must be permanent, irreversible, with no hope of rehabilitation that might in the future make sexual relations possible (Canon No. 1084).

RETREAT: Gentle Woman, Quiet Light scheduled for May 1-4, 2008

(From 8)

In San Antonio, I had the great pleasure of meeting Paula D'Arcy. She is the author of eight books and is an internationally known retreat leader and conference and seminar speaker. She works very closely with Richard Rohr and many other awesome people on their spiritual quests. Meeting Paula was an additional bonus to spending time with Immaculee. Her spirit touched mine and I, once again, knew that I had to know her. I wanted to know her story; I wanted to connect with her more deeply. I wanted to know what kind of

woman could bring 1,000 women from across the globe together to promote Oneness, peace and love. I called her. I left a message and she answered! She said, "I am booked until late June but I will call you." March to June was a long time to wait. However, June 25th, she e-mailed and said, "I have a three hour window on the 29th in Austin can you come?" God is good. Amazingly, I would pick up my daughter that day from Girl Scout Camp in Austin. This meeting left us wanting to know each other better; it began a new friendship.

I left Paula wanting to work with her and

Immaculee to promote Oneness, peace, and forgiveness; to somehow raise the God consciousness of the Planet. Because I would be visiting Immaculee in New York in July, Paula gave me the assignment to firm up the plans she and Immaculee had for some event in May 2008. As I spoke with Immaculee, she understood Paula was hosting the event and she would come. I explained that Paula believed that Immaculee was hosting the event and Paula would be the guest. As it were, they both had the dates blocked out with no event. I asked, "When is your date?" Immaculee said, "May 1-4th 2008." I could not

believe it. That was the weekend Cindy Jordan and I had booked the CKRC for a women's event in San Angelo. I said, "Immaculee, you and Paula could partner with us!" And, So IT IS! Another Gift to our Area.

Gentle Woman, Quiet Light Retreat will be May 1-4th, 2008 at Christ the King Retreat Center featuring Immaculee Ilibagiza, Paula D'Arcy, Cindy Jordan and Becky Benes. There are only 146 spaces available. Please go to womenofsanangelo.com and/or e-mail Becky at celebratetheonenessoflife@verizon.net or call 325-949-1450.

OBISPO

(From 3)

"matrimonio de personas del mismo sexo" han articulado estos nuevos y desconcertantes puntos de vista que pueden reflejar y moldear la opinión pública.

Exigencia #1: El matrimonio es una institución que "pertenece" al estado, el cual la crea y, por consiguiente, la modifica según su parecer.

La enseñanza de la Iglesia es lo siguiente:

"La íntima comunidad de vida y amor que constituye el estado matrimonial fue fundada por el Creador y provista de leyes propias . . ." (Constitución sobre la Iglesia en el mundo actual #48)

"La vocación al matrimonio se inscribe en la naturaleza misma del hombre y de la mujer, según salieron de la mano del Creador. El matrimonio no es una institución puramente humana a pesar de las numerosas variaciones que ha podido sufrir a lo largo de los siglos en las diferentes culturas, estructuras sociales y actitudes espirituales." (Catecismo de la Iglesia Católica #1603)

"El matrimonio es una institución humana y social básica. Aunque está regulada por leyes civiles y leyes eclesiales, ésta no nació ni de la iglesia ni del estado, sino de Dios. Por lo tanto, ni la iglesia ni el estado podrán alterar el significado y la estructura básica del matrimonio." (U.S. Catholic Bishops, Between Man

and Woman: Questions and Answers about Marriage and Same-Sex Unions)

Exigencia #2: Los niños no son el bien primario o el propósito esencial del matrimonio.

La enseñanza de la Iglesia es lo siguiente:

"Por su propio carácter natural, la institución misma del matrimonio y el amor conyugal están ordenados a la procreación y educación de la prole y con ellas son coronados como su culminación." (Constitución sobre la Iglesia en el mundo actual #48)

"De este modo los cónyuges, a la vez que se dan entre sí, dan más allá de sí mismos la realidad del hijo, reflejo viviente de su amor, signo permanente de la unidad conyugal y síntesis viva e inseparable del padre y de la madre." (Familiares Consortio #14)

Exigencia #3: El matrimonio es únicamente una alianza emocional y práctica entre dos adultos.

La enseñanza de la Iglesia es lo siguiente:

"El mismo Dios es el autor del matrimonio, al que ha dotado con varios bienes y fines, todo lo cual es sumamente importante para la continuación del género humano, para el provecho personal y la suerte eterna de cada miembro de la familia, para la dignidad, estabilidad, paz y prosperidad de la misma familia y

de toda la sociedad humana." (Constitución sobre la Iglesia en el mundo actual #48)

"El amor conyugal fecundo se expresa en un servicio a la vida que tiene muchas formas, de las cuales la generación y la educación son las más inmediatas, propias e insustituibles. En realidad, cada acto de verdadero amor al hombre testimonia y perfecciona la fecundidad espiritual de la familia, porque es obediencia al dinamismo interior y profundo del amor, como donación de sí mismo a los demás." (Familiares Consortio #41)

CONCLUSIÓN

El debate actual sobre el matrimonio de personas del mismo sexo se está desarrollando dentro de un entorno más amplio el cual, cada vez más, entiende el matrimonio como una relación privatizada, no orientada hacia los hijos ni relacionada con la comunidad, y que está enfocada principalmente en la satisfacción del adulto. Algunas decisiones recientes de la corte han dado paso a más exigencias acerca del matrimonio las cuales están ayudando a crear una crisis de acepción y están fomentando la aceptación de matrimonios de personas del mismo sexo. La enseñanza de la Iglesia, enraizada en la ley natural y fiel a la revelación divina, deberá ser compartida en forma más eficaz si se ha de proteger el verdadero significado del matrimonio y fomentar su valor fundamental.

DONORS: Almost 100,000 nationwide on donor waiting lists

(From 3)

cine. Surgeons have the tools and skill to replace damaged hearts and livers. They can free kidney patients from a lifetime of dialysis and restore sight to those going blind. Unfortunately, they lack the organs and tissues to help those patients because too many families, when offered the opportunity to donate a loved one's organs, decline. Our own Catholic religion considers organ

donation to be a wonderful and life-giving act of charity. Please take some time to discuss this important issue with your family. If you need more information regarding organ and tissue donation or a donor card call the Texas Organ Sharing Alliance at 1.866.685.0277. The website is

► More than 97,000 people nationwide, including 3,400 in South and Central Texas, are awaiting organ transplants.

www.donatelifetexas.org.

More than 97,000 people nationwide (including 3,400 patients in South and Central

Texas) are currently waiting for a life-saving organ transplant. Thousands more are in need of life-enhancing tissue transplants.

For many, the chance to live a full life won't come unless more people consent to organ and tissue donation. Discuss organ and tissue donation with your family and friends. Your next-of-kin is responsible for following through with your wishes upon your death. I encourage all to pray for those waiting for donations of organs, and to pray that many more people will accept the basic human call to become donors. Thank you and God bless you.

BIOETHICS: Real paradox today is how moral sensitivities have become coarsened

(From 7)

quite rare, God does not step in and break the humanly-initiated chain of causality which allows sinful actions and evil choices to play out with all their consequences. He invites us to make moral and upright choices ourselves, so that evil in our world might not spread further, but he doesn't actively prevent us from doing evil by abrogating physical laws or refusing to ensoul embryos.

Human cloning, in the final analysis, is simply a technique for making an identical twin of someone, and while all of us have met various sets of identical twins over the years, none of us has ever met a pair where one of the twins lacked a soul. By similar reasoning, it is clear that the idea of a "soulless clone" is little more than an urban legend. Yet the mere discussion of a "soulless clone" serves to remind us how strikingly immoral human cloning really is, even as the mass media and various lawmakers vigorously promote a form of cloning known as therapeutic cloning.

The procedure for cloning is fairly simple in concept — it involves taking a nucleus (the "full genetic package") from a body cell, like a skin cell, and transferring it inside a woman's egg, after the egg's own

nucleus (the "half genetic package") has been taken out. The presence of the "full genetic package" creates a new human embryo. That newly cloned embryo can either be killed in the laboratory for research, or allowed to live and grow by implanting it into a uterus, resulting in the birth of a cloned baby. That baby would be an identical twin of the person who donated the skin cell, in the same way that Dolly the sheep was the identical twin of her mother who donated the mammary cell used to start the process off. Grave ethical violations are always involved in both forms of cloning: "reproductive cloning" and so-called "therapeutic cloning."

Imagine, for purposes of illustration, that the skin cell used for cloning was donated by Senator Ted Kennedy. The resulting cloned embryo would be the identical twin of the skin cell donor, so Senator Kennedy would have an identical twin brother who was an embryo. Two uses for that embryo could be proposed:

- 1) "Reproductive cloning" — the cloned embryo could be implanted into a woman's uterus to make a live-born, cloned child (Senator Kennedy's younger identical twin who would be his gurgling baby brother).
- 2) "Therapeutic cloning" — the cloned embryonic brother of the senator would NOT be implanted, but rather, he would be violated as

an embryo, at the hands of researchers who would harvest his stem cells (for various noble purposes, like getting genetically matched cells to treat the senator for serious ailments as the senator gets older and more frail). This approach is sometimes termed "clone and kill."

Taking advantage of others to use them as our own "repair kits," while convenient for those experiencing bodily decline, is also intrinsically immoral. Senator Kennedy himself, like many other elected officials in our country, has promoted laws to encourage this form of research cloning.

"The advantage of therapeutic cloning," Kennedy told the Boston Globe, "is, one, you can get the exact genetic match, and you eliminate the real possibilities of rejection, which is going to be key in this whole area of research."

"Banning it or prohibiting it, making it illegal, would be a major mistake. It's a big opportunity," he added. "This is the time, and now is the moment, and Massachusetts is the place."

The Senator is certainly correct about the benefits of an exact genetic match, because by having the same genes, a pair of identical twins can use each other's organs for transplants, and they will accept those transplants without the need for any immunosuppressive drugs. But the deeper truth is that in therapeutic cloning, the cloned twin is not even given a chance at life,

but he or she is expressly created for premeditated killing at the hands of researchers in order to benefit his or her older genetic match.

This sinister research represents a direct form of human exploitation, where the powerful and the wealthy violate the young and powerless. In fact, a patient who used therapeutic cloning would be destroying a family member, a blood relative, their own identical twin brother or sister, to obtain desired cells and tissues. When you clone to make a live born baby, on the other hand, as wrong as this still is, at least the cloned twin survives, breathes the same air, and has the chance to enjoy the good life that the rest of us enjoy each day.

The real paradox, then, is how our moral sensitivities have become so coarsened that many can no longer see how therapeutic cloning is actually worse, from the moral point of view, than reproductive cloning. Therapeutic cloning doesn't produce soulless clones, but it does tempt some spineless politicians and scientists to radically misuse the remarkable powers of science that God has given us.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia.

BISHOP: Church teaching must be shared if true nature of marriage to be protected

(From 2)

Claim #2: Children are not a primary good or essential purpose of marriage.

The church's teaching is the following: "By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory." (*Constitution on the Church in the Modern World #48*)

"Thus the couple, while giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a per-

manent sign of conjugal unity and a living and inseparable synthesis of their being a father and a mother." (*Familiaris Consortio #14*)

Claim #3: Marriage is solely an emotional and practical alliance between two adults.

The church's teaching is the following:

"For God himself is the author of marriage and has endowed it with various values and purposes: all of which have a very important bearing on the continuation of the human race, on the personal development and eternal destiny of every member

of the family, on the dignity, stability, peace, and prosperity of the family and of the whole human race." (*Constitution on the Church in the Modern World #48*)

"Fruitful married love expresses itself in serving life in many ways. Of these ways, begetting and educating children are the most immediate, specific and irreplaceable. In fact, every act of true love toward a human being bears witness to and perfects the spiritual fecundity of the family, since it is an act of obedience to the deep inner dynamism of love as self-giving to others." (*Familiaris Consortio #41*)

Conclusion

Today's debate about same-sex marriage is occurring within a larger environment that increasingly understands marriage as a privatized relationship not oriented toward children or connected with the community and that is primarily focused on adult fulfillment. Recent court decisions have advanced claims about marriage that are helping to create a crisis of meaning and also promoting an acceptance of same-sex marriage. The Church's teaching, rooted in natural law and faithful to divine revelation, must be shared more effectively if the true nature of marriage is to be protected and its fundamental value is to be promoted.

The West Texas Angelus
Official Newspaper of the
Diocese of San Angelo, Texas
POSTMASTER: Send all address
changes to:
WEST TEXAS ANGELUS
P.O. Box 1829
SAN ANGELO, TX 76902-1829

Bishop Michael D. Pfeifer, OMI
Publisher

Jimmy Patterson
Director of Communications
Editor

Member
Catholic News Service
Catholic Press Association
Texas Catholic News

Published the first Monday following
the 1st Saturday of each month and
delivered to all registered parishioners
in the San Angelo Diocese.

Subscription rate for all others:
\$10 per year

THIRD CLASS POSTAGE PAID AT
SAN ANGELO, TEXAS

Printed by the
San Angelo Standard Times
A Scripps-Howard Company

Submissions:

Story suggestions, calendar items,
parish briefs and all other
submissions should be emailed to
JimmyLPatterson@grandecom.net.

COPY, PHOTO DEADLINE:
Third Friday of every month.

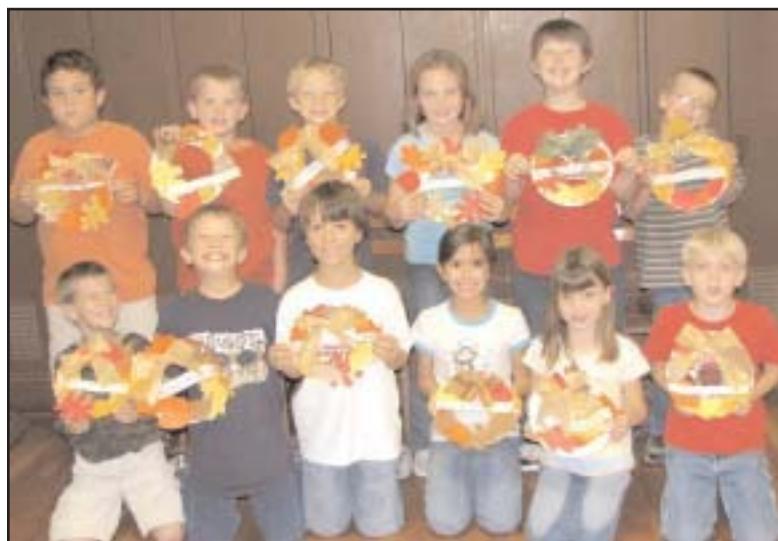
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DIOCE-SCENES

Rowena



Above left, the third-grade class from St. Joseph's-Rowena, made fall wreaths and plan to give them to residents of local nursing homes.

Above right, St. Joseph's also hosted an America Needs Fatima Rosary Rally, held on the 90th anniversary of the apparition of Our Lady in Fatima. The peaceful and prayerful rally was one of 2,000 other public square rallies throughout the USA.

At left, St. Thomas in Miles conducted a 40-hours of Devotion to the Blessed Sacrament.

Below, additional photos from the annual Diocesan Youth Event, held this year at UT-Permian Basin in Odessa. (Story, Pg. 8)

Miles



Odessa

