



Read Pope Benedict XVI's First Papal Letter to the Catholic faithful/6

## Sainthood process on fast track for John Paul II

■ Pope Benedict XVI speeds up efforts to bring sainthood to his internationally beloved predecessor.

By Jimmy Patterson  
Editor  
*West Texas Angelus*

The cause to put on a fast track the beatification of Pope John Paul II is news that is not entirely unexpected because of the late pontiff's holiness, according to Cardinal Jose Saraiva Martins, who spoke last month on Vatican radio.

The process will no doubt still take an

appreciable amount of time, and Krakow, Poland, Cardinal Franciszek Macharski said Pope John Paul II's cause would "fulfill all requirements like any other sainthood cause."

Simply because Pope John Paul's stature the world over was renowned and he was so beloved by Catholics and non-Catholics alike will not make the sainthood process move with any greater



Pope John Paul II's sainthood cause to be put on fast track.

expediency, but the "fast track" designation does move that process in the right direction.

"The fastest track I know of comes from the Holy Spirit," said Michael Pfeifer, Bishop of the Diocese of San Angelo. "John Paul II was a great leader and did so much for the church. He cooperated in a unique manner with the grace that was offered him as a man and a Christian."

Two miracles must be attributed to a potential saint and those miracles must occur after death.

(Please See SAINT/8)

## Welcome ...

... to the new *Angelus*. We hope you find the changes we're introducing to your liking.

The Catholic Church is about many things. Guiding its people in the way of Christ and in the teachings of the church are certainly atop that list. But were it not for its people, there would be no church.

In this new *Angelus*, we want to emphasize the people of God's church. There are 1.1 billion of us, so we have a lot to talk about.

Here in West Texas, we number 80,000, give or take a few hundred. And there are a lot of stories here about good, strong Catholics doing good things in the Church -- clergy, women religious, deacons and laity. And it is our hope to introduce *Angelus* readers throughout this diocese to some of the stories and some of the good news that's happening in our parishes.

We'll continue to give you the messages of Bishop Michael Pfeifer, following the tradition established by the *Angelus*' previous editors, most recently the just-retired Pete Micale, Fr. Mark Woodruff and Fr. Maurice Voity.

There are issues that will continue to be addressed, events that you need to know about and words from Bishop Pfeifer that you need to read.

But we'd also like to hear from you. A newspaper about people has to receive input from those same people if it has a chance to grow and flourish. So if there's someone in your parish doing good; someone unique; someone going above and beyond, not only for the Church but in his or her community, we'd like to hear about him or her. So drop me an email and let me know what makes this person special and why others would benefit from reading their story. My email box is always open and I'd like to hear from you.

JimmyLPatterson@grandecom.net.  
-- Jimmy Patterson  
Editor  
*The Angelus*



## Group hopes to keep priest's legacy alive

By Jimmy Patterson  
Editor

MIDLAND -- On the south-side of Midland, there is no doubt that the memory of Fr. Tom Kelley will live for many years. The legacy of the Catholic priest, who died after an almost three-year battle with multiple myeloma, was most assuredly to help revital-

ize -- both spiritually and infrastructurally -- the often blighted south part of Midland.

But memories and legacies are at their best when they are put into action to help others. Luz Reyes and a small group, including parishioners at Kelley's church, Our Lady of San Juan, hope to turn those

(See KELLEY/11)



Luz Reyes, left, at her Midland Restaurant, Dona Anita's, is heading up an effort to have a building named after the late Rev. Thomas Kelley, above.

From The Bishop's Desk

## Laity share responsibility for life, mission of church

By Bishop Michael D. Pfeifer, OMI  
Diocese of San Angelo

Often during his long pontificate, Pope John Paul II stressed the importance of the laity in the life and mission of our Church. I feature here some of the encouraging words of Pope John Paul II in an Ad Liminia presentation he gave on December 10, 2004 with regard to how the laity shares responsibility for the life and mission of the Church.



Bishop Pfeifer

"An appreciation of the distinct gifts and apostolate of the laity will naturally lead to a

### En espanol/Pagina 3

strengthened commitment to fostering among the laity a sense of shared responsibility for the life and mission of the church. In stressing the need for a theology and spirituality of communion and mission for the renewal of the ecclesial life, I have pointed to the importance of 'making our own the ancient pastoral wisdom which, without prejudice to their authority, encouraged pastors to listen more widely to the people of God' (Novo Millennio Ineunte,45). Certainly this will involve a conscious effort on the part of each bishop to develop within his particular church structures of communion and participation which make it possible, without prejudice to his personal responsibility for decisions he is called to

make by virtue of his apostolic authority, "to listen to the Spirit who lives and speaks in the faithful' (cf. Pastores Gregis,44).

"More important, it calls for the cultivation in every aspect of ecclesial life of a spirit of communion grounded in the supernatural sensus fidei and the rich variety of charisms and missions which the Holy Spirit pours out upon the whole body of the baptized in order to build them up in unity and fidelity to the word of God (cf. Lumen Gentium, 12). An understanding of cooperation and shared responsibility which is firmly rooted in the principles of a sound ecclesiology will ensure a genuine and fruitful collaboration between the church's pastors and the lay faithful."

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mitting letters.



## From the Editor

# Please allow me to introduce myself

When I said 'I do' 21 years ago, I really had no idea it would one day lead to this ... the opportunity to edit a newspaper for almost 80,000 of you in West Texas.

So, ummm, exactly what does getting married 21 years ago have to do with editing the *West Texas Angelus*, you may ask?

Plenty, quite frankly. I'll be honest with you. I was born and raised a Southern Baptist. It wasn't until I met my wife, Karen, while living and working in College Station (where oddly enough neither of us were or are Aggies), that I became more familiar with the workings of the faith.

I'm glad we found each other. And that she introduced me to the faith.

My Uncle Bill and Aunt Loretta in Columbus, Ohio, were my first exposure to the Church and I always admired my uncle's cool and calm demeanor, and when I was a kid I figured that was because he was a Catholic. My aunt was quiet and funny and very faithful. They're both still pillars of the faith to me.

But it was Uncle Bill's early inspiration and and my wife's encouragement that I become Catholic and that our children be raised in the



Patterson

Church that I am here today. Next to my three kids, and my wife's enduring faith, love and forgiveness, when she brought me into the Church it was the greatest gift she could give me.

Pope John Paul II, the late Rev. Thomas Kelley, of Our Lady of San Juan in Midland, and Brother Henry Kinkade, who raised me in the Baptist faith, remain the three people who shaped my faith more than anyone, next to my parents of course, who lived the words of St. Francis of Assisi, when he said, "Preach the gospel at all times. When necessary, use words." Those words sum up the upbringing I was provided as a child.

Brother Kinkade was (and still is) a fiery Baptist who would rock in the soles of his shoes. He taught me my fear of God, often building up a sweat so intense he'd have to pull out a hanky and wipe his brow before calling people to the front of the church every Sunday. Fr. Tom was the opposite. My family and I were fortunate enough to hear his homilies for about eight years before his death in February. So gifted a homilist was he that our children, ranging in age from 10 to 18, would ask to go to church so they could see and hear him.

My faith was shaped, too, as religion editor of the *Midland Reporter-Telegram* for a number of years in the 1990s where I learned that people gain their spirituality and the depth of their faith through a number of means. Their beliefs are right for them. My belief, Catholicism, is right for me and my family

and I am happy to have the opportunity to work in a communications capacity as editor of the *Angelus*. My faith has been shaped by man, and two expressions of faith stick with me maybe more than others.

Fr. Tom said in the first homily my wife and I ever heard him preach that the church is made up of people, and together the people are like stained glass. We are all beautiful standing alone, but it is not until we work together that we make the most beautiful picture.

In the movie, "The Apostle," the gifted actor Robert Duvall, who plays an apostolic preacher, meets a Catholic bishop after witnessing a Catholic service. In a line I'll never forget, Duvall, in an uncharacteristic moment of tolerance and acceptance, says, "You do it your way, I do it mine. But we both get it done."

There are a number of changes you'll see in this newspaper in the coming months. Stories about people in our diocese, and stories about the traditions upheld and celebrated for centuries in the Church. I hope you like what you see and read. I value your input, your criticism and your recommendations for people who would make good stories about faith in action.

We're all like stained glass ... and working together, it's my belief that *The Angelus* can paint a picture of the beautiful things we do in God's name in West Texas.

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Jimmy Patterson is editor of *The Angelus*.  
You can reach him at JimmyLPatterson@grandecom.net.

## DIOCESAN BRIEFS

### Farmers Mass to be June 9 at Tom Ranch

STANTON -- In honor of those who work in the farms and fields of West Texas, Bishop Michael Pfeifer will celebrate Mass at 6:30 p.m., June 9, at the Tom Ranch, outside of Stanton. The Farmer's Mass is an event the Bishop plans for and concelebrates every year. "We began this about four years ago when we were in crisis and prices were low and everything was tough for farmers," Pfeifer said. "In our diocese, farming is a major way of sustaining our people and we want to show appreciation by going out to the farms."

U.S. Representative Michael Conaway, of Midland, who sits on the House Agriculture Committee, and Tom Craddick, Texas Speaker of the House, have both been extended invitations to appear and speak at the Mass.

The Tom Ranch is two miles east of downtown Stanton.

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**DIRECTIONS:** Take Business 20 east of Stanton for two miles, turn south on County Road B3601 (there will be a "Mass" sign with an arrow). Drive 1/4 mile, then turn east on CR B2100 (there will be another sign designating "Mass" with an arrow). Drive approximately 3/4 mile. At the cattle guard, turn south,

where there will be a small green sign with "Jesus" on it. The Tom house will be visible from this point.

### Monstrance to visit San Angelo diocese

A monstrance blessed by Pope John Paul II before his death will make a stop in San Angelo, August 16-19, during its year-long tour through the United States.

A monstrance is a receptacle in which the Communion Host is contained. The monstrance's tour, coordinated by the USA Council of Serra International and authorized by the U.S. Conference of Catholic Bishops, is to promote prayer for vocations to the ordained ministry and consecrated life.

A Mass celebrating the arrival of the monstrance, will be celebrated at St. Margaret's Church in San Angelo on August 16.

"Pope John Paul II originated the idea of blessing the monstrances and sending them to the different continents to build respect for the one true presence of Jesus Christ and in respect of the priesthood and religious life," Bishop Michael Pfeifer said.

### 3 special collections become 2nd collects

SAN ANGELO -- Bishop Pfeifer has accepted the Presbyteral Council's April 26th recommendation that the three annual collections for "The Church in Latin America", "Black and Indian Missions", and "Catholic University of America" be taken up as second collections in our parishes and missions and removed from the upcoming diocesan budget. This policy will be effective with the new fiscal year, beginning July 1, 2005, on a two-year trial basis.

Historically, these three special collections, which are ordinarily taken up as second collections throughout the parishes of the United States, were funded within the Diocese of San Angelo by means of an annual contribution made directly from the diocesan budget. During the current fiscal year, ending June 30, 2005, the Diocese of San Angelo will have directly contributed approximately \$20,000 from the diocesan budget towards these three special collections combined.

The rationale for moving these three special collections from diocesan funded to parish second collections for this trial period is to

potentially increase the total contribution made to each of these three special collections (as the average second collection taken up throughout our parishes and missions exceeds what the diocese is directly funding to each of these three appeals), and to reflect shifting diocesan funding priorities wherein the \$20,000 total, currently allocated to these three special collections, can be better allocated.

Thus during the first year of this two year trial period, the designated dates for these three second collections will be as follows:

- ✓ **Catholic University of America:** Sun., Sept. 11, 2005.
- ✓ **The Church in Latin America:** Sun., Jan. 22, 2006
- ✓ **Black and Indian Missions:** Sun., Mar. 5, 2006

Bishop Pfeifer asks for your prayerful consideration and support of these three special collections.

### St. Francis parish hosts garage sale

ABILENE -- St. Francis of Assisi in Abilene will host a garage sale from 7 a.m.-6 p.m., July 8-9, and from 10 a.m.-3 p.m., Sunday, July 10 at St. Francis of Assisi's Homsey Hall, 826 Cottonwood Dr.

## VIEWPOINTS

# There's room for all of us in the Catholic Church

By Mike LaMonica

Deacon, Our Lady of San Juan, Midland

Tom is liberal and Marjorie is conservative while both are Catholic. Immediately upon reading this statement, the reader will be tempted to stereotype Mr. Green and Ms. Brown. Could Tom be one who is against the death penalty, believes government should fund housing, clothing, or food for the poor, be totally against nuclear arms and be unabashedly a Democrat? Is Marjorie one who is against abortion, believes in school prayer, and votes a straight Republican ticket?

Problems exist with labeling Catholics either liberal or conservative: 1) labeling can cause a shut-down in dialogue among Catholics and 2) using political terms in religion is tenuous.

For instance, I meet Tom for the first time and he supports the death penalty. I could shut down dialogue with the man and dismiss anything that he may say because I think he is a conservative OR I would anxiously begin talking to him and find out what other things we agree on because I think he is a conservative. Either option will be based on my tradition, culture, experience, history, and my prejudices.

At this juncture, the words "liberal" and "conservative" should be defined. A secular dictionary defines liberal as someone who "is open-minded, tolerant or broad-minded; favoring civil and political liberties, democratic reforms, and protection from arbitrary authority; tending to give freely; generous; not strict or literal; approximate..."

This description contains several definitions thus



LaMonica

indicating the problem with labeling Catholics as liberals. Entering the realm of politics, a liberal may be seen as one who opposes government intervention into the sexual mores of the populace and, at the same time, expects the government to intervene to subsidize housing, food, etc.

The same dictionary defines conservative as someone who "favors traditional views and values; tends to oppose change; moderate; cautious; a person with conservative ideas or opinions." A conservative may be considered one who is against abortion yet is against any form of taxation which subsidizes indigent care in the county hospital. Hopefully, these examples expose only one of the problems with applying the label "liberal" or "conservative" to any Catholic.

Political labeling, when it is not confined to the political spectrum (especially in regard to social issues), can create confusion in the Catholic discussions. This is perhaps the single greatest cause of labels creeping into the Christian vernacular. Catholics may agree or disagree on the application of a doctrine within the Church when that application is concerned with society. When that doctrine is juxtaposed with a state law, then the doctrine may become politicized into the liberal/conservative camps.

Catholics have varying experiences, cultures, traditions, and theologies. Whenever these diverse theologies interact, tensions exist which can be both beneficial and dangerous. Beneficial in the sense that those anchored to the traditions of the Church are exposed to new and exciting revelations about God as revealed by the Holy Spirit. There exists a wide variety of distinctive theological formulations that are entirely compatible with the faith. In retrospect, the 2000 year history of this pilgrim Church has grown tremendously from a series of progressions without leaving our rock solid beliefs. Yet

these tensions have proven to be dangerous. Dangerous in those individuals who are led by false spirits, both human and evil, can cause anxiety, confusion, rebellion, pride, and a wide variety of other problems. When one decides to move off into areas that go beyond dogmatic truths as revealed by God through His Church, then those anchored in the same truths have every right to and obligation to stand firm.

Are there other casualties? Labeling Christians liberal or conservative may cause scandal to those examining the Church from "the outside" and lead to further division within the Church.

There are those who consider themselves "progressives", pushing the envelope of theology and feel compelled to ask why. On the other side of the spectrum are those that feel that they are guardians of the deposit of the faith, ensuring that Catholic dogmas, doctrines, etc., are perfectly preserved. I suggest the two arms of this wonderful Church tone down their rhetoric and begin listening, truly listening, to one another and drop the labeling.

God reveals Himself to us in Sacred Scripture and Tradition and how grateful I am for those who have been the caretakers of both. I also thank God for inspiring those who constantly ask the questions about our faith as they keep the Church from becoming stagnant. It has always been a good thing (painful at times) for me to be challenged in what I believe. It inspires me to seek to know more about what I claim to believe AND it pushes me forward to explore the new and exciting ways God wishes to reveal Himself.

In no way am I advocating that we surrender our principles for the sake of tolerance. This could only lead us to the dangerous circle of relativism. However, two people that are serious about what they believe can have a meaningful exchange of ideas and both can grow from that discussion..

## Del Escritorio Del Obispo

# Laicado Comparte Responsabilidad con respecto a la Vida y Misión de la Iglesia

By Bishop Michael D. Pfeifer  
OMI  
Diocese of San Angelo

Con frecuencia durante su largo pontificado, el Papa Juan Pablo II dio énfasis a la importancia de los laicos en la vida y misión de nuestra Iglesia. Aquí



Pfeifer

les presento algunas de las palabras animadoras del Papa Juan Pablo II en el discurso Ad Limina que dio el 10 de Diciembre de 2004 respecto a como los laicos comparte responsabilidad con respecto a la vida y misión de la Iglesia.

"La apreciación de los diversos dones y del apostolado de los laicos llevará naturalmente a reforzar el compromiso de fomentar, entre los laicos, un sentido de responsabilidad compartida con respecto a la vida y la misión de la Iglesia. Al subrayar la necesidad de una teología y espiritualidad de comunión y misión para la renovación de la vida eclesial, he señalado la importancia de 'hacer nuestra la antigua sabiduría que, sin perjuicio de la autoridad de los pastores, los alentó a escuchar mas atentamente a todo el pueblo de Dios' (Novo Millennio Ineunte, 45). Ciertamente, ello implicara un esfuerzo consciente de cada obispo para crear, dentro de su iglesia particular, estructuras de comunión y participación que, sin detrimento de su responsabilidad personal con respecto a las

decisiones que deba tomar en virtud de su autoridad apostólica, permitan 'escuchar al Espíritu que vive y habla en los fieles' (cf. Pastores Gregis, 44)

"Aún mas importante es que esto requiere, en todos los aspectos de la vida eclesial, el cultivo de un espíritu de comunión fundado en el sensus fidei sobrenatural y en la rica variedad de carismas y de misiones que el Espíritu Santo derrama sobre todo el cuerpo de los bautizados, con el fin de edificarlos en la unidad y la fidelidad a la palabra de Dios (cf. Lumen Gentium 12). Comprender la cooperación y la responsabilidad compartida, que está firmemente enraizada en los principios de una eclesiología sana, asegurará una colaboración genuina y fructífera entre los pastores de la Iglesia y los fieles laicos".

## BISHOP PFEIFER'S SCHEDULE JULY 2005

Friday, July 1

San Angelo, St. Joseph - Home Mass at 6:30 p.m.

Saturday, July 2

Sanderson - Mass at 2:00 p.m. for Centennial of the city of Sanderson

Sunday, July 3

Bronte, St. James - Mass at 5:00 p.m.

Monday, July 4

San Angelo, Sacred Heart Cathedral - July 4th Mass at 9:00 a.m.

Monday, July 18

San Angelo - Diocesan Pastoral Center - Mass at 8:30 a.m. for Staff - Staff Meeting at 11:00 a.m.

July 5-23

Rest and Prayer

Friday, July 29

San Angelo, Christ the King Retreat Center - Workshop on Natural Family Planning -5:00 p.m. to 9:00 p.m.

## Bishop names Midland's Jimmy Patterson as new West Texas Angelus editor

By Bishop Michael D. Pfeifer, OMI

I am pleased to announce the hiring of Jimmy Patterson to assume the role of Editor of the West Texas Angelus upon the retirement of Pete Micale, effective May 9, 2005.

Jimmy and his family are Midland residents and parishioners at Our Lady of San Juan Catholic Church. Jimmy comes to us with 25 years experience in journalism and is a multiple award winner in his industry through media agencies as distinguished as the Hearst Corporation, Texas Association of Broadcasters, and the Associated Press. Jimmy is currently the Director of Public Relations with the Midland Chamber of Commerce. He served as religion writer and religion editor during his 12 years with the Midland Reporter-Telegram and has written on a number of religions, foremost on Catholicism. He is a published author and was a finalist in a national playwriting competition in 1993.

Jimmy and his wife, Karen, have been married 21 years. They have three children: Jennifer, 19; Kelsey, 16, and James, 11.

Jimmy brings with him a professionalism, creativity and vision the diocese is fortunate to have, and we hope you will join us as we welcome him aboard. God bless you, Jimmy, as you begin this new ministry of communication for the Diocese of San Angelo.

## Five minutes with .... Fr. Bhaskar of Rowena

Fr. Bhaskar Morugudi, 33, has served as parish priest in Rowena, a small parish about 220 families 30 miles outside of San Angelo, for the past two years. He also has parishes in Olfen (St. Boniface) and St. Thomas (Miles). He moved to West Texas from his boyhood home in Guntakal, India AP. We sat down and spoke with him for the June edition of *The Angelus*.



Fr. Bhaskar Morugudi

**Angelus: What led you to the priesthood?**

**Fr. Bhaskar:** No doubt about it, it was the faith of my parents. My ancestors received the faith a little over 300 years ago. and my mom and dad lived in a very small village where there were 36 priests and over 100 nuns. I first had an interest in the priesthood when I was in the

eighth grade.

**Angelus: Christianity is not that popular in India is it?**

**Fr. Bhaskar:** India is 1.1 billion people 2 percent Christian, and that includes Catholicism and all the different denominations. The majority are Hindu, 80 percent, but we also have Muslims and Buddhists.

**Angelus: Where do the Hindus stand on Jesus Christ?**

**Fr. Bhaskar:** Hindus have many, many gods and goddesses and Jesus is one of them. They believe He is an incarnation of a god, as is Moses, as are elephants. Many, many things are gods to Hindus.

**Angelus: How did you get started in the priesthood?**

**Fr. Bhaskar:** I worked for two years at a hostel for children. We had almost 2,000 girls and boys and it was like a boarding home for them. I was in charge of two different hostels then a pastor for three years and a youth director for five years before coming to West Texas.

**Angelus: What's been the hardest thing to get used to living in America?**

**Fr. Bhaskar:** Everyone's accent. But it's been hard for everyone here to get used to my accent. That, and people here call their elders by name, John, or whatever. In India, we never address people by name when we greet them, it is only 'Brother' or 'Sister.' It is a show of respect. It's a shock even when I share that with my friends in India. They are shocked, for instance, that we call teachers by name here, In India a teacher is considered almost like a God.

**Angelus: What's been the best thing about living in West Texas?**

**Fr. Bhaskar:** When I was in India, people's faith was not really that strong. People have a strong, strong faith here. To see your faith here is amazing. Best thing is the friendliness of West Texans. To hear someone say 'Hi, how are you?' it makes me feel at home. The best thing I can never forget in my life is the friendliness of Texans.

## THE TRADITIONS OF THE CHURCH

### 'We believe in the Father almighty, maker of heaven and earth'

(This is the first of a multi-part series looking at the Traditions of the Catholic Church. We will examine the creed and other aspects of the faith and include brief items on a saint each month.)

By Jimmy Patterson  
Editor

The Apostles' Creed and Nicene Creed are staples of the Catholic Church and its weekly Mass. Too often, parishioners can run the risk of forgetting about the words and their meaning and recite merely out of rote. Yet, the Creed, (the Apostles' Creed for the purpose of this series) is held in such high esteem it is the very first part of the Catechism of the Catholic Church. And that's pretty high esteem.

"Faith," the Catechism begins in its portion on the Creed, or The Profession of Faith, "is man's response to God, who reveals himself to man, at the same time bringing man a super-abundant light as he searches for the ultimate meaning of his life.

Too often in the 21st century church, "I believe in God the Father, maker of heaven and earth" can often mean a majority of the congre-

gation fumbling through the weekly missalette looking for the page number containing the Creed.

Yet according to Michael Pfeifer, Bishop of the Diocese of San Angelo, the opening stanza of the Creed -- "I believe in God the Father, maker of heaven and earth" -- harkens back a time as old as earth itself and should serve as a reminder of our faith.

"It's a powerful phrase," Pfeifer says. "It reminds me that going back to the time of Abraham, God is revealing to His people that there is but one true God, a loving God. Before that time and for some people after the time of Abraham, people had many gods and some of the other gods weren't very friendly. They were domineering or self-seeking. But God is our Father which is in contrast to some of those earlier gods who were self-serving."

With the phrase, "Maker of heaven and earth," the Creed goes back to "In the beginning," the opening text in the book of Genesis.

"In Genesis, it tells us all who made this happen," Pfeifer says. "One God, the creator of this vast universe that has probably been with us for 15 billion years. We are told the earth is 4.6 billion years old and the almighty God created it

### Albert Chmielowski

1845-1916  
feast - June 17

Born in Poland, Adam was an artist drawn to helping the poor. His spiritual life deepened and he joined the Franciscan Third Order, giving up his painting. As Brother Albert, he aided those in need in Krakow, and in 1887 founded the Brothers of the Third Order of St. Francis, Servants of the Poor, known as the Albertines. He also began a women's religious order. He was the subject of a 1949 play by the future Pope John Paul II, who as pope beatified and canonized his fellow Pole.



Saints for Today

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and when I hear that today it reminds me of some other positions with regard to creations, some very secular and materialistic."

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In the July *Angelus*: And in Jesus Christ his only Son, our Lord.

## NECROLOGY

June/July  
The following priests and deacons who have served the Diocese of San Angelo died during the month of June. Please remember them in your prayers:

### JUNE

13 -- Rev. David Espetia (2003)  
18 -- Rev. John Lucassen (1993)  
20 -- Deacon William Smith (2003)  
22 -- Msgr. Alvin Wilde (1996)  
28 -- Bishop Stephen Leven (1983)

### JULY

2 -- Rev. Bernard Degan, CM (2001)  
2 -- Deacon Floyd Frankson (1992)  
4 -- Msgr. Charles Dvorak (1963)  
10 -- Rev. Emil Gerlich (1969)



# Words come easy ... your deeds matter more

(On Saturday, April 23, 2005 I had the privilege of celebrating the Confirmation Mass with the young people of St. Anthony's Parish, and the Parish of St. Joseph with the Mission of St. Martin de Porres of South Odessa. I share with you the inspiring and challenging reflections of the Confirmation letter of the young people of these communities.)

**By Bishop Michael D. Pfeifer, OMI**

Words come easy, it is deeds that really matter. What we have written would be empty words unless we live them in our everyday life. Empowered by the Holy Spirit, we will live what we pray, we will live what we say. What do we do? Prevailing issues in our present times are much too much to be ignored. As mature Christians, we will take them as opportu-

nities, challenges and graced moments to live our baptismal commitment. No to drugs and don't do drugs. No DWI; life is a precious gift to squander in careless and carefree living. We must respect ourselves so it becomes easier to respect others as a way of living. It will keep us from improper and dangerous behavior."

And then, there's the reality of fewer ordained ministers and people in consecrated life. What can we do? We can volunteer to serve in ministries in our parishes like being lectors, ushers, altar servers, CCD teachers or aides or we can join organizations that serve our parish. We will pray daily for vocations to the priesthood and consecrated life, And should we feel, sense, or hear the call of God to become a priest or a consecrated person, we will generously respond to His call." We will pray constantly and also ask for constant prayers and

guidance so that we will always be open to all these possibilities in our life.

Most importantly, we will keep ourselves close to the Eucharist in adoration, visits, and Holy Communion every Sunday, and if possible, come to weekday Mass.

"In the Gospel for our Mass, John 14:1-12, Jesus is telling us that he is the only way to the Father. We ask ourselves, how is our relationship with Jesus? How much do we know him? Do we do something to get to know Him better each day? How much do we love him? Do we spend time with Him in prayer in good times as well as in bad? Do we share with others our friendship with Jesus in our conversations, in our attitudes, in the way we live so that we can all be in that place that Jesus has prepared for us?"



Fr. James Bridges, priest at St. Stephen's Catholic Church in Midland, administers First Holy Communion to a young parishioner in May.

## THE EUCHARIST

### Body and blood join us all more deeply to Christ's body in world

During this Year of the Eucharist (October, 2004-October, 2005), Pope John Paul II called on the entire Church to highlight the importance of the Eucharist for the spiritual life of all and the missionary task of the 21st century. During this Eucharistic Year, I am asking various people of our Diocese to feature articles in the Angelus on the Eucharist, the greatest gift that Christ has left the Church. In this article taken from the November/ December 2004 edition of "RITE," I present for your reflection how the Eucharist brings us into a deeper communion with the sick.

**By Bishop Michael Pfeifer, OMI**

#### IN COMMUNION WITH THE SICK

What does it mean to "receive communion"? What happens when we take and eat Christ's body, and take and drink Christ's blood? Many may answer, quite correctly, that communion joins us personally to Jesus, but there is much more to our communion than what happens individually. Indeed, in receiving Christ's Eucharistic body and blood, we are joined more deeply to Christ's body in the world, the Church. Ancient Christians expressed this belief by including a piece of bread from the Eucharist celebrated by the bishop in the gifts of the local community as a symbol of their communion with all the Christians in that place. We, too, are joined to our own bishop in the Eucharistic celebration as members of one diocese, or "local Church." Through the bishop, we are joined also to all the "local Churches" of the world, including the Church of Rome, whose bishop is the pope. Together we make one great Catholic communion of the baptized.

### *The Eucharist is Jesus Christ*

**By Bishop Michael Pfeifer, OMI**

The greatest gift that Jesus left our Church is Himself in the Eucharist. There are many dimensions of the Eucharist, many different meanings, but our foundational belief as Catholics is that the Eucharist is Jesus-His true body and blood, His soul and divinity, His very person.

In this Year of the Eucharist, as our Holy Father has encouraged us, we need to come to a new appreciation and understanding of this wonderful gift. It is the gift of gifts.

The Eucharist is Jesus. It is the Jesus who died for our sins, who strengthens us to serve as He served, who unites us to gather around the table with each other and with all the Saints. The Eucharist is Jesus who stands at the center of our Catholic identity, who shares His divine life with us, whose healing touch grows deep within us and stands before us as our God.

Each time that we take part in the celebration of the Eucharist, we encounter the mystery of a person who brings us the power of God to bear in our lives in many varied ways. When we receive Jesus in the Eucharistic, He touches our lives in many profound ways. Most of all, He fills us with His compassion, with His forgiveness and His love and strengthens us on life's journey.

Please See EUCHARIST/11

# 'I renew my promise of faithfulness'

The following is the first Papal letter issued by Pope Benedict XVI, following his April election by the College of Cardinals:

Grace and peace in abundance to all of you! In my soul there are two contrasting sentiments in these hours. On the one hand, a sense of inadequacy and human turmoil for the responsibility entrusted to me yesterday as the Successor of the Apostle Peter in this See of Rome, with regard to the Universal Church.

On the other hand I sense within me profound gratitude to God Who -- as the liturgy makes us sing -- does not abandon His flock, but leads it throughout time, under the guidance of those whom He has chosen as vicars of His Son, and made pastors.

Dear Ones, this intimate recognition for a gift of divine mercy prevails in my heart in spite of everything. I consider this a grace obtained for me by my venerated predecessor, John Paul II. It seems I can feel his strong hand squeezing mine; I seem to see his smiling eyes and listen to his words, addressed to me especially at this moment: 'Do not be afraid!'

The death of the Holy Father John Paul II, and the days which followed, were for the Church and for the entire world an extraordinary time of grace. The great pain for his death and the void that it left in all of us were tempered by the action of the Risen Christ, which showed itself during long days in the choral wave of faith, love and spiritual solidarity, culminating in his solemn funeral.

We can say it: the funeral of John Paul II was a truly extraordinary experience in which was perceived in some way the power of God Who, through His Church, wishes to form a great family of all peoples, through the unifying force of Truth and Love. In the hour of death, conformed to his Master and Lord, John Paul II crowned his long and fruitful pontificate, confirming the Christian people in faith, gathering them around him and making the entire human family feel more united.

How can one not feel sustained by this witness? How can one not feel the encouragement that comes from this event of grace?

Surprising every prevision I had, Divine Providence, through the will of the venerable Cardinal Fathers, called me to succeed this great Pope. I have been thinking in these hours about what happened in the region of Cesarea of Phillippi two thousand years ago: I seem to hear the words of Peter: 'You are Christ, the Son of the living God,' and the solemn affirmation of the Lord: 'You are Peter and on this rock I will build my Church ... I will give you the keys of the kingdom of heaven'.

You are Christ! You are Peter! It seems I am reliving this very Gospel scene; I, the Successor of Peter, repeat with trepidation the anxious words of the fisherman from Galilee and I listen again with intimate emotion to the reassuring promise of the divine Master. If the weight of the responsibility that now lies on my poor shoulders is enormous, the divine power on which I can count is surely immeasurable: 'You are Peter and on this rock I will build my Church'. Electing me as the Bishop of Rome, the Lord wanted me as his Vicar, he wished me to be the 'rock' upon which everyone may rest with confidence. I ask him to make up for the poverty of my strength, that I may be a courageous and faithful pastor of His flock, always docile to the inspirations of His Spirit.

I undertake this special ministry, the 'Petrine' ministry at the service of the Universal Church, with humble abandon to the hands of the Providence of God. And it is to Christ in the first place that I renew my total and trustworthy adhesion: 'In Te,

Domine, speravi; non confundar in aeternum!'

To you, Lord Cardinals, with a grateful soul for the trust shown me, I ask you to sustain me with prayer and with constant, active and wise collaboration. I also ask my brothers in the episcopacy to be close to me in prayer and counsel so that I may truly be the 'Servus servorum Dei' (Servant of the servants of God). As Peter and the other Apostles were, through the will of the Lord, one apostolic college, in the same way the Successor of Peter and the Bishops, successors of the Apostles - and the Council forcefully repeated this - must be closely united among themselves. This collegial communion, even in the diversity of roles and functions of the Supreme Pontiff and the bishops, is at the service of the Church and the unity of faith, from which depend in a notable measure the effectiveness of the evangelizing action of the contemporary world. Thus, this path, upon which my venerated predecessors went forward, I too intend to follow, concerned solely with proclaiming to the world the living presence of Christ.

Before my eyes is, in particular, the witness of Pope John Paul II. He leaves us a Church that is more courageous, freer, younger. A Church that, according to his teaching and example, looks with serenity to the past and is not afraid of the future. With the Great Jubilee the Church was introduced into the new millennium carrying in her hands the Gospel, applied to the world through the authoritative re-reading of Vatican Council II. Pope John Paul II justly indicated the

Council as a 'compass' with which to orient ourselves in the vast ocean of the third millennium. Also in his spiritual testament he noted: 'I am convinced that for a very long time the new generations will draw upon the riches that this council of the 20th century gave us'.

I too, as I start in the service that is proper to the Successor of Peter, wish to affirm with force my decided will to pursue the commitment to enact Vatican Council II, in the wake of my predecessors and in faithful continuity with the millennia-old tradition of the Church. Precisely this year is the 40th anniversary of the conclusion of this conciliar assembly (December 8, 1965). With the passing of time, the conciliar documents have not lost their timeliness; their teachings have shown themselves to be especially pertinent to the new exigencies of the Church and the present globalized society.

In a very significant way, my pontificate starts as the Church is living the special year dedicated to the Eucharist. How can I not see in this providential coincidence an element that must mark the ministry to which I have been called? The Eucharist, the heart of

Christian life and the source of the evangelizing mission of the Church, cannot but be the permanent center and the source of the petrine service entrusted to me.

The Eucharist makes the Risen Christ constantly present, Christ Who continues to give Himself to us, calling us to participate in the banquet of His Body and His Blood. From this full communion with Him comes every other element of the life of the Church, in the first place the communion among the faithful, the commitment to proclaim and give witness to the Gospel, the ardor of charity towards all, especially towards the poor

and the smallest.

In this year, therefore, the Solemnity of Corpus Christ must be celebrated in a particularly special way. The Eucharist will be at the center, in August, of World Youth Day in Cologne and, in October, of the ordinary Assembly of the Synod of Bishops which will take place on the theme "The Eucharist, Source and Summit of the Life and Mission of the Church.' I ask everyone to intensify in coming months love and devotion to the Eucharistic Jesus and to express in a courageous and clear way the real presence of the Lord, above all through the solemnity and the correctness of the celebrations.

I ask this in a special way of priests, about whom I am thinking in this moment with great affection. The priestly ministry was born in the Cenacle, together with the Eucharist, as my venerated predecessor John Paul II underlined so many times. 'The priestly life must have in a special way a 'Eucharistic form', he wrote in his last Letter for Holy Thursday. The devout daily celebration of Holy Mass, the center of the life and mission of every priest, contributes to this end.

Nourished and sustained by the Eucharist, Catholics cannot but feel stimulated to tend towards that full unity for which Christ hoped in the Cenacle. Peter's Successor knows that he must take on this supreme desire of the Divine Master in a particularly special way. To him, indeed, has been entrusted the duty of strengthening his brethren.

Thus, in full awareness and at the beginning of his ministry in the Church of Rome that Peter bathed with his blood, the current Successor assumes as his primary commitment that of working tirelessly towards the reconstitution of the full and visible unity of all Christ's followers. This is his ambition, this is his compelling duty. He is aware that to do so, expressions of good feelings are not enough. Concrete gestures are required to penetrate souls and move consciences, encouraging everyone to that interior conversion which is the basis for all progress on the road of ecumenism.

Theological dialogue is necessary. A profound examination of the historical reasons behind past choices is also indispensable. But even more urgent is that 'purification of memory,' which was so often evoked by John Paul II, and which alone can dispose souls to welcome the full truth of Christ. It is before Him, supreme Judge of all living things, that each of us must stand, in the awareness that one day we must explain to Him what we did and what we did not do for the great good that is the full and visible unity of all His disciples.

The current Successor of Peter feels himself to be personally implicated in this question and is disposed to do all in his power to promote the fundamental cause of ecumenism. In the wake of his predecessors, he is fully determined to cultivate any initiative that may seem appropriate to promote contact and agreement with representatives from the various Churches and ecclesial communities. Indeed, on this occasion too, he sends them his most cordial greetings in Christ, the one Lord of all.

In this moment, I go back in my memory to the unforgettable experience we all underwent with the death and the funeral of the lamented John Paul II. Around his mortal remains, lying on the bare earth, leaders of nations gathered, with

people from all social classes and especially the young, in an

unforgettable embrace of affection and admiration. The entire world looked to him with trust. To many it seemed as if that intense participation, amplified to the confines of the planet by the social communications media, was like a choral request for help addressed to the Pope by modern humanity which, wracked by fear and uncertainty, questions itself about the future.

The Church today must revive within herself an awareness of the task to present the world again with the voice of the One Who said: 'I am the light of the world; he who follows me will not walk in darkness but will have the light of life.' In undertaking his ministry, the new Pope knows that his task is to bring the light of Christ to shine before the men and women of today: not his own light but that of Christ.

With this awareness, I address myself to everyone, even to those who follow other religions or who are simply seeking an answer to the fundamental questions of life and have not yet found it. I address everyone with simplicity and affection, to assure them that the Church wants to continue to build an open and sincere dialogue with them, in a search for the true good of mankind and of society.

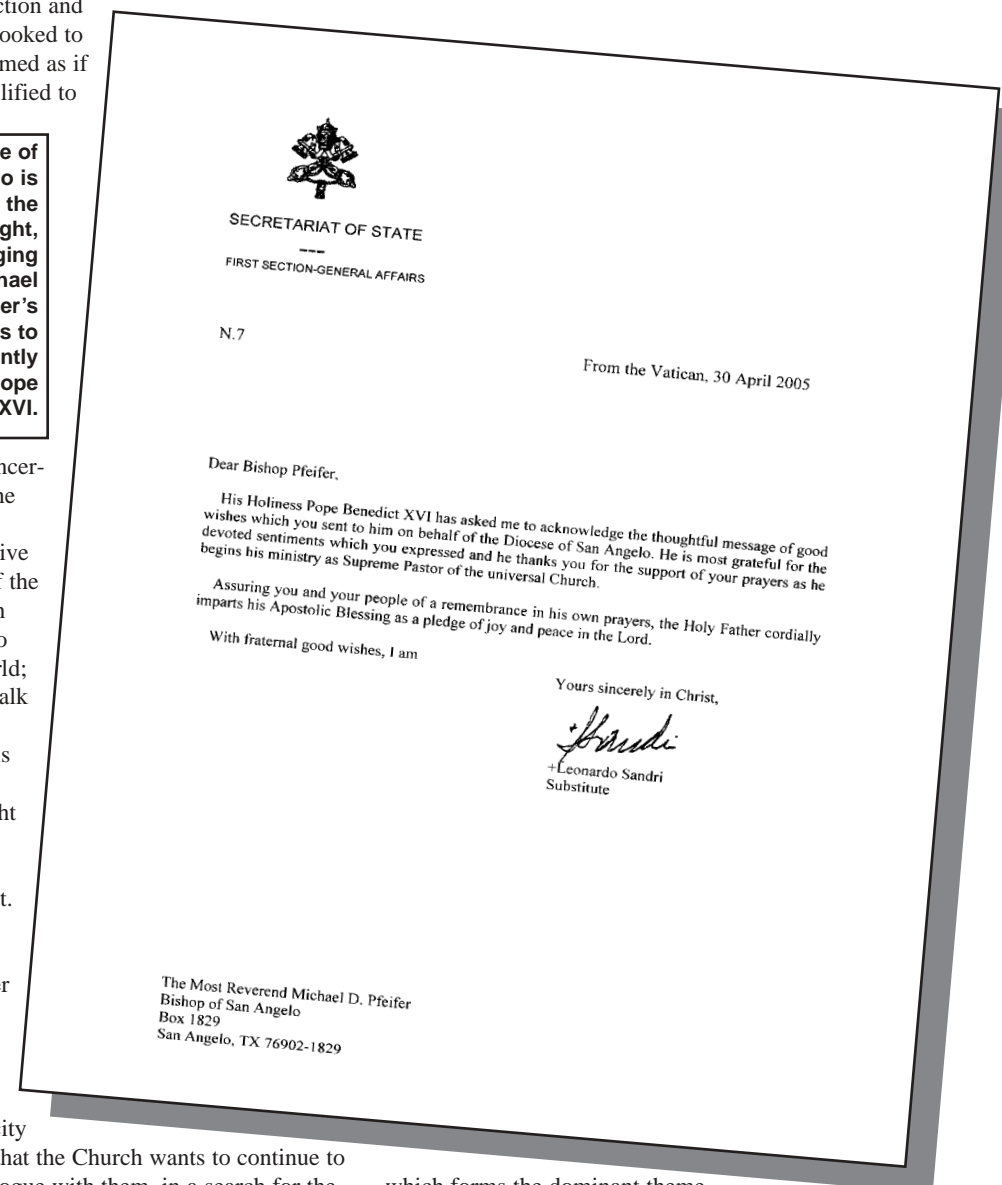
From God I invoke unity and peace for the human family and declare the willingness of all Catholics to cooperate for true social development, one that respects the dignity of all human beings.

I will make every effort and dedicate myself to pursuing the promising dialogue that my predecessors began with various civilizations, because it is mutual understanding that gives rise to conditions for a better future for everyone.

I am particularly thinking of young people. To them, the privileged interlocutors of John Paul II, I send an affectionate embrace in the hope, God willing, of meeting them at Cologne on the occasion of the next World Youth Day. With you, dear young people, I will continue to maintain a dialogue, listening to your expectations in an attempt to help you meet ever more profoundly the living, ever young, Christ.

'Mane nobiscum, Domine!' Stay with us Lord! This invocation,

The Diocese of San Angelo is in receipt of the letter at right, acknowledging Bishop Michael P. Pfeifer's warm wishes to the recently elected Pope Benedict XVI.



which forms the dominant theme

of John Paul II's Apostolic Letter for the Year of the Eucharist, is the prayer that comes spontaneously from my heart as I turn to begin the ministry to which Christ has called me. Like Peter, I too renew to Him my unconditional promise of faithfulness. He alone I intend to serve as I dedicate myself totally to the service of His Church.

In support of this promise, I invoke the maternal intercession of Mary Most Holy, in whose hands I place the present and the future of my person and of the Church. May the Holy Apostles Peter and Paul, and all the saints, also intercede.

With these sentiments I impart to you venerated brother cardinals, to those participating in this ritual, and to all those following to us by television and radio, a special and affectionate blessing.

-- Pope Benedict XVI



## NATIONAL

# Ex-missionary returns to priesthood 35 years after leaving to marry

By Theresa Laurence  
Catholic News Service

NASHVILLE, Tenn. — Father David Gaffny recently concelebrated Mass for the first time in more than 35 years. He did so again a few days later, this time with his daughter, Maria, sitting in one of the pews at St. Joseph Church in Madison, where he currently serves as associate pastor.

When Father Gaffny, a father of three, grandfather of six and former Maryknoll priest, lost his wife of 31 years in July 2001, he began to discern what to do with the rest of his life. It was natural for him to return to the full exercise of priestly ministry. After returning to seminary studies for a brief period, he was accepted as a priest for the Nashville Diocese.

While he always retained the “indelible mark” of holy orders, Father Gaffny had

not acted as a priest since 1969, the year he sought laicization to marry a single mother from Chile.

Father Gaffny met his late wife, Leonor, after first meeting her two children while he was a missionary with the Maryknoll order in Temuco, Chile, in the late 1960s.

“They were so smart, so neat, so polite, so loving and so well-mannered that I wanted to know their mother,” Father Gaffny recalled in an interview with the Tennessee Register, Nashville’s diocesan newspaper. He did get to know her, eventually fell in love with her, married her and brought her to the United States where they could raise a family together.

It was not an easy decision for Father Gaffny to leave his life as a priest.

“When you love two things with all your heart and soul, how do you choose?” he said. Fortunately, Leonor was a woman

deeply committed to her Catholic faith, so “I never had to make the choice between the person or the church.”

Throughout their marriage, the couple was active in their Boston-area parish, participating in eucharistic adoration, preparing Hispanic adults for confirmation and planning retreats for them. When his wife became ill, the couple moved to Nashville to be closer to their daughter.

For Father Gaffny’s adult children, accepting their dad as a priest is somewhat of a challenge. “They were never surprised and are very supportive” of his return to ministry, he said. “They know I love this stuff. They’ve always known that the Mass and the church are so part of my life.”

But, he added, “It’s so different from what they know. It doesn’t fit in with the picture in their mind of who their dad is.”



Father David Gaffny, right, said choosing between two things you love with your heart and soul is impossible.

## GREAT POPE

U.S. Catholics who think John Paul II...

WAS A GREAT POPE **88%**

WILL BE MADE A SAINT **71%**

Based on April 1-2 telephone interviews with 254 adult Catholics. Survey has a sampling error of plus or minus 7 percent.

Source: Gallup

© 2005 CNS Graphics



## SAINT: Four steps to achieve canonization

(From 1)

According to Rev. John Trigilo, of EWTN, writing on Catholic apologetics, becoming a saint is a four-step process:

■ First, as soon as a cause for sainthood is opened, the candidate is declared a Servant of God;

■ Second, upon the determination that the candidate has lived a life of heroic virtue, according to the Vatican Congregation for the Causes of Saints, the candidate is determined to be venerable;

■ Third, after it has been established that a miracle has occurred, the candidate’s cause is presented

to the reigning pontiff who will then declare beatification, and the candidate is termed “blessed,” and finally, ■ Following a second miracle, the candidate’s cause is represented to the pontiff and if the determination is made that he or she performed the miracle and there are no contrary reports that are credible, the canonization procedure begins. If all goes well, public recognition as a saint is made.

Pfeifer and Pope John Paul II had the same birthdate, May 18, and have had correspondence regarding their shared special day.

“I was around the Pope on a number of occasions while in Rome,

and I got to watch him, sometimes for a full day,” Pfeifer said. “He spent a lot of time in personal prayer. His strength came from his personal prayer. He tried to do the utmost to receive the call of holiness, and he manifested that. I think the underlying theme is that this was a very holy man who was totally dedicated to Christ. Putting him on the fast track means the church will already start the process of canonization.”

According to Pfeifer, only Mother Teresa, following her death in 1997, was put on a “fast track” to sainthood.

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*The Catholic News Service contributed to this story.*

## Sister of NY Yankees’ manager steps to plate to combat domestic violence

■ Regardless your feelings about the New York Yankees, what manager Joe Torre’s sister is doing for domestic abuse victims is championship calibre.

By Pete Sheehan  
Catholic News Service

HUNTINGTON, N.Y. — When Sister Marguerite Torre was leaving her Brooklyn home to join the Ursuline Sisters in 1951, she gave her younger brother, Joe, a baseball glove.

“I could have given you a rosary,” Sister Marguerite told him, “but I gave you a glove. Every time you catch a ball, I want you to say a prayer.”

However, as she left her brother with encouraging words, Sister Marguerite recalled, she did not fully realize the violence that her family, particularly her mother, was suffering at the hands of their father.

But Joe was aware, and that reality haunted his childhood, Sister Marguerite said at a luncheon in Huntington in early May sponsored by the Communities of Faith Task Force on Domestic Violence. “He told me that when he saw our father’s car there, he wouldn’t go home,” she said.

“No one should have to live in fear,” Sister Marguerite told about 125 people at what organizers called a “Celebrating Survivors Luncheon.” “God made each of us wonderful. We shouldn’t have to feel like we aren’t.”

Joe Torre, after years of stardom as a major league baseball player and a successful career as manager of the New York Yankees and other teams, has started the Joe Torre Safe At Home Foundation to combat domestic violence.

Sister Marguerite spoke on behalf of her brother’s foundation, as did Steven DiSalvo, a former student of Sister Marguerite’s who is now director of the foundation.

The Communities of Faith Task Force on Domestic Violence includes representatives of Catholic Charities of the Rockville Centre Diocese, the Long Island Council of Churches, local Lutheran and Presbyterian churches, the American Jewish Committee, the Domestic Harmony Committee of the Islamic Center of Long Island, and the Nassau and Suffolk Counties Coalition Against Domestic Violence.

Sister Marguerite has for the past 25 years been principal of Nativity School in the New York City borough of Queens.

She described her mother, Margaret, as courageous in coping with the violence she suffered and in her desire for her children’s happiness. “She shielded us,” the nun said.

“She might have had a black eye, but she was going to see that we were happy,” Sister Marguerite said. She added that she did not think that she would have had the same strength as her mother to persevere through that kind of abuse.

“If I were my mother, I probably would have killed my father and spent the rest of my life in jail,” Sister Marguerite said, eliciting silence and a few gasps from the audience.

Her older brother, Frank — who himself became a major league ballplayer — had joined the Army during the Korean War. “When Frank returned home from Korea, he called a family meeting,” she recalled. “He told my father: ‘We don’t want you around anymore.’” Their father left and moved to Florida.

“My mother was like a different person when she was freed from my father,” Sister Marguerite said. She encouraged those present to “keep working for happy endings” for those suffering from domestic violence.

“Don’t be afraid of tears,” she said. “You will have your share of Good Fridays in your life, but Easter comes after.”

## FAMILY/YOUTH

# What do I want for Father's Day? A nap, that's all

By Jimmy Patterson

Father's Day falls at the perfect time, really: When all of our spring activities, the running to games, sprinting to recitals and bolting to late Scout meetings are over for another few months. When June rolls around, we kick back and ... work ourselves into a frenzy all summer long fixing things that have been left undone because of how busy we have been all spring.

Simply put, dads rarely can catch a break. We're always the last to shower, the ones to clean up dog puke and spiders and all the other icky stuff the women and children in our lives won't think about touching. We unclog toilets and fix flats, scrub tubs, mow lawns and manage money. Oh, and if there's still time left at the end of the day, we go to work for 8 or 10 hours.

We are essential in the family scheme of things. I used to joke with my family that I felt not so much like a father and more like an operations director. And everyone laughed and



Patterson

asked me if I had changed the burned out light bulb in the hallway yet.

When the dog has tics, we have to de-tic 'em. When the cat has a hairball, we have to ... well, never mind. If we do it right we're irreplaceable, so is it too much to ask that one day out of the year we can kick back, open a smudged greeting card that tells us how much we are loved, and then dismiss everyone for a couple of hours so we can .. ENJOY FATHER'S DAY?

I don't think that's asking too much.

In fact this Father's Day, I'm gonna tell them all: my wife and all the kids, that if they want me to have a nice Father's Day this year, I don't need anything that has to be bought. I don't want a tie or any socks or a shirt. I just want to be able to shut the bedroom door for two or three hours, lay my head on a pillow, close my eyes and not have to hear a phone, a door bell, or a kid shouting, "DAD SHE WON'T STOP BUGGING ME! MAKE HER STOP!"

A nap would be nice. One of those naps where there's a baseball game on in the background and it's not too loud and there's no offense because we don't want any cheering crowd waking us up. A couple of hours where I have nothing to do, nothing to say and nothing to dream. I want a nap with no

dream in it. Nothing where I have to think when I'm asleep or think about when I'm awake.

I love my family dearly and have clearly spent most of my personal eternity with each and every one of them, but it's true: even dad's need some me time. We're just too macho to ask for it. We have to come across as the big guy, the doer, the fixer, the go-to guy, the Mr. Everything.

So give us two hours on Sunday afternoon. And not just once a year. How about once a week? Could we just have some Calgon time? If we do, we promise we'll emerge in a better mood, ready to tackle the world, rarin' to go as my own dad used to say and all smiles and feelin' good.

Until, of course, a spider runs across the floor, the dog pukes, the cat does ANYTHING, and the garbage disposal needs to be unclogged. We promise not to get cranky until something goes haywire again.

So, see, we're not asking for too much. Are we? Hello? What do you mean you're going to take a nap? IT'S MY DAY!

*Jimmy Patterson is editor of the West Texas Angelus. His book, "Sticky Doorknobs" is available at [www.bn.com](http://www.bn.com) or [www.amazon.com](http://www.amazon.com). He and his family (who lets him nap every weekend) live in Midland.*

Bishop Michael D. Pfeifer, left, administers confirmation at Services in May.

(Photo by Mary Hardin)



## Being a teenager doesn't have to be hard with God

By Isabel Cansino

A few months ago, Bishop Pfeifer asked me to write an article about the significance of Jesus in the Eucharist for teenagers. I jumped at the chance and intended, at first, to write a very scholarly sounding essay. But I scrapped that - tore the page out, crumpled it up and did an "NBA no-look pass." I threw it away. (Sound like someone on St. Margaret's youth basketball team? J/K! You know I love you!)

So, why did I throw it away?

Because I don't want this to be another article you skip over. Instead, I want to take this opportunity to tell you straight up about the answer for all of your problems.

Yup! That's right! Forget Teen Vogue, Seventeen, Flex, Maxim and all those other magazines that pretend to have the answers. I have it. So listen up!

Being a teenager is SO hard! Finding



Cansino

a style all your own, finding real friends, finding out who you are and who you want to be, finding a boyfriend (or girlfriend), getting a life, getting your parents to respect you and trust you...I remember. While my youngest sister seems to think that 26 is ancient, I am not so old that I don't remember and still cringe sometimes about junior high and high school. It's an intense time of learning and searching - searching for that something or someone who

(Please See YOUTH/11)

# The keys to family happiness

By Bill and Monica Dodds  
Catholic News Service

The view from the outside looking in is seldom, if ever, accurate. It's easy to assume that a family that seems very happy is so because it has no problems.

That just isn't so.

Yes, the family members may be very happy. But, no, they aren't without their share of worries, troubles and heartache. No family — not even the Holy Family — made it through this life without worries, troubles and heartache.

At times, the obstacles a family must live with — whether or not it faces and deals with them — are huge: serious illness, financial difficulties, drug use or alcoholism, abuse, disability, infidelity, criminal behavior. It's a long, long list. Sometimes a family must adjust and adapt, must figure out how to go on,

despite a permanent change: a divorce, a death, a serious falling-out.

How can a family take blows like that and still be happy? How will it, after a time, begin to regain its happiness? We all know it's possible.

These are some characteristics of happy families that tend to stand out:

■ A happy family isn't filled with Pollyannas, but its members are both realistic and optimistic. They know hard times will come, but those times also will go. They recognize and appreciate the good times. Through it all, they love each other.

■ A happy family is made up of members willing to make sacrifices. That doesn't mean they're doormats or enablers, but it means each person has a healthy, loving concern for the others. That doesn't just happen. It has to be taught. Unselfishness has to be practiced to

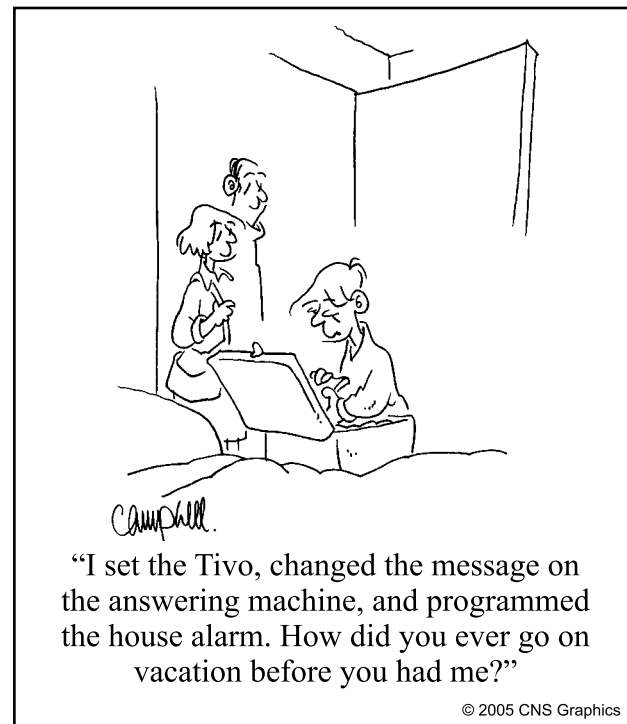
be learned.

■ A happy family is open to God's grace, to God's presence in their midst. They recognize and give thanks for the many blessings they receive. At times, they also admit to God that they don't understand why they must deal with particular hardships. For a time — in their pain, grief, fear or frustration — they may even feel angry at God.

■ A happy family realizes they all also are members of God's family and that they have brothers and sisters worldwide and in their own community whom they are called to help in many different ways. The more they learn about what those brothers and sisters must endure, the smaller and simpler their own problems seem.

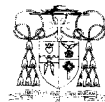
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*Bill and Monica Dodds are family columnists for Catholic News Service.*





# 2005-2006 Budget Diocese of San Angelo, Texas



DIOCESE OF SAN ANGELO  
BOX 1829  
SAN ANGELO, TEXAS 76902-1829

Phone 325 / 651-7500  
FAX 325 / 651-6688

May 20, 2005

My Dear Sisters and Brothers in Christ:

I am presenting to you the approved budget for the Diocese of San Angelo for 2005-2006 which has been thoroughly reviewed by our Ministry/Department Heads, the Diocesan Finance Council and the Presbyteral Council and which I am accepting as Bishop for the upcoming year.

I am extremely grateful for the support of our diocesan ministries and wish to similarly express my appreciation for your generosity to your individual parish and mission communities. Indeed, our parish and mission net incomes grew on average by over 2.5 percent during this most recent year.

I ask the Lord to continue to bless our ministerial efforts in West Texas during this upcoming 2005-2006 year.

Your servant in Christ and Mary,

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

## EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Adam Jose D. Navarrete, and his whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 30th day of June, 2005, to answer to the Petition of Mary Angelita Armendariz, now introduced before the Diocesan Tribunal in an action styled, "MARY ANGELITA ARMENDARIZ VS ADAM JOSE D. NAVARRETTE, Petition for Declaration of Invalidity of Marriage," said Petition being identified as (ARMENDARIZ - NAVARRETTE) Protocol No.: SO 04/30, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 1ST day of JUNE, 2005.

Program	FY 2002/03				% of Budget
	Budgeted	Grants	Own FEES	NET Assessment	
Clergy Medical & Assistance	\$ 169,917	\$ -	\$ 23,066	\$ 146,852	
Clergy Education	\$ 57,579	\$ -	\$ -	\$ 57,579	
Vocations	\$ 20,000	\$ 20,000	\$ -	\$ (0)	
Seminarian Education	\$ 154,302	\$ 65,000	\$ 89,302	\$ -	
Women Religious	\$ 3,000	\$ -	\$ -	\$ 3,000	
Permanent Diaconate	\$ 55,805	\$ 10,000	\$ -	\$ 45,805	
<b>Ministerial Support</b>	<b>\$ 460,603</b>	<b>\$ 95,000</b>	<b>\$ 112,367</b>	<b>\$ 253,236</b>	<b>16.8%</b>
CKRC Ministries	\$ 394,973	\$ 5,000	\$ 237,409	\$ 152,563	
Religious Education & Formation	\$ 295,749	\$ 140,000	\$ 31,998	\$ 123,752	
Contributions & Assessments	\$ 118,576	\$ -	\$ 49,249	\$ 69,327	
Communications & Paper	\$ 107,431	\$ -	\$ 84,447	\$ 22,985	
Tribunal	\$ 159,751	\$ -	\$ 9,000	\$ 150,751	
University Apostolate	\$ 86,496	\$ 35,000	\$ 18,813	\$ 32,683	
Liturgy Office	\$ 12,442	\$ -	\$ 1,000	\$ 11,442	
Superintendent of Schools	\$ 14,714	\$ -	\$ 3,500	\$ 11,214	
Criminal Justice Ministry	\$ 7,000	\$ -	\$ -	\$ 7,000	
LIMEX	\$ 1,000	\$ -	\$ 1,000	\$ -	
Victims Assistance/Personnel	\$ 96,291	\$ -	\$ -	\$ 96,291	
<b>Ministries &amp; Programs</b>	<b>\$ 1,294,423</b>	<b>\$ 180,000</b>	<b>\$ 436,415</b>	<b>\$ 678,008</b>	<b>47.2%</b>
Administrative Office	\$ 509,536	\$ -	\$ 25,000	\$ 484,536	
Business Services	\$ 391,238	\$ -	\$ -	\$ 391,238	
Bishop's Residence	\$ 24,463	\$ -	\$ -	\$ 24,463	
Obligations Renewal / Repairs	\$ 60,084	\$ -	\$ -	\$ 60,084	
<b>Administrative &amp; Fiscal</b>	<b>\$ 985,322</b>	<b>\$ -</b>	<b>\$ 25,000</b>	<b>\$ 960,322</b>	<b>36.0%</b>
<b>** TOTAL **</b>	<b>\$ 2,740,349</b>	<b>\$ 275,000</b>	<b>\$ 573,783</b>	<b>\$ 1,891,566</b>	<b>100.0%</b>

# KELLEY: Midland city leader suggests existing building

(From 1)

memories into something tangible; something that can benefit others.

With the encouragement of District 2 city council person Vicky Hailey, Reyes and others are hoping to see a building rise up to commemorate the memory of Kelley and provide for southsiders opportunities for learning and access to technology.

"I see it as being something similar to the Martin Luther King, Jr. Center on the eastside," Hailey said. "In that community center, they have rooms with computers, and other rooms that host special events for the community."

Luz Reyes, owner of Dona Anita's Restaurant and a long-time parishioner at Our Lady of San Juan, said that the center would ideally one day not only have computer and technology-oriented rooms, but would also provide cultural and literacy learning opportunities and after-school programs.

"Even though we want this center to be on the southside, we see it as an asset to our whole community, and an inclusive place where all children and adults alike will be welcome,"

Reyes said.

Hailey said such a project would be huge and take years, and she envisions in the interim the possibility of locating such a center in an already existing building. She used as an example a small former fire station located adjacent to South Elementary just south and east of the corner of Florida and Big Spring. Currently, the building houses graffiti abatement materials.

"After we outgrow an existing building, we would have had time enough to do some fundraisers and pick out a site where the new building would be. We could establish a presence in the neighborhood and right now think that would work. Fr. Tom was about enhancement of the entire southside, not just a particular portion of the southside," Haley said.

Initial thoughts were that the project could be funded through use of the Community Development Block Grant (CDBG) program, but Haley sees instead some financial support being provided through the city's general fund along with assorted private fundraising efforts. Haley said the next step is to propose to the citizen's group the old fire station near South to see if they would accept that in the interim.

Rev. Art Pestin, Our Lady of San Juan's parish priest since Kelley's death, likes the idea and sees it as an opportunity for a building honoring Kelley's memory to at least have a physical address. From there, Hailey says she's not sure what further involvement the city would have. The council has taken no action on the issue.

"Fr. Tom had such a positive impact," Haley said. "He passed the baton to us and it's up to us to keep that legacy going."

Reyes said it is important that the project begin now, "before land prices on the southside skyrocket" with economic development efforts such as the new Wal-Mart.

"We feel that whatever economic development is coming to the south is mostly because of Fr. Tom's hard work and great spirit," Reyes said. "He was our voice, our very own Don Miguel Hidalgo, the Father of Mexican Independence, and he deserves the honor of having this center named after him. All of us owe him a debt of gratitude."

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*Story reprinted from May 22, 2005 edition of the Midland Reporter-Telegram.*

# EUCCHARIST: Shared body, blood reminds us of unity with church

(From 5)

This great Eucharistic unity exists not only on the "grand" scale, however, but on the local as well. A perfect example of this local communion is the parish's care for those who cannot be present at Mass because of health, age, or disability. Even though they cannot participate physically, these parishioners are still part of our parish assembly, and it is our responsibility to see that the homebound remain part of our "communion." The Church's guide to caring for the sick puts it simply: "All Christians should share in the care and love of Christ and the Church for the sick...by visiting and comforting them in the Lord" (Pastoral Care of the Sick [PCS],#42).

One way we express our oneness with those who can't be with us is bringing them communion from our Sunday celebra-

tion. This is especially the task of Extraordinary Ministers of Holy Communion. When they are commissioned, they are charged with "taking communion to the sick, and with giving it as viaticum to the dying" (Book of Blessings, #1889). The whole assembly takes part in this ministry by praying for the sick in the general intercessions. Often Extraordinary Ministers of Holy Communion are sent directly from the Sunday Eucharist to bring communion to the homebound.

Our concern for the sick and our efforts to bring them communion are not merely acts of charity extended to those in need. As Pope Paul VI taught when issuing the reformed rites for the sick: "[The sick] contribute to the welfare of the whole people of God by associating themselves willingly with the passion and death of Christ"(Apostolic Constitution on the Anointing of the Sick). In receiving communion, the sick and

homebound "are reunited with the Eucharistic community from which illness has separated them" (PCS, #51). In their sharing in Christ's body, our oneness in Christ is made more complete.

Our shared Eucharist, then, always reminds us of our unity with the whole Church, especially the sick, the homebound, and all those who suffer, who "by their witness show that our mortal life must be redeemed through the mystery of Christ's death and resurrection" (PCS,#3).

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# YOUTH: God always keeps his promises to us all

(From 9)

will make you feel complete, whole. That will make you feel beautiful and loved and just WONDERFUL. FREE – free from parental guilt trips and feeling like you aren't ever going to be good enough or pretty enough or smart enough or cool enough. I also remember desperately searching for some excitement in my boring existence. I needed to get a Life!

And guess what – I did! I got a life in Christ!

I found out that I was made by God FOR God. Before I was born, I did not exist. God pulled me out of nothing. He formed me – a totally unique being in order to love me and be loved by me. We were created to live in a loving relationship with God. He is the missing link that people spend their whole lives searching for. He is their completion. He is the only true satisfaction for the hunger in their (our) hearts. Not boyfriends or girlfriends and physical excitement, not drinking,

not friends, not popularity, not cars, clothes, money, or success. St. Augustine, who for years passionately pursued those things realized in his thirties that, "Our hearts are restless until they rest in You [God.]"

God, the all-powerful, all-knowing, ever-present, only God became a human being for us, for me – for you. I love that bumper sticker that says, "God loves you so much, He'd rather die than live without you." Wow! Let's think about that for a second. God, the King...The King humbled himself so far as to become, for a time, one cell in the womb of the Blessed Virgin Mary. He was born, He lived, He suffered, He died, and He rose again, but that was not enough for Him. He refused to leave you alone. God promised in the Old Testament that He would not leave Israel orphaned, and God always keeps His promises. So what did His unquenchable love for you and me lead Him to do? He took the form of bread in order to be our very food. Remember the manna that fell from heaven when the Israelites were in the desert? It was bread from heaven that met all their needs. As is everything in the Old Testament, that

was a sign of what was to come in Jesus' day. Now Jesus is the bread from heaven that meets our every need. God is the only one who can meet our every need, and He really wants to! So much so, that He waits for us in the tabernacles in every Catholic Church in the world. He waits for anyone to come and ask for His blessings. If Donald Trump were to come to town and announce that he would supply everyone's needs if we would just approach him and ask, undoubtedly, we would stand in line for days to approach him. Those who didn't would be considered fools. Well...you guessed it. Someone far greater than Donald Trump waits to help us. God waits for us in His churches, waiting to pour out every blessing on us. In this time of your life when no one seems to understand you, turn to the one who knows you better than you know yourself. I think Gospel singer CeCe Winans expresses God's heart when she sings, "Just Come. Come to me. It hurts me when you cry. I won't leave you alone. When you need a hand to hold, I will be there – I'll always care..." He longs for you. Come to Him.

Teenagers often have many dreams and aspirations for the future, and that is wonderful, but soon they face harsh circumstances in life which cause them to become disillusioned. Come to the One who can and promises to grant us the desires of our hearts. He waits to give us Himself. Turn to Him wholeheartedly. Seek His face. Visit Him at His house and talk to Him just as you would a friend. The Bible says, "Draw near to God, and He will draw near to you." Get to know Him the same way you get to know anyone – by spending time with Him and talking with Him. Take advantage of the tremendous blessing we have in the Perpetual Adoration chapel. Young people, He is The Way and The Truth and The Life. He is the answer to your every aching desire. Look no further. Shalom.

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**Isabel Cansino is Music Director, Assistant Youth Minister, and confirmation teacher at St. Margaret's in San Angelo. She is a senior at Angelo State University, Senior majoring in Communication with a minor in Spanish.**

## THE BACK PAGE

# Crowe-Howard team delivers another knockout punch

By Harry Forbes  
Catholic News Service

NEW YORK — Is there anything Russell Crowe can't do? The versatile star has reunited with the "Beautiful Mind" creative team — producer, director and writer — and come up

### ▶ CULTURE

with another winner.

"Cinderella Man" (Universal) is the moving true-life story of Depression-era boxer James Braddock, who after several years out of the ring stunned the sporting world by winning the light heavyweight title.

Jimmy lives in tenement squalor with his loving, true-blue wife, Mae (Renee Zellweger, here a brunette), and their three young children. (Despite the film's nostalgically glossy production design, the poverty still seems bleakly real.)

After showing early promise, Jimmy has had a run of bad luck in the ring. With creditors hovering and his kids without enough food to eat — even their milk must be diluted — he becomes more desperate to earn money. The point is further underscored when his son steals a piece of meat from the butcher. Jimmy, admirably, makes him return it. When the boy cries as they leave the shop, Jimmy assures him the family will always stick together, no matter how tough the going gets.

Jimmy tries to fight with a broken hand, but the bout is a disaster, and he's stripped of his credentials by the boxing commission. Later, in one of the film's most heart-wrenching scenes, he'll go back to Madison Square Garden's managers literally hat in hand, and beg for money for his family.

Banned from the ring, he joins the other unemployed men desperately seeking day work on the docks.

Jimmy lands a longshoreman job, and the family manages to squeak by financially, so when his former manager, Joe Gould (Paul Giamatti), tries to lure him out of his enforced retirement for a one-time only bout with Corn Griffin in 1934, he's reluctant about picking



Russell Crowe, left, plays a depression era boxer in the new Ron Howard movie, "Cinderella Man," which opened a wide run June 3.

up the boxing gloves again. Against his wife's protestations — she fears for his safety — he agrees, and much to everyone's surprise, wins.

Nonetheless, a follow-up bout seems unlikely since Jimmy's certification has not been reinstated. But eventually, Joe persuades Jimmy to train again in earnest. Mae objects, but melts when she realizes Joe has hocked all his furniture to bankroll Jimmy's comeback.

A series of higher profile matches against John Henry Lewis and Art Lasky lead to Jimmy being dubbed "Cinderella Man" — and finally going up against the notorious Max Baer (played with oily arrogance by Craig Bierko), who has already killed two men in the ring. Baer disdains Jimmy as an opponent, dismissing him as "a chump."

Mae is appalled by Jimmy facing such a terrifying opponent, but when she goes into church to pray for him on the day of the fight, the kindly priest shows her that the entire congregation is praying for Jimmy's success, as they see their own hopes and dreams embodied in him. More controversially, they even have a radio in church so everyone can listen.

Though old-timers may remember who

actually wins, we won't ruin the suspense.

Ron Howard has made an absorbing film with first-rate performances. Crowe is immensely sympathetic and projects genuine decency, sporting a credible 1930s' New Jersey accent to boot. Zellweger has the ring of authenticity, too, in both voice and appearance. Giamatti, in a far cry from his "Sideways" role, is convincing as the determined manager, egging Jimmy on from the sidelines.

The period flavor feels accurate right down to the movie posters that Jimmy passes on the street (though, was Mickey Rooney enough of a big-name star in 1933 for Jimmy to dream of him, as he relates at one point?) and the accents and patois for the era. That means a good deal of profanity, in the days when vulgarisms invoking the Father or the Son were more common. The Depression is vividly recreated; it includes the Hooverville shacks erected by homeless families in the middle of New York's Central Park.

The boxing sequences — well-shot and choreographed and sometimes exhilarating — are not for the squeamish (Jimmy takes quite a

pummeling at several points), but they are far less graphic than such similarly themed films as "Raging Bull" or even "Rocky." Above all, the boxing takes a back seat to the emotional story that is paramount: Braddock's devotion to his family.

Cliff Hollingsworth and Akiva Goldsman's script keeps the focus on the human drama, and is, at its heart, a real love story between Jimmy and Mae.

What's especially commendable about the film is that Jimmy is motivated, not by the quest for personal glory, but to support his wife and children. When Mae packs the children off to relatives fearing illness if their standard of living doesn't improve, Jimmy is furious, particularly after his promise to his young son that the family will always be together.

So, too, when he's forced to collect money from the relief services department, he feels morally compelled to return it once his fortunes improve.

Even though boxing may not be universally perceived as the noblest of sports, Jimmy Braddock's improbable surmounting of poverty, bad luck, physical injuries and more did give symbolic hope to many Americans. "A year ago, he was standing in a bread line," the fight announcer declares, summing up part of why the film is so inspirational.

Those unsettled by the grim denouement of "Million Dollar Baby" will be relieved to find "Cinderella Man" a good old-fashioned boxing movie with an infinitely more upbeat feel by the final bell.

The film contains much period profanity, some crude language and ring violence with blood. The USCCB Office for Film & Broadcasting classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents are strongly cautioned. Some material may be inappropriate for children under 13.

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Forbes is director of the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

## Question about Catholicism? Find the answers here

**CATHOLIC Q & A: ANSWERS TO THE MOST COMMON QUESTIONS ABOUT CATHOLICISM**, by Father John J. Dietzen. Crossroad (New York, 2005). 532 pp., \$17.95.

Reviewed by Maureen E. Daly  
Catholic News Service

Father John J. Dietzen has written a book that would be a welcome addition to the shelves of any parish teacher or religion classroom. In plain, clear writing that is always kind, Father Dietzen's new edition of "Catholic Q & A" gives — as the subtitle says — "Answers to the Most Common Questions About Catholicism."

Father Dietzen has heard all the questions. He was ordained a priest of the Diocese of Peoria, Ill., in 1954 and has served as pastor of two large parishes in central Illinois. He was also director of the diocesan Office of Family Life and editor

of the diocesan newspaper, The Catholic Post. He began writing a weekly question and answer column for that paper in the late 1960s, and in 1975 he began a syndicated column for Catholic News Service. For 30 years he has answered questions from readers nationwide. His brief clarifications and patient explanations have made him the most widely published syndicated columnist in the Catholic press.

The chapters group questions and answers on the Bible, the church, the Mass, holy Communion, baptism and confirmation, marriage and family living, divorce, annulment and remarriage, right and wrong, penance and anointing of the sick, ecumenism, prayer and devotions, saints, death and burial, and a final grab-bag chapter answering two dozen questions on everything else: Does God exist? B.C. and A.D., Santa Claus, the Ku Klux Klan, chain letters, worry, extraterrestrial life, suicide bombers.

Father Dietzen answers it all, large and small: What did God do before creation? Why is Matthew the first Gospel? Did Jesus know he was God? What does excommunication mean today? What is canon law? Who can be godparents? Were there married popes? Is premarital sex wrong? How should parents respond to cohabitation? When is an embryo human? Is it possible to forgive? Does God punish us? Who can share Communion? What is Cursillo? Focolare? The Magnificat? Is Luther a saint? What about Catholic burial and suicide? Flags on caskets at a funeral? Apparitions of Mary? Why do we pray? What happens to our souls?

Dip into "Catholic Q & A" for an answer. It's likely your question will be there. It is also likely that you'll find it hard to put down after just one page.

Daly is book review editor for Catholic News Service.

