Inside:

- Anniversary Photos: Pgs. 8-15
- Bishop Pfeifer Comments: Pg. 7
- Coverage of Cardinal DiNardo’s news conference, remarks at the 50th Anniversary Mass: Pg. 7

Pictured: Cardinal Daniel DiNardo, Archbishop of Galveston-Houston, delivers the homily during the diocese’s 50th anniversary celebration. At right, the coliseum from the floor. (All photos, Alan P. Torre/aptorre.com.)
50 YEARS
THE STORY OF
THE DIOCESE OF SAN ANGELO

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

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NOVEMBER
8-9 — CORPUS CHRISTI, Kenedy Foundation Board Meeting
9 — CRANE, Good Shepherd – Confirmation at 6:30 p.m.
13-17 — WASHINGTON, DC, Meeting of USCCB
20 — EDEN, St. Charles – Confirmation at 11:00 a.m.
21 — SAN ANGELO, St. Joseph – Ecumenical Thanksgiving Service at 6:30 p.m.
22 — ODESSA, St. Elizabeth – Mass for 18th Anniversary of Adoration Chapel at 6:30 p.m.
24 — SAN ANGELO, Sacred Heart Cathedral – Thanksgiving Day Mass at 9:00 a.m.
26-29 — Rest and Prayer

DECEMBER
1 — DALLAS, Mass for Holy Spirit Circle
3 — CARLSBAD, State School – Christmas Prayer Service at 11:00 a.m.
3 — SAN ANGELO, Santa Fe Depot – Read Christmas Stories at 7:00 p.m.
4 — SAN ANGELO, Ft. Concho Chapel – Mass at 11 a.m.
5 — SAN ANGELO, Newman Center – San Angelo Deanery Advent Night of Prayer for Priests, Sisters and Deacons at 6:30 p.m.
6 — SAN ANGELO, Diocesan Pastoral Center – Presbyteral Council Meeting 11:00 a.m. to 2 P.M.
6 — SAN ANGELO, Christ the King Retreat Center – Annual Christmas Party for Priests, Deacons and Sisters at 5:30 p.m.
7 — WALL, St. Ambrose – Mass for 70th Anniversary of Parish at 6:00 p.m.
8 — SAN ANGELO, Mass for the Immaculate Conception at 12:00 Noon
9 — ODESSA, St. Joseph – Mass for Christian Family Movement at 6:30 p.m.
10 — MIDLAND, St. Ann – Diocesan Schools Commission meeting -9:00 a.m. to 12:00 Noon
11 — SANDERSON, St. James – Mass at 11:30 a.m.
12 — SAN ANGELO, Sacred Heart Cathedral – Our Lady of Guadalupe Mass at 6:30 p.m.
13 — MIDLAND, Our Lady of Guadalupe – Midland/Odessa Deanery Advent Night of Prayer at 6:30 p.m.
14-18 — MADRID, SPAIN, Oblate Beatification Celebrations
20 — EDEN, Detention Center – Christmas Mass at 1:00 p.m.
20 — SAN ANGELO, Sacred Heart Cathedral – Christmas Penance Service at 7:00 p.m.
21 — SAN ANGELO, Baptist Memorial Center – Christmas Party

Mass at 2:00 p.m.
24 — SAN ANGELO, Sacred Heart Cathedral – Christmas Vigil Mass at Midnight
25 — SAN ANGELO, Goodfellow AFB – Christmas Day Mass at 9:00 a.m.
26-29 — Rest and Prayer

How to win and lose with integrity, class

By Jimmy Patterson
Editor

About an hour into the dinner recognizing the Pioneers of the Catholic Faith as part of the Diocese of San Angelo’s 50th Anniversary weekend, my son pulled out his iPhone and glanced downward at it.

“What is it? I asked him.

“2-0 Detroit,” he said.

Twenty minutes later, he pulled it out again. “4-2 Rangers.” And then again. “6-2 Texas.” And a full thirty minutes after he first checked, he pulled it out again. “9-2,” he said. “Texas has been batting for a half hour.”

Anyone not around Game 6 of the American League Championship on the evening of October 15 was doing a lot of cell-phone scoreboard checking. And you can include among those Ranger faithful nervously anticipating the outcome of that night’s game the Most Rev. Douglas Deshotel and the Most Rev. Mark Seitz, auxiliary bishops of the Diocese of Dallas, both of whom were sitting across the table from us.

Each time our son would check the score, one of the two bishops would ask, “What is it now?” And each time the score changed or didn’t change but reflected the nearing of the end of the game and the ultimate advancement by the Rangers to the World Series, the two bishops from Dallas would clench their fists and raise them somewhat high in the air (doing not such a great job of hiding their joy). Each time, their raised fists would be joined by the not-completely soft intonations of “Yes!” (In truth, their exuberance was met more with a “YES!!” than with the simpler, and a not quite as joyous, “Yes!”) One of the bishops would even close his eyes while lifting his fists in the air.

It was fun to watch and to be a part of. Bishops Deshotel and Seitz were personable, warm, conversational men who obviously love the Church and their faith. What made it all the more fun was that they were really diggin’ on something so regionally esoteric as baseball (at least in football-crazy Texas) while continuing to be holy during dinner and the evening’s celebration.

Baseball often gets a raw deal in Texas. It has long been the lonely step-child to football. The Rangers were bad for 38 years before last season, and the Astros, well, I don’t have to further drive home the point by discussing the Astros.

I (and many others) watched the Rangers lose literally thousands of games from 1972-2008 and have seen some horrible turning of events. One player who punched out his manager, another who assaulted a cameraman, and another who suffered an emotional collapse and breakdown in the Rangers clubhouse only to disap-

(Please See PATTERSON/21)

El significado de la reconciliación

Por el Obispo Miguel Pfeifer, OMI

La verdadera reconciliación con Dios viene por medio de Cristo Jesús. Jesús es compasivo y perdona, y en su pasión y muerte y resurrección, Cristo nos ganó el perdón por todos nuestros pecados. Aún cuando moría en la cruz, El perdonó a los que lo clavaron a la cruz diciendo a su Padre — “Padre, perdóname, porque no saben lo que hacen.”

El pecado nos separa de Dios quien es nuestra meta y el bien máximo de nuestras vidas. Perdón divino y reconciliación completamente reparan el daño causado por el pecado. Gracias a Dios que Cristo nos ha dado el hermoso Sacramento de Reconciliación, Penitencia, que nos da la misericordia de Dios y nos ofrece la gracia de Cristo para conquistar la tentación del pecado.

Así como no hay mejor bien que Dios, no hay nada peor que el pecado. El pecado ruina todo y nos separa de Dios quien es nuestro verdadero fin y es la fuente de la felicidad verdadera. Ambos, el pecado y el perdón, tienen consecuencias eternas. El pecado nos conduce a la condenación eterna; recibiendo la misericordia y el perdón de Dios nos conduce a la felicidad eterna.
From the Bishop’s Desk

**God’s mercy, forgiveness: The meaning of reconciliation**

By Bishop Michael Pfeifer, OMI

People ask, what do we mean by the word, “reconciliation”? To explain the process of reconciliation, we have to humbly admit the reality of sin that offends God, our Father and Creator, by failing to live as God taught us to live in Jesus Christ. Sin is saying no to God, to God’s laws, to God’s will and to God’s love. Because we all sin and thereby weaken our relationship with God, we all need forgiveness. Reconciliation is restoring the prayerful order of love that our loving God wants to have with all of us and the loving relationship we are to have with one another.

Forgiveness is the beginning of the restoration of our relationship and friendship with God and with our neighbor who often suffers because of the consequences of our sin. At the heart of reconciliation is forgiveness.

True reconciliation with God comes through Jesus Christ. Jesus is compassionate and forgiving, and in His passion and death and resurrection, Christ achieved forgiveness for all of our sins. Even when He was dying on the cross, He forgave those who nailed Him to the cross by telling His Father – “Forgive them for they do not know what they are doing.”

Sin separates us from God Who is our goal and the greatest good of our lives. Divine forgiveness and reconciliation fully repair the damage due to sin. Thank God that Christ has given us the beautiful Sacrament of Reconciliation, Penance, that brings us God’s mercy and gives us the grace of Christ to conquer temptation to sin.

Just as there is no greater good than God, there is nothing worse than sin. Sin ruins everything and turns us away from God, who is our true end and is the source of real happiness. Both sin and forgiveness have eternal consequences. Sin leads to eternal damnation; receiving God’s mercy and forgiveness leads to eternal happiness.

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**Catholics in San Angelo diocese raise $35,000 for fire victims in Central Texas**

Statement by Bishop Most Rev. Michael Pfeifer, OMI

“We all know about the terrible fires that have destroyed more than 1,500 homes in the Bastrop area, and there are thousands of people in that area that need our material help, our financial support and our prayers. I have had all the churches of the 29 counties that make up the Diocese of San Angelo to send a special collection for the victims of these terrible fires.

“As of Monday, September 19, 2011, our people have generously given $34,933.29 and these funds have been sent to Bishop Joe Vasquez of the Diocese of Austin, as Bastrop is located within his church area. Bishop Vasquez, before becoming a bishop, was a priest in our Diocese and served several years as pastor at St. Joseph’s Church before he became a bishop.

“I strongly encourage all people to generously support this effort to assist these thousands of victims who have so many, many needs, and send prayers their way. Thank you and God bless you.”

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**NCF benefits much work in diocese**

The Diocese of San Angelo has received a number of grants from the National Christian Foundation in Houston, totaling over $300,000.

- These grants are to be distributed to:
  - San Pedro Sula, Honduras;
  - charitable organizations that work with the poor within our diocese;
  - our domestic priests;
  - our international priests and their home parishes from their homeland;
  - our seminarians,
  - and Christ the King Retreat Center.

We are currently in the process of distributing these funds in accord with the wishes of the donors. With the grant for charitable organizations the Diocese has been able to provide a donation to over 20 organizations throughout the diocese.

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**Collection to support retired religious, clergy**

The 24th annual collection for the Retirement Fund for Religious will be taken up December 10-11, 2011, in the Diocese of San Angelo.

Sponsored by the National Religious Retirement Office (NRRO) in Washington, D.C., the appeal asks Catholics to Share in the Care of more than 34,000 women and men religious past age 70.

Last year, the Diocese of San Angelo contributed $67,435.71 to this collection. Women and men religious who serve or have served in the diocese but whose communities are based elsewhere may benefit from the Retirement Fund for Religious.

“We are continually humbled by the generosity shown this appeal,” said NRRO Executive Director Sister Janice Bader, a member of the Sisters of the Most Precious Blood of O’Fallon, Missouri. “Since the fund was launched in 1988, Catholics have donated $643 million to assist religious communities in caring for their elders members.”

As a result of the 2010 collection, which garnered $26.7 million, the NRRO was able to distribute $23 million to religious communities to help support the day-to-day care of senior members. An additional $2.7 million was allocated toward initiatives targeted for religious communities with the greatest needs. Ninety-three cents of every dollar aids elderly religious.

**The Footprints of God’**

Stephen Ray, world-renowned author, speaker, pilgrimage guide and expert on the Holy Land, has authored, produced and filmed on location in the Holy Land, a set of videos entitled collectively, “The Footprints of God.” These videos demonstrate and discuss the development of our Catholic faith from Abraham through the Doctors of the Church. The films in the series completed to date include:

- Moses, David & Solomon, Mar, Jesus, Peter, Paul, and the Apostolic Fathers.
- A class is being offered at St. Ann’s-Midland using these videos. Each class shows 1-hour of video followed by a short discussion, starting in chronological order until all seven films have been viewed and discussed. The class will be approximately 1½ hours long, beginning at 6:30 p.m. on October 19, and each following Wednesday for approximately 12 weeks. This series is open to all Midland Catholics and will be held in the St. Ann’s parish parlor.
- Beginning Jan. 15, 2012, Steve Ray will lead a 4-day mission for all four Catholic parishes in Midland.

**Help Wanted: Dalhart**

St. Anthony Catholic School is a Pre-K through 6th school located in Dalhart, TX. St. Anthony enrolls 117 students and is fully accredited by the Texas Catholic Conference Accreditation Commission (recognized by the Texas Education Agency). Candidates for principal must be willing to assume responsibility for the spiritual and academic leadership of the school. Excellent communication skills and enthusiasm for developing and maintaining both an excellent academic environment and a culture oriented towards the formation of disciples of Christ are essential. The successful candidate must be a practicing Catholic and hold a Master’s degree in education administration or a related field, with a minimum of 18 graduate credits in educational administration, and a minimum of three years teaching experience (preferably in a Catholic school). Position is available for the 2012-2013 school year. For an application, contact Fr. Robert A. Busch, Superintendent of Catholic Schools, Diocese of Amarillo, P.O. Box 5644, Amarillo, TX 79117; call (806) 383-2243 or email rbusch@diaoama.org.

Application deadline: Nov. 30.

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**Scheduled Executions**

The Angelus publishes the execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them as well as the victims, families and all who are affected by violence.

**Offender/Scheduled Execution Date**

- Guadalupe Esparza/Nov. 16, 2011
- Keith Thurmond/March 7, 2012
New Roman Missal

Now is the time to pray and live by the Revised Roman Missal

With the First Sunday of Advent, November 27, 2011, we will notice some changes in the prayers that are prayed in the Mass.

By Bishop Michael Pfeifer, OMI

As has been announced many times during the past several years, we will notice some changes in our Liturgy, in particular in the words that are prayed in the Mass beginning with the First Sunday of Advent, November 27, 2011. The purpose and why of the changes of some prayers in the Liturgy have been explained many times to all the faithful of our Diocese as we receive these changes that began nearly 10 years ago. I am referring here to the latest revision of the Roman Missal, which is the basic ritual text for the celebration of the Catholic Mass around the world.

The priests of our Diocese, who are the main celebrants of the Mass, have been offered many opportunities to prepare themselves for these changes through convocations, letters, articles, electronic means, and dialogue, and study of the text as to the why and how of these changes and in turn have been preparing all of the faithful how to prayerfully enter into these changes according to the revised Roman Missal—our official Eucharistic prayer book. Also, the faithful of the Diocese in our local parishes have been given instruction about the reasons for these changes and now is the time to implement these changes in our main prayer, which is the Mass, and to live out the spirit of these changes in our daily lives where we live, work and interact with the wider society.

The U.S.Catholic Bishops in dialogue with the Vatican have spent much time and study to finally approve the changes of the Third Edition of the Roman Missal that strives, as Pope Paul VI said in 1965, to "affet the spirit and enkindle the hearts with love of God." The spoken words of the Liturgy do more than just communicate truth or articulate sentiments; they must move the hearts and lead worshippers to a sense of devotion, and to live in their daily lives what they hear, what they receive and pray at Mass.

With the First Sunday of Advent, the Revised Edition of the Roman Missal will be the official text for prayers that are prayed at Mass by the priest and some parts with all the people, and there will be a number of guides and aides as well as missalettes with the new changes that will be available for all the faithful.

(Please See MISSAL/22)
Religious Liberty — our first freedom — is under attack

By Bishop Michael D. Pfeifer

Because of recent decisions and actions by the Obama administration and other government offices, the U.S. Catholic bishops are concerned that religious liberty—the First Freedom is under attack. The U.S. Catholic bishops clearly state that we need to safeguard religious liberty inherent in the dignity of the human person. We recognize our need to protect this foundational principle of our country one that has been enshrined in the United States Constitution, further enumerated in the First Amendment, and explicitly extended to all U.S. citizens. The Framers of the Constitution themselves understood this “First Freedom” to be based on the norms inherent in Natural Law—namely, “that all men are created equal, that they are endowed by their Creator with certain inalienable rights, and that among these rights are Life, Liberty, and the Pursuit of Happiness.”

This basic right, in its many and varied applications for Christians and people of faith, is now increasingly and in unprecedented ways under assault in America. This is most particularly so in an increasing number of federal government programs or policies that would infringe upon the right of conscience of people of faith or otherwise harm the foundational principle of religious liberty.

To address this urgent and critical situation, the U.S. Catholic bishops, guided by the President of the U.S. Conference of Catholic Bishops, Most Reverend Archbishop Timothy Dolan, have set up a special committee to address these abuses of religious liberty. For the rest of this article I share with you the light and direction given to the bishops and the Catholic people of our country to address this critical issue—Religious Liberty—the First Freedom is under attack.

Linked to these life issues mentioned by Archbishop Dolan, I add another concern of the bishops. Recently the Department of Health and Human Services released fewer Funding Opportunity announcements for initiatives that promote healthy marriages—as long as those projects do not include abstinence.

(Please See FREEDOM/22)

Catholics are called to support Respect for Rights of Conscience Act

By Bishop Michael Pfeifer, OMI

Congress should support a bill (H.R. 1179, S. 1467) that will close gaps in protection of conscience rights in the Patient Protection and Affordable Care Act (PPACA), especially in light of the threat to conscience rights posed by a new mandate from the Department of Health and Human Services (HHS).

With my brother bishops I urge Congress to support and co-sponsor the Respect for Rights of Conscience Act, to help preserve respect in federal law for the freedom to follow the dictates of one’s conscience.

Passage of the Respect for Rights of Conscience Act is more urgent now that HHS has mandated that all private insurance plans cover contraceptives and sterilization. I ask the people of our diocese to contact our U.S. Representatives urging them to support the Respect for Rights of Conscience Act.

Those who sponsor, purchase and issue health plans should not be forced to violate their deeply held moral and religious convictions in order to take part in the health care system or provide for the needs of their families, their employees or those most in need.

DiNardo encourages opposition to mandate

Editor’s Note: The following is a letter from Cardinal Daniel DiNardo to all bishops.

Your Eminence/Excellency:

Thank you for your great assistance in disseminating the recent Nationwide Bulletin Insert encouraging parishioners to contact HHS to express their concern over the contraception/sterilization mandate. This effort facilitated more than 54,000 people sending comments to HHS by the September 30th deadline.

Since the media has tried to frame this as only an issue for the Catholic bishops, we developed the attached ad / open letter on conscience protection which appeared as a full-page color ad in “Politico” and “The Hill” — two Capitol Hill publications that are distributed throughout all the Congressional offices and committees, as well as the White House and various agencies of the Administration. Also attached is the USCCB press release on the ad. We would encourage you to use this ad in your diocesan papers, electronic communications, and any other way that you might find appropriate. Our staff has been receiving a number of calls on the ad, the most common one being: “Was CHA invited to sign-on?” I want to assure you that we did everything in our power to include CHA in the ad, including my personal invitation, using some CHA-generated text in the ad, and giving them additional time to respond.

Thanks for your continued assistance, and for your prayers for this effort.

20 Catholic leaders sign statement for health care law

Bishops, other leaders say HHS mandate harms religious freedom, access to care.

WASHINGTON—Leaders of 20 national Catholic organizations signed a joint statement to protest the “preventive services” mandate issued by the Department of Health and Human Services (HHS). They also called for legislative reform of health care law to protect conscience rights.

The new rule on mandated “preventive services” issued by the HHS “will force Catholic organizations that play a vital role in providing health care and other needed services either to violate their conscience or severely curtail those services.

This would harm both religious freedom and access to health care,” the statement says. The new rule would force employers to pay for such services as sterilization and contraceptives, including drugs which can induce abortion. As of now, a narrowly-written religious exemption to the rule would apply only to church institutions that hire and serve mostly Catholics and meet other narrow criteria, thus excluding most Catholic schools, hospital, and social service agencies.

The statement appeared as an ad in two Capitol Hill newspapers, Politico and The Hill, on October 11 with the headline: “Support access to health care? Protect conscience rights.”

Signatories include Archbishop Timothy Dolan, president of the United States Conference of Catholic Bishops (USCCB), and heads of Catholic universities, health care associations, domestic and international agencies that serve refugees and the poor, and lay associations. Many signers represent Catholic employers and service
The Diocese of San Angelo’s
50th Anniversary Weekend
October 15-16, 2011

50 years shows strength, resolve of people
By Jimmy Patterson
Editor

SAN ANGELO — Opening with salutations of “Viva!” by both Bishop Michael D. Pfeifer, OMI, and Cardinal Daniel DiNardo, archbishop of Galveston-Houston, a packed San Angelo Coliseum of nearly 6,000 faithful celebrated the anniversary of the Diocese of San Angelo on October 16, 2011, 50 years to the day that Pope John XXIII officially established the presence of the Church in San Angelo and West Texas.

“As we launch out into the future with faith, hope and trust in Jesus Christ, we need prayer that the Holy Spirit will guide us in prudent and wise ways as servants of the Lord,” said Bishop Pfeifer.

“We must know the value of our past traditions while at the same time know how to recognize the necessity of moving into the future with hope. Our future is most often found in the traditions of the past.”

Christianity, Bishop Pfeifer added, “cannot ignore its past tradition or else it faces self-destruction.”

The 50th anniversary Mass at the San Angelo Coliseum featured two dozen visiting bishops from as far away as India and Honduras. India provides many

(Please See MASS/20)

Setting sail on our ecclesial sea of the future with faith
By the Most Rev. Michael D. Pfeifer, OMI
Bishop of San Angelo

My sisters and brothers in Christ, I share with you here some of the reflections I shared with all at the 50th anniversary Mass of our diocese. But first, let me thank each and every one of you for being members of the Body of Christ of the Diocese of San Angelo—each and every one of you is special. And a thousand thank yous to so many dedicated and generous people who gave their presence, their time and their talent to prepare and celebrate our beautiful 50th anniversary, especially the very joyful and inspiring Mass at the coliseum.

Special appreciation to those who shared in the ministries of our Golden Anniversary Mass, and a big thank you to the children’s choir and the diocesan choir for their very joyful and inspiring music and hymns. Let us not lose the spirit of this joyful celebration, let each and everyone of us strive to renew ourselves in God’s love, to love each other in a new way, to forgive one another, and to reach out and support one another—especially the poor and the needy. I encourage all, especially our pastors with the people of each community, to take some time, perhaps after Mass, to let people share their reflections about this joyful celebration. This is a grace-filled moment from our loving God who wants us to reflect on and share in God’s goodness to us during the past 50 years and to celebrate this in a joyful way in each of our communities and throughout the diocese. All of this we owe to our Heavenly Father to our Good Shepherd, Jesus, and His wonderful mother—our Mother, Mary.

We thank our heavenly father with His Son, Jesus Christ, for the many blessings received as we celebrate this joyful occasion of our 50th anniversary of being a diocese. We ask for the (Please See 50/Pg. 23)
Diocese of San Angelo 50th Anniversary
Arrival and Preparations

A group of San Angelo young people join Bishop Michael D. Pfeifer, OMI, in awaiting the arrival of a large contingent of visiting bishops for the diocese’s 50th anniversary weekend, left. Below, top left, mariachis entertain as the bishops deplane. Below right, bishops begin coming into the San Angelo Regional Airport terminal. Bottom left, Cardinal Daniel DiNardo with a San Angelo television photojournalist; below center, workers prepare the San Angelo Coliseum for Mass, and bottom right, diocesan canon lawyer Tom Burke, with Msgr. Maurice Voity, right, rector of the Cathedral of the Sacred Heart, and Deacon Tim Graham.
Diocese of San Angelo 50th Anniversary
The Cardinal’s Press Conference

Clockwise from top right, Bishop Pfeifer is joined by, left to right, Cardinal Daniel DiNardo, archbishop of Galveston-Houston; Archbishop Emeritus Joseph Fiorenza, of Galveston-Houston, and Austin Bishop Joe Vasquez; at right, Archbishop Emeritus Joseph Fiorenza, fourth bishop of San Angelo, and Austin Bishop Joe Vasquez; above, Cardinal DiNardo answers a media question, and, at top left, the press conference with visiting church officials and Bishop Pfeifer concludes. (Photos by Alan P. Torre)
Top photo, Judy Pfeifer and Father Ted Pfeifer, sister and brother of Bishop Pfeifer, with Fr. Gerald Barrett, OMI, of San Antonio (center). Above middle, Msgr. Maurice Voity with Bishop Prasad Gallela, of India; above left, San Angelo mayor Alvin New. Above right, Archbishop Fiorenza with Mary Sue Brewer.

At right, top, Father Barry Mclean with Father Hubert Wade and Archbishop of San Antonio Gustavo Garcia-Siller, M.Sp.S.; Olen and Linda Dreyer, of Midland, with Mary Sue Brewer, and bottom right, Archbishop Fiorenza and Bishop Pfeifer share a light moment with Bishop Gallela.

All 50th Anniversary Celebration Photos by Alan P. Torre/aptorre.com
elo 50th Anniversary
Faces

At left, top photo, pastoral center office staff, left to right, Adela Lindsey, Tom Burke, Harriet Sansone and Mary Ellen Payton

Middle photo, Sister Adelina Garcia, OSF, left, with Sister Bernadine Marie Stemnock, OSF, of Pittsburgh, Pa.; Sister Hilda Marotta, OSF, and Bishop Prasad Gallela, of India. Below left, Cardinal Daniel DiNardo with Sister Kathy Kudlac, OSF; diocesan staff member Dolores Pina, Sister Bernadine and Sister Hilda.

Top right, Msgr. Larry Droll, with Bishop Angel Garachana of San Pedro Sula, Honduras. At right, Cardinal DiNardo with San Antonio Archbishop Gustavo Garcia-Siller, M.Sp.S.

Near right, Cardinal DiNardo with Sister Regina C. Javier, OND, left, and Sister Virginia Isabel Tadeo, OND.; Far right, Bishop Joe Vasquez with San Angelo chancellor Mike Wyse.

At right, Bishop Vasquez with San Angelo seminarians, from left, Timothy Hayter, Francis Onyekozuru, Lorenzo Hatch, Reggie Odima, Ryan Rojo, Freddie Perez, Innocent Eziefula and Sam Matthiesen.
Above photos, at top, visiting bishops during the Anniversary Mass: second row, left, Deacon Federico Medina reads the Gospel, and right, Archbishop Joseph Fiorenza, Archbishop Gustavo Garcia Siller, M.Sp.S., Archbishop Paul Coakley and others; bottom left, a seminarian enters with the cross; bottom right, the anniversary choir performs.

Middle photos, at top, Bishop Pfeifer and others at the altar., middle left, the anniversary choir performs, and middle right, Bishop Pfeifer receives a gift from a parishioner during the presentation of gifts; bottom left, deacons assembled at the Mass, and, bottom right, Msgr. Bernard Gully processes in with Father Fabian Rosette, O.Carm.

Photos far right, top Bishop Pfeifer, with incense, and Deacon Tim Graham at the altar; Cardinal Daniel DiNardo kneels, second row, left. Bishop Pfeifer and Cardinal DiNardo share a light moment, second row, right. Bottom left, Archbishop Fiorenza with Archbishop Garcia Siller, center, and Archbishop Paul Coakley, of Oklahoma City. For right bottom row, a scene from the floor of the coliseum, and bottom right corner, Bishop Pfeifer processes in at the beginning of the Mass.

Photos by Alan P. Torre
Diocese of San Angelo
A Weekend

Top left, Pioneers of the Faith Pablo Flores (left), Linda and Alfred Gonzales; at left, second from top, Father Ted Pfeifer with Fr. Gerald Barrett, OMI, of San Antonio, during the anniversary Mass; third from top at left, Bishop Pfeifer and Msgr. Droll. Bottom left, Cardinal DiNardo with the San Angelo Mayor Alvin New, Bishop Pfeifer and Archbishop Garcia-Siller
50th Anniversary of Celebration

Clockwise above, from left, Bishop Pfeifer enjoys a laugh during the Cardinal’s press conference; Cardinal DiNardo with the hermits of the Mt. Carmel Hermitage; Fr. Mark Woodruff, pastor of St. Elizabeth Ann Seton, with Archbishop Florenza and Father Hubert Wade, of Ballinger; sisters Jyothi Cumpula, Xavier Jujuvarapu and Raji Mendam, CSA, with Bishop Prasad Gallela, of India and Father Arockiaraj Gali, of St. Lawrence; book signing after the Mass; Midlander Lois Folger with Bishop Vasquez and Archbishop Fiorenza, and Terry Martin and Randy Stout, of the Equestrian Order of the Knights and Ladies of the Holy Sepulchre, and Cardinal DiNardo with Archbishop Garcia-Siller.

All photos by Alan P. Torre

Top, Tilly Chandler, of San Angelo, with Father Barry Mclean, chair of the 50th anniversary committee; middle, Pioneer family A.C. and Mary Diaz, of Our Lady of Guadalupe Church in Midland, and above, volunteers prepare to distribute water after the Mass.
Remembering the needs of the Catholic Church in the Diocese of San Pedro Sula Honduras, Catholic of the Diocese of San Angelo took up a collection during the first weekend of November.

A big thanks goes out to all who so generously gave to this special collection for our sister diocese and its parishes.

Bishop Angel Garachana and Padre Carlos Felipe Rodriguez of the San Pedro Sula Diocese traveled to San Angelo in October to join in the celebration of the 50th Anniversary of the Diocese of San Angelo. During their stay, they also visited St. Ann's Parish and School in Midland and, in Odessa, Holy Redeemer and St. Joseph's Parishes.

Pictured: Bishop Garachana tries his hand at drawing on one of the new interactive white boards at St. Ann's School in Midland.

St. Mary's Catholic Church parishioners gathered at Riverside Park Saturday, October 8, 2011 for a picnic, above. Father Francis Njoku celebrated Mass under the pavilion; there was much joy and excitement due, no doubt, to the Holy Spirit and the blessing of rain.

Submitted by Denise Sommer. Photos by John Sommer.
Odessa’s St. Elizabeth Ann Seton parish begins campaign to raise funds for handbell program

The Angelus

ODESSA -- St. Elizabeth Ann Seton Church in Odessa has approved plans to acquire a three-octave set of high-quality, world-renowned Malmark handbells and establish a handbell choir for its music ministry and outreach program through its Give-A-Bell Campaign.

The Give-A-Bell campaign is structured so that all church members can participate and contribute to starting the program. “I strongly endorse handbell ringing for the ease with which it is learned, the closeness it generates among choir members, the values such a program teaches and the beauty of the music,” said Christopher Wilcox, Director of Music at St. Elizabeth Ann Seton. “The potential benefits to our congregation make it a wise investment.”

Wilcox said there are few programs -- music or otherwise -- that can involve so many participants of all ages and have them be proficient in such a short time.

The Give-A-Bell campaign allows members of the congregation to honor or memorialize loved ones by purchasing or donating one or more bells for the handbell choir. A personal inscription on the bell handle carries a message so that succeeding generations will remember the donor of the bell he or she rings in every worship service.

Donor information on the handbells and details on the proposed handbell choir at St. Elizabeth Ann Seton is available by calling Wilcox, at 432.367.4657.

Making Sense of Bioethics

‘To give or not to give’: That is the marital question

By Father Tad Pacholczyk

In a recent column, David O’Brien, the Associate Director of Religious Education for Lay Ministry in the Archdiocese of Mobile, Alabama recounts the story of Agnes and Jake, devout Catholics who conceived and delivered four children during the first 5 years of their marriage.

Agnes described how Jake, “wanted to be a good father and husband, and he couldn’t see how that could happen if we continued to have more children. In short, he was getting a vasectomy.”

Agnes had a strong Catholic formation, and understood that married couples should not engage in sexual acts that have been intentionally blocked or “rendered infecund.” She struggled with Jake’s new stance, and dug her heels in.

She wondered how she could possibly be an authentic witness to the Gospel "if within my marriage, I was no longer open to life? How could I minister to other women and encourage them to be bold in their faith if I wasn’t living it myself? And what do I teach my children about marriage and sex when their father and I weren’t aligned?"

She went through an emotional roller-coaster: "At first, I cried. Then I yelled. Then I argued, calmly and intelligently. Then I cried some more. I shared with my husband excerpts from Kippley’s Sex and the Marriage Covenant and the encyclical, Humanae Vitae. We listened to Christopher West and Scott Hahn in the car." Nonetheless, her husband was unchanged.

As it became clear that Jake would go ahead with the vasectomy notwithstanding her protests, Agnes confronted a question that many serious Catholics have had to contend with in their marriages. She wondered whether it would still be allowable for her to engage in marital relations with her husband after the vasectomy. When one spouse is involved in this so-called “abuse of matrimony,” the other is placed in an awkward situation. A husband can struggle with a similar problem when his wife refuses to get off the Pill and stop contracepting. While the contracepting spouse is clearly doing something morally wrong, doesn’t the non-contracepting spouse also sin by cooperating in an act that the other spouse has made infertile?

Pope Pius XI addressed this issue as far back as 1930, but the clearest teaching of the Church came in a 1997 Vatican document called the Vademecum for Confessors. It notes that cooperation in the sin of one’s spouse, by continuing to engage in the marital act when the spouse has taken recourse to contraception, can be permissible when "proportionally grave reasons" exist for doing so, and when one is earnestly "seeking to help the other spouse to desist from such sinful conduct (patiently, with prayer, charity and dialogue; although not necessarily in that moment, nor on every single occasion).” The Vademecum and sound counselors say that participation in such an act would not be in and of itself immoral on the part of the non-contracepting spouse, but these counselors would also say that the one trying to lead the Christian life ought not to initiate sexual relations with the contracepting spouse.

Thus, while Agnes would not be obliged to facilitate her husband’s sin, she could herself, without sin, engage in marital relations with him if she thought refusal to do so might lead to other sins, such as temptations to infidelity or divorce, as long as she continued to seek and encourage a change of heart and a change of perspective in him.

While Agnes came to understand this point in her head, she hesitated in her heart. After battling with Jake for over a year, she found herself burned out and exhausted. One night, after crying through the night, a sudden and unexpected thunderstorm came through. As she heard the intense raindrops falling, she reflected on how the raindrops were like God’s tears. She realized that God, too, is in a kind of broken marriage, a difficult marriage with the humanity he loves. She considered how the Church, while being his spotless mystical bride, has members who are often unfaithful, hurting the Lord and blocking his life-giving love. “And yet,” she reflected, “He never holds back. He comes to us, over and over again.” Indeed, God continues to give his body to the Church on her altars, ever beckoning us to conversion and perfection.

Agnes decided that for the time being, if her husband sought marital relations, she would consent, while patiently seeking to convince him that his unilateral decision about the vasectomy was a mistake. She hoped to bring him to consider a reversal of the vasectomy. She sought to keep communication on the matter open and active, entrusting this painful trial in their marriage to God: “I lift up our pain and our intimacy, and our continued conversion to God who knows our hearts.”

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org
Patient, searching readers can explore Scripture, prayer links to Mass


Reviewed by Brian T. Olszewski
Catholic News Service

The arrival of the new English translation of the new Roman Missal on altars this coming Advent provides the church with an opportunity to teach and learn about the Mass -- so that Catholics can understand, or better understand, what they do Sunday after Sunday, and why they do it. If there is an awakening that takes place in such teaching/learning, it will require Catholics to familiarize themselves with Scripture and to strengthen a prayer life of which the Mass is at the center.

It is fitting that Edward Sri describes "A Biblical Walk Through The Mass" as a "biblical tour," but the "tourists" should not expect a passive experience. Rather, they will have the opportunity to immerse themselves in learning the scriptural connection to each part of the Mass. He proves to be a good tour guide, patiently explaining why specific words are prayed and actions performed.

For some, it might be too detailed, but for those who are unhurried and who wish to know the particulars of the worship that is at the core of their profession of faith, the investment of time in the tour is a worthwhile one.

Stephen Binz's work, "The Mass in Scripture," is another in the Lectio Divina Bible Study series. Those familiar with "lectio divina" know the process of listening, understanding, reflecting, praying and acting. They also know that time is not a factor, that it might take hours, days, even weeks to move from one part of the process to the next. The word "study" should be taken seriously as this is no quick read.

For some, this might be a course in Scripture and liturgy if they are willing to embrace each step of the process faithfully. For others, this could be a retreat in a paperback. The text lends itself to both -- the group wanting the course and the individual wanting the nourishment of a retreat.

The detail and scholarship that Binz includes in each chapter provide the tools with which readers can deepen their understanding of the Mass and act upon that understanding. Expect to bend pages, mark them and return to them.

Those who find comfort in the tradition will appreciate "The Essential Guide to Catholic Prayer and the Mass," Mary DeTurris Poust's compilation, examination and explanation of Catholic devotions and prayers, including the Mass. Her premise is a simple one: Prayer is a "critical activity" for one to grow closer to God. Don't take this as the start of a finger-pointing sermon on prayer. Rather, in a tone and style that are encouraging and supportive for those who struggle with the question, "How do I pray?" Poust provides options.

It isn't until chapter 13 that she writes about the English translation of the new Roman Missal. More conversational than lecture, she shows what will change and explains why. The text is aided by highlights -- definitions, prayer practices, quotes from saints and other holy people, and miscellaneous information -- that are interspersed throughout the copy.

Poust includes traditional Catholic prayers and a glossary of Catholic terms - - her final what and why of a handbook that Catholic families seeking to create a prayerful environment in their homes will find useful.

Olszewski is general manager of the Catholic Herald, the publication serving the Archdiocese of Milwaukee.

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Book examines role of humor in spirituality


Reviewed by Brian Welter
Catholic News Service

"Between Heaven and Mirth" uses biblical passages, personal anecdotes and saints' stories to show the importance of humor to the spiritual life. The book shows the psychological side to belief, and humor's role in healthy spirituality. It is an easy read that moves quickly along.

Jesuit Father James Martin discusses joy, and its relationship to humor. He highlights Pope John XXIII, who was famous for his lighter side, especially aimed at himself: "Dear Pope,' wrote Bruno (an 11-year-old boy), 'I am undecided. I don't know if want to be a policeman or a pope. What do you think?"

"My dear Bruno,' wrote the pope, 'if you want my opinion, learn to be a policeman, for that cannot be improvised. As regards being pope, anyone can become the pope. The proof is that I have become one. If you are ever in Rome, please stop by and I will be glad to talk this over with you."

The author makes the point that such humor can fight the vice of pride. Humor can also provide a welcoming atmosphere, as it often reduces tension and stress, making people feel at home when they are strangers. A well-timed witty remark can relieve the stress of a given situation.

The book's many anecdotes show that religious people, even saints and popes, can be remarkably funny and good-humored. Visitors to Thomas Merton's monastery could never pick him out, because he was always laughing and smiling. They assumed that such a prolific writer on the spiritual life had to be somber.

Father Martin invites us to a more joyful, joke-filled Christian life, because Jesus, too, loved to laugh and tease people, as reflected in his parables.

Msgr. Rossetti's study is rigorous and follows sociological methods, thereby proving his points thoroughly. Father Martin also adequately illustrates his argument through his many anecdotes.
NEW YORK (CNS) -- Here is a list of home video releases of theatrical movies that Catholic News Service has rated on the basis of moral suitability.

These classifications refer only to the theatrical version of the films below, and do not take into account home video releases' extra content.

The first symbol after each title is the CNS classification. The second symbol is the rating of the Motion Picture Association of America.

CNS classifications: A-I -- general patronage; A-II -- adults and adolescents; A-III -- adults; L -- limited adult audience, films whose problematic content many adults would find troubling; O -- morally offensive.

MPAA ratings: G -- general audiences. All ages admitted; PG -- parental guidance suggested. Some material may not be suitable for children; PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13; R -- restricted. Under 17 requires accompanying parent or adult guardian; NC-17 -- no one 17 and under admitted.

A
The Adjustment Bureau, A-III (PG-13)
Arthur, A-III (PG-13)

B
Battle: Los Angeles, A-III (PG-13)
Beastly, A-III (PG-13)
Big Mommas: Like Father, Like Son, A-III (PG-13)
Black Swan, O (R)
Bridesmaids, O (R)

C
The Calling, A-II (no rating)
The Chronicles of Narnia: The Voyage of the Dawn Treader, A-II (PG)
The Conspirator, A-III (PG-13)
Conviction, L (R)
Country Strong, A-III (PG-13)

D
Diary of a Wimpy Kid: Rodrick Rules, A-I (PG)
The Dilemma, L (PG-13)
Drive Angry, O (R)
Dylan Dog: Dead of Night, A-III (PG-13)

E
The Eagle, A-III (PG-13)

F
The Fighter, L (R)
Flipped, A-III (PG)

G
Gnomeo & Juliet, A-I (G)
The Grace Card, A-II (PG-13)
The Green Hornet, L (PG-13)
Gulliver's Travels, O (PG)

H
Hall Pass, O (R)

The Adult Catechism

By Cardinal Donald Wuerl
Archbishop of Washington

The Bible: Consider it the home of God's word

A recent newspaper article on sacred Scripture raised the question about the role of the Church in interpreting the Bible. The report presented a range of views, including the assertion that everyone should be free to interpret the Scriptures in his or her own manner.

The Catholic Church has always accepted, precisely because the word of God is not ours but rather a gift received into our care, that we must understand it as it was originally proclaimed and as it has been passed on in an unbroken Tradition for centuries upon centuries.

St. John's Gospel tells us, "In the beginning was the Word, and the Word was with God, and the Word was God...All things came to be through him" (John 1:1-3). We are also told that "the Word became flesh and made his dwelling among us" (John 1:14). God chose to speak to us and sent his own Word who would become one of us to speak to us in our words.

As Jesus began his ministry, he announced that he had come to proclaim the kingdom of God among us. His words were to bear the message of eternal life. At one point when there were those who disputed what Jesus taught, he turned to his apostles and asked whether they also would leave. Peter answered for them and for us: "Master, to whom shall we go? You have the words of eternal life" (John 6:68).

The apostles who heard those words and received them into their care passed them on as the first bishops of the Church. Their task was to go out into the whole world and proclaim that word.

Gradually over the decades, those saving words heard by the apostles, entrusted to their care and announced by them to all who would believe, came to be written down. What we have in the New Testament today is the collection, made and confirmed by the Church, of the words recognized as truly the word of God. When there was a question about which of the many writings that claimed to be the word of God was the inspired word of God, the faithful turned to the successors to the apostles, the bishops, to decide. The norm was a very simple one. Those writings which conformed to and presented the received Tradition - the teaching that comes to us from the apostles - were accepted as the inspired word of God. Gradually the bishops gathered in formal manner to confirm, in a very explicit way, the canon of the Bible - the list of inspired books.

Thus it is that the word of God has always been and today continues to be understood as the received Tradition - the passed on revelation announced by Jesus, received and revered by his faith family, the Church, and verified, proclaimed and interpreted by his apostles and their successors.

It is within that Tradition that we recognize the responsibility of Church leadership to oversee the translation of the Scriptures so that they remain faithful to the word of God proclaimed by the Lord. It also falls to them to confirm what those words mean.

The role of the Church, her bishops and priests in the proclamation, verification and interpretation of the meaning of the word was accepted by all Christians for over 1,500 years. It was only with the break in the unity of the Church in the 16th century and the emergence of a number of Protestant faith communities that "individual" or "personal" interpretation began to take the place of the communal, ecclesial recognition of the content and import of sacred Scripture. Since the time of the division in the Church and the coming to be of numerous Protestant faith communities, there have been varying understandings of the meaning of many texts of sacred Scripture. Sometimes they are understood in contradictory ways. Yet we know that the same inspired word of God cannot be saying two contradictory things at the same time.

Today in our own society that places so much emphasis on individual choice and preference, it is not surprising to see the same mindset applied to God's word. One of the defining differences between the Catholic Church and other faith communities is our recognition that the Church truly is the home of God's word and that the word is understood in the received Tradition that has passed on both the word and its correct interpretation.

While we thank God for the gift of his word among us, we also need to thank God for his Church to whom he entrusted the word so that you and I can rest assured today that the meaning of that word that is proclaimed to us is truly what Christ intended when he first announced it.

USCCB Ratings: DVDs

Hanna, L (PG-13)
Hereafter, A-III (PG-13)
Hoodwinked Too! Hood vs. Evil, A-II (PG)
Hop, A-II (PG)
How Do You Know, A-III (PG-13)
I
I Am Number Four, A-III (PG-13)
Insidious, A-III (PG-13)
J
Jane Eyre, A-III (PG-13)
Jumping the Broom, A-III (PG-13)
Just Go With It, A-III (PG-13)
Justin Bieber: Never Say Never, A-I (G)
L
Limitless, O (PG-13)
The Lincoln Lawyer, L (R)
Little Fockers, L (PG-13)
M
Madea's Big Happy Family, A-III (PG-13)
Mars Needs Moms, A-I (PG)
The Mechanic, O (R)
N
No Strings Attached, O (R)
P
Paul, O (R)
Prom, A-I (PG)
R
Rango, A-III (PG)
Red Riding Hood, L (PG-13)
Rio, A-I (G)
The Rite, A-III (PG-13)
The Roommate, L (PG-13)
S
Scream 4, O (R)
Season of the Witch, O (PG-13)
Soul Surfer, A-II (PG)
Source Code, A-III (PG-13)
Sucker Punch, A-III (PG-13)
T
Take Me Home Tonight, O (R)
Thor, A-II (PG-13)
The Tourist, A-III (PG-13)
Transformers: Dark of the Moon, A-III (PG-13)
True Grit, A-III (PG-13)
U
Unknown, A-III (PG-13)
W
The Way Back, A-III (PG-13)
X
X-Men: First Class, A-III (PG-13)
Y
Yogi Bear, A-I (PG)
international priests to the Diocese of San Angelo while Honduras has been a sister diocese to San Angelo since a covenant establishing the partnership was signed on Sept. 11, 2001. The partnership was formed following the devastation of Hurricane Mitch that destroyed much of the Central American country.

Cardinal DiNardo delivered the homily, while providing moments of humor and more elongated moments devoted to congratulating the diocese for its service to God and the Church over the last half century.

“You have been blessed by the Lord throughout these years and you have responded to his grace and collaborated with him with your bishops, priests, deacons and religious to become a great sister local Church with other sister local Churches in the state of Texas, some 14 others at present," Cardinal DiNardo said. “Since 1961, other dioceses have been set up in Texas — Beaumont, Fort Worth, Brownsville, Victoria, Tyler and Laredo. San Antonio remains your metropolitan archdiocese, the very first one in Texas.

“Many bishops from Texas are here today — more bishops than are normally at our meetings of Texas bishops. It’s a wonderful sight, the power the San Angelo Diocese has on bishops,” DiNardo joked.

Cardinal DiNardo pointed out the strength of leadership provided by Bishop Pfeifer, who has served the diocese for 26 years, longer than his three predecessors combined.

“I would indeed be remiss if I did not salute your shepherd of 26 years,” DiNardo said. “He came to you after years of priestly service and leadership in the Oblates of Mary Immaculate. Bishop Pfeifer’s devotion to the Blessed Virgin Mary, his devotion to the poor and the under-served in the kingdom is a noteworthy aspect of this ministry.

“As your bishop he has made it his shepherd’s gracious duty and service to visit and support you, to teach the faith, to remind you of your communion with your larger Church and, with the Bishop of Rome, to manifest and lead in social justice, and especially to champion the family and maintain respect for all human life. His special patroness, the Mother of God, our Blessed Virgin Mary, has been a prayerful refuge for him as he gently but courageously makes Christ known.”

DiNardo said Bishop Pfeifer’s celebration of the anniversary Mass stands as a hallmark for his love of the liturgy and his sanctification and holiness for all.

As he did in the press conference the day before the Mass, Bishop Pfeifer again stressed that family life remains the No. 1 priority for the diocese, a thread that ran throughout the weekend.

“The choices we make for life and family will,” Bishop Pfeifer said, “live on far into the future. The goodness of our loving God of the past and the launching out into deep waters of the future with faith, confidence and trust in the master, who always tells us to be not afraid,’ is the way to move forward.”

The Mass featured women religious, deacons from parishes throughout the diocese as well as banners constructed by the 73 missions and parishes. Gifts offered at the altar also represented the different cultures found in the diocese.

**Spanish programming**

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

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

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

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

**EWTN Spanish programming**

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

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

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

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

**CONFERENCE**

(From 7)

people centered on their Catholic faith, and because so many of you are Hispanic, you are also very alive to the rich Latino-Hispanic culture, and I think that helps sustain you.”

DiNardo was complimentary on Bishop Pfeifer’s focus on placing the family as the No. 1 ministry in West Texas with Pro-life issues being the top priority, calling the efforts “magnificent.”

“Everything I have read is that this diocese is moving ahead. Bishop Pfeifer is highly regarded. I kid him that all he does is drive all the time. He’s been here 26 years, so he must have put like 7 million miles on his car.

“But he is everywhere in the diocese, and he wants to make his presence felt and be with the people as a teacher and a shepherd.”

Cardinal DiNardo mentioned an ad limina trip to the Vatican several years ago, during which he met with Pope John Paul II. An ad limina visit is when a bishop of a diocese makes a regularly scheduled trip to meet with the Holy Father every five or six years.

“My visit was when I was bishop of Sioux City, Iowa, and we had some fun with that when he tried to find it on a map,” DiNardo said. “But being in a room with him, the leader of the Church, can be very intimidating. It’s worse than any theology exam you have to prepare for. But he told me, ‘Remember, it’s always about the human person.’ I have always remembered that and have used that thought repeatedly.”

DiNardo said Bishop Pfeifer placing emphasis on family life and pro-life issues in the diocese allows Catholics and others to “grow not just a head understanding but a heart understanding of the human person.”

Bishop Pfeifer expounded on the pro-life issue in the news conference saying that the priority covers not just the vulnerability of beginning and end of life issues, but social issues in all years of life.

“We are greatly concerned out here about issues of poverty and unemployment,” Bishop Pfeifer said. “Bishops across the country are very involved and concerned about the economy, poverty and unemployment. We need to do everything we can to to bring to light issues that affect the human person.”

Bishops Fiorenza and Vasquez both spoke briefly at the news conference, bringing to mind the fondness both of them have for Catholics and the Church in West Texas.

Fiorenza is credited, along with his predecessor, the late Most Rev. Stephen Leven, with bringing a feeling of unity to Catholics spread across 45,000 square miles.

“I have great affection for the people of West Texas,” Archbishop Fiorenza said. “Fifty years is a magnificent accomplishment.

“The bishops before me, and myself, we tried to plant the seed to help the church grow in West Texas and I think we may have done an adequate job, but Mike, in the 27 years you have been here, you have really taken that seed and developed a Church that is strong and dynamic and have developed a Church that is fully a part of West Texas and I congratulate you for that.”

Bishop Vasquez expounded on the Church’s phenominal growth in West Texas, being able to speak from a unique position: one of having grown up in West Texas before his ordination as a priest.

“Bishop Fiorenza and Bishop Pfeifer have done a marvelous thing in expanding the understanding of this family that we are here in the diocese,” Bishop Vasquez said. “We have more vocations coming in, more seminarians than before. The number of deacons has increased since the time I left. Several of the men I knew were ordained just a little over a year ago and to me that’s an indication of life, and I can tell you in my home parish of St. Francis, in Abilene, it is growing, and they have a sense of a growing awareness of God, and people are seeking to live holy lives and that’s a great witness for me; just to see people I worked with and who worked with me to see how they have grown, some involved in lay ministry, some as deacons, that’s a great sign of growth and development, and that the faith of Catholics in West Texas is much stronger.”
STATEMENT

(From 6)
organizations who will be affected if the law is not reformed. Others represent lay Catholics who would face coercion under the same HHS rule because they participate in private health insurance plans.

In addition to Archbishop Dolan, the remainder of the co-signers are listed below:
- Robert B. Aguirre, President, Catholic Association of Latino Leaders
- Carl A. Anderson, Supreme Knight, Knights of Columbus
- F. DeKarlos Blackmon, ObSJ, Supreme Knight/CEO, Knights of Peter Claver
- William J. Cox, President/CEO, Alliance of Catholic Health Care
- Archbishop José Gomez of Los Angeles, Chairman, Migration and Refugee Services
- Michael Galligan-Stierle, PhD, President/CEO, Association of Catholic Colleges and Universities
- John Garvey, JD, President, The Catholic University of America
- Sheila Gilbert, President, National Council of the U.S. Society of St. Vincent de Paul
- John M. Haas, PhD, STL, President, National Catholic Bioethics Center
- Ken Hackett, President, Catholic Relief Services
- Jan R. Hemstad, MD, President, Catholic Medical Association
- Father John Jenkins, CSC, President, University of Notre Dame
- Patty Johnson, President, National Council of Catholic Women
- James G. Lindsay, Executive Director, Catholic Volunteer Network
- Stephen L. Mikochik, JD, Chair, National Catholic Partnership on Disability
- Karen M. Ristau, EdD, President, National Catholic Educational Association
- Geralyn C. Shelvin, Supreme Lady, Knights of Peter Claver Ladies Auxiliary
- Father Larry Snyder, President, Catholic Charities USA
- Joanne Tomassi, National Regent, Catholic Daughters of the Americas.

The full-page ad featuring the joint statement is posted on the USCCB’s conscience protection web page: www.usccb.org/conscience.

PATTERSON

(From 3)

The few pegs you feel it needs to be brought down simply because they came up on the short end of a sporting event?
This Rangers’ team should be celebrated. Not scorned and needlessly picked apart.

This team has provided more highlights for its fans in the last two years than it did in the previous 38.

Our Only-One-Champion attitude in American sport is today trying to ruin it for those who support the Rangers. But any fan who has had the mettle to stick around since the era of the Giant Tuna Can that was Arlington Stadium, David Clyde and even a pitcher many years ago who was challenged by literally having one leg noticeably shorter than the other, this is not a time to fret. It is a time to be thankful.

When the Rangers lost to the St. Louis Cardinals in the World Series, they joined the New York Yankees, Los Angeles Dodgers and Atlanta Braves as the only teams to ever lose back-to-back championships. Ron Washington has more World Series than the revered Tom Landy lost Super Bowls. Heck, even Vince Lombardi ended five seasons in which his Green Bay Packers did not make the NFL Championship game.

And then there is this statistic: In the 107 World Series, only 36 teams have taken the eventual champions to a seventh game before losing. I like those numbers. They may seem my way of simply justifying hidden disappointment, but it’s much more than that. The progress this team has made should be enough for any of the long-suffering Ranger fans.

So what does this have to do with the Catholic faith? Plenty.

Watch any Ranger game and in between pitches you see images of family. People in love with each other and with a game. And the way the organization responded with help and assistance, compassion and sympathy in the wake of the tragic death of a Brownwood firefighter who fell from the stands during a game was something right out of Scripture. Every organization in professional sports should learn a thing or two about how to treat people by watching the Rangers.

My grandmother was buried with a Texas Ranger cup in her casket. My father died during the seventh inning stretch of a Ranger game as it played on a TV in his room following the fading last note of “God Bless America,” and attending Ranger games every summer is as routine in my family’s life as breathing. By the time you read this, my daughter and I will have danced at her wedding. As our father-daughter song, we chose Merle Haggard’s “That’s the Way Baseball Go,” a song about Ranger baseball and manager Ron Washington.

And we will have broken out our Ranger caps during the song. That’s how big Ranger baseball is to our family: that my daughter would risk messing up her hair just to wear a baseball cap during her reception.

The Rangers have taught us how to overcome prolonged hardship and how to win and lose with integrity. Anybody who has weathered this 40-year ride knows exactly why today should be a time of raising our clenched fists and saying “YES!” rather than whining about missed opportunities and looking for someone to blame.

CHANGES

(From 5)

Both the Nicene Creed and the Apostles’ Creed change by a few short phrases. In the Nicene Creed, “we believe” changes in four places to “I believe,” and all that is seen and unseen” from the old becomes “all things visible and invisible” in the new. The old phrase “the only Son of God, eternally begotten of the Father” becomes “the only begotten son of God, born of the Father before all ages.”

One of the most difficult words for many people to get used to may be “consubstantial” in the Nicene Creed. It replaces the phrase “one in being with the Father,” becoming “consubstantial with the Father.” Also unfamiliar to the tongue may be this phrasing: “and by the Holy Spirit was incarnate of the Virgin Mary.” That replaces: “by the power of the Holy Spirit he was born of the Virgin Mary.”

Also in the Nicene Creed, “he is worshipped and glorified” becomes “is adored and glorified,” and the congregation will now “confess” rather than “acknowledge.”

One baptism and “look forward to” rather than “look for” the resurrection of the dead. The Apostles’ Creed will have fewer changes. Most are the elimination of words such as the second use of “I believe in” in the space of a few lines. Instead of saying “he descended to the dead,” the line will now be: “he descended into hell.” And the wording about the Final Judgment will now be: “and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.”

Another point where the new wording might catch people is in the Sanctus, where the first line will now be: “Holy, holy, holy Lord God of hosts, instead of "Lord, God of power and might."

Two memorial acclamations familiar to Catholics will no longer be used in the new missal: “Christ has died, Christ is risen, Christ will come again” and “Dying you have set us free.”

The last substantial change for the congregation is in the Agnus Dei. The priest’s part now says: “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.”

To which the people respond: “Lord I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”
FREEDOM

(From 6)
education programs. Preventing funding for abstinence programs will especially prevent youth from receiving sexual—abstinence kills, and this is indeed very troubling as it completely ignores the body of research that now links teen sex to future divorce in marriage. This is just another number of blows against abstinence education by the presidential administration.

“As shepherds of over 70 million U.S. citizens we share a common and compelling responsibility to proclaim the truth of religious freedom for all, and so to protect our people from this assault which now appears to grow at an ever-accelerating pace in ways most of us could never have imagined.”

“As proponents of religious liberty, I have asked Bishop William Lori to chair the committee and he generously accepted my invitation. Over the next few weeks, members of the committee will be added who have particular expertise in this area as well as those who have shown interest. The Ad Hoc Committee will work closely with national organizations, charities, ecumenical and interreligious partners and scholars to form a united and forceful front in defense of religious freedom in our nation.”

Archbishop Dolan points out that to address the abuses in the vital area of liberty, he points out a list of new threats to religious liberty that have arisen in the past few months.

“The federal Department of Health and Human Services (HHS) has issued regulations that would mandate the coverage of contraception (including abortifacients) and sterilization in all private health insurance plans. There is an exception for certain religious employers, but, to borrow from Sr. Carol Keehan, DC, President of The Catholic Health Association, it would cover only the “parish housekeeper.” And the exception does nothing to protect insurers or individuals with religious or moral objections to the mandate.

HHS is also requiring that MRS provide the “full range of reproductive services” to trafficking victims and unaccompanied minors in its cooperative agreements and government contracts—and we all know what that means. This is exactly the position urged by the American Civil Liberties Union (ACLU) in the ongoing lawsuit challenging the constitutionality of MRS’s contracts as, ironically, a violation of religious liberty.

Catholic Relief Services is also concerned that USAID, under the Department of State, is increasingly requiring comprehensive HIV prevention activities (for example, condom distribution), as well as full integration of reproductive health services including provision of artificial contraception, within a range of international relief and development programs. Under the direction of the board, CRS is following up on these concerns.

The federal Department of Justice has ratcheted up its attack on the Defense of Marriage ACT (DOMA) as an act of bigotry. As you know, in March, the Department stopped defending DOMA against constitutional challenges, and the Conference spoke out against that decision. But in July, the Department started filing briefs actively attacking DOMA’s constitutionality, claiming that supporters of the law could only have been motivated by bias and prejudice. If the label of “bigot” sticks to us—especially in court—because of our teaching on marriage, we’ll have church-state conflicts for years to come as a result.

The New York legislature passed, and the Governor signed, a law redefining marriage, with only a very narrow religious exemption. Already, county clerks face legal action for refusing to participate in same-sex unions, and gay rights advocates are publicly emphasizing how little religious freedom protection people and groups will enjoy under the new law.

Additionally, last week I wrote to President Obama to object to the continuing threats to religious liberty in the context of the effort to redefine legal marriage promoted by his Administration. I had previously written to him privately, as had my predecessor, Cardinal George, but, since neither of us had received a response, and, since the trends continued, I decided to make this letter public. I have offered to meet with the President to discuss these concerns and to impress upon him the dire nature of these actions by government.

Never before have we faced this kind of challenge to our ability to engage in the public square as people of faith and as a service provider. If we do not act now, the consequence will be grave.”

These critical life issues as regards religious liberty need to be studied carefully by all Catholics in the framework of divine truth as given to us by God and the define teaching of our Catholic Church. Soon we will enter into the presidential year, and these are very important issues that every responsible Catholic, and people of good will, must take into account as we consider casting a vote for the highest office of our land.

More than ever we need to pray for the assistance of the Holy Spirit to guide us with light, wisdom, courage and especially teach us how to be faithful to the truth. Please join me in prayer to ask the Holy Spirit to give us guiding light in these troubling times.

MISSAL

(From 5)
ful. We need to remember that this is a new and more accurate translation of the Mass, not a new ritual celebrating the Eucharist. The Mass will have the same parts, the same pattern, and the same flow as it has had for the past several decades. It is only the translation of the Latin into the vernacular that is changing, but as this is happening in some key parts of the Liturgy, the faithful will notice these changes in prayers, and will be asked to take part in responding with the prayer changes. As I pointed out, there will be liturgical aids to assist our people to follow these changes beginning with the season of Advent which will incorporate these changes.

As we enter into these new changes in the wording of our prayers at Mass, we need to strive to foster a new spirit of active participation in the mysteries of Christ of His work of loving and saving us that we celebrate in each Mass. To participate and engage in the Liturgy takes work on our part. Even though some particular liturgical ministers, whether priests, deacons, readers or servers or cantors may be doing work for the assembly or congregation that is gathered at each Mass, each of us has an essential role as well. The Liturgy, especially the Mass, is a work that we all do together. The prayers of the Mass help us to do that work, and prepare us to live what we have prayed about in Mass in our daily lives which should give witness of what it means to be a true follower of Christ, believing in His passion, death, resurrection and ascension that He lived not only for Himself but for all of us.

As we enter into these changes, we do so with patience and consideration for all who come together to celebrate or come to take part in the Eucharist. Our priests will be going more slowly in offering the prayers of the Mass, and explaining these changes especially at the beginning as we prayerfully live them out in the Mass. We need to remember that the words expressed in the Liturgy, especially in the Mass, have two primary functions: To communicate God’s Word to the Assembly, and to communicate the gathered Assembly’s prayers and praise to God.

To be in tune with the new changes in the updated Roman Missal, and to pray the revised prayers of the Liturgy especially during Mass will take work, patience, and explanation both for priests and for the faithful. The fruit from this labor, flowing from a language of prayers that moves and stirs our hearts, will be a work that gives God an offering of praise. The people of God, gathered in the liturgical assemblies, will be attuned to God’s presence and able to express themselves in a way that fosters a right relationship with the Lord, and with one another. Anything that we can do to better understand our Liturgy, especially in times of change, will more deeply draw us closer to God.
Bishop Michael D. Pfeifer, OMI, and The Roman Catholic Diocese of San Angelo

wish to offer profound thanks to all people, churches, businesses and organizations for your presence and help at our joyful 50th Anniversary Celebration

October 16, 2011

Cardinal Daniel DiNardo
Diocese of Galveston-Houston
Archbishop Gustavo García-Siller, M.Sp.S., Archdiocese of San Antonio
Archbishop Joseph Fiorenza
Archdiocese of Galveston-Houston
Archbishop Paul Coakley
Archdiocese of Oklahoma City
Bishop Douglas Deshotel
Diocese of Dallas
Bishop Kevin Farrell
Diocese of Dallas
Bishop Curtis Guillory, SVD
Diocese of Beaumont
Bishop Prasad Gallela
Diocese of Cuddapah, India
Bishop Angel Garachana
Diocese of San Pedro Sula, Honduras
Bishop Charles Grahmann
Diocese of Dallas
Bishop Ronald Herzog
Diocese of Alexandria, La.
Bishop W. Michael Mulvey
Diocese of Corpus Christi
Bishop Armando Ochoa
Diocese of El Paso
Bishop Raymond Pena
Diocese of Brownsville
Bishop Anthony Poole
Bishop of Kurnool, India
Bishop Placido Rodriguez, CMF
Diocese of Lubbock
Bishop Mark Seitz
Diocese of Dallas
Bishop James Tamayo
Diocese of Laredo
Bishop Kevin Vann
Diocese of Fort Worth
Bishop Joe Vasquez
Diocese of Austin
Bishop John Yanta
Diocese of Amarillo
Bishop Patrick Zurek
Diocese of Amarillo
Abbott Gregory Polan, OSB
Equestrian Order of the Holy Sepulchre
Judy Pfeifer
Father Ted Pfeifer, OMI
All members of Bishop Michael Pfeifer’s extended family
All provincials from religious communities
All priests of the
Diocese of San Angelo
All Women Religious of the
Diocese of San Angelo
All Deacons of the
Diocese of San Angelo
All priests, women religious and deacons from other dioceses
Knights of Columbus councils from throughout the Diocese of San Angelo
The San Angelo ACTS Community
Cursillistas
Guadalupanas
SEARCH
Third Order of Franciscans
Lay Carmelites
Legion of Mary
All diocesan organizations
Christ the King Retreat Center staff
The following parishes for providing cookies:
Sacred Heart Cathedral-San Angelo
St. Joseph-San Angelo
St. Margaret-San Angelo
St. Mary-San Angelo
Holy Angels-San Angelo
St. Mary, Star of the Sea-Ballinger
St. Ambrose-Wall
St. Therese-Carlsbad
St. Joseph-Rowena
St. Boniface-Offen
St. Thomas-Miles
San Angelo parish youth groups
Newman Center Young Adults
National Christian Foundation
San Angelo Mayor Alvin New
State Representative Drew Darby
State Representative
Tom Craddick
Carlos & Blanca de la Rosa and San Angelo Police officers,
The River Terrace Restaurant
Jesse Ramirez, guitarist
Mejor Que Nada Restaurant & Ray Zapata
Randy & Julia Stout
Tilly Chandler
Len Mertz
Fairfield Inn
Frank Diaz and the Diocesan Choir
The Catholic Schools children's choirs
Dr. Charles & Margaret Charlesworth
Keith Gully
Galen Moeller
Alan P. Torre, photographer
William Sherz Photography
Tom Clemens, The Photo Studio
Foster Communications Coliseum personnel
Diocesan Liturgy Commission
Ty Tippsworth-Shirley Floral
50th Anniversary Steering Committee
Diocese of San Angelo personnel
Drivers for visiting bishops:
Jon Bailey, Gary Johnson,
Glenn Dierschke, Louis Perez
Pablo Flores, J.P. McGuire
Al Gonzales, Jerry Peters
Louis Rodriguez, Steve Talley
Tony Schillo
Karen Patterson
James Patterson
Mike Bodiford
KLST-KSAN TV, San Angelo
San Angelo Standard-Times
Midland Reporter-Telegram
Abilene Reporter-News
KSJT Radio-San Angelo
KKHR Radio-Abilene
KQLM Radio-Odessa-Midland
And to the many other people and organizations who assisted and participated in this event, thank you!

50

(From 7)

guidance and light of the Holy Spirit to help us be the people of God, that our heavenly father wants us to be today as we are led by Jesus, our kind, loving shepherd, and protected by our Blessed Mother. [Le damos las gracias a nuestro Padre celestial con su hijo, Jesucristo, por las muchas bendiciones recibidas al celebrar esta ocasión tan gozosa de nuestro quincuagésimo aniversario de ser una diócesis. Pedimos por la guía y la luz del Espíritu Santo para ayudarnos a ser el pueblo de Dios, que nuestro Padre celestial quiere que seamos hoy al ser guiados por Jesús, nuestro Gran Pastor, y protegidos por nuestra Madre Santísima.]

In preparation for our 50th anniversary, we have selected as our number one ministry Family Life and Marriage. Under this number one ministry is the number one priority of a new respect of human life at all states, especially for the unborn. As we launch into a future full of hope we will stress and give new life to this number one ministry which is fundamental and life-giving for the entire body of Christ and for all of society. I ask all of you who are present to help us make this number one ministry of Family Life and Marriage come alive in all of our communities.

As we launch out into the ecclesial sea of the future with faith, hope and trust in Christ, we pray that the Holy Spirit will guide us to be the prudent, wise and well-trained gospel disciples and servants of the Lord who know how to realize and appreciate the value of the past tradition, but at the same time, knowing how to recognize the necessity to move on into a future full of faith. It is not an either/or choice. Wise direction for the future is often found in the tradition of the past. Christianity is always moving forward and cannot simply live in the past, or it will die out. Christianity cannot ignore its past tradition, or it will self-destruct. The wise servant of the Lord clearly recognizes the necessity of having both the new and the old in our plans as we follow the Holy Spirit. We need one foot firmly rooted in the goodness and love of God in the past, and the other foot launching out into the deep water of the future with faith and confidence in the Master who tells us: “Do not be afraid.” [Necesitamos un pie firme y arraigado en la bondad y amor de Dios en el pasado, y otro pie lanzando mar adentro con fe y confianza en el Maestro quien nos dice: “No tengan miedo.”]