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### God talks to Amos

Read more in our Just 4 Kids feature.

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# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas

AUGUST 2006

Volume XXVII, No. 8

## Standard-Times' stance on stem cell editorial 'troubling'

Newspaper's leadership stands by position; Bishop says stance goes against church teachings

By Jimmy Patterson  
Editor  
*The Angelus*

SAN ANGELO. In an editorial published July 25, the *San Angelo Standard-Times* stood in opposition to President Bush's veto of the of stem-cell legislation passed by the U.S. Senate,

a position tantamount to support of eugenic abortion, according to Michael D. Pfeifer, Bishop of San Angelo.

While *Standard-Times* editor Tim Archuleta stands behind his paper's position on the issue, Pfeifer said he was troubled the paper had taken the position on such a volatile

moral battlefield.

"We understand it is a newspaper's job to raise public debate through the publication of its editorials," Pfeifer said. "We're deeply troubled, though, that the newspaper's editorial leadership would choose to

(See EDITORIAL/15)

### Catholic Radio Hour

EWTN's Spanish-language ministry continues at radio stations in Abilene, Odessa and San Angelo thanks to the generous sponsorships offered by a number of individuals in the diocese. EWTN's *La Hora Catolica* can be heard Sundays from can be heard Sundays in San Angelo from 10-11 a.m. on KSJT (107.5 FM), in Abilene from 12 (noon) - 1pm on KJTZ (106.9 FM) and in Odessa on KQLM-FM (107.9) from 10-11 a.m. and on KOZA (1230 AM) from 11am-12 pm (noon). The diocese thanks Fr. Maurice Voity and the Parish Council at Sacred Heart Cathedral in San Angelo for totally funding the San Angelo effort, and Msgr. Fred Nawarskas and the Holy Family Parish Council in Abilene for helping fund that effort. Additionally, a thank you to Trudo's Religious Store in San Angelo for its financial assistance in the program.

### Numbers ...

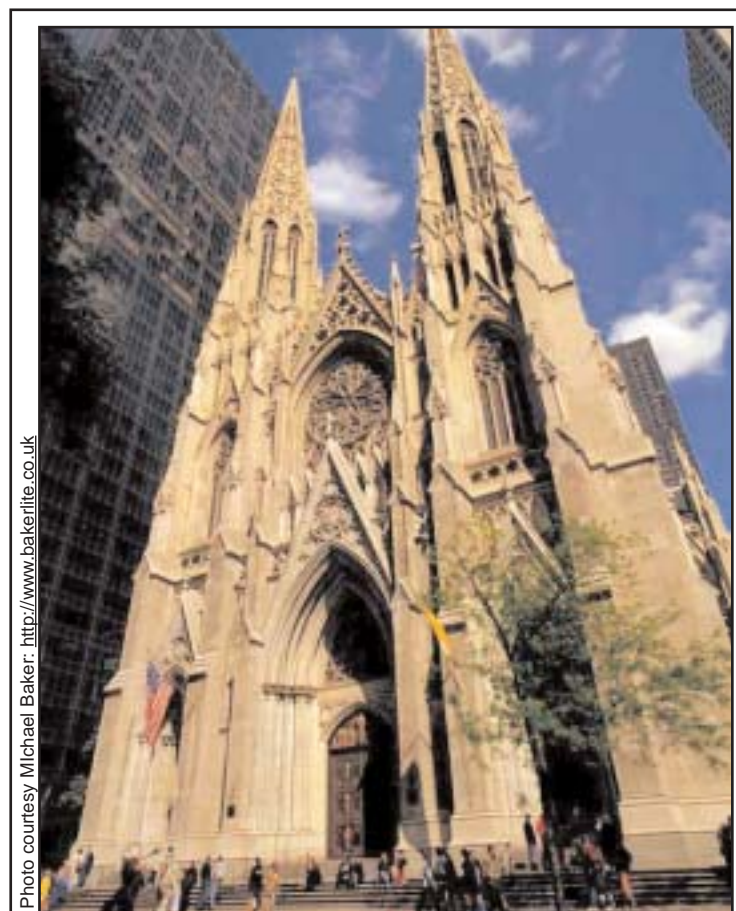
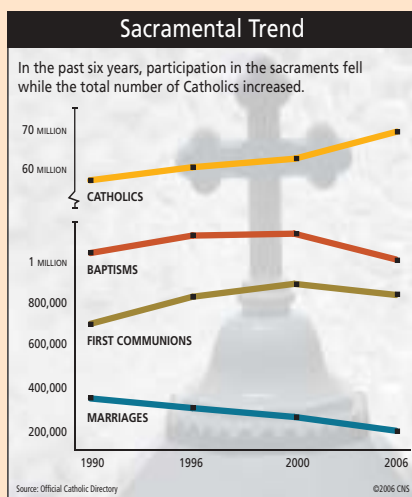


Photo courtesy Michael Baker: <http://www.bakerlite.co.uk>

The beauty of St. Patrick's Cathedral/Pgs 8-9

## Pope pleads for cease-fire after raid kills children

By Catholic News Service

CASTEL GANDOLFO, Italy — Pope Benedict XVI launched an impassioned appeal for a cease-fire in the Middle East, saying it was impossible that military action would create the conditions needed for a lasting peace in the region.

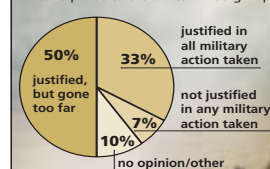
"In the name of God, I address all those responsible for this spiral of violence so that immediately on all sides the weapons would be

laid down," the pope said July 30 before reciting the midday Angelus prayer.

Speaking at his summer villa at Castel Gandolfo, the pope made his appeal several hours after an Israeli air raid in Qana, Lebanon, led to the deaths of some 60 civilians, including at least 37 children.

### Americans on Israeli Actions

More than 80 percent of U.S. adults say Israel is justified in its response to the Shiite militia group Hezbollah.



From the Bishop's Desk

## Reconciliation: The sacrament of God's forgiveness

By Bishop Michael Pfeifer, OMI

In this YEAR OF RECONCILIATION, I share with you more teaching of the Catholic Church on the Sacrament of Penance and Reconciliation as given to us in the *Catholic Catechism*. I encourage all of our people, especially parents with children, to study carefully what is presented in this article, as it will give all a better understanding and appreciation of the Sacrament of God's forgiveness.

**1446** Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as "the second plank [of salvation] after the shipwreck which is the loss of

(Please See BISHOP/3)



Bishop Pfeifer

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## The West Texas Angelus

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

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

**Jimmy Patterson**  
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Editor*

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**San Angelo Standard Times**  
*Production Manager*

Member  
*Catholic News Service  
Catholic Press Association  
Texas Catholic News*

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

Subscription rate for all others:  
\$10 per year

THIRD CLASS POSTAGE PAID AT  
SAN ANGELO, TEXAS

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

### Submissions:

Story suggestions, calendar items,  
parish briefs and all other  
submissions should be emailed to  
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**COPY, PHOTO DEADLINE:**  
Third Friday of every month.

Photos should be sent in jpeg format.

Letters to the editor are welcome, and  
should be emailed to  
JimmyLPatterson@grandecom.net.  
Letters to the editor are printed at the  
discretion of the editor and identities of  
the writer are subject to  
verification. Please include name,  
address and phone number when sub-  
mitting letters.



## DIOCESAN BRIEFS

### Pro Life Mass

San Angelo Bishop Michael D. Pfeifer will celebrate a special Pro-Life Mass **Saturday, September 9**, at the Prayer Garden, near the Planned Parenthood Clinic in eastern part of downtown Midland. Mass will begin at 9:30 a.m.

### 'Why Catholic?' Training

Parishes throughout the diocese are in the process of implementing "Why Catholic? A Journey through the Catechism." Why Catholic? is an adult faith formation program based on the Catechism of the Catholic Church. It fosters the goals of "Our Hearts Were Burning Within Us," the U.S. Bishops' pastoral plan for adult faith formation. The program is based on the four pillars of the Catechism.

**Year 1:** The Profession of Faith  
What the Church Believes  
**Year 2:** The Sacraments  
How the Church Celebrates  
**Year 3:** Life in Christ  
How the Church Lives  
**Year 4:** Christian Prayer  
How the Church Prays

The next step in the implementation of "Why Catholic?" is the Nuts and Bolts of Evangelization Workshop and the Small Leader Formation Workshop. These workshops are scheduled as follows:

### NUTS & BOLTS OF EVANGELIZATION

Aug. 20: 2-4 P.M., Holy Angels, San Angelo.  
Aug. 20: 7-9 P.M., Sacred Heart, Coleman.  
Aug. 21: 7-9 P.M., St. Francis, Abilene.  
Aug. 22: 7-9 P.M., St. Elizabeth Ann Seton, Odessa.  
Aug. 23: 7 P.M.-9 P.M., Our Lady of Perpetual Help, Ozona.

### SMALL COMMUNITY LEADER FORMATION WORKSHOP

Sept. 24, 2-4 P.M., St. Mary, Brownwood  
Sept. 24, 7-9 P.M., Christ the King, San Angelo  
Sept. 25, 7-9 P.M., St. Vincent, Abilene  
Sept. 26, 7-9 P.M., Our Lady of Guadalupe, Midland  
Sept. 27, 7-9 P.M., St. Joseph, Ft. Stockton  
Sept. 28, 7-9 P.M., Our Lady of Perpetual Help - Ozona  
For more information call the Office of Education and Formation at 325-651-7500

### Cath. Daughters Retreat

The Texas State Court of the Catholic Daughters of the Americas is inviting its members to a Texas State Retreat at the Christ the King Retreat Center in San Angelo, Texas, September 22-24, 2006. The retreat will begin on Friday at 5 p.m. and end with Mass on Sunday at 11 a.m.

## Basic Formation Schedules

### Basic Formation Cycle Begins San Angelo Deanery

SAN ANGELO. A new cycle (two years) of Diocesan Basic Formation will begin at St. Joseph Church, San Angelo in August 2006. All interested persons are welcome and encouraged to attend these adult faith formation sessions. This is an opportunity for persons who participate in any church ministry but especially for anyone who catechizes at any level. A commitment of the two-year cycle is required. There are monthly sessions that begin at 8:45 A.M. and conclude at 4 p.m. Each session includes prayer, input on specific content, reflection time, small and large group discussion and journaling. Input and materials are in English. Small group discussion can be in Spanish if needed. Each session is \$10.00. Payment is worked out with the pastor/pastoral coordinator. (For more information, call the Office of Education and Formation at 325-651-7500.)

### BASIC

St. Joseph Parish  
San Angelo  
8:45 am - 4:00pm

### Year 2006

Aug. 19 - Ministry  
Sept. 16 - Personhood 1  
Oct. 14 - Personhood 2  
Nov. 4 - Spirituality 1  
Dec. 9 - Spirituality 2

### Year 2007

Jan. 6 - Spirituality 3  
Feb. 10 - Hebrew Scripture 1  
Mar. 3 - Hebrew Scripture 2  
Apr. 14 - Hebrew Scripture 3  
May 5 - Hebrew Scripture 4  
Aug. 18 - Christian Scripture 1  
Sept. 8 - Christian Scripture 2  
Oct. 6 - Christian Scripture 3  
Nov. 3 - Christology 1  
Dec. 1 - Christology 2

### Year 2008

Jan. 5 - Church 1  
Feb. 2 - Church 2  
Mar 1 - Sacraments 1  
Apr 5 - Sacraments 2  
May 3 - Retreat

### Abilene Deanery

**ABILENE. Advanced Formation Sessions** are scheduled to begin at St. Francis, Abilene. These are adult faith opportunities. All persons are welcome to attend. The content, site and dates of the Advanced Formation Sessions are listed below. (For more information, call the Office of Education and Formation at 325-651-7500)

### ADVANCED

St. Francis Parish - Abilene  
8:45 a.m.-4 p.m.

### Year 2006

Sept. 23 - Church History 1  
Nov. 11 - Church History 2  
Dec. 2 - Liturgy

### Year 2007

Feb. 17 - Morality 1  
Mar. 24 - Morality 2  
Sept. 22 - Mary, Saints & Angels  
Nov. 17 - Scripture 1

### Year 2008

Jan. 12 - Scripture 2  
Mar. 8 - Scripture 3  
Apr. 12 - Social Justice

The theme for the state retreat is Staying Attached to the Vine: Life in the Eucharist. The presenter will be Father Chuck Gunti, OFM, of the San Jose Mission Friar Community, San Antonio.

Registration is limited and information can be obtained from each court regent.

## St. Ann's welcomes Christian Artist, Sept. 8

MIDLAND. St. Ann's Church in Midland will present Christian/Catholic Recording artist David Kauffman, Friday September 8th, at 7:30 p.m., at St. Ann's. Husband, father, composer, recording artist and music producer, David is married to Leah, and has two daughters, Cameron, 10, and Mia, 4. The former six-figure-a-year insurance executive's last CD "Surrender," was released last August. He is in the fourth season of recording his own show for CTSA (Catholic Television of San Antonio). He stays busy with his "family friendly" tour schedule: Friday evenings only, both in San Antonio and across the country. (You can find David on Sunday evenings directing the 6:30 p.m. Mass Youth Choir at Holy Spirit Catholic Church, and at the 9:00 p.m. Mass at St. Mary's University in Guadalupe Chapel.)



**Kauffman**

## Eucharistic Congress Diocese of Amarillo

Eucharistic Congress  
August 25-26, 2006  
**Amarillo Civic Center**

*All are welcome to this celebration of unconditional love.*

Experience "In Unity with Jesus, Through the Eucharist"

Guests include: His Eminence, Renato Cardinal Martino, Roman Curia, Archbishop Jose Gomez, Archdiocese of San Antonio, Archbishop Jose Arteaga, Archdiocese of Chihuahua, Mexico, Archbishop Dominic Luong, Orange County, California; Fr. Jose Robles, and Fr. Thomas Vu. Speakers include: Rosalind Moss, Amy Welborn, Fr. Frank Pavone, Aveda King, Richard Jalbert, Katie Pfeffer, Barbara McGuigan, Mary's Hope, Fr. Matthew Habiger, Jonathan Saenz and more.

Topics include: The DaVince Code, Eucharistic Healing, Spiritual Fitness, Religious Liberties, Eucharistic Perpetual Adoration, Raising Catholic Children, Chastity, Larger Families and more. The breakout sessions will be for English, Spanish, Vietnamese and Youth.

Note..if interested in \$5 BBQ lunch Saturday, send check for number of lunches you are purchasing, with your name, address and phone number to: The Diocese of Amarillo, Dvlpmt. Dept., P.O. Box 5644, Amarillo, TX 79117 Questions, call: 800-658-6643

**More Diocesan Briefs/Pg. 7**

# BISHOP: What we can do as Catholics

(From 1)

grace.”

**1448** Beneath the changes in discipline and celebration that this sacrament has undergone over the centuries, the same *fundamental structure* is to be discerned. It comprises two equally essential elements: on the one hand, the acts of the man who undergoes conversion through the action of the Holy Spirit: namely, contrition, confession, and satisfaction; on the other, God's action through the intervention of the Church. The Church, who through the bishop and his priests forgives sins in the name of Jesus Christ and determines the manner of satisfaction, also prays for the sinner and does penance with him. Thus the sinner is healed and re-established in ecclesial communion.

**1449** The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church:

*God, the Father of mercies,  
through the death and the resurrection of his Son  
has reconciled the world to himself  
and sent the Holy Spirit among us  
for the forgiveness of sins;  
through the ministry of the Church  
may God give you pardon and peace,  
and I absolve you from your sins  
in the name of the Father, and of the Son, and of the Holy*

Spirit.

## THE ACTS OF THE PENITENT

**1450** “Penance requires...the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction.”

## CONTRITION

**1451** Among the penitent's acts contrition occupies first place. Contrition is “sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again.”

**1452** When it arises from a love by which God is loved above all else, contrition is called “perfect” (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.

**1453** The contrition called “imperfect” (or “attrition”) is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). Such a stirring of conscience can initiate an interior process which, under the prompting of grace, will be brought to completion by sacramental absolution. By itself however, imperfect contrition cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness in the sacrament of Penance.

**1454** The reception of this sacrament ought to be prepared for by an *examination of conscience* made in the light of the Word of God. The passages best suited to this can be found in the Ten Commandments, the moral catechesis of the Gospels and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings.

## THE CONFESSION OF SINS

**1455** The confession (or disclosure) of sins, even from a simply human point of view, frees us and facilitates our reconciliation with others. Through such an admission man looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible.

(See BISHOP/15)

From the Editor

## Don't put off that lunch you can have today

By Jimmy Patterson

I never had the opportunity to really get to know Fr. Ray Wilhelm as much as I wanted to. When I heard he died of a heart attack on his way to San Antonio last month, it saddened me deeply, not only because of his untimely leaving from this place, but also because I didn't pick up the phone when I should have, and ask him to lunch or have him over for dinner. Life hands us



Patterson

those curves occasionally, and when such simple acts are left undone, it brings sadness.

Fr. Ray touched many people. The first time I heard one of his homilies, I equated him to American legend Fred Rogers. Fr. Ray had Mister Rogers' calm, reassuring and friendly manner. He made you *want* to listen to him.

He loved the people he served and he was highly educated. And he was one of a kind.

I had met Fr. Ray exactly once when I heard that he had offered up a prayer for me, as editor of this newspaper, in a morning Mass on the day set aside for St.

Francis de Sales, the patron saint of journalists.

The people Fr. Ray impacted over the years are experiencing a huge void today. People like Toni Bustillos, a parishioner at Our Lady of Guadalupe, who marveled at his intelligence but even more so at his depth of compassion and how Fr. Ray was a guiding light for her and her family upon the death of her father.

There are a thousand stories like this one, be sure of it.

The next time you say to yourself “*I should call him*” or “*I should take her to lunch*” -- do it.

*Jimmy Patterson is editor of The Angelus.*

## OBITUARY

### Fr. Ray Stanley Wilhelm, OMI, 74

Has gone home to Chant God's praises - July 5, 2006.

The son of Raymond M. Wilhelm and Alma (Dreier) Wilhelm, Ray Wilhelm was



born on February 3, 1932, in San Antonio. After graduating from St. Mary's Parochial School, he went to St. Anthony's Junior Seminary in San Antonio. He entered the St. Peter's Novitiate at Mission, Tex. in 1951, where he took his first vows on May 31, 1952.

His philosophy and theology courses were pursued at DeMazenod Scholasticate (now Oblate School of Theology) in San Antonio. It was there that he took perpetual vows on May 31, 1955. Upon the completion of his theology studies, he was ordained a priest by Archbishop Robert E. Lucey at St. Mary's Church, San Antonio, June 1, 1958.

Fr. Ray's first obedience was in 1959 as a professor at DeMazenod Scholasticate. In the spring of 1960, he went to Catholic University, in Washington, D.C., for higher education, and in November of 1960, he went to the Studium Superius Generale, in Rome, and obtained a degree in canon

law at Gregorian University in June of 1962. He was transferred to DeMazenod Scholasticate — Oblate College of the Southwest in San Antonio as bursar and professor in September 1962. Other assignments included: Assistant Pastor to Immaculate Heart of Mary Parish in Harlingen; Pastor to St. Ignatius Parish in Ranchito; Pastor to Sacred Heart in McAllen, Tex.; Associate Pastor of the Immaculate Conception Cathedral in Brownsville, and Pastor to St. John the Baptist in San Juan.

In January of 1986 he served as the Associate Director of college level seminary formation program at St. Edwards University, Austin. In 1988 he was assigned as Parochial Vicar to St. Louis of France Cathedral in New Orleans, then in 1990 to St. Patrick's Parish in Houston. In 1991, he was Associate Director of San Juan Shrine in San Juan. He then served a six-year term as Pastor at St. Ann's in Colorado City. In June of 2000 he was assigned and remained until his death Parochial Vicar at Our Lady of Guadalupe Catholic Church and Shrine in Midland. Fr. Ray was also an Official of the Matrimonial Tribunal of the dioceses of Brownsville, San Antonio, and San Angelo. He was Defender of the Bond of Marriage for the Texas Appellate

Court in San Antonio and had also been a local Oblate Superior in several Texas Districts.

“Fr. Ray was a committed and faithful servant of the Church, especially as Missionary Oblate to Mary Immaculate,” said Fr. Ed DeLeon, pastor at Our Lady of Guadalupe. “He always gave 110 percent if not more. He was a true confessor, and people always felt God's mercy especially in the confessional. He was an excellent preacher and a good friend.”

Fr. Ray is preceded in death by his parents, Raymond and Alma Wilhelm, J.P. Wilhelm, Edwin Wilhelm, E.V. Tumlinson, his uncles, and Maggie Schlein, his aunt.

He is survived by his sister Mary Oswald and brother-in-law, Louis Oswald of Houston, TX. His three nephews, Brent A. Oswald, of Houston, Kelly V. and Stacey Oswald of Houston, Louis A. and Crystal Oswald of Littleton, CO., and his dearest friend the Rev. Frank Montalbano, OMI of San Antonio.

“Fr. Ray was so special, so knowledgeable, so educated,” said Toni Bustillos, a parishioner at Our Lady of Guadalupe and a friend of Fr. Ray. “You could ask him anything and he would tell you, and if he didn't know, he would find out. He was so gentle and always such a loving and kind person.”

# A plan for CJ Ministry: 'I was in prison, you visited me'

By Bishop Michael Pfeifer, OMI

To meet the pastoral needs of over 1,100,000 men, women and juveniles enmeshed in the Texas criminal justice system, a plan is needed to stimulate action at the state, archdiocese/diocese, and parish levels to reduce the trauma within the law enforcement and criminal justice systems, prevent crime as well as reduce it, improve the lives of both offenders and their caretakers and move toward better public safety. This is the largest defined population group in Texas with critical needs and the most under-served.

To impact this population, those negative characteristics they reflect must be addressed and improved. There are five major characteristics that 85% of prison inmates have. They:

- ▶ are school dropouts
- ▶ are abused and/or neglected as children
- ▶ are reared in fatherless households
- ▶ are addicted to or abuse drugs and/or alcohol
- ▶ and have no spiritual life lived.

They do not have one or two of these characteristics, but they have them all. Additionally, an estimated 25% to 30% of prison inmates suffer from some form of mental illness.

The current system tends to over incarcerate non-violent offenders who need treatment to stabilize them.

Treatment is better accomplished in the communities where the offender resides.

The largest and most concentrated group of offenders is in state and federal prisons, but the most difficult group to deal with may be the local population, who rotate in and out of the county jails, wrought with substance abuse and mental illness. This population will likely never go to state prison but will continue to drain city and county resources. For example, Travis County arrests about 55,000 persons annually, most of who fit into this category and are repeat offenders.

To address these needs, the Bishops of Texas are working together for a plan to address the multiple and critical needs of our brothers and sisters who find themselves behind bars. The Bishops are approving a plan that contains the following elements:

- ▶ Assign a criminal justice coordinator with a budget to assist parishes in developing criminal justice ministry. Thank God, we already have a criminal justice coordinator—Deacon Bob Leibrecht—who is doing a splendid ministry of reaching out to the 19,000 who find themselves incarcerated within the diocesan territory., about 8,000 of which are Catholic.
- ▶ Establish a Criminal Justice Ministry Sunday, to promote better understanding of and greater involvement in ministry to the offender population and their families. Conduct an annual Criminal Justice Conference.

Provide criminal justice training for all volunteers, especially encouraging priest and deacon involvement.

As we review the prison systems, it is necessary that we work to change the culture in the prison system from punitive to rehabilitative, recognizing that public safety is not served unless the majority of offenders stabilize their lifestyle free of alcohol and drugs.

There is also a great need for people to work with parolees to change their life style and do not re-incarcerate them unless they are a serious threat to society or commit another felony. Local parishes need to work together, and with other denominations, to provide support groups, material and financial support for needy parolees.

As regards the state level, the Bishops favor establishing a maximum 5 year probation sentence which has an automatic review by the court at 2 years. This would bring Texas law in line with most other jurisdictions. (It can be determined within 2 years whether or not a person is going to gain control of his/her life.) (Currently, the monthly probation fees are paying for one third of the cost of the probation system. The current 10 year probation sentence is used to milk more money for the system. This practice is abusive to people who are struggling to succeed.)

(See PRISON/10)

## Reasons for the decline in the reception of sacraments of reconciliation, penance

By Bishop Michael Pfeifer, OMI

As we live out this Year of Reconciliation for our Diocese, focusing on the Sacrament of God's mercy, the Sacrament of Reconciliation and Penance, there is general agreement that all would benefit from a renewed catechesis on sin, reconciliation, and the Sacrament of Reconciliation and Penance.

I share here factors leading to the decline in the reception of the Sacrament of Reconciliation and Penance taken from a survey done by the U.S.Catholic Bishops several years ago.

### Factors Leading to Decline

- ▶ A less pervasive sense of sin;
- ▶ General confusion over what is right or wrong;
- ▶ Disagreement with moral teaching of the Church'
- ▶ Reconciliation experience by other means;
- ▶ Confession schedule.

To address these factors leading to a decline in the reception of the Sacrament of Reconciliation and Penance, there is a great need for better and clearer teaching about this Sacrament in religious education, and deacons and priests must preach more often about these factors. Also, all Catholics are strongly encouraged to study the teaching of the Church about the nature and purpose of this beautiful Sacrament. I especially encourage parents to discuss with their children the teaching of the Church about this beautiful Sacrament, and to make time to go as a family to celebrate this Sacrament according to the scheduled times for Confession.

## El Sacramento del perdón de Dios

Por el Ministerio de la Iglesia que Dios te conceda el perdón y la paz

por Obispo Miguel Pfeifer, OMI

En este AÑO DE RECONCILIACIÓN, comparto con ustedes más enseñanzas de la Iglesia Católica sobre el Sacramento de Penitencia y reconciliación dado a nosotros por el *Catecismo Católico*. Animo a toda nuestra gente, especialmente padres de familia con sus hijos, que estudien cuidadosamente lo que es presentado en este artículo, porque así dará a todo un entendimiento y aprecio mejor del Sacramento y del perdón de Dios.



Pfeifer

1446 Cristo instituyó el sacramento de la Penitencia en favor de todos los miembros pecadores de su Iglesia, ante todo para los que, después del Bautismo, hayan caído en el pecado grave y así hayan perdido la gracia bautismal y lesionada a la comunión eclesial. El sacramento de la Penitencia ofrece a éstos una nueva posibilidad de convertirse y de recuperar la gracia de la justificación. Los Padres de la Iglesia presentan este sacramento como "la segunda tabla (de salvación) después del naufragio que es la pérdida de la gracia."

1448 A través de los cambios que la disciplina y la celebración de este sacramento han experimentado a lo

largo de los siglos, se descubre una misma *estructura fundamental*. Comprende dos elementos igualmente esenciales: por una parte, los actos del hombre que se convierte bajo la acción del Espíritu Santo, a saber, la contrición, la confesión de los pecados y la satisfacción; y por otra parte, la acción de Dios por el *ministerio de la Iglesia*. Por medio del obispo y de sus presbíteros, la Iglesia en nombre de Jesucristo concede el perdón de los pecados, determina la modalidad de la satisfacción, ora también por el pecador y hace penitencia con él. Así el pecador es curado y restablecido en la comunión eclesial.

1449 La fórmula de absolución en uso en la Iglesia latina expresa el elemento esencial de este sacramento: el Padre de la misericordia es la fuente de todo perdón. Realiza la reconciliación de los pecadores por la Pascua de su Hijo y el don de su Espíritu, a través de la oración y el ministerio de la Iglesia:

*Dios, Padre misericordioso, Que reconcilio consigo al mundo por la muerte y la resurrección de su Hijo y derramo el Espíritu Santo para la remisión de los pecados, te conceda, por el ministerio de la Iglesia, el perdón y la paz. Y yo te absuelvo de tus pecados en el nombre del Padre y del Hijo del Espíritu Santo.*

### LOS ACTOS DEL PENITENTE

1450 "La penitencia mueve al pecador a sufrir todo voluntariamente; en su corazón, contrición; en la boca, confesión; en la obra, toda humildad y fructífera satisfacción".

### LA CONTRICIÓN

1451 Entre los actos del penitente, la contrición aparece en primer lugar. Es "un dolor del alma y una detestación del pecado cometido con la resolución de no volver a pecar".

1452 Cuando brota del amor de Dios amado sobre todas las cosas, la contrición se llama "contrición perfecta" (contrición de caridad). Semejante contrición perdona las faltas veniales; obtiene también el perdón de los pecados mortales si comprende la firme resolución de recurrir tan pronto sea posible a la confesión sacramental.

1453 La contrición llamada "imperfecta" (o "atención") es también un don de Dios, un impulso del Espíritu Santo. Nace de la consideración de la fealdad del pecado o del temor de la condenación eterna y de las demás penas con que es amenazado el pecador. Tal conmoción de la conciencia puede ser el comienzo de una evolución interior que culmina, bajo la acción de la gracia, en la absolución sacramental. Sin embargo, por si misma la contrición imperfecta no

(Mira EL OBISPO/5)

# Catholic prison ministries prove diverse, are now much in demand

WASHINGTON (CNS) — Catholic prison ministry programs are diverse, demanding and rewarding, as several recent reports in diocesan newspapers illustrate.

This May the Philadelphia prison system named the Philadelphia archdiocesan prison ministry its outstanding volunteer organization of the year.

Earlier this year Father Michael Scott took up a new post as the first full-time director of prison ministry for the Diocese of Metuchen, N.J.

In Joliet, Ill., Bishop Stanley G. Schlarman, former head of the Diocese of Dodge City, Kan., has been engaged in prison ministry for the past three years while helping out in the Joliet chancery as vicar for clergy.

Back in Philadelphia, a Catholic couple, Sophie and Jack Weber, coordinate a local support group for families of prisoners and run a pen-pal program for prisoners across the country.

In the Metuchen Diocese, in explaining the decision to create a diocesan office for prison ministry, Bishop Paul G. Bootkoski said, "It is crucial for us to be present to our disenfranchised brothers and sisters."

Father Scott told The Catholic Spirit, Metuchen diocesan newspaper, that in his first few months in prison ministry he has had "some of the most beautiful confessions I've heard in 18 years."

In prison ministry "what's important is to see the human person, not someone who committed a crime ... and to see Jesus in that person," he said.

He said the prisoners have a strong need and desire for the sacraments and he sees a real reverence when they kneel and pray.

He said the transition from parish ministry to prison ministry has been difficult, but "I'm just as happy as when I was in the parish. And to a certain extent that is my parish now. Prison is my parish."

When he was named to the new diocesan office, Father Scott had been pastor of St. Mary Parish in Perth Amboy, N.J., for 12 years and associated with the parish for 19 years.

Laura Ford, coordinator of prison ministry for the Philadelphia Archdiocese, told The Catholic Standard & Times, the archdiocesan newspaper, that the Catholic volunteers who bring fellowship, understanding and support to area prisoners "are extremely loyal, dedicated, faithful Catholics who really see this as a ministry, not just volunteerism."

Vincentian Father Gregory P. Cozzubbo, archdiocesan chaplain for prison ministries, said, "It sometimes seems to me that members of the church are not always aware of how much our incarcerated brothers and sisters are in need of their love, support, prayers and forgiveness."

He said he was grateful that the prison system honored archdiocesan volunteers in that ministry, not just because it honored "their dedication to these incarcerated men and women" but because it would raise awareness among other area Catholics about the need and value of that ministry.

Daniella, 33, an inmate in the sys-

tem, testified to the value of the prison ministry for her. In prison for much of her adult life because of drug addiction, she said the volunteers have helped her in numerous ways, notably helping her keep in touch with her children, listening to her and encouraging her.

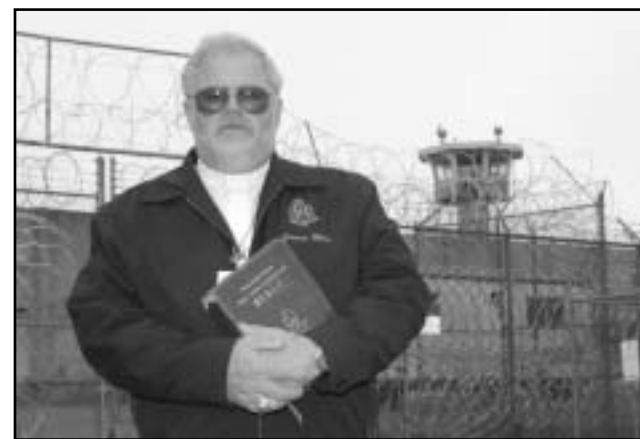
"I never had anybody take me seriously, or seriously talk to me about my life before," she said. She was drawn to the church by her experience attending Masses in prison, where "it all felt very peaceful" in her otherwise chaotic world, she said.

Daniella, who did not use her last name, took instructions from Ford and Father Cozzubbo and last fall received the sacraments of penance and Communion for the first time. "I wasn't as angry after I went to confession," she said. "I found forgiveness."

Sophie Weber, 68, explained the prison pen-pal project in simple terms. Inmates "are as human as you or me," she said. "Do you like getting mail? I like getting mail. I like getting cards. There's no difference."

The Webers are members of Maternity B.V.M. Parish in Philadelphia. The pen-pal project grew out of the Mary, Mother of Captives Support Group they started in 1996 when one of their relatives was sent to prison.

The support group, which meets in several Philadelphia-area churches, helps people with loved ones in prison share their experiences and concerns and cope with the problems that people face when a family member is imprisoned.



Deacon Chris Vigliotta poses outside the Suffolk County Correctional Facility in Riverhead, N.Y., in this May 2004 file photo. Deacon Vigliotta, 63, has served as a chaplain at the maximum- and medium-security jail for more than 10 years. He ministers to the incarcerated in a number of ways, from assisting at weekly Mass to offering a sympathetic ear.



Father Michael Scott distributes Communion in late February to female inmates at the Middlesex County Correctional Center in North Brunswick, N.J., where he celebrates Mass on Tuesday afternoons. Every third week, he celebrates Mass with female inmates.

## EL OBISPO: Por el Ministerio de la Iglesia que Dios te conceda el perdón y la paz

### (Para 4)

alcanza el perdón de los pecados graves, pero dispone a obtenerlo en el sacramento de la Penitencia.

**1454** Conviene preparar la recepción de este sacramento mediante un *examen de conciencia* hecho a la luz de la Palabra de Dios. Para esto, los textos más aptos se encuentran en el Decálogo y en la catequesis moral de los Evangelios y de las Cartas de los apóstoles: Sermón de la montaña y enseñanzas apostólicas.

### LA CONFESION DE LOS PECADOS

**1455** La confesión de los pecados, incluso desde un punto de vista simplemente humano, nos libera y facilita nuestra reconciliación con los demás. Por la confesión, el hombre se enfrenta a los pecados de que se siente culpable; asume su

responsabilidad y, por ello, se abre de nuevo a Dios y a la comunión de la Iglesia con el fin de hacer posible un nuevo futuro.

**1456** La confesión de los pecados hecha al sacerdote constituye una parte esencial del sacramento de la Penitencia: "En la confesión, los penitentes deben enumerar todos los pecados mortales de que tienen conciencia tras haberse examinado seriamente, incluso si estos pecados son muy secretos y si han sido cometidos solamente contra los dos últimos mandamientos del Decálogo, pues, a veces, estos pecados hieren más gravemente el alma y son más peligrosos que los que han sido cometidos a la vista de todos".

**1457** Según el mandamiento de la Iglesia "todo fiel llegado a la edad del uso de razón debe confesar, al menos una vez al año, los pecados graves de que tiene conciencia". "Quien tenga conciencia de hallarse en pecado grave que no celebre la

misa ni comulgue el Cuerpo del Señor sin acudir antes a la confesión sacramental a no ser que concurra un motivo grave y no haya posibilidad de confesarse; y, en este caso, tenga presente que está obligado a hacer un acto de contrición perfecta, que incluye el propósito de confesarse cuanto antes". Los niños deben acceder al sacramento de la Penitencia antes de recibir por primera vez la Sagrada Comunión.

**1458** Sin ser estrictamente necesaria, la confesión de los pecados veniales, sin embargo, se recomienda vivamente por la Iglesia. En efecto, la confesión habitual de los pecados veniales ayuda a formar la conciencia, a luchar contra las malas inclinaciones, a dejarse curar por Cristo, a progresar en la vida del Espíritu. Cuando se recibe con frecuencia, mediante este sacramento, el don de la misericordia del Padre, el creyente se ve impulsado a ser él también misericordioso.

**DIOCESAN DATES****Bishop's Calendar****AUGUST**

**15 -- MIDLAND**, Our Lady of Guadalupe - Mass at the Shrine, 7 p.m.

**16 -- ABILENE**, Meet with Pastor and Pastoral and Finance Councils, Holy Family, 6:30 p.m.

**17-19**, Denver

**19** - Catholic Schools Commission Meeting, 9 a.m.

**20 -- JUNCTION**, St. Theresa and Sacred Heart Menard - Confirmation at 11:15 a.m.

**21-22 -- FREDERICKSBURG**, Renewal of Vows of Judy Pfeifer, St. Mary's.

**23-24 -- AMARILLO**, Groundbreaking Ceremony for the Headquarters of the Missionaries of the Gospel of Life and Priests for Life

**26 -- SAN ANGELO**, Golf Tournament fundraiser for San Angelo Diocese Catholic Schools

**27 - ROSCOE**, Mass, Noon, St. Albert

**28 -- SAN ANGELO**, Meeting of Coordinators of Religious Educators and Youth Ministers, Christ the King Retreat Center, 7-9 p.m.

**SEPTEMBER**

**2 -- SAN ANGELO**, Cowboys Breakfast

**3 -- SAN ANGELO**, Deacon Retreat, 9 a.m., Meet with Deacons and Wives Mass, 10:30 a.m., Christ The King Retreat Center.

**5 -- SAN ANGELO**, Presentation to the RCIA, 6:30 p.m., Holy Angels.

**6 -- SAN ANGELO**, Mass, 12:00 noon, Newman Center.

**8 -- SAN ANGELO**, Mass, 8:30 a.m., Angelo Catholic School, Sacred Heart Campus;

**8 -- STANTON**, Mass, Installation of Father Felix Cubelo as Pastor, 6:30 p.m., St. Joseph.

**9 -- MIDLAND**, 9:30 a.m., Prayer Garden, Pro-Life Mass.

**10 -- SAN ANGELO**, Mass in honor of the 5th Anniversary of the Partnership between the Diocese of San Pedro Sula, Honduras and the Dioceses of Tyler and San Angelo at 11:45 a.m., Sacred Heart Cathedral.

**10 -- SAN ANGELO**, Peace Ambassadors-Dialogue with Youth, 5 p.m., First United Methodist Church.

**11 -- SAN ANGELO** - 9/11 Monument-Prayer Service from 12 noon-12:30 p.m.

**11 -- BIG SPRING**, Meeting and Lunch with the Priests of the Midland/Odessa Deanery, St. Thomas, 11 a.m.

**12 -- ODESSA**, Mass, 2 p.m., St. Mary School

**13 -- MIDLAND**, Mass, 8:30 a.m., St. Ann School.

**14-16 --** New York, Wedding

**17-19 -- AUSTIN**, Meetings with the Texas Catholic Conference, Texas Bishops and Catholic Health Assoc. of Texas

**23-24 --** Dallas

**25 -- SAN ANGELO**, Meeting and Lunch with Priests of San Angelo Deanery, Diocesan Pastoral Center, 11 a.m.

**26 -- SAN ANGELO** Presbyteral Council Meeting, 11 a.m.

**28 -- BRADY**, 6:30 p.m., Confirmation, St. Patrick.

**29 -- ABILENE**, Meeting and Lunch with the Priests of the Abilene Deanery, St. Vincent, 11 a.m.

**Necrology -- September**

2 -- Rev. Hilarin Lapinski (1994)

4 -- Rev. John Busch, OMI (2003)

6 -- Rev. Vincent Daugintis (1990)

10 -- Rev. James Franchi (1969)

10 -- Rev. Leo St. John, OMI (1976)

15 -- Rev. Peter Vergauwen (2003)

23 -- Rev. Herman Valladeres (1997)

25 -- Rev. William Lensing (1978)

25 -- Rev. William Cadigan, MSC (1971)

28 -- Deacon Paul Ramos (1990)

**PARISH FESTIVAL CALENDAR****AUGUST 11-12****BIG LAKE**

St. Margaret of Cortona  
6th Annual Family Festival  
Reagan County North Park  
Men's Softball Tourney: Fri-Sun.  
Romero Washer Tourney, Sat.  
Brisket/Fajita Cookoff, Sat.  
Bingo, Fri, 6-8 p.m.  
Food, Kid Games, Saturday  
Free Street Dance, 9 p.m.

**SEPTEMBER 3  
SWEETWATER**

Annual JAMAICA 2006  
12 noon to 9 p.m.  
Immaculate Heart Catholic  
Church grounds & Fraley Park  
Food Booths: Menudo, Tamales,  
Hamburgers, Sausage-on-a-Stick,  
Fajitas, Corn-on-the-Cob, Turkey  
Legs, Cotton Candy, Popcorn, Ice  
Cream, Lemonade .....DELI-  
CIOUS.....Entertainment: Daniel  
Franco-Mariachi music, DJ Eddie  
Perez and Those Guys Band - get  
your dancing shoes on. Games:  
Football Throw, Ring Toss, Duck  
Pond, Dart Throw, Gone Fishin, A-  
Hole-in-One, Plinko, Toilet  
Throw.....don't miss the train ride for  
the little ones.

**SEPTEMBER 10****BALLINGER**

St. Mary, Star of the Sea,  
Annual Fall Festival  
Sunday, September 10  
Parish grounds.  
Beef fajita dinner  
11 a.m.-1:30PM.  
Bingo, country store,  
silent auction,  
outdoor games for kids  
**Auction** 1 p.m.: featuring draw-  
ings for a handmade quilt  
**Parish raffle**: outdoor grill, patio  
furniture, portable DVD player.  
Information: 325.365.2687

**SEPTEMBER 17**

St. Therese-Carlsbad  
St. Paschal-Sterling City  
Fall Festival  
Knights of Columbus Hall  
3636 N. Bryant  
San Angelo

BBQ brisket/German sausage  
dinner, 11 a.m.-2 p.m.  
(Dinner can also be purchased  
from drive-thru at same location.  
Auction featuring donations  
from various merchants and  
parishioners: 1:15 p.m.  
Silent Auction, Country Store,  
Bingo, other games-afternoon.

**OCTOBER 1****50TH ANNUAL  
ST. LAWRENCE  
FALL FESTIVAL**

St. Lawrence Church  
Parish Hall  
(15 miles SW OF Garden City)  
Barbeque Brisket, German  
Sausage Lunch 11 a.m.-2 p.m.  
Homemade Uncooked German  
Sausage sold by the pound  
beginning @ 10:30 a.m.  
Bingo, 12-4 p.m. Auction 2 p.m.  
Silent Auction, 11 a.m.-4 p.m.  
Arts & Crafts Booths featuring  
items from regional artists  
Children's games;  
Local homemade, handmade  
items, various booths, entertain-  
ment, fun for entire family in  
the peaceful setting of  
St. Lawrence!!

**OCTOBER 14  
BROWNWOOD**

St. Mary Queen of Peace  
Fall Festival  
10 a.m.-7 p.m.  
Food, Fun And More.

Please send Festival Info to  
JimmyL.Patterson  
@grandecom.net

**The Honduras-Texas Partnership**

The 5th Anniversary of the Honduras-Texas Partnership (Hermanamiento) will be celebrated on September 10, 2006, at Sacred Heart Cathedral in San Angelo. The bishops of San Pedro Sula, Tyler and San Angelo will celebrate Mass at 11:45 a.m. and all are welcome. A reception will follow.

A Covenant of Partnership was completed and signed first in San Angelo, on September 11, 2001. It had been developed in a series of three meetings, the first two of which were in Honduras. The process of discussion and writing was facilitated by Catholic Relief Services. The Covenant was later signed again in ceremonies in Tyler and San Pedro Sula.

The relationship actually began several years earlier. After Hurricane Mitch devastated Honduras in 1998, the Bishops of Texas paired their dioceses with the dioceses of Honduras, to assist with Hurricane Relief. In the Diocese of San Angelo, a collection was taken up to send to the Diocese of San Pedro Sula. Deacon Jesse Guajardo of Midland led a family group to Honduras to engage in relief support.

Pope John Paul II promulgated "The Church in America" in 1999, a document reminding Catholics of North, Central and South



Texas -Honduras partnership members include, left to right, S. Malachy Griffin, OP, of San Angelo; Letty Velasquez, San Pedro Sula, Honduras; the director of the school; Lupe Natera, of Tyler, and Jorge Paniagua, San Pedro Sula, Honduras.

America of their unity and calling on them to develop ways of expressing and developing their relationship and working together in solidarity.

The leaders of the dioceses of Texas responded by seeking to capitalize on the relationship with the dioceses of Honduras. Catholic Relief Services was engaged to facilitate the process. All the dioceses of Texas were twinned with all the dioceses of Honduras in 2001. The process resulted in the dioceses of San Pedro Sula, Tyler and San Angelo being linked together. (The Archdiocese of Oklahoma City provided some financial support,

as well.)

A group of 17 parishioners from St. Ambrose Parish in Wall, led by Msgr. Larry Droll, journeyed to Honduras in June, 2001, to work side by side with fellow Catholics in the extremely poor barrio of Chamelecon near San Pedro Sula.

Since then parishioners from St. Vincent in Abilene and the parishes of Fort Stockton have visited and formed partnership with Our Lady of Mt. Carmel Parish in Cofradia, Honduras. Fr. David Herrera spent nine months serving in that Honduran parish, a very poignant missionary experience.

St. Ann's Parish in Midland has (See **HONDURAS/15**)

# DIOCE-SCENES



## Catholic Charismatic Renewal Conference, Rome

Dee Halbert, parishioner at Abilene's Holy Family and a member of the Diocesan Service Committee for Catholic Charismatic Renewal appointed by San Angelo Bishop Michael D. Pfeifer, represented the diocese in Rome for the Pentecost gathering called by Pope Benedict XVI for the Renewal Movements of the Church, which consists of the Vigil of Pentecost, Pentecost Sunday Mass and the weeklong ICCRS (International Catholic Charismatic Renewal) Conference, celebrating the 40th anniversary of the Catholic Charismatic Renewal.

*(Photos of Rome courtesy Dee Halbert, Spring 2006.)*



## St. Margaret of Cortona Confirmation

Candidates for confirmation at St. Margaret's of Cortona in Big Lake are from Rankin, Iraan, and Big Lake and are, from left-to-right: Whitney Black, Omar Sosa, Rocio Cassio, Lucy Veloz, Juan Hernandez, Amy Martinez, Mark Martinez, Pedro Ortiz, Mario Botello, Hervey Botello, Jordan Gonzales, Rachel Ramirez, Tommy Gonzales, Armando Ybarra, Adam Zapata and Nick Hernandez (not pictured).

## DIOCESAN DATES

*(Continued from Pg. 2)*

### Christ the King Retreat Center, August 2006

- 11-13 Deacon's Pre-Aspirancy Retreat
- 14 Heart of Mercy Prayer Group
- 15 Feast of Mary's Assumption-Office Closed
- 17-20 Men's Walk to Emmaus
- 21 Heart of Mercy Prayer Group
- 24-27 Women's Catholic Cursillo
- 28 Heart of Mercy Prayer Group
- 28 Coordinators of Religious Education, Youth Ministry

### Family Day

"Family Day -- A Day to Eat Dinner with your Children," sponsored by CASA, will be observed **Monday, September 25**, as a national initiative that emphasizes the importance of regular family activities in parent-child communication. Please make plans to make this day a special observance in your home. Learn more at [www.CASAFamilyDay.org](http://www.CASAFamilyDay.org)

### Women's conference

SAN ANTONIO. The Catholic Evangelization ministry, "Pilgrim Center of Hope," will host a women's conference for those interested. A Catholic **women's conference** is scheduled for September 22-23 at the Henry B. Gonzalez Convention Center, also in San Antonio. For additional information on either of these conferences, call 210.521.3377 or visit [www.pilgrimcenterofhope.org](http://www.pilgrimcenterofhope.org).

### Centennial Photos

ROWENA. We want to get a picture of as many couples as possible who were married at St. Joseph. An 8x10 COPY is preferred with names (including the brides's maiden) and date of marriage. These can be dropped off at the church office, or mailed to St. Joseph Church, P. O. Box 96, Rowena, Texas 76875 - Attention: Centennial. We hope anyone who had deceased parents or grandparents married in St. Joseph's will provide us with a picture and information.

### Prayers Requested

Rev. Austin Herrmann, who for 7 years was pastor of Sacred Heart in Coleman, is battling inoperable pancreatic and lung cancer. He now resides in Carthagena, Ohio. He asks that you remember him in prayer. Fr. Herrmann, C.P.P.S., will be 84 on Aug. 9.

### A Thank You From the Holy Land

Dear Bishop Pfeifer!

God give you peace.

I am in receipt of your check in the amount of \$29,742.20 representing the gifts of the people of the Diocese of San Angelo to the Jerusalem Mother Church for the 2006 Good Friday Collection. Your gift will not only assist in the preservation of the Holy Places but will also help the people to whom the Fransiscan Friars of the Holy Land Custody minister.

In the name of the friars and those to whom they minister, I express our deepest gratitude to you, Bishop Pfeifer, and to our Sisters and Brothers in the Diocese of San Angelo who continue to give most generously to help those in need. May God bless and reward all of you.

The Good Friday Collection is a Pontifical Collection and is absolutely vital. News reports are received daily about the important challenges in the Middle East. The Christian community is urgently in need of our help. As you know, we are charged also with the protection, physical and pastoral care of the Holy Shrines, which we make accessible to pilgrims.

With deep appreciation, much gratitude and a promise of prayer for you and the People of God in the Diocese of San Angelo, I am yours

Sincerely and gratefully,  
Bro. Joe Rogenski, O.F.M.  
Commissary of the Holy Land-St. Louis Region

# The magnificent beauty of St. Patrick's Cathedral



Source: www.fordham.edu/

## Any Catholic's trip to New York not complete without visit to famed cathedral



Patterson

**N**EW YORK -- Magnificent. In a word. Breathtaking. There's another that's fitting. Stunning. St. Patrick's Cathedral in Manhattan is that and much more, a high point for any Christian on a visit to New York City. My family and I were fortunate enough to spend six days in the Big Apple and the Cathedral was definitely one of those sites we will never forget.

Much like the equally beautiful Shrine of the Immaculate Conception in Washington, St. Patrick's Cathedral is a work of architectural wonder. In it, visitors feel the presence of the Holy Spirit and even though that presence is alive wherever the heart is alive, a setting such as St. Patrick's seems to serve as a place where the spirit is more easily invoked, if that is possible.

To experience St. Patrick's is to experience Catholic architecture without renown in the United States. It is nearly impossible to not feel holy while walking through the inside of this magnificent place of worship, a place that honors many saints. Hundreds, maybe thousands, of candles can be lit in honor or memory of someone in the presence of

*Continued on Page 9*

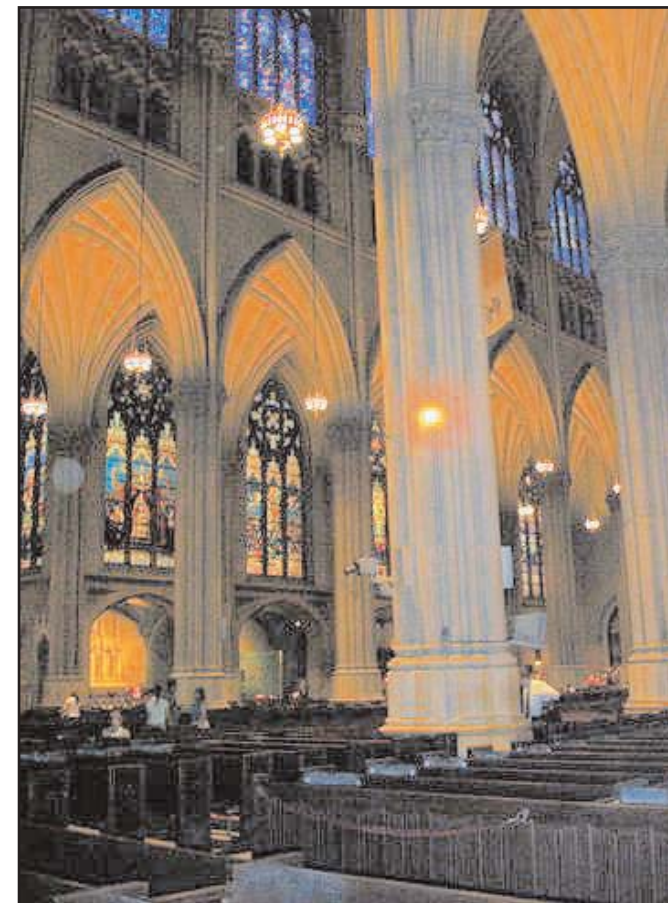
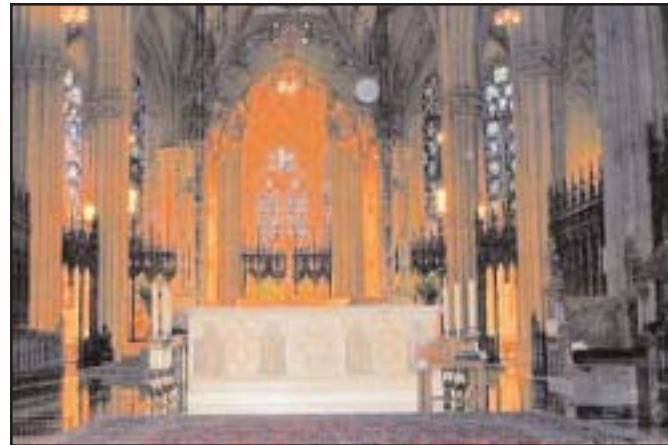
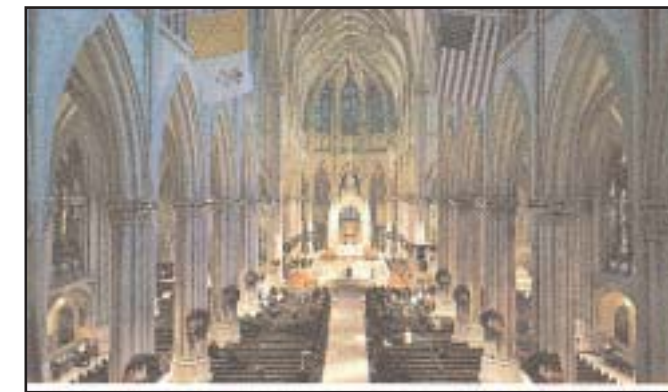
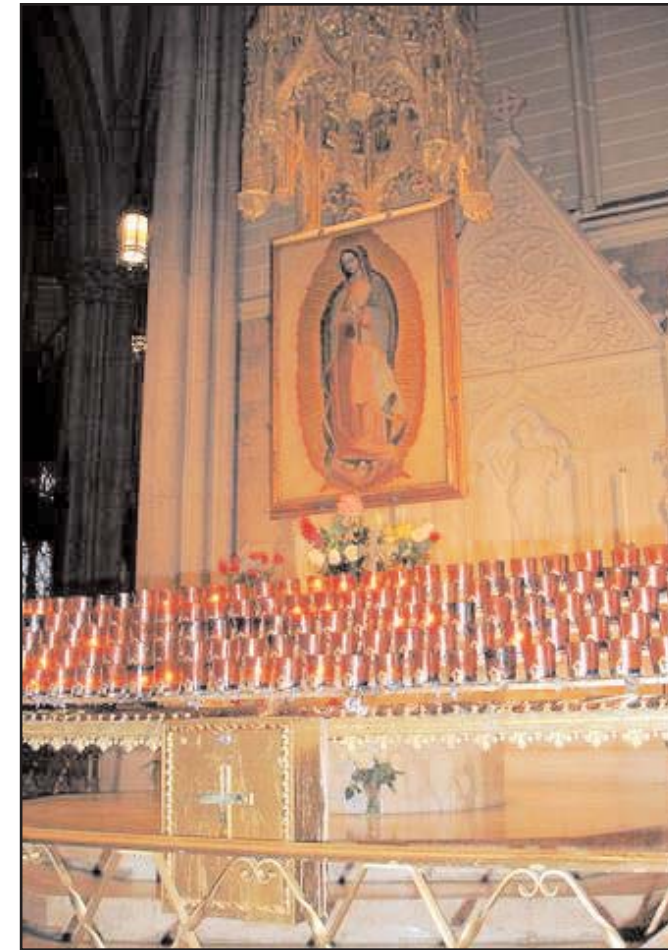
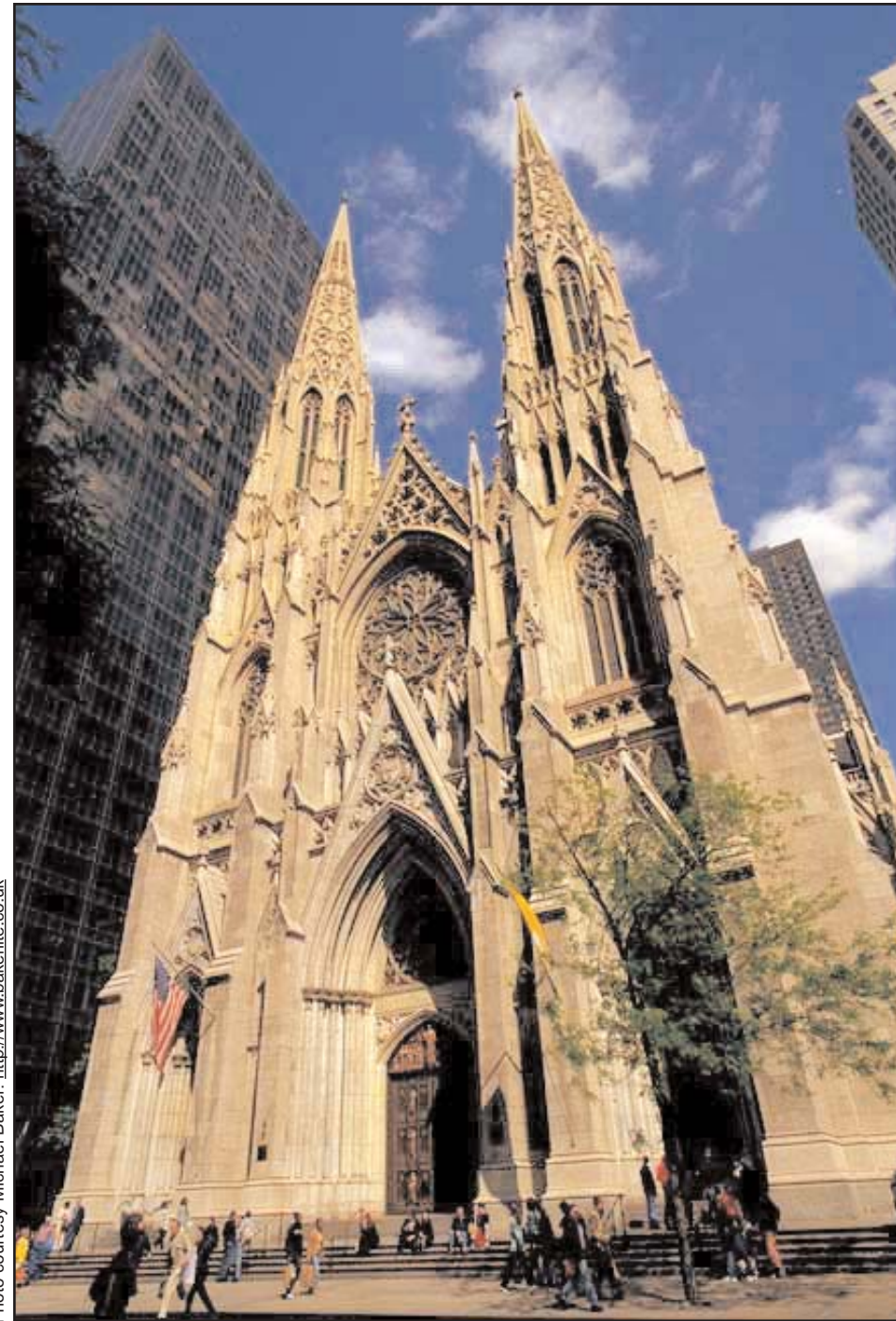


Photo courtesy Michael Baker: <http://www.bakerlite.co.uk>



Source: www.fordham.edu/

one of the saints honored. The Cathedral's namesake, the Apostle of Ireland, Patrick preached and converted all of Ireland for 40 years. He worked many miracles and wrote of his love for God in Confessions. After years of living in poverty, traveling and enduring much suffering he died March 17, 461. (Catholic Online).

The Cathedral also devotes much respect to Our Lady of Guadalupe and in fact the area devoted to prayers said to Our Lady is the largest of all saints in the cathedral.

The architecture in Manhattan is one of the most memorable things anyone can take away from a visit to the city. Yet still, seeing this mighty cathedral in the middle of modern day architecture, across from Rockefeller Center and just a few blocks from the cathedrals of modern cultural icons like Donald Trump is a dichotomy of sorts.

But to see St. Patrick's here, in the middle of the hustle and the bustle, is cause for hope that even busy New Yorkers can find time out of their daily schedules and seek solace and comfort in the presence of the Lord.

### Cathedral Facts

- ▶ The Cathedral seats about 2,200 people.
- ▶ The exterior length is about 405 feet; the width is 274 feet.
- ▶ The spires rise 330 feet from street level.
- ▶ The architect was James Renwick, an American. The Lady Chapel was designed by another American, Charles Mathews.
- ▶ The St. Michael and St. Louis altar was designed by Tiffany and Company. The St. Elizabeth altar was designed by Paolo Medici of Rome.
- ▶ The Archbishops of New York are buried in a crypt under the high altar. Their honorary hats, called galeros, hang from the ceiling over their tombs.
- ▶ The Stations of the Cross are works of art which won first prize at the Chicago World's Fair in 1893.

The Pieta is three times larger than the Pieta in St. Peter's, Rome. Source: [www.fordham.edu](http://www.fordham.edu)

**VISIONS OF ST. PATRICK.** Clockwise from top left, the altar, an exterior shot on a beautiful day in New York; a shrine to Our Lady of Guadalupe; an interior photo taken from the rear of the sanctuary, and the cathedral's columns and stain glass windows. Photos by Jimmy Patterson (except where noted.)

As beautiful as St. Patrick's is, it is still home to reality, in the form of this homeless woman looking for a cool place to rest on a day when temperatures would top out at 104 in New York City.





# Community turns out for Make a Difference Day

By S. Adelina Garcia, OSF

Participants from Midland, McCamey, Eldorado, Sonora, and San Angelo gathered at Christ the King Retreat Center the week of June 26-30, 2006 to participate in **MAKE A DIFFERENCE DAY** by creating a small Christian community, learning about the Church's social teachings, reading Scripture, and serving those in need. Dobie and Maria Moser (father-daughter team) were the program leaders. Dobie Moser is Director of Youth and Young Adult Ministry in the Diocese of Cleveland and Maria Moser is a Jr. High teacher in Washington, DC and former Chilean missionary.

The week included prayer, learning sessions, working with the **Boys and Girls Club and Rebuilding Together** (formerly **Christmas In April**). Kris King from *West Texas Organizing Strategies* and Rev. Craig Meyer from St. Paul Presbyterian Church in San Angelo were guest speakers.

The theme of the week was **Violence**. Each day focused on a different aspect of violence in our lives: **Monday, Violence in Relationships; Tuesday, Violence**

**in the Economy (Poverty); Wednesday, Violence in the Social Structure; Thursday, Violence of War, and Friday, Called to be Peacemakers**

Some of the comments made include: "I think this is the best example of what a Catholic Christian community should be.... I have loved every minute of this week and feel so grateful to have met and worked with so many amazing and talented people." "This truly was a Christ-filled community." "I have been to retreats, camps, and events with large groups, but this has been the most special one.... We were like a small family. I will miss everyone, but will have fond memories of this experience."



Volunteers gather to help San Angelo's Make A Difference Day in June.



Bishop Pfeifer presided at the closing liturgy with the participants and their families. They were presented with certificates and enjoyed a slide show presentation of the week's activities.

The program was made possible by a grant from the Catholic Extension Society in honor of the late Pope John Paul II to the Office of Education and Formation.

## Italy by way of Ravenna another option for Catholic travelers headed to Rome

By Alexandra Morris

When a Catholic is visiting the Holy sites in Italy, one often goes from Rome to Florence, and then flies home from Milan. A different route would take one on to Ravenna, then Padua, and on to Venice. The drive over the mountains to the Byzantine City of Ravenna is lovely and not terribly long. The city of Ravenna used to be a bustling port city, but the Adriatic has receded, the land has built up, and Ravenna is no longer the bustling port city of yesterday.

"It is not even very often that you hear the word 'Byzantine' associated with Italy. Certainly not as frequently as, say, 'Renaissance' or even 'medieval.'" After all, "Byzantine" has to do with Byzantium, an empire and a city, which later came to be known as Constantinople, and is today called Istanbul. So what do we mean by religious movement, although all three were

involved. Perhaps the best way to describe Byzantine Italy is as an artistic incursion". Anon.

Eight of the centrally located churches in the center of Ravenna are named in the UNESCO declaration of the Heritage Site. San Vitale and Sant' Apollinare in Classe, two of the most illustrious expressions of Byzantine artistry in the world, are in this northeastern Italian city. The third is Hagia Sophia in Istanbul. To fully understand their greatness, we recommend you proceed chronologically and visit the late Roman churches first. The oldest of these is the Orthodox (or Neonian) Baptistry, which suffers from a malady shared by several other local buildings: since its construction in the early fifth century, the street level has risen almost 10 feet. The Baptistry is literally buried in asphalt up to its knees, and this of course destroys the majesty of its beautiful marble columns and the mosaic-decorated arches that join them.

We start our incursion into the intense

symbolism of Byzantine art by pointing out that even the octagonal shape of the Baptistry means something: it represents the seven days of Creation and the eighth day of rest.

Ravenna's second golden age was presided over by Theodoric I. From this epoch we have the Arian Baptistry, the Archbishop's Chapel, Theodoric's Mausoleum, Sant' Apollinare Nuovo and the church of Santo Spirito. The most illustrious survivor of Theodoric's realm is Sant' Apollinare Nuovo. If you haven't already understood how the Byzantines used mosaics to tell stories, you certainly will here". (SOURCE: Byzantine Italy by Kristin Jarratt).

"The iconography of the mosaics is very interesting; the glorification of the Christ which dominates all of the mosaic work maybe interpreted as an anti-Arian element, and the representation of the martyrs is a particularly strong assertion of the Catholic faith," SOURCE: Prof. Felix Just, S. J. A wonderful illustrated lesson in fundamental theology is to go from the Orthodox/Neonian Baptistry to the Arlan Baptistry.

When you reach the coastal plain on which Ravenna sits, your driver will turn right and take you South on the sort of Ring

Road so you may come up on the breathtaking sight of the Romanesque Bell Tower of S Apollinare in Classe, AD 534 -- your first stop.

In 1996, the Early Christian Mosaics and Monuments of Ravenna were declared a World Heritage Site. Ravenna is a former Imperial city and the Byzantium of the West. (This will be your preview of the Mosaics of Ravenna considered some of the earliest and finest Christian art still preserved. Some Scholars and Art Historians consider that the mosaics of Ravenna surpass those of Constantinople, or Venice. (Dante, in "The Divine Comedy," described them as "a symphony of color). You will pay particular attention to the symbolism used in the mosaics, as they tell the story of the Christian journey and you may be embraced by the colors and the iconographic style of the early Byzantine Art.

When you visit, be sure to bring home a book of the mosaics, to re-remind you of the color and symbolism in this very special place. As a foot note, the border of the rug used in the sanctuary of St. Ann's, Midland, is a design taken from one of the mosaics in Ravenna.

## PRISON: Parish teams needed for visitations

(From 4)

When a person is released from incarceration, it is most important that our local parishes reach out to receive these persons to help them make a new beginning in society, and do everything to incorporate them into the life of the Church. We need to remember that the formerly incarcerated persons have many, many needs that have to be addressed. I mention here some of the principal needs: food, clothing, ID cards, bus tickets—transportation, jobs, medical attention often, shelter or funds for shelter, drug and/or alcohol abuse or addiction treatment, mental health needs and follow up, GED or other educational training.

There is also a great need to establish parish teams to visit jails, detention facilities, and prisons of both adults and juveniles for spiritual support, prayer and teaching, and the reception of the sacraments. In our cities where there are several parishes, there is a need for more cooperation in the selection and training of people for this ministry. We urgently need more volunteers for the criminal justice ministry in our Diocese. I ask that many volunteers to step forward and be trained for this important ministry. It is not an easy ministry, but it is a special spiritual and corporal work of mercy. In each person that is incarcerated, we always need to see the face of Christ. "I was in prison and you visited me."

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# They Came to a River: A history of San Angelo (Pt. 1)

By Felix Almaraz, Jr. Ph.D

*Felix Almaraz is a Peter T. Flaw Distinguished University Professor of Borderlands History at the University of Texas at San Antonio.*

Spanish explorers and nomadic Indians of the plains viewed a river, with sweet water flowing through its channel as a source of life, of renewal and hopefully of safe passage. Long before the United States Cavalry established Fort Concho in 1868 and at least 185 years before Bartholomew J. DeWitt constructed his trading post, other immigrants had come to the river as explorers and missionaries. Texan pride is often bruised by the historical reality that the first recorded exhibitions to penetrate the Rio Concho basin did not originate east of the Rio Sabinas in Louisiana in southeastern New Mexico.

Notwithstanding the involuntary exploration of Alvar Nunez Cabeza de Vaca between 1527-1574, and the magnificent pageant led by Francisco Visquez de Coronado that probed the mystery of the interior of North America, just before the end of the 16th century pioneer families and Franciscan missionaries occupied and settled New Mexico as an outpost of empire. During the succeeding 17th century, ironically described by European observers as Spain's "century of depression" because of a series of diplomatic and military disasters, pioneers in New Mexico established estancias in the humid highlands, missions in each of the major pueblos, and a civil town in Santa Fe in the Rio Arriba district, and in the arid down river district evolved more missions and fewer estancias, east and west of the Rio Grande. From out of these settlements, particularly in the Rio Pecos basin, Spanish explorers entered the Llano Estacado (originally called Llano Destacado, signifying an outstanding flatland). In 1629 and again in 1672, Franciscan friar Juan de Salas wandered eastward to the Rio Colorado where he attempted to evangelize the lumano Indians. Next, in 1650, Captain Diego del

Castillo found fresh water pearls in the vicinity where we are assembled. However, it was not the abundance of conchas near the shore, the shells that enveloped the pearls, that inspired del Castillo and his companions to identify the stream as the Rio Concho. Rather, the remote wilderness of the terrain, situated far beyond the pale of existing communities in New Mexico, suggested un

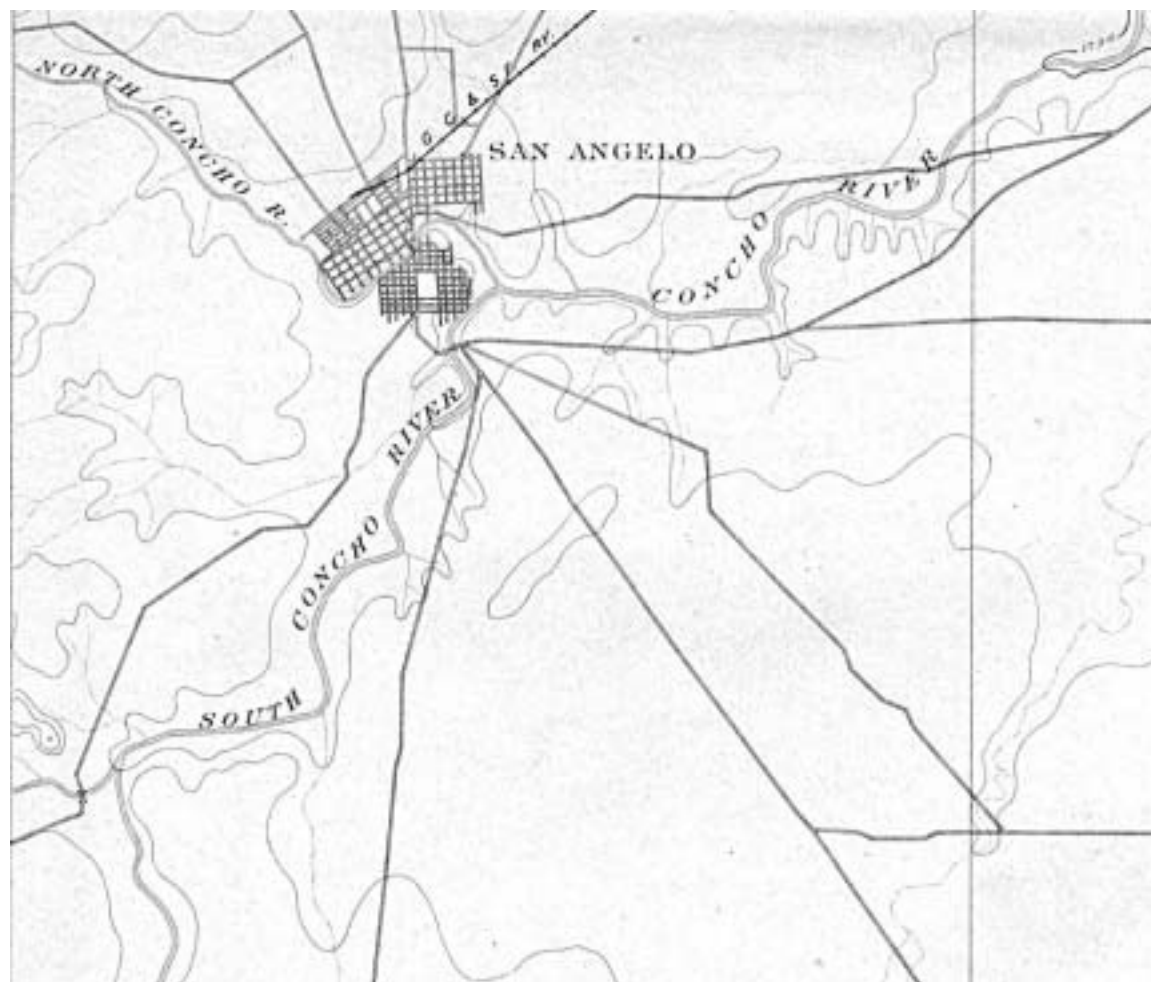
Spanish men, women, and children, and mission converts, trudged southward on the Camino Real de Tierra Adentro to El Paso del Norte where they clustered around Mission Nuestra Seffora de Guadalupe. For 12 years, El Paso served as headquarters of New Mexico's colony-in-exile. In October of 1587, a delegation of nomadic Juman Indians visited El Paso del Norte to invite Franciscan friars, who

not occupation. The Franciscans quickly learned the difficulty of trying to establish permanent missions among the plains people because of the lumanos' tendency to wander from rancheria to rancheria. Even so, the experience they acquired in the entre rios region later convinced Spanish leaders at El Paso del Norte that the Rio Grande corridor, hardships and reversals the contrary, offered a better chance of success than the extensive llanos to the east. Dominguez de Mendoza's contribution, together with that of his predecessors, was in place-name geography, some of which, even in modified form, continues to the present.

In the 18th century, Spanish governors of Texas entertained proposals to blaze roads north of San Antonio de Bexar through the Llano Estacado to Santa Fe, Nuevo Mexico. Three times in the 1780s, Pedro Vial, an Hispanicized Frenchman from Louisiana, penetrated the comanche barrier in the Llano Estacado to reach New Mexico. Three times he returned by another route through El Paso del Norte to report on the outcome of his exploratory challenges. The human barrier of Comanche warriors, however, persuaded Texas governors to abandon the plan of blazing roads to Santa Fe, and to continue trade and travel along the Camino Real to Coahuila and then north on the main artery, Camino Real de Tierra Adentro, to San Jose del Parral, El Paso, Albuquerque, and finally Santa Fe. Although long and arduous, replete with hardship and danger, El Camino Real was more reliable and well-traveled than the route through the Caprock blazed by

Pedro Vial. Almost a century later, after the end of the Civil War and Reconstruction, the United States Cavalry, reinforced by the technology of the machine culture (repeating rifles, hand-guns and artillery), established a permanent presence in the Rio Concho basin. The construction of Fort Concho offered a modicum of security to travelers, merchants, soldiers, road engineers and construction crews.

*In the September Angelus, Part 2 -- Honoring two Angelas.*



Concho, an outer rim of sedentary life. In search of more pearls, del Castillo traveled eastward to the timber line of native villages that other explorers in the last quarter of the 17th century would call Los Texas.

Four years later, from the same region in New Mexico, a third expedition, led by Diego de Guadalajara, penetrated the basin of the Rio Concho. A young soldier with that expedition, Juan Dominguez de Mendoza, acquired practical experience exploring the tributaries of the Rio Concho.

In 1680, the Pueblo Indians revolted in New Mexico. The survivors of the rebellion, estimated at nearly 2,500, including

had founded several missions along the Rio Grande, to work among their clan in their rancherias east of the Rio Pecos. New Mexico Governor Domingo de Cruzate appointed Juan Dominguez de Mendoza to lead a modest entrada into the land of the fumanos, accompanied by Friars Nicolas Lopez, Antonio de Acevedo, and Juan de Cavaleta. The expedition meandered in the entre rios, from the Pecos to the Colorado, from mid-December 1587 to mid-July 1684; the group compiled abundant detail about the flora and the fauna of the region. They supplemented their meager meals with buffalo meat. Dominguez deMendoza's objective was exploration,

**FAMILY****Our society simply must honor our children's potential****By Antoinette Bosco**

Some poems were sent to me this week, beginning with:

"A twig that was once on a pine tree  
"One hundred grains of sand  
"Some water from a waterfall  
"I held them and let them flee  
"as I opened my hand  
"to let them all fly into  
"nature's grasp."

It was written by my 9-year-old grandson John Peter Bosco, and I went through a number of emotions, like pride, surprise and joy that a child so young could have such a vision of nature. I, too, had written poetry, beginning at age 9, but not like this. My first one was an utterly uncharming:

"I have a baby brother,  
"His hair is golden brown,  
"He cuddles up to mother,  
"Until she puts him down."  
Wow, enough of that!  
So what am I driving at? Simply, that

we must as a society recognize the talents and brilliance of our young ones. And no surprise, for they already have experienced a world full of brain stimulation, what with television, the Internet and an entire range of technologies. Whenever I talk to parents these days they comment on how much brighter their children are than the parents were at a similar age.

Society needs to focus on giving our children -- all of them, from the inner-city poor to the wealthy -- the education that can bring out the gifts each has.

You might ask, Isn't this being done in our nation? Not according to some recent reporting. A mid-July New York Times editorial said, "American schoolchildren are performing at mediocre levels in reading, math and science -- wherever they attend school."

We've heard the mantra from the White House about leaving no child behind ever since the "No Child Left

Behind" bill was passed. But touting a program is one thing and examining its true success is another. As Arthur T. Costigan, an assistant professor of education at Queens College, wrote in a letter to the Times, "We have been in a neoconservative era of education that stresses cramming facts into kids' heads, sees learning as skills and drills, and tests children mercilessly. The problem is that this is simply not the way children learn."

I have heard some people say that we need to put more money into education, while others say that the government is spending plenty on it. But guess what accounted for the biggest cuts in the latest Congressional budget bill? Student aid. Some \$12.7 billion of the savings, or 32 percent of the cuts, came from the federal student loan program. About 70 percent of the savings in student aid "comes off the backs of students and their families," Rep. George Miller, D-Calif., said, expressing concern for low- and middle-

income families.

One other problem looms when it comes to our children's education, one I confronted when I was a human rights commissioner on Long Island in the 1970s. Too many children go to bed hungry and have little or nothing to eat when they wake up. In January, a report in Parade magazine showed that this still is a disgraceful problem. The publication said, "Every day in this nation, more than 13 million children don't get enough food."

It's hard for a child to hit the books when the stomach is growling.

Some poems from my grandchild made me think again about our greatest treasures -- our children -- and our responsibility to ensure that they are treasured, not only in love, but also in the tax money needed to provide them with an education that will launch them into adulthood.

---

*Antoinette Bosco is a columnist for the Catholic News Service.*

**Your Family****Grave illness of a spouse true test of marriage****By Maureen Pratt**

Of all the stresses that can rupture a marriage, the serious illness of a spouse is certainly one of the gravest.

Chronic or catastrophic illness can change the dynamics of a relationship, putting greater stress on caregiving instead of a more equitable division of familial responsibility.



Pratt

Health care costs and lost productivity can bring monetary distress, even financial ruin, to a couple, especially with a long-term illness.

Life plans of a married couple can be derailed if an illness leaves a spouse infertile or changes his or her energy level so drastically that work or leisure activities become impossible.

Alterations in physical appearance -- weight gain, hair loss, muscle atrophy -- can bring changes in the self-esteem of the

sick spouse and in how the healthy spouse views his or her "better half." These can erode the attraction married people feel for each other.

The divorce rate among couples where one spouse becomes chronically and/or seriously ill is thought by many health care professionals to be above the already high norm in the United States.

Anecdotally, as a patient advocate, I have witnessed a number of divorces after a spouse is diagnosed with lupus.

Are there coping skills that can better assure the success of a marriage into which serious illness enters?

According to many couples I've spoken with, there are.

A healthy attitude toward illness is one of the first indicators that someone can cope with a spouse's diagnosis. Is illness considered a weakness or an indication of a flawed character? Is illness a part of life that can and should be addressed with maturity and a desire to care?

Compassion and respect are essential to facing the daunting task of caregiving.

Selflessness is an unsung, but important virtue. There is usually no

glory in caregiving, no tangible reward. But selflessness is an integral part of our Christ-centered lives and a worthy attitude, especially in caregiving. This is demonstrated, among other ways, by how someone gives time and energy and in what, if anything, someone expects for favors and graces granted.

Illness can be very expensive. Responsible financial prioritization is a key skill especially needed when illness enters a relationship. Keeping insurance coverage, including health and disability policies, current is part of this. So, too, is spending responsibly, with consideration for others.

Care for one's own health shows respect for life. This includes keeping up with regular checkups and engaging in healthful activities to maintain a good level of emotional, physical and spiritual well-being.

Sometimes, the marriage can become consumed by the illness. The ill spouse needs to remain an active participant in the marriage, supporting and respecting the

(See PRATT/15)

**Answers**

Answer:

God so loved the world.



### READ MORE ABOUT IT

Amos 1, 7  
Q&A

1. What did God say about King Jeroboam?
2. What did Amos do before he became a prophet?

### BIBLE ACCENT:

In the Book of Matthew, Jesus taught the disciples the Lord's Prayer as one example of how to pray.

The church has other prayers to help us, such as the Gloria, prayers of contrition and prayers for the sick.

God wants us to tell him about our fears, our hopes and our needs. We should show our love for him when we pray and we should be thankful for everything he has done for us.

Prayer is an important part of every Mass, and we should make it an important part of every day.

### SPOTLIGHT ON SAINTS St. Withburga

Withburga was the youngest of several sisters who devoted their lives to the service of the Lord. She spent many years in prayer and solitude near the coastal village of

Norfolk in England.

She started to build a church and a community of religious maidens, but she died before her work was completed. She was buried in a church cemetery. Fifty years later, her body had not decayed, and her remains were buried in a new churchyard. An underground stream flowed from the site of her original burial place, and it was named Withburga's Well. She died in 743, and we remember her July 8.

### KIDS' CLUB:

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

How do you keep up with your religious education when school and religious-education classes are closed for the summer?

### PUZZLE:

Circle every third letter, starting with G, to find out why God sent his son to Earth. See John 3:16 for a hint:

Y P G I O T R D H H S M V O  
A Q L W H O D P V T I E F J D  
K A T U T H Y O E  
W O W L E O N B R A I L R E D

## JUST 4 KIDS

# God talks to Amos

The Lord called Amos, a shepherd who lived in Judah, to speak to the people of Damascus, Philistia, Tyre and Edom. Amos used the words of a shepherd that he knew the people would understand. He only hoped they would listen.

"The Lord will roar from Zion," he said, "and from Jerusalem raise his voice: The pastures of the shepherds will languish and the summit of Carmel wither."

Sometimes Amos would hear the words of God he was to repeat, other times he would see visions. He saw a swarm of locusts that devoured the crops before they were harvested. Amos pleaded with God on behalf of Israel: "Forgive, O Lord God! How can Jacob stand? He is so small!"

The Lord heard Amos' prayer and changed his mind. "It shall not be," he said. Then Amos saw fire. Smoke filled the air, and flames burned the ground. Again Amos pleaded with God. "Cease, O Lord God! How can Jacob stand? He is so small!"

Again the Lord heard Amos' prayer. "This also shall not be," he said.

The third time Amos saw the Lord God standing by a wall with a plummet in his hand with which

to make measurement.

"What do you see, Amos?" the Lord asked.

"A plummet," Amos replied.

The Lord held the plummet out for Amos to see and said: "See, I will lay the plummet in the midst of my people Israel; I will forgive them no longer. The high places of Isaac shall be laid waste, and the sanctuaries of Israel made desolate; I will attack the house of Jeroboam with the sword."

Amos repeated this prophecy wherever he went, and eventually it reached Amaziah, one of the priests who served King Jeroboam.

"Amos has conspired against you here within Israel," he told the king, "the country cannot endure all his words."

Then Amaziah went to speak to Amos. "Off with you, visionary," he commanded, "flee to the land of Judah! There earn your bread by prophesying, but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple."

Amos replied, "I was no prophet, nor have I belonged to a company of prophets; I was a shepherd and a dresser of sycamores. The Lord took me from following my flock and said to me, 'Go, prophesy to my people Israel.'"

## Coming of Age

# Long-term satisfaction over short-term happiness

By Erick Rommel  
Catholic News Service

I attended an employee appreciation lunch recently. The food was great, the time away from the job was great, even the speeches from those in charge were great; you could tell they cared about those of us responsible for carrying out their visions.

To be honest, though, not everything

was perfect. The flower arrangements were far from great. Although they added to the atmosphere and looked wonderful, they prominently featured lilies which always make me sneeze and cough. But, I digress.

Toward the end of lunch, after everyone had eaten and enjoyed their fair share of dessert, employees who had reached milestone anniversaries were honored. Approximately one dozen people were

recognized for five years of service. That number was half for those who have worked 10 years, and halved again for 15-year employees. When 20-year employees were honored, only one name was called.

It didn't surprise me that only one person had served for two decades. It surprised me that I wasn't surprised.

People leave their jobs all the time. Sometimes, the reasons are legitimate: a family move to another city or state, bet-

ter opportunity or a return to school for further education. Other times the reasons are trivial: They can't get along with a co-worker, their office is too hot or they don't like their parking space.

In a world where personal happiness ranks almost as high as financial gain in the measure of success, is it any surprise that people are always looking for opportunities with more of both?

(Please See AGE/15)

# Family ecstatic as son is drafted by the New York Mets

By Richard Sokerka  
Catholic News Service

WAYNE, N.J. (CNS) — Forgive Carol Dziuba, the soloist and organist at the 8 a.m. Mass at Our Lady of the Valley Church in Wayne, if she is tempted to play “Meet the Mets” and starts a singalong with the assembly.

That’s because she can’t get that tune out of her mind since her son, Teddy, was drafted June 7 by the New York Mets in the 33rd round of the 2006 Major League Baseball amateur draft.

Dziuba, 21, signed a contract with the Mets June 11 and will begin his professional career close to home with the Brooklyn (N.Y.) Cyclones, one of the Mets’ minor league affiliates.

“He was very emotional when he phoned his dad after his name was called in the draft,” his mother said. “Both of them were in tears, as this is a dream he’s had for a long time — to play baseball at the next level.

“My husband, Ted, is a huge baseball fan and has been a tremendous guiding force for Teddy through the years, rarely if ever missing a game and tirelessly taking him to practices, tryouts and the batting cages,” she said.

Dziuba, a catcher who hits left-handed, said he has been playing the position since age 9 in Little League, when his dad, who coached him, asked if he wanted to catch. Dziuba said when he was drafted he was especially happy for his father. “For me and him to have this day is something special,” he said.

A tri-captain of this year’s team at Babson College in Massachusetts, Teddy Dziuba became the first position player in the school’s history to be drafted. “It was a huge relief when I was selected,” he told The Beacon,



**Teddy Dziuba, 21, was drafted by the New York Mets. His family, that attend Our Lady of the Valley Church in Wayne, N.J., is ecstatic.**

newspaper of the Diocese of Paterson. “I had been told by the Mets that I would be drafted and when my name finally popped up I was ecstatic.”

Dziuba, a member of Immaculate Heart of Mary Parish in Wayne, set several records while in college and graduated in May as Babson’s all-time leader in homers, doubles, runs, RBIs, walks, total bases and slugging percentage.

He is also a top-notch defensive catcher, committing just two errors and three passed balls while throwing out 28 base runners the last two seasons. He was selected to the all-conference first team for three straight seasons, was chosen to play in the conference all-star game at Fenway Park in Boston this year, and played in the Cape Cod Baseball League last summer.

“This is a great achievement for Teddy and a source of pride for the entire community,” said Matt Noone, his coach. “Teddy has worked tirelessly to make himself and the program better. He is an extremely talented and competitive player and we are excited that he will be able to continue his baseball career as a member of the Mets.”

The entire Dziuba family is looking forward to driving to Brooklyn this summer to watch him play.

“Teddy is a good person and I’m most proud of his kindness and humility. He knows that every moment of this opportunity is a gift and he isn’t taking any of it for granted,” said his mother, who has played and sung in more than 50 diocesan churches.

She is also the organist at St. Francis Church in Wanaque and St. Bonaventure Church in Paterson, as well as artist in residence for Father Edward Lambro’s Cathedral Concert Series at St. John Cathedral in Paterson.

If her son ever gets the call to play at Shea Stadium, the home of the Mets, don’t be surprised if Carol Dziuba realizes her dream and is at the organ playing “Meet the Mets” as her son takes the field.

## Corporations introduce workplace chaplain programs

SPRINGDALE, Ark. (CNS) — Across the United States and overseas, there is a growing trend in large corporations and smaller businesses to offer a workplace chaplaincy program.

While chaplains have served hospitals, prisons and police departments for a while, having interfaith ministers in the corporate world is a relatively new concept. Companies are hiring or contracting with chaplains as a way to address employee issues, including mental health, retention rates, productivity and morale.

One of the largest American companies, Tyson Foods Inc., with corporate offices in northwest Arkansas, now has a chaplaincy program that serves employees in 81 plants and 161 locations. Tyson is the world’s largest processor and marketer of chicken, beef and pork.

Workplace chaplaincy programs also exist at Coca-Cola Bottling Co., the Federal Bureau of Investigation and other major employers. Some companies contract with organiza-

tions such as Corporate Chaplains of America of Wake Forest, N.C., and Marketplace Ministries of Dallas for chaplains.

The Tyson program is overseen by director Alan Tyson (no relation to the Tyson Food family), and managers of chaplain operations Charles White and Justo Gonzalez II. In addition to these full-time corporate chaplains, there are 126 part-time chaplains available to employees at Tyson plants in the United States, Canada and Mexico.

Gonzalez, in charge of the western division, took the position in February after serving as clinical coordinator of the pastoral care program at All Children’s Hospital in St. Petersburg, Fla. White was a pastor in a Baptist church in Kentucky for 20 years.

“Tyson did a national search for this position and I saw their ad,” said Gonzalez, who has master’s degrees in divinity and pastoral ministry. “When I first saw it, I said this is me. It is a position where you recruit, train, supervise, provide pas-

toral ministry and walk alongside the hurting, the broken — and just offer some grace and love.”

An empathic and personable man, Gonzalez wears many hats and travels a great deal in covering his territory.

He said the chaplains are a diverse group, “not only in terms of faith traditions but in terms of cultures and linguistic abilities.” Among them are 60 Caucasians, 42 Hispanics, 18 African-Americans and four Asians, he said. Fifty-one are bilingual and 11 are women, added Gonzalez, who is bilingual.

When the chaplains are at Tyson plants, they are there to walk the production lines and check on the employees.

“It is amazing what happens when people get to know you and trust you. One little conversation of ‘how are you today?’ and other things come out,” he told the Arkansas Catholic, newspaper of the Little Rock Diocese. “People talk to us about a variety of issues.”

## HOW TO HELP

The following are Catholic aid agencies appealing for donations to assist those in need in the Middle East.

**CATHOLIC NEAR EAST WELFARE ASSOCIATION**  
(800) 442-6392  
[www.cnewa.org](http://www.cnewa.org)  
CNEWA, 1011 First Ave.  
New York, NY 10022-4195.

**CATHOLIC RELIEF SERVICES**  
(888) 435-7277  
[www.crs.org](http://www.crs.org)  
Catholic Relief Services  
P.O. Box 17090  
Baltimore, MD 21203-7090.  
Earmark funds “Middle East Crisis Response.”

**CANADIAN CATHOLIC ORGANIZATION FOR DEVELOPMENT AND PEACE**  
(from Canada) (888)-664-3387  
[www.devp.org/testA/donation.htm](http://www.devp.org/testA/donation.htm)  
Development and Peace  
5633 Sherbrooke St.  
East Montreal, Quebec, H1N 1A3.  
Earmark funds “Lebanon” or “Mideast.”

**CATHOLIC AGENCY FOR OVERSEAS DEVELOPMENT**  
(from Britain): 0500 858885  
[www.cafod.org.uk/get\\_involved/give\\_money/to\\_middle\\_east\\_emergency](http://www.cafod.org.uk/get_involved/give_money/to_middle_east_emergency)  
CAFOD, FREEPOST  
Romero Close, Stockwell Road  
London SW9 9BR, United Kingdom.  
Earmark funds “Middle East Emergency Appeal.”

**CARITAS AUSTRALIA**  
(from Australia): 1800-024-413  
[www.caritas.org.au/newsroom/2006/20060719.htm](http://www.caritas.org.au/newsroom/2006/20060719.htm)  
Caritas Australia, 19 MacKenzie St.  
North Sydney, 2060 Australia

**TROCAIRE**  
(from Irish Republic): 1850-408-408  
(from Northern Ireland) 0800-912-1200  
[www.trocaire.org/howyoucanhelp/howyoucanhelphome.htm#post](http://www.trocaire.org/howyoucanhelp/howyoucanhelphome.htm#post)  
Trocaire, 12 Cathedral Street  
Dublin 1, Ireland.

ORGANIZATION — telephone number — website — mailing address

# EDITORIAL: Church firmly against embryonic research

(From 1)

come out against the president's veto," saying that in doing so, the newspaper was standing on the side of the destruction of embryonic stem cells for research.

Archuleta, in a meeting with church officials August 3, said the president's veto would do nothing to halt private funding of embryonic stem cell harvesting, saying private donors might increase in numbers following the veto.

"The veto leaves in place a troubling status quo," the July 25 editorial contends. "Centers now conducting research have to

segregate federally funded projects from those underwritten by other sources."

Both Archuleta and editorial page editor Ty Meaghan said in the August meeting they were personally pro-life and the paper has in the past published pro-life pieces. Although editorials weren't presented at the meeting, Archuleta invited church officials to conduct a search for the previously published pieces supporting the newspaper's stance.

Archuleta said the newspaper's editorial was simply a "continuation of past published positions and that it served to provide more clarity on the matter."

"We stand by the editorial, and if you

take the time to read it carefully, you will read that it states that Bush's veto of the bill was a return to status quo on the issue of stem cell research. We happen to think the bill struck a good balance in two regards: one, it provided some legal guidance on how research would be done and it placed limits to what researchers could do with embryonic cells. As things exist now there are no guidelines."

During his pontificate, John Paul II called the harvesting of embryonic stem cells for medical research "eugenic abortion."

"The church stands squarely against embryonic stem cell research that destroys

the embryo," Pfeifer said. "The Catholic Church totally favors scientific research that uses moral means to enhance human life. Presently, the most promising research in this area is by using adult stem cells."

The Standard-Times position on Mr. Bush's veto would also seem to run against the American norm in thinking. A recent poll conducted by the U.S. Conference of Catholic Bishops showed that only 39 percent of Americans support embryonic stem-cell funding.

# HONDURAS: Schools also working in mission partnership

(From 6)

had groups go to Chamelecon in 2005 and 2006. Other individuals and small groups from the San Angelo Diocese have visited in Honduras and several persons from Honduras have visited the Diocese of San Angelo.

The Catholic Campus Ministry, the Newman Center, at Angelo State University, led by Sr. Malachy Griffin, OP, organized a group to go to San Pedro Sula to meet their fellow students and professors in 2002. Then a group of students and professors from Honduras came to San Angelo in 2004. The exchange was mutually enriching.

Catholic elementary schools in the Diocese of San Angelo are attempting to establish communication with counterparts

in Honduras. St. Joseph and St. Anthony Parishes of Odessa are entering into a partnership with Triumph of the Holy Cross Parish in Baracoa, Honduras.

Meanwhile, parishes in the Diocese of Tyler are establishing links with parishes in Honduras, as is Bishop Gorman High School of Tyler and a corresponding Catholic School in Honduras.

The Partnership expresses the unity of Catholics in Christ. A vital part of the relationship is the call to pray for one another. The Partnership will also bear fruit in deeds of solidarity, mutual sharing and advocacy for one another. Each November, a collection is taken up in the Diocese of San Angelo to be shared with the Diocese of San Pedro Sula; this gives everyone the opportunity to be involved in the

Partnership.

The basis, however, is the relationship, which is experienced best by visiting one another. As Mother Theresa once said:

*Our work should not be superficial but deep. We must reach the heart.*

*To reach the heart we must do –*

*Love is proved in deeds.*

*People are more attracted by what they see than by what they hear.*

*If people wish to help, let them come and see the reality is more attractive than the abstract idea.*

# AGE: Study long-term happiness vs. short-term happiness

(From 13)

There are some people who don't chase these elusive and rarely obtainable goals. They choose a path as young adults and remain faithful their entire lives. Some call them committed, others say they should be committed; everyone calls them "Father" or "Sister" or "Brother."

Those who commit to a religious vocation set aside their personal happiness

and financial security in order to provide spiritual and emotional support for those who choose not to. They don't choose their ministry or where they minister, and a vow of obedience prevents most from saying no.

If you have an opportunity, speak to those you know who have entered religious life. Ask them why they allow someone else to decide where they work or live. The answers may help you in

your own quest for happiness and financial success.

Those who choose to be content with their life as it is rather than what it could be, whether it's ministering in a church or selling stock on Wall Street, learn that momentary inconveniences that cause unhappiness are often short-term issues, not long-term problems. You'll patch up that relationship with a co-worker, the air-conditioning eventually will be fixed

and, quite honestly, the walk from your car to your office is probably the most exercise you'll get all day.

In considering my future, I've set the goal of being that one person who is honored for 20 years of service in my job. I dream that many others who started their employment the same time I did are by my side.

I just hope the flower arrangements are artificial.

# PRATT: Faith, humor, desire to grow key in combating illness

(From 12)

needs of his or her spouse, taking appropriate care of health matters and avoiding activities or attitudes that can undermine possible healing.

There can be positive benefits to living

with illness. Some marriages blossom under pressure, fueled by a determination to stay together and a commitment to respect, love and learn from each other.

Many couples cite a shared faith, sense of humor and desire to grow, both personally and together, as elements that ensure

their marriages' continued success. Many, too, view their lives together not as a series of goals, but as a journey, and they more willingly take the good with the difficult.

From the altar onward, illness is unpredictable. But the character of the individual spouses and the way they relate to oth-

ers in health can indicate how they may handle their lives together in sickness -- and help them find the blessings in the midst of the challenges.

*Maureen Pratt writes a health and wellness column for the Catholic News Service.*

# BISHOP: Confession to a priest integral part of sacrament

(From 3)

**1456** Confession to a priest is an essential part of the sacrament of Penance: "All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these

sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly."

**1457** According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." Anyone who is aware of having committed a mortal sin must not receive Holy

Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession. Children must go to the sacrament of Penance before receiving Holy Communion for the first time.

**1458** Without being strictly necessary, confession of everyday faults (venial

sins) is nevertheless strongly recommended by the Church. Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful.

## The Back Page

# PBS documentary walks viewers through Old Testament

By Harry Forbes  
Catholic News Service

NEW YORK — Jewish author Bruce Feiler sets out to follow the path of the famous characters and explore the greatest stories of the Good Book in the locations where they actually might have happened in the intriguing three-part “Walking the Bible,” to be rerun on PBS stations Fridays, 8-9 p.m. CDT beginning Aug. 11 (check local listings).

In the first installment, Feiler approaches a distinguished archeologist, Trudy Dothan from Hebrew University, who sagely advises him it’s essential he travel

with a knowledgeable guide, and then recommends a local archeologist named Avner Goren.

The intrepid duo sets out for the Garden of Eden, and seems to find the place the Bible’s writers had in mind, on the banks of the Tigris and Euphrates, not the lush “English garden” Feiler always imagined, but a watery paradise. He makes a convincing case that the biblical image of creation would have had to come from Mesopotamia.

Forging on, he journeys to Mount Ararat, a volcano said to be the highest point in the Middle East — where Noah’s ark is said to have come to rest — and the

Dead Sea, the lowest point on earth, near whose salty deposits the sinful cities of Sodom and Gomorrah might have existed.

At Mount Ararat, a Turkish guide named “Parachute” brings him up the mountain, and to Feiler’s intense disappointment refuses to reveal Noah’s ark, which the guide claims to have found. Feiler ruminates on such details as how the animals would have been arranged on the boat, and such literal matters as how the manure would have been managed on a vessel that may have been half the size of the Titanic.

He travels to the place he believes Abraham was born, and to Haran, where he was enjoined to go forth.

The boyish Feiler seems to vacillate between unquestioning belief that the biblical events took place where he’s standing, and slight skepticism. At the very least, he finds satisfaction in knowing the writers were inspired by those locales to write the sacred text. A look at the Dead Sea salt deposits, for example, dramatically evokes the unfortunate fate of Lot’s wife.

The hour concludes with a visit to Jerusalem’s Temple Mount — revered by Christians, Jews and Muslims alike (though Muslims are now barred from admittance) — and Feiler says his is the first Western crew to be allowed to film there in many years.

## Autobiography offers glimpse of life in a minor seminary

“Seminary Boy,” by John Cornwell.  
Doubleday (New York, 2006). 328 pp., \$24.95.

Reviewed by Brian T. Olszewski  
Catholic News Service

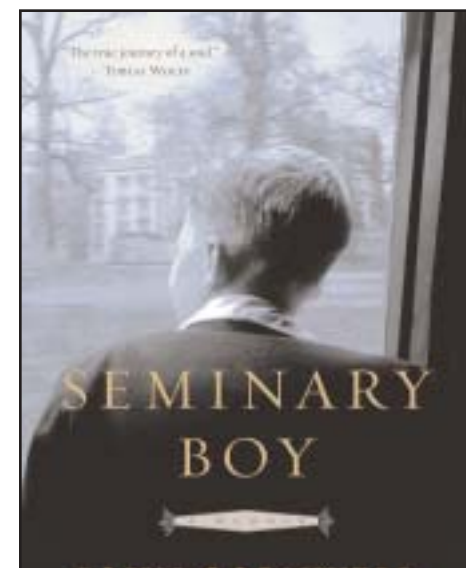
There was a time when parents, particularly mothers, prayed that at least one of their sons would become a priest. One can’t be sure if Kathleen Egan Cornwell prayed for this, but her second oldest son, John, considered it and pursued it. That time of consideration and pursuit is the subject of this autobiographical narrative.

While each person’s story is unique, it is quite possible that any boy who attended a minor seminary during the ‘40s, ‘50s and ‘60s might know people similar to those Cornwell encountered during his seminary days. The classmates with whom he studied and lived and the “profs” — as a seminary’s faculty members were called — who taught and who provided emotional, academic and spiritual formation may all seem familiar.

This is an excellent coming-of-age book. Beginning in the final days of World War II England, Cornwell writes not merely about his own life during that time, but about the lives of family members and others, too. They are not co-stars in his story, but rather important sculptors in the way his life developed.

In telling his story, Cornwell provides a context that includes the troubled marriage of his parents, family poverty and a childhood fraught with violence, including molestation by a stranger in a train-station bathroom.

As he makes the transition to and through seminary life, he deals with the challenges of being the poor kid among the well-heeled and academically hin-



dered due to poor preparation for the level of study demanded at the seminary. He deals with the questions and doubts about sexuality and sin that were part of Catholic male adolescence, including the sexual advances of some of his classmates.

Most coming-of-age books evoke tears and laughter. Expect none of the latter as this is an intense volume, somber as it chronicles a litany of relationships that develop and, in most cases, disintegrate during the time span covered.

In one way, it is surprising to read about Cornwell’s faith, given his literary works that have been critical of the church in general and two popes in particular: Pius XII (“Hitler’s Pope”) and John Paul II (“The Pontiff in Winter”). On the other hand, one senses Cornwell might respect the good that the institutional church is capable of doing when it adheres to the Gospel.



## Stone’s ‘Trade Center’ focus may be too narrow, disappointing

► “World Trade Center” opens Wednesday, Aug. 9

NEW YORK (CNS) — On Sept. 11, 2001, it seemed inconceivable — particularly to those living in New York City — that Hollywood would dare make a film out of such tragedy, or at least not for many years to come. But now, a mere five years later, comes the second such major release of the year.

It was with relief that we noted how well “United 93” (about the hijacked flight brought down by brave passengers over Pennsylvania) avoided exploitation with its dry, documentary-style approach, and a no-name cast.

“World Trade Center” (Paramount) does not feel exploitative either, but with its ad campaign showing the twin towers looming large over its two protagonists, and director Oliver Stone’s reputation for epic stories, some may be disappointed by the narrow focus here.

For at heart, this is a true-life rescue narrative, resembling, in its essentials, many we’ve seen before. The events depicted might just as easily be happening in, say, a Pennsylvania coal mine.

The film starts with Sgt. John McLoughlin (Nicolas Cage) of New York’s Port Authority Police Department rousing himself at 3:30 a.m. for his commute to the city. We also see his colleague, Officer Will Jimeno (Michael Pena) and others coming to the city on what is presumed just another ordinary day.

When the World Trade Center is attacked, they are among the numberless police and fire personnel that rushed to the scene. John, Will and a few other brave police volunteers prepare to enter the building for rescue work, but seemingly within minutes, they are trapped under the rubble beneath the concourse of two of the towers, unable to see the other, but at least able to communicate. A third colleague, Dominick Pezzulo (Jay Hernandez), only survives a short while, at one point contemplating suicide, gun in hand, but shoots in the air instead.

Cage gives a totally committed performance and manages to subjugate his movie-star persona, while Pena is equally impressive. Gyllenhaal and Bello are a tad less successful. On the whole, though, everyone does a conscientious job playing “ordinary,” even at the expense of some drama.