First Priest Of The San Angelo Diocese Elevated To Bishop

by Pete Micale, WTA

SAN ANGELO - Bishop Michael D. Pfeifer, OMI, announced at a press conference at 9:30 a.m. on November 30th, the appointment of Fr. Joe Vazquez, presently the pastor of St. Joseph’s church in San Angelo, as Auxiliary Bishop of the Diocese of Galveston/Houston and Titular Bishop of Cova. Archbishop Gabriel Montalvo, apostolic nuncio to the United States, also announced the appointment in Washington on Nov. 30.

At the press conference, Bishop Pfeifer said: “While we in the Diocese of San Angelo take great pride in this Episcopal appointment by our Holy Father, and joyful that one of our priests will become a Bishop, we will feel the loss of Fr. Vazquez in our Diocese, especially at St. Joseph’s church where he has served as pastor since 1997.”

Bishop-elect Vazquez made the following statement: “I wish to express my gratitude to God and his Holiness John Paul II for selecting me to serve as Auxiliary Bishop of the Diocese of Galveston-Houston. I am truly overwhelmed and surprised by this appointment which I received the day after Thanksgiving from the Pro-Nuncio his Excellency Gabriel Montalvo. I would like to thank Bishop Michael D. Pfeifer, OMI, for his continued support and encouragement in my ministry as a priest. Also, to the priests, religious and deacons of the Diocese for their fine example and prayers, I wish to say, ‘Thank you.’ I must also add a word of thanks to the Parish of St. Joseph, which I am presently serving. ‘You will always have my heart with you.’ I ask all to remember me in your prayers.”

Bishop-elect Joe S. Vazquez was born in Stamford, Texas on July 9, 1957. He attended Stamford and later Abilene public schools, and graduated from the University of St. Thomas in Houston, Texas with a bachelor’s degree in Theology. He then attended the Gregorian University and was ordained to the priesthood in 1987. He served as the pastor of St. Joseph’s church in San Angelo, Texas, from 1997 to 2001.

New Bishops’ President Hopes His Impact Goes Beyond Racial Identity

by Patricia Zapor

Catholic News Service

WASHINGTON (CNS) – Bishop Wilton D. Gregory hopes the attention to his election as the first African-American president of the U.S. Conference of Catholic Bishops is seen as a sign of the church’s commitment to be inclusive and multicultural.

But he also hopes the attention he receives because of his race serves as a tool for evangelization and provides a reason for people to listen to what the U.S. bishops have to say on a whole spectrum of issues, from their commitment to Africa to their positions on immigration, school choice and debt reduction.

“It raises the possibility that in the secular world the Catholic Church is perceived for that which we are – a leaven for truth and for justice,” said Bishop Gregory, one of 11 active black U.S. Catholic bishops.

In the end, he hopes the picture of himself that emerges is more textured than that of being the first bishops’ conference president from a racial minority: He’s an African-American convert to Catholicism who knows a lot about liturgy, articulates the church’s teachings and positions well and is a fair and even-handed leader.

Bishop Gregory, of Belleville, Ill., who turns 54 on Dec. 7, was elected president of the USCCB see “NEW,” page ten
What Does Christmas Celebrate?

By Bishop Michael D. Pfeifer, OMI

“And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger.”

These words of the angel of God about an infant in a manger being a sign are proclaimed in the Gospel for Midnight Mass. And as we gather to celebrate the birthday of the God man, Jesus Christ, we ask what this sign means for us today. We ask the question, what does Christmas really celebrate?

Christmas celebrates a human event, an encounter with the humanity of Jesus Christ. Christmas recognizes how the God who created human beings to know, love and serve, realized that human beings could not know, love or serve anything that they could not wrap or put their arms around. Thus, God became a human being in Jesus.

As a human, Jesus was born, He grew, He worked, He suffered, He laughed, He cried, and He died as all humans do except He died the worse possible death of His day, dying as a criminal on a cross. In His body, Jesus knew the smell of bread baking, and the warm breath of animals. He felt the heat of the sun and He also felt the touch of the hand of a friend. He heard the cry of a widow whose son had died. He tasted new wine, and also the dust of the road that He walked, and the fish that He shared with His apostles. He saw the world around Him, and He looked into the hearts of people.

At Christmas the church celebrates the experience of Jesus being a human being in a very unique, concrete manner. At its center, Christmas celebrates the meaning of the experiences of being human. Part of being human is pain and pleasure, suffering and joy, dying and rising to new life.

Christmas means that in Jesus, God accepts our humanness – our anguish and brokenness – and that through and because of Jesus we, too, can accept what it means to be human. We are called to live the human life in the fullest manner. Whenever we fully and truly accept ourselves as Jesus did, we are following in the footsteps of Jesus who fully accepted Himself.

In Jesus, the baby in the manger, we can recognize the face of God and we can learn how to love and discover how to serve. Jesus is not a divine replica, but the divine reality itself.

¿Que Celebra la Navidad?

Por Obispo Miguel D. Pfeifer, OMI

«Esto les servirá de señal: encontrarán al niño envuelto en pañales y recostado en un pesebre.»

Estas palabras del Ángel de Dios sobre un niño en un pesebre como señal, oímos proclamadas en el Evangelio. Mientras nos reunimos para celebrar el cumpleaños de Hombre Dios, Jesucristo, nos preguntamos, ¿qué significa esta señal para nosotros ahora? Hacemos la pregunta, ¿qué verdaderamente celebra la Navidad?

La Navidad celebra un evento humano, un encuentro con la humanidad de Jesucristo.

La Navidad reconoce como el Dios que creó a seres humanos para saber, amar y servir, realizó que los seres humanos no podían saber, amar o servir si no tuvieran a alguien a abrazarse con los brazos. Así Dios se hizo un ser humano en Jesús.

Como un humano, Jesús fue nacido, el creció, el trabajo, el sudó, el sufrió, el le dio risa, el lloro, y el se murió como todos humanos pero el se murió en la peor manera de su día, como un criminal en la cruz. En su cuerpo, Jesús sabía el olor de pan, y el caliente aliento de animales. El sentía el calor del sol y también sentía la mano de un amigo. El oyó el llanto de una viuda cuando su hijo murió. El gusto el sabor del vino verdadero, y también del polvo del camino que el camino, y el pescado que el compartió con sus Apóstoles. El miraba al mundo alrededor de El, y el miró en los corazones de la gente.

En la Navidad la Iglesia celebra la experiencia de Jesús siendo un ser humano en una manera única y concreta. En su centro, la Navidad celebra lo que significa las experiencias de ser un humano. Una parte de ser humano es el dolor y el gusto, sufrimiento y alegría, muriendo y resucitando a vida nueva.

La Navidad significa que en Jesús, Dios acepta nuestra naturaleza humana, nuestra angustia y dolor de corazón y por y con Jesús nosotros, también podemos aceptar lo que significa ser humano. Somos llamado a vivir la vida humana en la manera más llena. Cuando verdaderamente aceptamos nosotros mismos, como Jesús, estamos siguiendo en los pasos de Jesús quien totalmente se aceptó sí mismo.

December 2001
December 1: San Angelo, Cathedral Church of the Sacred Heart - Mass at 11:00 a.m.
December 2: Carlsbad, St. Therese - 9:30 a.m. Mass and Prayer Service at state school at chapel at 11:00 a.m.
December 3: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. Staff meeting at 11:15 a.m.
December 3: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. Staff meeting at 11:15 a.m.

December 4: Dallas - Mass for Holy Spirit Circle at 6:00 p.m.
December 6: Odessa, St. Mary - Advent Night of Prayer for all Priests, Sisters, Deacons and Wives of the Midland/Odessa Deanery at 7:00 p.m.
December 7-8: Indianapolis - National Youth Gathering
December 9: San Angelo, Fort Concho - Mass at 11:00 a.m. West Texas Boys Ranch - Christmas Prayer Service at 4:00 p.m.
December 10: San Angelo, Holy Angels - Advent Night of Prayer for all Priests, Sisters, Deacons and Wives of the San Angelo Deanery at 7:00 p.m.
December 11: Eden, Detention Center - Mass at 2:00 p.m.
December 12: San Angelo, Cathedral Church of the Sacred Heart - Our Lady of Guadalupe Mass at 7:00 p.m.
December 13: San Angelo, Presbyteral Council Meeting 2:00 - 5:00 p.m., Christmas Party for all Priests, Sisters, Deacons and Wives 5:30 p.m. at Christ the King Retreat Center
December 14: Rest and Prayer
December 16: Odessa, Holy Redeemer - 40th Anniversary Mass at 11:45 a.m.
December 17: San Angelo, Bishop’s Residence - 6:00 p.m. Christmas Staff Party
December 18: San Angelo, San Angelo Community Hospital - Mass at 11:00 a.m. in Conference Room. Cathedral Church of the Sacred Heart Penance Service at 7:00 p.m.
December 20: San Angelo, Baptist Memorial Hospital - Mass at 3:00 p.m.
December 21: San Angelo, Angelo Catholic School - Christmas Mass for students at 8:30 a.m. December 23: Sanderson, St. James - Mass at 3:00 p.m.
December 24: San Angelo, Tom Green County Jail - Mass at 9:00 a.m. Cathedral Church of the Sacred Heart - Christmas Midnight Mass December 25: San Angelo, Goodfellow Air Force Base - Mass at 9:00 a.m.
December 26-28: Rest and Prayer
December 29: San Angelo - Lunch with Seminarians for the Diocese of San Angelo at 11:30 a.m. December 30: San Angelo, Rob Roy Juvenile Detention Center - Mass at 10:00 a.m.

January 2002
January 1: San Angelo, Cathedral Church of the Sacred Heart - Mass at 9:00 a.m. January 3-4: Rest and Prayer January 6: Bronte, Coke Co. Juvenile Detention Center - Prayer at 3:00 p.m. St. James Church - Mass at 5:00 p.m. January 7-9: San Juan, Meeting of Texas Border Bishops with Bishops of Mexico January 10: San Angelo, Mass for Staff of Diocesan Pastoral Center at 8:30 a.m. Staff meeting at 11:30 a.m.

Vocation Circle

by Ferney Medina

My name is Ferney Medina. I am 25 years old and currently studying in St. Mary’s Seminary in Houston. God willing, I will be ordained as a priest for the Diocese of San Angelo in two years. I began studying to become a priest in Colombia, South America, almost 10 years ago. It certainly has been a long process, but one in which I have encountered so many satisfactions and beautiful lessons for life. I have learned that being a priest is not easy. It is a challenge and you need to be quite a brave person to accept any challenge in life, especially if it involves a long life decision like for being a priest. Likewise, it is not always an even path. This is certainly how I have experienced my vocation.

I was fourteen years old when I first felt the desire to become a priest. I kept living my life, doing well in school, going out with my friends, playing soccer, and just being a normal young guy. At the same time I tried to keep up with my spiritual concerns and life of faith, because I knew of my increasing interest in being a priest. After I finished high school at the age of 16, I began my university education with the desire to go to the seminary as soon as I felt prepared for that step. After two years of college I entered the seminary and finished my philosophical studies. However, many doubts kept entering my mind. Then, for the sake of my vocation, I decided to get out of the seminary and do something different for a while. I returned to the University, where I began my theological studies and I took a part time job as a computer assistant in a shoe factory in my home city, Medellin, Colombia. It was a wonderful time, but God had another lesson for me.

After year and a half of university studies, I decided to leave my studies and my job and to go to a little town in the middle of the Andes Mountains. It was four hours from my city Medellin. It was the most beautiful place with plenty of clear rivers and green vegetation everywhere, it was magical. There in partnership with one of my uncles I built a little cafe. I entered into a new stage of my life. I tried to forget about God and everything related to him. I wanted to concentrate on my work and my new life of owning a nice place. Things went pretty well for a while. Everything was like a dream, business was good. I had many friends, I visited interesting places. Everyday was full of surprises. Yet, somehow there was something lacking in my life. It did not take me long to discover that that something was God. I decided to return to God. I began praying again, and again and again. It did not take me long to realize that I wanted to go back to the seminary. I left everything that I thought I had valued and enrolled at the University again. I supported myself by a part time job of being a taxi driver in Medellin. It was a risky job, but it was the way that God was using to teach me a lesson about people and my love for them. It was not easy, but I enjoyed every moment of it.

After a year of theological studies, I was invited by the Diocese of San Angelo to come to United States and continue my studies towards the priesthood here. I came, I learned English and in the fall of 1999 I went to St. Mary’s Seminary in Houston to continue my studies. I was accepted into the second year of theology. It was a great year. I made many friends and learned many new things. My spiritual life was enriched in an environment that treasures spirituality. Two summers ago I was in Clinical Pastoral Education in Hillcrest Baptist Hospital in Waco where I worked as a chaplain for the summer. I encountered many challenging and trying situations that had a transforming effect on me. I was led to grow spiritually and personally. At the same time, this experience equipped me with many ministerial tools for my pastoral year. Last year I experienced my pastoral year at St. Mary Star of the Sea Church in Ballinger. It was a wonderful year where I became part of their church family. I visited the sick, the elderly, prisoners; and serve them, risk their own lives in defense of the common good, which is a great service to our nation and an act of Christian virtue. We also pray for the Afghan people and for our adversaries. We call on Catholics to join in a National Day of Prayer for Peace on January 1, 2002.

We reiterate that no cause, no grievance can justify flying civilian aircraft into office towers or poisoning postal workers and public figures. Rectifying this injustice will demand prudent action to build a safer, more just and more peaceful world.

“A Time for Dialogue. This is an urgent time to engage in dialogue with Muslims, Jews, fellow Christians and other faith communities. We need to know more about and understand better other faiths; especially Islam.

“A Time for Witness. In our work and communities, we should live our values of mutual respect, human dignity, and respect for life. We should seek security without embracing discrimination.

“A Time for Service. Catholic Charities throughout the United States is providing assistance to families, parishes, neighborhoods and communities directly affected by the attacks on September 11.

“A Time for Solidarity. We are not the first to experience such horrors. We now understand better the daily lot of millions of people around the world who have long lived under the threat of violence and uncertainty and have refused to give in to fear or despair. We stand with all those whose lives are at risk and whose dignity is denied in this dangerous world.

“A Time for Hope. Above all, we need to turn to God and to one another in hope. Hope assures us that, with God’s grace, we will see our way through what now seems such a daunting challenge. For believers, hope is not a matter of optimism but a source for strength and action in demanding times. For peacemakers, hope is the indispensable virtue. We face these tasks with faith and hope, asking God to protect and guide us as we seek to live out the Gospel of Jesus Christ in these days of trial.”
Twelve Questions on the Institutio Generalis Missalis Romani 2000 and the Pastoral Introduction to the Order of Mass

(Editor’s note: Starting in the September edition and in the following three editions of the WT Angelus questions and answers have been printed which were prepared by the Bishops’ Committee on the Liturgy Secretariat (BCL) to help clarify the work in progress on the revision of the Roman Missal and its implementation in the dioceses of the United States. They are reprinted with permission from the September 2000 BCL Newsletter. With the recent news releases regarding the upcoming promulgation of the third edition of the Roman Missal, along with the publication of the English study translation of the General Instruction of the Roman Missal, many pastors and liturgical leaders are asking how they might prepare their parishes for this next step in the ongoing renewal of the liturgy. The anticipation of a new Sacramentary in English provides an opportunity moment for a renewed catechesis in general, and the Eucharist and Eucharistic celebrations in particular. This catechesis, well prepared at the diocesan and parish level will provide the firm foundation on which to understand the ongoing reform.)

10. What is the Pastoral Introduction to the Order of Mass?

The Pastoral Introduction is a resource to assist those involved in the planning, preparation, celebration and catechesis of the liturgy in the dioceses of the United States. The Pastoral Introduction clarifies and systematizes material scattered throughout the General Instruction of the Roman Missal, rubrics of the Missal and other sources, providing concrete and pastorally helpful liturgical guidance.

11. What is the difference between the Pastoral Introduction to the Order of Mass and the Institutio Generalis Missalis Romani (General Instruction of the Roman Missal)?

The Institutio Generalis (General Instruction) is the universal law of the Church. The Pastoral Introduction is not law, but a commentary on the law provided as a popular pastoral tool for understanding the proper celebration of the Eucharist. The Pastoral Introduction presumes the General Instruction and is in no way intended to replace it. The Pastoral Introduction cannot be read apart from the General Instruction.

12. Has the Pastoral Introduction been approved for publication by Rome?

Cardinal Jorge Medina Estevez, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, has called the Pastoral Introduction a “useful pastoral instrument for liturgical worship and the discipline of the sacraments, has called the Pastoral Introduction to the Order of Mass a “useful pastoral instrument for liturgical worship and the discipline of the sacraments.”

The pope again has invited religious leaders to the Italian hill town of Assisi to pray for peace, and this time the international community faces a new threat: terrorism capable of mass destruction.

How things have changed in just 15 years. The Cold War is over, the Soviet Union has disintegrated, and U.S. and Russian presidents seem the best of friends.

In 1986, the United States was arming and funding an Islamic jihad against Soviet troops in Afghanistan. Today, its troops long withdrawn from Afghanistan, Russia has openly supported U.S. air strikes that toppled the Taliban fundamentalist regime.

Many of the wars that dotted the map in 1986 have disappeared — in El Salvador, Nicaragua, Cambodia and Lebanon, for example. New ones have come and gone: Iran-Iraq, the Gulf War, Croatia, Bosnia, Yugoslavia, Somalia, and various episodes of ethnic bloodletting in central Africa.

An agreement has finally come to Northern Ireland, and apartheid has ended in South Africa. Yet the world is not necessarily a more peaceful place today, with more than 35 wars simmering around the globe — a number that has sharply increased over the last four years.

Chief among them is the Palestinian-Israeli conflict, which has worsened dramatically over the past year.

The Sept. 11 attacks shocked the world because they were carried out in the United States, killed thousands of innocent civilians in one blow and revealed the capabilities and depth of anti-American resentment among some Islamic extremists.

They represent a new challenge to church leaders, too, as they try to:

see “PEACE”, page nine

San Pedro Sula Collection

by Msgr. Larry J. Droll

Thank you so much for your generosity in the special collection held the first weekend in November for the Diocese of San Pedro Sula in Honduras. San Pedro Sula is a sister diocese to the Dioceses of Tyler and San Angelo. It will take some weeks for all the collections to be sent in;

early reports, however, have shown a very generous response. These funds will soon be sent to Honduras.

Some flooding was reported in the Diocese of San Pedro Sula, due to the rains from Hurricane Michelle. Sea coast towns like Tela and La Ceiba were affected, and low-lying areas like that around the San Pedro Sula airport. The Diocese of San Pedro Sula is in the western part of the country; the eastern side seems to have suffered more from the hurricane.

The bishop of San Pedro Sula, Most Rev. Angel Garachana, has established a new parish in the area called Chamelecon. The new pastor of Most Holy Trinity Parish is Fr. Tom Goekler, MM, and the parochial vicar is Fr. David LaBuda, MM. They have been serving this area as part of a larger parish for some years. Fr. Goekler is known for his work with teenage gangs and building homes for the very poor.

Last summer he hosted the mission trip participants from St. Ambrose Parish in Wall. Fr. LaBuda has established a project of removing tatoos, so that former gang members can get jobs. The Youth Group of St. Therese in Carlsbad recently donated equipment to this project.

The new parish has an estimated 80,000 inhabitants. There are fifteen churches and chapels to serve the people. At the inauguration ceremony for the parish, Fr. Goekler reported they prepared food for 1,500. “But it wasn’t enough,” he added.

People from the Diocese of San Angelo interested in learning more about the Diocese of San Pedro Sula or assisting with projects there are invited to contact me at Box 1829, San Angelo, TX 76902.
Advent is a season of opening doors. It is a time to deepen and strengthen our relationship with the Holy One so that more of the divine presence within us shines through and offers a welcome to others. It is a season to open the doors of our hearts so that we can both give and receive this love which comes from God. One of the ways we can do this is by seeing ourselves and others as doors through which the divine presence continually seeks an entrance. Each of us, because of our baptism, has a sacred door. It is the place where we meet the Holy One, Emmanuel, in our midst. Advent encourages us to be ready to hear the knock on the door and to welcome this loving presence ever more fully.

Advent reminds us that each coming and going of our daily routine is an opportunity to meet God - With - Us. It is up to us to welcome Emmanuel and then be a door so that he can come into the lives of others, especially our family members. The key is in the lock of our heart. The Divine Visitor is at the door knocking to come into our hearts. We need only to open wide the door with our welcome.

Religious Retirement Collection Set For December 8-9

by Sister Mary Ann Walsh, RSM

The 14th national collection for the Retirement Fund for Religious will be taken up in most Catholic parishes nationwide December 8-9. The theme of this year’s collection is “Share in the Care.”

The annual appeal helps retired members of religious orders-sisters, brothers and priests who spent their lives in church ministries such as education, health care, and social services.

There are an estimated 35,000 sisters and 5,000 brothers and priests religious over the age of 70 in the United States. The unfunded retirement liability of the nation’s religious orders is estimated at $6.1 billion, down from the record high of $7.9 billion. Last year the fund collected $32.6 million and provided assistance to almost 500 religious orders.

Sister Andrée Fries, a Sister of the Most Precious Blood of O’Fallon, Missouri, and executive director of the National Religious Retirement Office, said the needs of religious are still pressing.

“Hundreds of religious institutes have depended on this collection over the past 13 years,” she said. “We also are finding other religious congregations who are just learning about assistance available to them for the health care and living costs of their members who are past retirement age.”

Recently, hit TV star Martin Sheen, who was taught by Sisters of Notre Dame de Namur and Marianist Brothers in Dayton, Ohio, recorded TV and radio public service announcements to promote this year’s campaign.

“Mr. Sheen gave him his time and talent in the midst of a tight taping schedule for the award-winning series West Wing,” Sister Andrée said. “He was incredibly busy but wanted to assist us because he remembered how much his early teachers had helped him.”

The National Religious Retirement Office notes that the increasing median age among religious makes this collection especially important now.

Of more than 70,000 women religious in the country, 53 percent are now past 70; of the more than 15,000 men, 35 percent are past 70. Total cost of care for them last year in independent, assisted living and nursing homes was $716 million. The annual Social Security benefit received by an individual religious is less than $4,000.

Since the appeal was established in 1988 by the U.S. bishops and leaders of national associations of religious orders, the religious retirement collection has collected more than $351 million, making it the most successful regular collection in the history of the Church in the United States. Last year’s record collection of $32.6 million included contributions exceeding $1 million from Chicago, Cincinnati, Detroit, and Buffalo.

“Religious work in schools, houses of prayer, parishes, soup kitchens, AIDS hospices, and day care centers,” said Sister Andrée. “American Catholics have benefited beyond measure and they generously support the RFR campaign,” she said.

NATIONAL

Call For Entries For KC

Father Michael J. McGivney Award

CRITERIA – Stories of any length published between Jan. 1, 2001 and Dec. 31, 2001 are eligible. Stories SHOULD NOT be about the volunteer efforts of Knights of Columbus councils in your diocese or individual Knights specifically. We’re looking to honor the writers who have introduced your readers to outstanding volunteers who keep parishes, food banks, soup kitchens, etc., running and who witness to the Gospel through their actions. Up to three articles per publication may be submitted. Photocopies of the stories are sufficient. Photo essays or single photos ARE NOT eligible. All entries must be submitted to: Tim S. Hickey c/o Knights of Columbus Supreme Council, I Columbus Plaza, New Haven, CT 06510-3326

PRIZE – Total cash prize of $500 for first-place ($250 to writer + $250 to charity of his/her choice). Certificates of recognition for top three finishers. Awards to be handed out at 2002 Catholic Press Association Awards Banquet.

DEADLINE FOR ENTRIES – Jan. 31, 2002

MORE INFORMATION – Contact Tim S. Hickey at tim.hickey@kofc-supreme.com or at 203-772-2130, x. 303, 8 a.m. to 4:45 p.m. (Eastern).

FIRST

from page one


Bishop Pfeifer also announced that Bishop-elect Vasquez’s Episcopal ordination would take place in Houston at 7 p.m. at the Charismatic Center on January 23, 2002. A farewell Mass and dinner for Bishop-elect Vasquez will be at St. Joseph’s church on Jan. 15, 2002 at 7 p.m. to which the public is invited.

Pray for Peace
Thirty Six Men Admitted to Candidacy for the Diaconate

Those accepted into candidacy and their wives are:

1. Aquirre, Jesse and Ilda, St. Mary's, San Angelo
2. Arguello, Johnny & Connie, Sacred Heart, Big Springs
3. Arispe, Ronnie & Juania, St. Ann, Colorado City
4. Belman, Victor & Sylvia, Our Lady of Guadalupe, Eldorado
5. Brady, Bill & Gloria, St. Mary, Brownwood
6. Butler, Bill & Margaret, Holy Family, Sweetwater
7. Casarez, Arturo & Elena, Sacred Heart, Abilene
8. Dress, Jim & Marian, St. Margaret, San Angelo
9. Evans, Charlie & Carolyn, Holy Redeemer, Odessa
10. Fernandez, Able & Mary, St. Joseph, San Angelo
11. Franco, Flabio & Priscilla, Sacred Heart, Abilene
12. Hinajos, Paul R. & Dorothy, St. Joseph, Odessa
13. Kalig, Michael & Patsy, St. Peter, Mertzon
14. Kenny, Michael & Allyson, Holy Family, Abilene
15. Knox, Beck & Mary, Sacred Heart, Coleman
16. Lambert, Chuck & Nancy, Holy Family, Abilene
17. LaMonica, Mike & Madelyn, Our Lady of San Juan, Midland
18. Leibrecht, Bob & Julie, St. Stephen, Midland
19. Lopez, Victor & Mary, Our Lady of Guadalupe, Midland
20. Medina, Miguel & Lady Ann, Our Lady of San Juan, Midland
21. Ortiz, Jesse & Celia, St. Mary, Odessa
22. Pelto, Harry & Cathy, Holy Angels, San Angelo
23. Pepper, Steve & Dorothy, St. Elizabeth, Odessa
24. Perez, Alex & Jesus Maria, Our Lady of San Juan, Midland
25. Perez, Carl, St. Joseph, San Angelo
26. Primera, Salvador & Lupe, St. Elizabeth Ann Seton, Odessa
27. Ramirez, Ray & Frances, St. Joseph, San Angelo
28. Ramos, Juan & Norma, Our Lady of San Juan, Midland
29. Reeh, Mark, St. Lawrence, Linda
30. Reyes, Reuben, St. Agnes, Fr. Stockton Minnie
31. Salvidar, Fidel & Alicia, St. Stephen, Midland
32. Segura, Felix & Margie, Sacred Heart, McCamy
33. Sosa, Alex, St. Joseph, Odessa
34. Sotelo, Chano & Becky, Our Lady of San Juan, Midland
35. Villa, Ignacio & Olga, Our Lady of San Juan, Midland
36. Villa, Clemente & Abby, St. Joseph, Stanton
37. Villa, Ignacio & Olga, Our Lady of San Juan, Midland

We are members of St. Stephen’s in Midland. As laity, we have not always been active in our parish; however, there was a renewed awareness with the very tragic death of our 21 year old son on Valentine’s Day in 1998. Through the loving support of our pastor, Father Bridges and our parish family, we developed a much greater appreciation for our church community. From that time, we began to realize our true Christian responsibility and wanted to give back by offering our time and talent to a variety of tasks within our parish and community at large. Applying for diaconal formation was a major calling we felt God had in mind for us. All the candidates are working to become Christ-like through more frequent reception of the sacraments, prayer forms such as the liturgy of the hours and spiritual direction as a means to challenge our growth. Christian formation is being stimulated through the teaching sessions offered in areas of theology and spirituality. This broad training for the permanent diaconate provides a solid foundation for entering ordained ministry in the diocese. With love in our hearts and a desire to serve, the Holy Spirit will equip us so that we can have an impact in building community and spreading the love of Jesus to all.”

Following the new Directory for the Life, Formation and Ministry of Permanent Deacons, being promulgated by the U.S. Catholic Bishops, our formation process involves academic studies, theological reflection and pastoral ministry experience under supervision and evaluation for a period of almost five years. Along with spiritual direction and liturgical training and practice, the candidates are challenged to identify and address social justice issues in order to bring the Church and Christ into areas where there is a lack of spiritual awareness, be that in government endeavors or private business enterprises.

Therein lies one of the most important characteristics of the deaconate. They are Catholic clergy who are engaged in the marketplace. They are found in government offices, feed stores, corporate structures and small businesses as well as in the church office, leading congregations with preaching, sacraments and teaching. They are a new kind of clergy for the Catholic Church, and as we enter the 21st century, that kind of presence for the Church is critical.

The celebration of candidacy filled the Cathedral with family and friends praying together for these men and their wives, that their ministry would enrich not just those in the Catholic Church, but everyone who thirsts for the love of God. All of us are invited to keep these fine couples in our prayers for the next three years as they prepare for holy orders, and to thank God for the commitment they are preparing to make for us all.

Pictured with the candidates in the front row (l-r) are Fr. John Castro, O.M.I., who assists with the formation program; Mrs. Pam Graham, who assists the program with directed sessions for wives and liturgy preparations; Deacon Tim Graham, Associate Director; Bishop Michael F. Pfeifer; Fr. Tom Kelley, Director; Fr. Tom Barley, Spiritual Director; Oblate School of Theology professor, Scott Woodward, who oversees academic instruction. (Photo by Jim Bean.)
A Component Of Youth Ministry Comes Alive

by Sr. Hilda Marotta

The Ministry of Justice and Service came alive when high school youth at St. Ann’s, Midland, TX, participated in a scavenger hunt during their normally scheduled religious education classes. With the help of about 20 junior high youth, they collected almost 1500 cans of food and $10.00 cash donations. Over 50 students delivered the food collection to the Midland Soup Kitchen during their Thanksgiving break. Others served dinner to over 125 persons at the Kitchen. These young people are learning that justice and service are central to who we are as God’s people and to how we live our faith at home, in our communities, and in the world. What a good experience for all who participated to give thanks and to prepare for Advent.

Photos by Office of Education and Evangelization
**MISSIONEROS OBLATOS DE MARIA IMMACULADA**

*by Fr. Daniel Crahen, OMI*

After Sept. 11, 2001 everyone is reevaluating their lives. What I keep and what I shall throw away. Sometimes we throw away what can help others. I am speaking of your cancelled stamps especially foreign and commemoratives. These are garbage for most people, but we, the Oblates of Mary Immaculate, who work with the poorest of the poor, turn them into money to help our missions around the world. If you would please clip these stamps and send them to the Oblate Stamp Bureau, c/o Mr. Charles Malachosky, 1669 Merlin St., Cayahoga Falls, Ohio 44221. We can raise thousands of dollars to help bring the Good News to God’s poor. Please save these stamps.

P. S. I am working in Mexico and we are so remote. We do not get postal service. So please send the stamps to Ohio.

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**CHRISTMAS from page two**

Christmas reminds us how humble our God is. He came into the world that knew Him not in order to redeem a people who received Him not. He came not surrounded by fine gifts, or handled by the finest doctors and servants, or clothed in the best of linens. Instead Jesus was born in poverty, placed in an animal’s manger and wrapped in swaddling clothes as we hear in the Gospel.

As we celebrate the beautiful feast of Christmas, the question that we ask is, why did the Father plan such a lowly appearance for the eternal Word of God, who had been with Him from all time? The poverty and humility that surround the birth of Jesus reveal the extent to which God would go to save humanity. But, the humble birthplace of Jesus also reveals something about us. It tells us that without Him, we are the poor ones, we are the abandoned and lost, we are vulnerable to the attacks of our enemy, the devil. But the baby in the manger is a sign that our God loves us, that our God is with us, and that our God wants to help us.

In the gospels there are many wonderful and seemingly impossible paradoxes of our faith. For example, we are told that it is in giving that we receive, that it is in emptying ourselves that we are filled. And that it is in pardoning that we are pardoned. And we are told that it is by forgetting ourselves that we truly find ourselves. But on Christmas day, when God Himself comes to us as a helpless infant in a manger, we ponder the greatest paradox of all. This is the greatest paradox of God’s immense love for all of us – God the all powerful, all knowing, all wise, becoming vulnerable, totally dependent on humans for His care and safety.

We are told in the Christmas Gospel, that when Joseph and Mary arrived in Bethlehem there was no place for them to stay - “there was no room for them in the inn.” They had to hurriedly prepare for the birth of their first-born Son, and when He was born they laid Him in a manger. In a human way, the birth of the greatest person this world has ever known went unnoticed. But God the Father did send an announcement of the birth of the long-awaited Messiah and Savior to poor shepherds who were in the area of Bethlehem.

Mary and Joseph did not have the opportunity nor the time or the money to send out a birth announcement about their baby. When a baby is born, the proud parents send out a notice to relatives and friends about the date of the birth, the name, the weight and the length of the new baby.

If God the Father had sent out a birth announcement about the vital statistics of the new born Son, Jesus, what would He have said? About the length of the child, He would have said that from eternity to eternity. His mercy will be endless. He would have said that His praise would go from pole to pole with one cry. As regards the weight of His Son, God the Father would have said that He is big and strong enough to hold the entire world in His hands. He would have said that He would have shoulders wide enough to bear a cross that was filled with the weight of the sins of the entire world, and upon His shoulders dominion rests. I believe He also would have said, that if you pick up this beautiful child who weighs practically nothing in a human way, and if you hold Him close to you, you will find that His yoke is easy and His burden is light.

As regards the name of the child, God the Father would have reminded us of what the prophets down through the ages had prophesied about this unique child. He would be called Wonder – Counselor, Prince of Peace, Emmanuel, a name which means God is with us, and Almighty God; God – hero. Later on this Son Himself would call Himself the Good Shepherd, and the light of the world, the bread of the world, the bread of life and the resurrection.

Today as we look for the sign and find that infant wrapped in swaddling clothes, we look at Him and can sum up all the names that have been given Him in one beautiful name, and that name is love, God’s immense love for us. This child in the manger is God’s love for us, and He was born to bring God’s love into our world. He tells us that when we love, we are most like Him. This is Christmas, the true sign that God is with us.

May God fill your Christmas with love and peace.

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**VOCATION from page three**

Life of a priest is about – service, faith, love. Life of the priest is about being there for others, especially for those in need. After a year full of wonderful and at the same time challenging experiences these people became my new family. After leaving my country, my parents and my sister; after leaving friends and home, I encountered all of these again, in the middle of West Texas, in the heart of you, the wonderful people of San Angelo Diocese, to whom, I hope, God will give me the grace of someday being at your service.

This year I am in my third year of theological studies at St. Mary’s Seminary in Houston. For my pastoral ministry I have chosen to work with AIDS patients. This is another challenge coming along, but you cannot imagine the happiness that it brings to my heart. Keep me in your prayers.
DECEMBER 2001 PAGE 9

NAVIDAD
from page two

En Jesús, el niño en el pesebre, podemos reconocer la cara de Dios y podemos aprender como amar y descubrir como servir. Jesús no es una repica divina, pero la realidad divina en sí misma.

La Navidad nos recuerda que tan humilde es nuestro Dios. El vino al mundo que no lo conoció a el para salvar a gente que no lo recibieron. El no vino rodeado de dones finos, o cuidado por los mas buenos doctores y sirvientes, o vestido con las mejores ropas. En cambio Jesús nació en pobreza, situado en un pesebre de animales y envuelto en pañales como oímos en nuestro Evangelio.

Como celebramos la preciosa fiesta de la Navidad, la pregunta para nosotros es, ¿por que el Padre Dios planeó una aparición tan baja para la Palabra Eterna de Dios, quien es el Dios Padre que llamó a su hijo, el Mesías y Salvador a los pastores? ¿Por qué no hubo lugar para el niño en Belén? ¿Por qué no hubo donde poner a Jesús? ¿Por qué todos los précios pesebres del mundo se quedaron vacíos? ¿Por qué todos los portavoces de la Divinidad no pudieron pronunciar el nombre de ese niño envuelto en pañales?

En cuanto al nombre del niño, Dios el Padre nos hubiera recordado lo que los profetas a través de sus siglos profetizaron sobre este niño único. El sería llamado – consejero, el príncipe de la paz, Emmanuel, un nombre que quiere decir Dios – con nosotros y Dios poderoso. Mas tarde este hijo mismo se llamaría el Buen Pastor, y la luz del mundo, el pan de la vida, la resurrección.

Ahora que buscamos la señal y descubrimos ese niño envuelto en pañales, lo miramos a él y resumimos todos los nombres que le han dado a Él en un nombre maravilloso, y ese nombre es amor. Este niño en el pesebre es el amor de Dios para nosotros, y el fue nacido para traer al amor de Dios a nuestro mundo. Nos dice que cuando amamos somos como Él. Esto es la Navidad, la verdadera señal que Dios – esta con nosotros.

Les deseo a todos la paz y el amor de nuestro Dios.

PEACE from page four

sort out the moral judgments on military retaliation against countries suspected of harboring terrorists.

The pope repeatedly expressed his deep regret for the loss of American lives in the suicide hijackings. But he has said little about the U.S. air strikes against Afghanistan – and some people wonder why.

Is it because his age and frailty has made him less inclined to follow the complex developments in this case? Is it because – as some aides suggest – he is afraid that if he keeps voicing his hope for peaceful solutions, he’ll be cast as a “peace-at-any-price” pacifist? Or could it be, as others believe, that he thinks the United States is justified but can’t say so without jeopardizing the church’s relations with Muslims?

Whatever the reasons, the pope has avoided making detailed statements about the current situation. In fact, although he has expressed concern about Afghani civilians and refugees, he hasn’t directly mentioned the air strikes or the Taliban or Osama bin Laden in his public remarks.

Yet at a deeper level, the pope seems to share the commonly expressed feeling that “everything has changed” since Sept. 11. The language he used in condemning the terrorist acts was some of the most dramatic of his pontificate: He called it “a dark day in the history of humanity, a terrible affront to human dignity.”

People noticed that he looked truly distraught in the days following the attacks, and his speeches to various groups were peppered with references to the “fear and anguish that seem to prevail” in the world. Two months after the attacks, he remarked that the “whole of humanity is still under shock,” and he told a group of Asian bishops that “a deep and unexpected turmoil has gripped the international community.”

In response to all this, some people have proposed a “war on terrorism,” “new laws and security measures,” or full-scale engagement in a supposed “clash of civilizations” between the West and Islam.

The pope has placed the emphasis elsewhere. He has spoken out strongly about the need to address the huge global imbalances — like hunger — that fuel hatred and bitterness, and has insisted that dialogue with Muslims continue despite the present crisis. This is not a “war of religions,” he said.

But more than any new plan to meet the growing threat of terrorism, the pope has returned to an old practice: prayer. That’s what he did as soon as he learned of the Sept. 11 attacks, spending long periods in his private chapel. The day after, he turned his general audience into a moving prayer service for the victims.

Now he has asked Catholics to fast and pray with him Dec. 14, and he invited Muslims, Christians, Jews and others to pray in Assisi in January. Several Muslim groups already have reacted enthusiastically.

Much has changed in the world since Sept. 11. That’s true at the Vatican, too. But as in 1986, the pope wants to remind the world that ultimate answers go beyond military and political maneuvering and are sometimes best sought on one’s knees.
First Youth Missionary Team Of The New Millennium

by Bishop Michael Pfeifer, OMI

Four college-age young people spent seven weeks of their summer dedicated to the Lord in the work of evangelization of youth of middle school age, those who finished the 7, 8, and 9 grades. This event, called the Summer Catholic Missionary Experience for Youth, began with two weeks of training at St. Joseph Church in San Angelo. This team of Youth Missionaries, three women and one man, went to Abilene, Odessa, Big Lake, and Andrews. They stayed in parish halls or homes, visited homes, put on two youth rallies, and conducted a weekend retreat in each town. The participants Annamarie Giovannetti from Ft. Worth, Cecilia Mason from Abilene, Sara Primera from Odessa, and Hector Soto from Ft. Stockton came to a pre-training Discernment Weekend in which they first ascertained their readiness and willingness to serve in this manner this summer.

At the Discernment Weekend at Sacred Heart Church in Abilene, prayer played an important part in being enlightened as to God’s will—especially at the Adoration Chapel. The young team members felt reassured that their first desire to serve was really a call from God. They bonded together at that time and from then on looked forward to the summer as a way to go with God. The two week training offered much teaching from which this team drew for ministry. They experienced the power of the Lord in their lives, which helped them to be able to pass it on in ministry. They learned how to surrender their lives to the Providence of God and learn to be available for service to the Lord, using the gifts and talents the Lord always gives to those who serve Him. Their weekly Holy Hours before the Blessed Sacrament allowed them to experience his love for them.

After the groundwork of training and prayer, the summer ministry would begin to bear fruit. The visitation of homes takes up much of the time spent in parishes. Fearful at first, they became more enjoyable as time went on-new people to see and all situations different. Some people expressed amazement and delight that Catholics would actually visit homes of other Catholics in a visitation program. Each week the missionaries would meet with parents of youth to whom they would offer ministry later that week. Parents enjoyed seeing what the missionaries were to present to their youth and were in general eager for their youth to experience the Lord’s working in their lives. At the youth rallies, youths who had never been to anything like that at first were a bit fearful, but afterward, became eager to invite other youth to the next one. During the weekend retreats, the grace of God powerfully worked to open the youth to hear the message that would change their hearts.

All in all, the summer taught this team much about evangelization, convincing them to want to continue a life of service for Christ and his people.

NEW from page one

Nov. 13 on the first ballot.

In an interview with Catholic News Service a few days before his election, Bishop Gregory was both amused and pragmatic about the flurry of press calls he’s taken, all focused on his race.

“I’m sure that Bishop Fiorenza and Bishop Pilla before him didn’t get this kind of probing,” he said of his immediate predecessors as president, Bishop Joseph A. Fiorenza of Galveston-Houston, president from 1998-2001, and Bishop Anthony M. Pilla of Cleveland, president from 1995-98. “It’s an indication that race is still a significant factor in our society.

“While we’re choosing to make good on our commitment as bishops at least in this one area – and I hope it’s seen as only one area – to elect a black president of the USCCB I hope it’s a wonderful and important sign of our commitment,” he said. “But it can’t be the only sign. We haven’t achieved all that we need to achieve by having a black president.

“The day-to-day struggle, the constant commitment to the social teaching and to the truth of the Gospel that stand in contradistinction to racism have to be the ongoing policy of the conference and of every local church and of every Catholic. We can rejoice at one event, but not presume that the battle is over. Because it isn’t.”

If the narrow focus of the interest in him gets to be a little annoying at times, Bishop Gregory is well aware that the novelty of his position opens new doors: to give non-Catholics a view into today’s church; to help all Catholics understand the breadth of the church and that they have obligations of faith beyond their immediate community.

“The broad spectrum of issues that I will have to address goes well beyond the issues that are often identified as African-American concerns,” he said. So, for instance, “when I speak out in support of justice for the immigrant community, be they Hispanic or Asian or South Pacific or European, I speak as a Catholic bishop, but I also speak as an African-American and we have a stake in those concerns.”

Bishop Gregory is also the first bishop to head the conference who wasn’t born and raised a Catholic. Born in Chicago on Dec. 7, 1947, Wilton Gregory was enrolled in St. Carthage School in Chicago as a sixth-grader.

His family wasn’t Catholic and was basically unchurched, though there was a history of appreciation for the church. His maternal grandmother had become a Catholic when her parents enrolled her and her sister at St. Benedict the Moor boarding school in Milwaukee early in the century.

“It was one of the few boarding schools in the United States that would accept black kids at that time,” he explained. His grandmother and great-aunt were baptized and made their first Communions, though they weren’t active in the faith.

“But my grandmother always spoke – always spoke – very, very positively about her Catholic faith, even though she didn’t go to Mass,” he said. When he went to Catholic school, the main reason was academic.

“Like a lot of inner-city parents, they were very concerned about the quality of education available in the public schools – even in the ’50s,” Bishop Gregory said. “They put us in Catholic school primarily to provide a good education. Obviously the Catholic training and the Christian principles were good, but that wasn’t the driving force. The driving force was to get a good education. Which, I’m sure, is one of the main reasons inner-city parents choose Catholic schools, even today.”

Whatever differences it meant to the quality of his education, the “Catholic” influences at his school affected him dramatically. He decided a few weeks into the school year that he wanted to be a priest. By the end of that sixth-grade year, young Wilton had been baptized, received his first Communion and been confirmed.

Later his mother, Ethel, and two sisters also became Catholic, though his father, Wilton D. Gregory Sr., never has done so, he said. His parents, now in their 90s, still live in Chicago.

Two years after becoming a Catholic, Wilton entered Chicago’s Quigley Preparatory, a high school seminary. By the time he was 25, he was ordained a priest. Just 10 years later, he became the youngest bishop in the country. He was installed as an auxiliary bishop for Chicago a few days after his 36th birthday in 1983. Among his duties in the archdiocese, he served as master of ceremonies for Cardinal John Cody and his successor, Cardinal Joseph L. Bernardin.

Bishop Gregory holds a doctorate in liturgy from Rome’s Pontifical Liturgical Institute and has written extensively on the subject, particularly on liturgy in the African-American community.

It was while serving as chairman of the bishops’ Committee on Liturgy from 1990 to 1993 that Bishop Gregory began to develop a broader public profile than being one of a handful of African-American Catholic bishops. He adedly led the bishops through a series of sometimes controversial endeavors, including changing holy days of obligation, adopting an English translation of the Sacramentary and approving a lectionary for children’s Masses.

Shortly after his term as chairman of the liturgy committee ended, he was named to head the Diocese of Belleville, which was just coming out of a series of scandals that resulted in the removal of eight priests from their parishes amid allegations that they sexually abused minors.

There he was credited with easing tensions and helping heal wounds. In a pastoral letter issued on the first anniversary of his installation in Belleville, he wrote that the church needs to speak honestly about the pain left by clergy sexual abuse of children.

People who work with Bishop Gregory in the Diocese of Belleville note that his boss seems to be happiest when he’s around young people and that he makes a point of attending youth ministry events whenever possible. As a supervisor, they find him to be a good listener, who hears out all sides before making decisions.

Although he’s been active on various committees throughout his 18 years as a bishop, Bishop Gregory said he was surprised and flattered the first time he was among 10 bishops nominated to head the conference in 1995.

“I can remember opening the letter, I was overwhelmed,” he said. “It was a sign of great affirmation. And I was very grateful.”

When he was nominated again three years later and was elected vice president, the experience was humbling, Bishop Gregory said. “I didn’t know. Literally, I didn’t have an inkling that that was in the works.”

Until that election, he’d never envisioned himself being president of the conference, he said.

Now, as he begins his three-year term as head of the U.S. bishops, he hopes he’s in this position for many reasons, from his work in the conference for 18 years to his fellow bishops’ belief that he will be fair and even-handed.

“Hopefully, it’s because they think that I will be able to articulate the positions of the Catholic conference,” he said. “Hopefully it’s because they believe I’m pretty much like most of the candidates who they’ve elected, someone who will bring some gifts and a particular vision.”

The West Texas Angelus
Dear sisters and brothers in Christ:

I am happy to present to you in an abbreviated form the Diocese of San Angelo’s Financial Report for the most recent year ending June 30, 2001 as prepared by our outside auditors, the national firm of KPMG. This audit has been carefully studied by the Presbyterial Council, the Diocesan Finance Council and the Diocesan Finance Officer and myself.

I want to express my sincere appreciation for your generous financial support upon which our church ministries depend. As you will readily note in this year’s results, a spirit of hope is quite alive as we continue to reorder our financial affairs. I am pleased to report that we are ahead of the recovery schedule which the Diocesan Finance Council and Presbyterial Council recommended to me at the time of our loss four years ago. This is due to both your material generosity and your spiritual support.

I invite any of you who would like to receive the full audited financials to contact our Diocesan Finance Officer, Les Maiman, who will be happy to provide a copy to you.

Your servant in Christ and Mary,
Most Reverend Michael D. Pfeifer, OMI
Bishop of San Angelo

The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO
Statement of Financial Position
June 30, 2001 and 2000

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Liabilities and Net Assets

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<td>Cursillo</td>
<td>725</td>
<td></td>
<td>725</td>
</tr>
<tr>
<td>Beginning experience</td>
<td>2,861</td>
<td></td>
<td>2,861</td>
</tr>
<tr>
<td>Hispanic ministries</td>
<td>853</td>
<td></td>
<td>853</td>
</tr>
<tr>
<td>Prison ministry</td>
<td>4,477</td>
<td></td>
<td>4,477</td>
</tr>
<tr>
<td>Administrative office</td>
<td>602,404</td>
<td></td>
<td>602,404</td>
</tr>
<tr>
<td>Bishop’s residence</td>
<td>23,359</td>
<td></td>
<td>23,359</td>
</tr>
<tr>
<td>Capital renewal and replacement</td>
<td>7,989</td>
<td></td>
<td>7,989</td>
</tr>
<tr>
<td>Interest</td>
<td>337,123</td>
<td></td>
<td>337,123</td>
</tr>
<tr>
<td>Total expenditures before extraordinary item (note 13)</td>
<td>$2,473,820</td>
<td>$48,567</td>
<td>$88,513</td>
</tr>
</tbody>
</table>

Change in net assets before extraordinary item:

<table>
<thead>
<tr>
<th>Unrestricted</th>
<th>Temporarily Restricted</th>
<th>Permanently Restricted</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>$468,382</td>
<td>$48,567</td>
<td>$88,513</td>
<td>$605,462</td>
</tr>
<tr>
<td>Extraordinary revenue</td>
<td>15,500</td>
<td></td>
<td>15,500</td>
</tr>
<tr>
<td>Extraordinary expenditures (761)</td>
<td></td>
<td></td>
<td>(761)</td>
</tr>
<tr>
<td>Change in net assets</td>
<td>483,121</td>
<td>48,567</td>
<td>88,513</td>
</tr>
<tr>
<td>Net assets at beginning of year</td>
<td>2,043,579</td>
<td>788,589</td>
<td>1,013,855</td>
</tr>
<tr>
<td>Net assets at end of year</td>
<td>$2,526,700</td>
<td>$837,156</td>
<td>$1,102,368</td>
</tr>
</tbody>
</table>

See accompanying notes to financial statements.

National Day Of Prayer For Peace
by Bishop Michael Pfeifer, OMI

At their November, 2001 meeting, the US Catholic Bishops designated January 1, 2002 as a National Day of Prayer for Peace. I ask all the people of our Diocese to join in prayer on that day, especially by going to Mass, to ask our God for this special gift of peace that is so much needed in our world during this critical time. Jesus calls us to be peace makers, and peace is a gift that we must pray for. On this special day, besides assisting at Mass, I encourage our families in our homes to take some time to pray for peace, especially by praying the rosary. God’s peace for all and thank you.

In response to this critical time, I want to express my sincere appreciation for your generous financial support and your spiritual support. The time of our loss four years ago. This is due to both your material generosity and your spiritual support.

I invite any of you who would like to receive the full audited financials to contact our Diocesan Finance Officer, Les Maiman, who will be happy to provide a copy to you.

Your servant in Christ and Mary,
Most Reverend Michael D. Pfeifer, OMI
Bishop of San Angelo

The West Texas Angelus
DECEMBER 2001 PAGE 11
San Angelo Student Is Honored At Dallas Museum Of Art

by Jennifer Topiel

DALLAS - Valerie Michelle Ramirez, daughter of Ben and Elena Ramirez, parishioners of Holy Angels Church in San Angelo, a recent graduate of Central High School, is among 31 Advanced Placement Program® (AP) Studio Art students who was honored at an exhibition in the Fina Foundation Gallery of the Dallas Museum of Art from November 20 through December 9, 2001. Ramirez’s artwork was selected from more than 140,000 works that were submitted by 29,000 students worldwide as part of the AP Studio Art portfolio evaluations in May 2000 and May 2001. Ramirez is currently a sophomore at the Angelo State University, where she is studying history and communications. She created the selected piece of artwork – an acrylic entitled “Carpenter” - under the guidance of AP Studio Art teacher Barbara Parker at Central High School.

When she was asked why she picked this particular subject, she responded “The idea for Carpenter came from seeing a craftsman carving wooden sculpture. The mallet and chisel really caught my attention. The idea of impressing permanent, lasting effects presents a complex subject. The ‘builder’ or ‘destroyer’ can perfect the most intrinsic details if he is articulate, but if he is careless, or gets frustrated, he can ruin it all in one angry strike. The phenomenon of creating, of possessing such a far-reaching power that can shape countless futures will always be inspiring.

Three dynamics are working in the composition. First, the subject, a youth, is full of life and potential. He is cutting out his place in society (represented by images of the Aztec pyramids, modern skyscrapers, and the Parthenon). A family of chickens in the clouds ask, “Responsibility: Is it the parents’ fault (the way the child was brought up), or can they dismiss and displace the blame for the child’s actions?”

On October 31, the Saints came marching in to St. Lawrence CCD. Back row L to R; Charlotte Kellerman as St. Julie Billiart, Edgar Hernandez as St. Andrew, Juan Garcia as himself, Jake Schwartz as St. Anthony, Jacob Schmitz as St. Patrick, Aaron Michalewicz as St. Luke, Cindy Lopez as St Tekakwitha, Vickie Garza as St. Lucy, Brooke Halfmann as St. Mary, Shelly Chudej as St. Thomas Becket. Front row L to R; Melissa Hirt as St Therese of the Child Jesus, Levi Schaefer as St. Francis of Assisi, Sydney Halfmann as St. Gabriel, Macy Schwartz as St Elizabeth, Edgar Najera as Juan Diego, Israel as St. Isidore, Tyler Childress as St. Joseph.

CKRC Women’s Retreat

“Mary Speaks From Cana and Tepeyac with the Modern Catholic Woman”

Friday-Sunday, December 7-9 2001

Do you really know and love Mary, the Mother of Jesus, who in 1531 also graced our continent by visiting us as Our Lady of Guadalupe? You do not know Mary very well unless you have visited often with her, Jesus and the apostles at the wedding feast at Cana of Galilee. Father John Gonzales Castro, O. M. I., Christ the King Retreat Center director, will lead the women who attend this retreat to Jesus, the Eucharistic Christ, through Mary, His wonderful mother!

Friday registration will begin at 7:00 p.m.; the retreat begins at 7:30 p.m. and will end Sunday at 1:00 p.m. Donation for weekend $85. Pre-registration deposit of $20.00 required. Please send registration with $20.00 deposit to: Christ the King Retreat Center, 802 Ford St., San Angelo, TX 76905, (915) 651-5352, e-mail: ckrc@wcc.net