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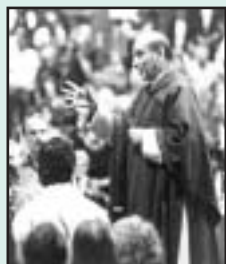


Meet Father Webster

The Angelus is pleased to introduce Father Webster, an apologist who will explain various aspects of our faith on a recurring basis. You can read his first installment with answers to a number of question in our "Five Minutes With ..." feature. **Page 4.**

ALSO NEW THIS MONTH: "Coming of Age," a new monthly column on our Just 4 Kids page, for teenagers. **Page 13**

Healing Mass October 8 in Midland



MIDLAND. The Rev. Ralph DiOrio, pictured above, a Roman Catholic priest known worldwide for his evangelization and healing ministry, will lead a healing service from 1-5 p.m., Saturday, Oct. 8, at Chaparral Center, on the campus of Midland College, 3600 N. Garfield in Midland. Hosted by the Diocese of San Angelo and Holy Redeemer Church in Odessa, the event is free and open to the public. Doors open at 11:30 a.m.

Following Fr. DiOrio's healing service, Mass will be celebrated at 3 p.m. by the Bishop Michael D. Pfeifer, of San Angelo.

DiOrio was ordained to the priesthood in 1957. He is an author, educator and psychologist who began his healing ministry in 1977. Known as the Apostolate of Divine Mercy and Healing, DiOrio's nonprofit ministry is based in Worcester, Mass. His ministry is continuously supervised by the bishops of Worcester and is authorized by Vatican officials.

Fr. DiOrio's Website: www.fatherdiorio.org



Just 4 Kids

Page 13: This month, Jesus talks about forgiveness in "Just 4 Kids."

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXVI, No. 10

OCTOBER 2005

Bishop sees Benedict making important changes

By Jimmy Patterson
Editor, *The Angelus*

Bishop Michael Pfeifer of San Angelo said he sees Pope Benedict XVI making changes during his pontificate, as well as continuing the church's ecumenism that

Pope John Paul II set forth. Pfeifer even hinted at a change in the priesthood.

"I think we'll see more open doors for involvement in the ministry," Pfeifer told *The Angelus* in August. "I think we'll see that. And I think we'll see he's going to make a real effort to build bridges of

peace and understanding between the east and the west. I think overall he has done a marvelous job and is trying to pick up on the vision set forth by John Paul II."

Pfeifer did not elaborate on what steps he felt Benedict would take to open more doors to the ministry.

WHY WE'RE GOOD

by jimmy patterson

Hurricanes Katrina and Rita showed us a lot about ourselves. We do have our problems, but above all, we have a penchant for goodness; an undeniable, insatiable appetite for kindness.

The pictures we saw will never un-etch themselves from our memories. The destruction, death and decay in New Orleans. The looting, the violence. It was too much to process for many of us.

Yet as if to provide a much-needed salve for our wounds, there were the other pictures. The ones of people helping others. Neighbors helping neighbors, sure, but even more astounding were the stories of strangers driving hundreds even

See **GOODNESS/15**



Kristina James helps her fourth-grade classmates load supplies headed for flood-ravaged Louisiana last month.

Evacuee lands on his feet in Big Spring

By Jimmy Patterson
Editor

BIG SPRING. Kim Costella hunkered down in his two-story house in Chalmette, La., as the big one passed over. Katrina, he says, has changed his way of thinking. In fact, the monster storm changed his life and much that comes with it.

"Before Katrina, I knew who ran the

► **Bishop forms Good Samaritan teams/Pg. 14**

► **More Katrina coverage/Pgs. 8-9**

show: God, and karma," Costella said. "But since Katrina, I have eliminated karma."

Costella, a detailer in a body shop, stayed in his house for several days

See **COSTELLA/15**



Kim Costella, left, and his children, all former Chalmette, La., residents, now call Big Spring home.

From The Bishop's Desk

Human life must always be loved and defended



Bishop Pfeifer

By Bishop Michael Pfeifer

The theme for this year's Respect Life Program, which began on Respect Life Sunday, October 2, 2005 is "HELP BUILD A WORLD WHERE HUMAN LIFE IS ALWAYS AS LOVED AND DEFENDED, EVERY FORM OF

VIOLENCE BANISHED." This title comes from Pope John Paul II's prayer to the Virgin Mary on December 8, 2004.

This year's Respect Life Program looks at cultural attitudes hostile to life, such as individualism, moral relativism, materialism and utilitarianism. These attitudes are leading to

En espanol/Pagina 3

acceptance of "medicalized" euthanasia of the disabled and dying, as well as the destruction of human embryos for research.

Please See **PFEIFER/14**

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From The Editor

Flying with the pope and other insights

WASHINGTON, D.C. As a member of the entourage covering the pope, Catholic News Service Vatican correspondent John Thavis is a member of a club twice as exclusive as the United States Senate. Only 50 travel with the pontiff, and Thavis began his coverage of the church's Holy Father before even Pope John Paul II.



Patterson

Thavis spoke to a gathering of Diocesan Communication Directors last month at the United States Conference of Catholic Bishops at Catholic University in Washington, D.C.

Much has been said about Pope Benedict's off-the-cuff statement upon hearing of his election as pontiff, Thavis said.

"The pope said, 'I prayed that I would not be elected pope,'" Thavis said. What was eliminated by the Vatican was the remainder of the new pope's statement:

"Apparently God wasn't listening that day." It gave insight into the pope's gentle

sense of humor, but the Vatican thought it wise to delete that particular portion of the statement for the good of the many.

▶ Thavis said the Catholic News Service released word of Pope John Paul II's death in an email. Short, and to the point, much like the "President Dead" Flash transmitted to news organizations by UPI and AP following the assassination of John F. Kennedy in 1963. Despite the brevity of the initial transmission, what followed was an avalanche of information on modern times' most beloved pope: CNS moved 475 stories and 900 photos and graphics about the life of Karol Wojtyla. CatholicNews.com's hits doubled in the days following his death.

▶ Thavis said Benedict XVI was elected Pope in part because of his writings as Cardinal Ratzinger. His credentials, Thavis said, were well established, his influence and character preceded him.

▶ Pope Benedict, Thavis said, very much dislikes applause at the Mass and considers it "performance liturgy."

▶ Thavis said that on Day Three of the conclave to elect a new pope, two high-placed Cardinals approached him and told him the exact same



'Pope Benedict does not like applause during the Mass and considers it 'performance liturgy.'

-- John Thavis, CNS
Vatican correspondent

thing: that Ratzinger had already secured 40-50 votes. "Then Cardinal McCarrick said, 'I knew he had it locked up when I read it in the newspaper,'" Thavis said.

▶ Thavis said five months into his pontificate, he can say with certainty four things about Benedict: "He is better one-on-one than in a group, he will stick to the basics and keep it simple, there won't be much talk of the Magisterium, but more talk of Scripture and the church, and he has indicated that the church must be present in broader society," Thavis said.

All of which are positive steps for the immediate future of the faith.

Jimmy Patterson is Director of Communications for the Diocese of San Angelo.

DIOCESAN BRIEFS

Death Penalty

SAN ANGELO. "The Journey of Hope ... From Violence to Healing" will be in Texas during October, making a visit to San Angelo Friday, Oct. 21. Please join us at 7 p.m. in St. Joseph's parish hall, 301 W. 17th St. The Journey is a speaking tour led by family members of murder victims who favor alternatives to capital punishment and those dealing with the death penalty. The Texas visit for "The Journey of Hope" is being sponsored by the Texas Coalition to Abolish the Death Penalty. The speakers for the evening will include:

▶ **Renny Cushing:** Cushing's father was murdered in 1988 and he is the founder and executive director of Murder Victims' Families for Human Rights, and a former New Hampshire state legislator.

▶ **Aba Gayle:** Gayle's daughter was murdered in 1980. She is a Journey of Hope board member and teaches seminars on forgiveness around the country.

▶ **Donna Larson:** The mother of a death row prisoner in California, Larson is working to overturn his conviction.

The evening event is open to all so please make an effort to attend, as the speakers' stories of forgiveness, compassion and reconciliation are powerful. For more details, contact Deacon Bob Leibrecht at 432-889-3858.

End of Life Issues

SAN ANGELO. Bishop Pfeifer will host an Ethical/Medical/Legal Workshop on Critical Human Issues at Life's Beginning and End" on Tues., Oct. 18, 2005, from 6-9:30 p.m. at Christ The King Retreat Center. The evening will

include presentations by a moral theologian, physicians, and attorney reflecting upon their professional perspectives as Catholics. The evening is free and all are cordially invited to attend.

Liturgy Day 2005

SAN ANGELO. Liturgy 2005 will be commemorated Sat., Oct. 22 from 8:30 a.m.-3:30 p.m. at Holy Angels Church in San Angelo. "The Relationship of Liturgy and Popular Devotions: Extending the Liturgy into our Daily Lives with Popular Devotions" will be the focus of the conference. Using the Liturgical Year as our backdrop conference participants will review documents of the church pertaining to popular devotions; explore the relationship between popular devotions and the liturgy, and learn about family prayer and personal prayer. Registration forms are available in the parish office or by calling Eva Cabrera at the Diocesan Pastoral Center, 325.651.7500. Pre-registration is required. Fee: \$15 including lunch.

Ethic Workshops

Midland/Odessa Deanery

October 10, 7:00-10:00 pm -- St. Joseph, Fort Stockton

October 17, 7:00-10:00 pm -- St. Ann, Midland

October 18, 6:30-9:30 pm -- St. Mary, Odessa

Abilene Deanery

October 17, 7:00-10:00 pm -- Holy Family, Abilene

St. Peter and the Vatican

"St Peter and the Vatican: The Legacy of the Pope" will be on exhibit for a limited run, from October 15, 2005-January 8, 2006, at the Henry Gonzalez Center in San Antonio. Complete information can be obtained by clicking on <http://www.sanantoniocvb.com/>. Move your mouse over "Events" then click on the St. Peter and the Vatican" button.

Necrology-October

4-Deacon Thomas Lambdin (1982)
5-Rev. William Meagher, OMI ((1970)
7-Rev. Francis Schoutteten, OMI (2002)
15-Rev. James Norman, OMI (1987)
21-Deacon Richard Blake (1989)

Omission

The Angelus had hoped to print the confirmation letter to Bishop Pfeifer from confirmands in Loraine this month however space restraints did not permit. We will print the student's letter in the November Angelus.

Correction

In the September Angelus, in a story about the diocesan prison ministry, Ronnie Arispe was identified as a deacon. Ronnie requested that The Angelus clarify that he is not a deacon, but a volunteer with the criminal justice ministry program. The Angelus regrets the error.

Ex-offender spends time helping others now

By Kay Garrett Womack

In August of 1999, I was convicted of Felony Theft by Check with Intent to Deceive. Although it was my first felony conviction, the Judge denied probation and sentenced me to serve 540 days at Woodman State Jail in Gatesville, Texas.



Womack

When Bishop Pfeifer held Christmas Mass at the Tom Green County Jail in December of 1999, I was an inmate. I was also a Baptist. Even though I was not Catholic, I was acquainted with Bishop Mike because we had met through a mutual Catholic friend in 1996. Before Bishop left the jail, he prayed with me. He blessed me through the power of the Holy Spirit.

Bishop also suggested that I consider my incarceration an opportunity to grow spiritually and discover how God wants to be God in my life. He also offered to correspond with me. To this day, I am utterly amazed that Bishop Mike wrote a letter to me almost every week for the entire eighteen months I was incarcerated.

Four months after my incarceration began, my mother died. Grief and shame overwhelmed me, and I felt worthless and alone. Bishop suggested I begin praying to Mary, Our Blessed Mother. Because of my protestant background, I had previously resisted praying to anyone but Our Father, in the name of Jesus. I was in such emotional distress, though, I was willing to try anything. So, I began praying the Hail Mary. Shortly afterward, I learned to pray the Rosary. Then I began reading scriptures to learn about Mary's life. Mary's endless faith and unwavering ability to accept God's will have helped me to understand how my determination to pursue self-will was destroying my life.

When I began to sincerely ask God for help, Bishop sent me the "Catechism of the Catholic Church." While I was reading it, I learned that man is created by God for God; and, I fell in love with the Roman Catholic Church. I asked Bishop many questions regarding Protestants converting to Catholicism. He thoroughly explained the RCIA program to me.

Criminal Justice Sunday

October 15-16 has been declared Criminal Justice Sunday in the Diocese of San Angelo. To bring the topic of injustices within the prison system to the forefront of our faithful, the celebration of Mass for this weekend will take on the theme of Criminal Justice in terms of the homily, music, prayers and petitions. The weekend will also provide an opportunity for a focused effort to recruit volunteers to join this ministry. After the weekend Masses, there will be a table at the back of church in each parish where active ministry volunteers and/or helpers are available, to provide material to solicit interest. The volunteers in these parishes will be speaking about their jail and prison experiences, either from the pulpit and/or at the tables to encourage your involvement. Please stop by to learn about the various areas of Criminal Justice Ministry that you might want to join. Just fill out the application portion of the ministry form and leave at the table.

Bishop became my spiritual advisor, mentor and friend. Each letter he wrote helped me learn more about myself and what type of action I needed to take to change my future. Several weeks before I was released, Bishop suggested I make a detailed list of long-term goals and send him a copy. I still keep my original handwritten copy in the Catholic Bible the late Father Kelley gave me while I was locked up. When I am confused about the future, I reread the goals I listed while confined to a prison cell and become extremely grateful for the Grace of God.

Before I was sent to prison, my main concerns in life were all about me. In my opinion, God used Bishop Mike to raise my level of understanding. Now, I am interested in contributing to the greater good by helping other women overcome the wreckage of their past through spiritual growth, 12-step recovery programs and higher education.

Regardless of how many character defects I possess or how many times I express moral rebellion, Bishop Mike acknowledges my progress. He consistently demonstrates the unconditional love of Jesus Christ by accepting me for who I was, where I was and what I had become; and, for also having the willingness to help me become the woman I am today...one day at a time.

Jo Micale, wife of former West Texas Angelus editor, dies

SAN ANTONIO. Josephine Anna Micale died with her loving family at her bedside Thursday, Sept. 22, 2005, at Wilford Hall Medical Center, Lackland Air Force Base, San Antonio.



Micale

Josephine Nesti was born in Pisa, Italy, on April 24, 1929. When Jo was six months old her family moved to the Bronx, N.Y., where Jo and her brother were raised. On April 24, 1954, she married Peter N. Micale. Together, they raised five children while traveling the world during her husband's 27-year Air Force career. They settled in San Angelo in 1977.

Jo was an active member of Holy Angels Catholic Church. She enjoyed playing bridge and mah jongg with her dear friends. She found the most joy in her role as mother and grandmother.

BISHOP PFEIFER'S SCHEDULE NOVEMBER 2005

November 1 -- San Angelo, Sacred Heart Cathedral -- All Saints Day Mass at 12:00 noon

November 2 -- San Angelo, Calvary Cemetery -- All Souls Day Mass at 11:00 a.m. Midland, St. Ann -- Presentation to RCIA Groups at 6:30 pm.

November 4-6 Houston --Wedding

November 20 - Rowena, St. Joseph - Mass at 9:30 a.m.

November 20 - Rowena, St. Joseph - Mass at 9:30 a.m.

November 9 -- McCamey, Sacred Heart -- Confirmation, 6:30 p.m.

November 10 -- San Angelo, Diocesan Pastoral Center -- Joint Meeting of the Diocesan Finance Council and Presbyteral Council for Annual Audit -- 11- a.m.-2 p.m.

November 13-17 Washington -- Meeting of United States Conference of Catholic Bishops

November 19 -- San Angelo -- Convention Center -- Diocesan Youth Event; Christ the King Retreat Center -- Criminal Justice Workshop

November 20 - Rowena, St. Joseph - Mass at 9:30 a.m.

November 24 -- San Angelo, Sacred Heart Cathedral -- Thanksgiving Day Mass, 9 a.m.

November 25-27 -- Rest and Prayer

Del Escritorio del Obispo

La vida humana debe ser siempre amada y defendida

por Obispo Miguel D. Pfeifer, O.M.I.

Este año el tema del Programa Respetemos la Vida, que comenzo el Domingo Respetemos la Vida, el 2 de Octubre de 2005 es "A YUDANOS A CONSTRUIR UN MUNDO DONDE LA VIDA

HUMANA SEA AMADA Y DEFENDIDA SIEMPRE Y SE DESTIERRE TODA FORMA DE VIOLENCIA". Este titulo viene de la oracion a la Virgen Maria por el Papa Juan Pablo n el 8 de

Diciembre de 2004. Este año el Programa Respetemos la Vida reflexiona sobre las actitudes culturales hostiles a la vida como el individualismo, relativismo moral, materialismo y utilitarismo. Estas actitudes nos guian ala aceptacion de "medicalizada" eutanasia de los discapacitados y los que estan por morir, tambien como la

destruccion de embriones humanos para la investigacion.

Mientras Terri Shiavo moria, cuando un juez de Florida ordeno retirar la comida y el agua que habian mantenido a Terri, otro juez de la Florida encarcelo a un rancho por el delito de no dar alimento a su ganado. El rancho enfrenta hasta 5 años de prision por cada cargo de delito grave por crueldad contra los animales. 1.Por



Pfeifer

que nuestro sistema legal trata como un delito el dejar sin comer a los animales, pero no considera que es incorrecto ordenar que a un ser humano con discapacidades severas se le niegue nutricion y hasta una gota de agua?

1. Por que nos hemos convertido en una sociedad en la cual a personas discapacitadas y desahuciadas se les ayuda no a vivir plenamente, sino a morir 10 mas pronto posible, a menudo con el consentimiento de su familia? 1.Por que tantos ciudadanos creen que esta bien matar a embriones humanos vivos con el fin de aprovechar sus celulas madre para una investigacion especulativa? 1. Y por que creen que esta bien obligar a los contribuyentes a pagar por ello? 2 Como un telon de fondo a todos estos acontecimientos esta la decision Roe v. Wade de la Corte Suprema en 1973 que legalizo el aborto por cualquier razon en los nueve meses del embarazo. Desde entonces, mas de 40 millones de ninos en Estados Unidos han muerto por el aborto. La Corte insiste ahora en que el aborto debe ser legal incluso cuando un nino esta en el proceso de nacer.¿Como llegamos

aqui? En su enciclica El Evangelio de la Vida, el Papa Juan Pablo II dijo que esas tendencias son parte de la cultura de la muerte. El Papa trazo las raices de esa cultura a tres actitudes en particular: autonomia personal extrema, considerar que algunas vidas no valen la pena y evitar el sufrimiento a todo costo. Al reflexionar en esto, podemos ver que nuestra sociedad ha absorbido muchas actitudes

hostiles a la vida sin siquiera darse cuenta.

2. Muchas personas piensan que la pregunta de que es moralmente correcto depende de las propias preferencias y circunstancias, que no hay una medida moral objetiva como los Diez Mandamientos. En el nombre de la tolerancia, se dice que algunas personas tienen el derecho de asumir su propia moralidad personal, excepto en casos, extremos como torturar a ninos o estrellar aviones contra edificios ocupados. Despues de todo, ¿quien tiene el derecho de "imponer" sus valores en los demas?

El deseo de nuestra cultura de evitar el sufrimiento-incluyendo el sacrificio, las privaciones y hasta la inconveniencia-lleva a muchos aver la muerte como una forma de libertad. Muchos se oponen al sacrificio personal de amar y cuidar a una familiar que necesita asistencia especial. Los ninos no planificados son abortados para escapar de las interrupciones y sacrificios que conlleva la crianza de un hijo. Y cuando ya no podemos disfrutar de la vida que una vez tuvimos-como la pugilista de la pelicula "Million Dollar Baby" que no podia soportar una vida sin las multitudes que coreaban su nombre-la muerte es vista como una manera de eliminar el sufrimiento psicologico.

3. El camino alejado de la cultura de la muerte y hacia el seguimiento de Cristo a la vida eterna se lleva por el camino de la Cruz, que significa amar a otros hasta el punto de morir en nuestro orgullo personal y nuestro egoismo, en nuestra tendencia a ver a los otros como obstaculos 0

I'll Fly Away: Freedom and the Christian Life

Author's Note: Bishop Pfeifer asked me to write my personal thoughts on freedom and the Christian life. Borrowing a quote from my essay below, "In my experience in 'the real world, I have encountered people who equate Christianity with a lack of intelligence, a penchant for self-denial, or pie-in-the-sky thinking. But with freedom? No way."

By Sharon Denning

This piece has been challenging and ultimately liberating to write.

Americans revel in our freedom. At intervals we salute it, give speeches about it, and boast about it.

Sometimes we may even appreciate it, approaching a realization of the sacrifice and bloodshed of others who laid the foundation for a form of government and a way of life that was unheard of less than 250 years ago.

At other times our bragging rights are twisted for political purposes and shameless self-interest. As a 21st-century American, I have more freedom than the Founding Fathers ever dreamed of.

In our increasingly secular society, the boundaries of personal freedom grow more elastic with each passing decade. Behaviors once universally condemned as immoral -- promiscuity, cohabitation, homosexuality -- are now commonly referred to as "alternate lifestyles."

Americans are encouraged to spend money we don't have so we can live large. We are urged to live and let live, look the other way, and look out for number one.

We have public education, public libraries, public parks, and a free press that serves up more information than we can possibly consume every 24 hours. With cell phones, laptops and wireless Internet access, the world is at our fingertips.

Still, we battle juvenile delinquency, drug addiction, and escalating violence. Our thriving prison industry is often portrayed as a boost to the economy. We live behind locked doors, but domestic violence and child abuse mean that for far too many, even home isn't the haven it's supposed to be.

Yes, Americans have an abundance of freedom, but we also seem to have an abundance of fear. In a land of plenty, why are so many people running on empty? Shouldn't all this freedom bring peace and a sense of purpose?

The men who signed the Declaration of Independence found peace and purpose -- freedom and courage -- in God. They knew they might be signing their own death warrant. After all, they were committing an act of treason. Haven't read the text of the Declaration lately? Take another look at the colonists' in-your-face list of grievances against a sovereign nation.

Nevertheless, these men were resolute in their cause, and their final sentence proclaimed "a firm Reliance on the Protection of Divine Providence."

Our Founding Fathers felt strongly that Church and State should be separate entities, but they were by no means estranged from God. They affirmed that their Creator had endowed all men with the right to life, liberty, and the pursuit of happiness. In their eyes, freedom was a gift from God.

Years have passed, and Western civilization has walked away from that viewpoint in droves. So many have swallowed the idea that religion -- more specifically, Christianity -- is just a set of rules that restricts their freedom.

In my experience in "the real world," I have encountered people who equate Christianity with a lack of intelligence, a penchant for self-denial, or pie-in-the-sky thinking. But with freedom? No way.

But the Bible has a lot to say about freedom. From the opening passages of Genesis, it is clear that God created man in His image. He also gave man the freedom to accept or reject this participation

(See DENNING/14)

FIVE MINUTES WITH ...



Father Webster is a recurring contributor to the West Texas Angelus.

Angelus: Father Webster, thank you for agreeing to give us some of your valuable time and providing for us explanations of our faith. This month, I'd like you to explain for us some of the terms in the church, and some of the initials you see after names of our priests, women religious and others.

For instance, what does OMI mean?

Fr. Webster: It's short for "Oblates of Mary Immaculate." Oblates of Mary Immaculate (O.M.I.) was founded in France in 1816 by Bishop Charles de Mazenod, and the Oblates of St.

Father Webster: Angelus apologist

Francis de Sales, originally founded by their namesake and re-established in 1871 by Louis Brisson, who was a priest of Troyes in France.

Angelus: What is an oblate?

Fr. Webster: An oblate is simply a member of one of several Roman Catholic communities of men or women.

Angelus: Occasionally, behind the name of a nun, you'll see the term, "SSND." What does that mean?

Fr. Webster: School Sisters of Notre Dame. education. The SSND's ministry is directed toward education, and for the School Sisters of Notre Dame, that means enabling persons to reach the fullness of their potential as individuals created in God's image and assisting them to direct their gifts toward building the earth.

Angelus: What about "C.P.P.S.?"

Fr. Webster: The official name of the community is the Latin title: Congregatio Missionariorum

Pretiosissimi Sanguinis Domini Nostri Jesu Christi, which is shortened and abbreviated as C.P.P.S. In English, today we are known as the Missionaries of the Precious Blood.

Angelus: What is a Parochial Vicar.?

Fr. Webster: Vicar General it is actually; a Vicar General is a priest and an administrative deputy of a Roman Catholic or Anglican bishop or of the head of a religious order. Msgr. Larry Droll, of St. Ann's in Midland, is the Vicar General of the Diocese of San Angelo.

Angelus: Monsignor?

Fr. Webster: No ... not yet.

Angelus: Thank you, Father ... but what does it mean, the term 'monsignor'?

Fr. Webster: It translates to "my lord." In today's Church, this title is usually given to a priest that has done some extraordinary writings or other work.

THE TRADITIONS OF THE CHURCH

'He descended into hell ... and rose again'

Part 5 of 12

It seems with virtually every article of the creed we declare that it is the very essence of our faith. With the fifth article of the Apostle's Creed -- *He descended into hell -- and on the third day he rose again* -- perhaps is it no more true that this is what our faith is built around.

Christ's suffering and death is certainly a focal point of our faith, yet it is his rising again and his ascension into heaven upon which we base why we are Christians.

"When Jesus died and rose again, he came back from the dead by his own divine power," said Catholic apologist Rev. John Trigilio. "He wasn't just clinically dead for a few minutes ... he was *dead* dead; then, he rose from the dead. More than just a resuscitated corpse, He possessed a glorified and risen body."

The fifth article of the creed is why we believe. It is why we celebrate the Mass, it's why we get up on Sundays, it's why we celebrate Easter, Christmas, Feast Days, every day. It is why we

Teresa of Avila

1515-1582

feast - October 15

In Castilian Spain, Teresa was born to a wealthy family and educated in an Augustinian convent. Eschewing marriage, she entered the Carmelites in 1536. She began to practice contemplative prayer during a long illness, and grew dissatisfied with the bigness and worldly distractions of her convent. After a "second conversion" in 1555, she founded the reform-minded Discalced Carmelites and wrote several books. For her contribution to mystical theology and Christian spirituality, Teresa was named a doctor of the church in 1970.



Saints for Today

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are called Christians.

Jesus' rising from the dead is what gave hope of eternal life to man and it's what separates us from those who practice other religions.

-- Jimmy Patterson

DIOCE-SCENES



Celebrating Diamond and Golden Jubilees are eight Dominican Sisters of Houston. Sisters Eleanor Cresap, left, Sheila Hackett; Mary Kay Bailey, third from left, of St. Therese Church in Carlsbad; Jo Rita Fertitta; Mary Ann Giardina; Mary Alice Calbajal; JoAnn Niehaus, and Veronica Borski. Sr. Mary Kay serves as Pastoral Coordinator at St. Therese Church, Carlsbad, and St. Paschal, Sterling City. She celebrates 50 years of religious life.



St. Ann's Altar Society and the Catholic Daughters of America organizations came together recently for a quilting party at St. Joseph's in Rowena. Fr. Bhaskar, right, joined the fun and learned how to quilt, too. The quilts will be donated to the parish festival, November 13, as raffle and auction items.



The two communities of Miles, above, and Rowena, right, celebrated 40 hours devotion recently. The devotional began on Friday and ended Sunday with the Mass and Eucharistic procession.



Pro-Life Mass

Bishop Michael Pfeifer prays at the door of the Planned Parenthood office in Midland during a Pro-Life Mass Sept. 17. Approximately 200 participated in the Mass for the unborn.

Photo by Mary Hardin/Midland

St. Boniface Church of Olfen had 40 hours devotion in August, right, began with the Holy Mass Saturday and ending with Holy Mass Sunday evening. The people of Olfen celebrated this great spiritual event with faith and prayers.



St. Mary Queen of Peace Catholic Church in Brownwood were able to help send several youth to The Pines Catholic Camp in East Texas, for the second straight year. The youth worked diligently throughout the year to raise funds in order to attend camp. Prayerfully, more youth will be able to attend in the future!

PROCLAMATION

The Bishop of the Diocese of San Angelo proclaims
OCTOBER 2005

as

CZECH HERITAGE MONTH

In the Diocese of San Angelo
In recognition and appreciation for the significant and lasting cultural, religious and social contributions that the Czech people have made to the State of Texas

And the Catholic Church, and in particular to the Catholic Diocese of San Angelo, I, Bishop Michael D. Pfeifer, OMI, am very happy to proclaim October as Czech Heritage Month.

May God bless all the Czech people.

*Most Reverend
Michael D. Pfeifer, OMI*

EDICTAL SUMMONS

The tribunal of the Catholic Diocese of San Angelo to Dolores Franco Alvarez (Montoya) and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, 804 Ford St., San Angelo, Texas. 76905, on or before the 31st day of October, 2005, to answer the Petition of Juan Jesus Moreno, now introduced before the Diocesan Tribunal in an action styled "JUAN JESUS MORENO VS. DOLORES FRANCO ALVAREZ (MONTOKYA) Petition for Declaration of Invalidity of Marriage" said Petition being identified as (MORENO-ALVAREZ (MONTOKYA) Protocol No. SO 04/37, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the first day of October, 2005.

**Reverend William R. DuBuisson,
OMI, MCL, JCL
Judicial Vicar**

PARISH FESTIVALS

St. Mary's -- Brownwood

St. Mary's in Brownwood will have its Fall Festival on **Saturday, Oct. 8**, 11 a.m.-7 p.m., at 1105 Main St., in Brownwood. Silent and Live auctions will be featured. Entertainment includes a bounce house, games, crafts, food booths, a petting zoo and washer tournament.

St. Elizabeth Ann Seton -- Odessa

Please join St. Elizabeth Ann Seton in for its 3rd annual Fall Festival, from 11 a.m.-6 p.m., **Sunday, Oct. 9**, 7601 N. Grandview, Odessa. The festival will feature games, prizes, international foods, a pumpkin patch, horse cart rides and entertainment. A fireworks show will conclude the festival day at 8 p.m.

Saint Boniface Fall Festival--Olfen

Please visit St. Boniface's Fall Festival in Olfen, **Sunday, Oct. 9**. The festival will feature homemade sausage made in Olfen by parishioners. The schedule for the festival is:

11:00 a.m. -- Dining Room Lunch
Meal
10:45 -- Plates-to-go & Drive-thru
Noon -- Games & Entertainment

1:00 p.m. -- Auction Festivities
3:00 pm. -- Candy Drop
Turkey, dressing & sausage meal:
Adults \$6, Children 10 & Under \$3
Plates to Go \$6

St. Ambrose -Wall

The St. Ambrose and Holy Family Catholic Church 66th annual Fall Festival will be held on **Sunday, October 16** in Wall. The meal, featuring German sausage, turkey and dressing with all the trimmings and homemade deserts will be served from 11a.m. to 2 p.m. Tickets are \$6 for adults and \$3 for children under 12. Plates-to-go will also be available for \$6. Everyone is invited to attend the day's festivities which will include inside and outside games for children and bingo. Live entertainment at 1:00 pm and a cotton and miscellaneous auction begins at 1:30 pm. Come join in the fun and fellowship.

St. Joseph--Rowena

St. Joseph will have its 83rd Annual Fall Festival **Sunday, November 13**, 2005, in Rowena. This year's theme is "Thanks for the Giving." German Sausage, Turkey & Dressing Meal will be served from 11 a.m.-2 p.m. Also featuring an auction, games and a country store.

World Youth Day 'awesome' experience for Midlanders who made Germany trip

Submitted by Paul Downing & Megan Crocker

PAUL: Words can not express how awesome of an experience we had at World Youth Day. From the beginning of the pilgrimage to the last day, we could not have asked for a better time. Granted not everything went exactly as was hoped or planned, it was still a great experience and something we learned from and will never forget.

After the extremely long day of traveling to Braunfels, all we wanted to do was to take a shower and get some rest. This attitude changed when we saw all the faces of the beautiful host families to greet us in their town. We were filled with excitement for the upcoming pilgrimage. It was so emotional, all of them were so excited to see us and welcome us into their homes even though they had no idea who we were. And by the end of the four days we spent with them, we felt as if we were family, and wanted to stay in contact with them in the future to see how things are going.

MEGAN: When I was at their house talking with their 12 year old daughter and she was teaching me about her culture and I about ours, I was so excited to learn that I did not even realize that I was 10-years-old than she was. It was as if age did not even matter, or does not matter. There is so much to learn from everyone no matter who they are and that is so exciting. I can not wait until the day she could possibly come to the states so I can show her about our culture in person.

PAUL: It was a great experience for me to live with a host family. They are so proud of their culture and history that they willingly share everything they know



Megan Crocker, left, and Paul Downing attended World Youth Day in Germany this summer. In next month's Angelus, read an account of the trip from Sister Adelina Garcia, who also attended.

and have with you.

Once we got to Limberg to the real first WYD event with about 15,000 the pilgrimage only grew to be more exciting. You would not believe how many people there were and how so many of us were excited to be there and so proud of our own countries yet, no hate at all. It can be contrasted to the Olympics where everyone there is rooting for their own country, but here we are from

different sides of the globe but yet we are united rooting for one faith, that is the same no matter what country you are from. Nothing is more exciting than that. Mass was amazing because even though we all speak different languages and are from all parts of the world, everyone knows exactly what is going on because it is all the same throughout the world.

Walking around the cities was a unique experience as well. Most of the time when you travel, you want to fit in and not stick out as an outsider. However, at WYD, we wanted to stick out and show everyone where we are from by carrying our flag up high, and shouting and greeting other WYD'ers. We had such a great time seeing all the

(See WYD/14)

Texas Bishops Statement on human embryos, human cloning

The following statement was adopted by the Catholic Bishops of Texas in May 2005, including Bishop Michael D. Pfeifer, Bishop of San Angelo).

The State of Texas has been one of many states in the forefront regarding the debate of human cloning and human embryo research. The Catholic Bishops of this state share the belief of most Texans that all human life, regardless of development, is made in the image and likeness of our Creator. As such, it is imperative that Texans not waver, even for the noblest of goals, from the commitment to protect every innocent human being. The fact is that human life is sacred and to intentionally destroy innocent human life for medical research purposes is ethically unacceptable.

As it has become painfully obvious, many embryos created by the joining of sperm and egg through in vitro fertilization are either abandoned or left in frozen storage. Many in the scientific community have been asking to use so-called "spare" or "excess" embryo from fertility clinics since they believe that they better serve humanity by being relegated to destructive research. We disagree. The truth is that the value of the lives of these "spare" embryos is not affected by whether these embryos are wanted or abandoned, but rather for what they actually are -- human beings at the earliest stages of development.

Today, many in the scientific community ask us to use both these "spare" embryos and

to be allowed to use cloning technology, also known as Somatic Cell Transfer (SCNT) to create a supply of human embryos. Some in the scientific community have argued that these SCNT embryos are either "pre-embryos or not even embryos at all, but rather "cells" in a Petri dish that have no chance of fully developing because they were not fertilized. This argumentation is misguided. It is an established fact that medical science has proved that the life of an individual does begin at conception with a complete genetic code, regardless if the embryo is created through fertilization or asexual (cloning) methods. Life DOES NOT begin at "implantation" as some in the scientific community would have us believe, but rather begins at conception as biology has proven. This is a biological fact, not just a religious a belief. We urge the Texas Legislature to pass laws that prohibit the killing of human embryos, however created, for research purposes. We also oppose any bill that would fund the killing of these human embryos for research and urge the legislature to pass laws that prohibit state funding of the intentional destruction of human embryos. We also urge the legislature to pass a law that bans all forms of human cloning. Simply put, the Catholic Church opposes human therapeutic or reproductive cloning for any reason and we will oppose any legislation that would allow any form of human cloning that creates life.

Let us be clear: we are not opposed to stem cell research, only that stem cell research that kills human embryos. We fully support adult stem cell research since it does not take the life of the donor and we ask our legislature to help these morally acceptable efforts.

It is unfortunate that many in the research community have made expansive claims for the benefits of human embryonic stem cell research. However these claims are conjectural and have been conjectural over the last several years. Human embryonic stem cell research has not produced one therapeutic benefit since the research began in the late 1990s. However, at the same time, adult stem cells have been used to help hundreds of thousands, if not already millions, of patients and new clinical uses expand monthly.

We hope and pray that all Catholics and cit-

izens of good intention will thoughtfully consider these reflections and agree that our state government ought not support research that relies on the deliberate destruction of innocent human beings. Please call on elected officials and urge them to support legislation that has all form of human cloning and legislation that would prohibit state funds from being used to destroy human embryos.

Our late Holy Father Pope John Paul II discussed these issues in an address to the Pontifical Academy of the Sciences, Nov. 2003, when he stated: "Any treatment which claims to save human lives yet is based on the destruction of human life in its embryonic state is logically and mutually contradictory as in any production of human embryos for the direct or indirect purpose of experimentation or eventual destruction.

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Catholic charismatic renewal inspirational

By Bishop Michael Pfeifer, OMI

The Catholic Charismatic Renewal Movement focuses on the Holy Spirit which has been given to us in many wonderful ways, and has poured the love of God into our hearts. In the great Commandment of Love Jesus summarized all of our obligations and commands when He told us that our purpose for being here on earth is to love our God with all our heart, mind, and our soul, and to love our neighbor as ourselves. Jesus would later say, "You must love one another just as I have loved you."

The Catholic Charismatic Renewal Movement has been part of the Catholic Church for scores of years. The importance and value of the Renewal was affirmed by the late Pope John Paul II in his address on "Renewal in the Spirit." In 1998 the Holy Father said:

The Catholic Charismatic Movement is one of the many fruits of the Second Vatican Council, which, like a new Pentecost, led to an extraordinary flourishing in the Church's life of groups and movements particularly sensitive to the action of the Holy Spirit. How can we not give thanks for the precious spiritual fruits that the Renewal has produced in the life of the Church and the lives of so many people? How many lay faithful have been able to experience in their own lives the amazing power of the Spirit and His gifts! How many people have rediscovered faith, the joy of prayer, the power and beauty of the Word of God, translating all this into generous service in the Church's mission! How many lives have been profoundly changed! For all this today, I wish to praise and thank the Holy Spirit.

Empowered by the Holy Spirit, the Catholic Charismatic Renewal Movement constantly gives praise, glory and thanksgiving to our loving God for all the love that has been poured out upon us through the Holy Spirit and for the many other wonderful gifts that have been given to God's people—the Church—down through the ages, bringing change and conversion into the lives of countless people. Isn't this what Christianity is all about -- the change that occurs when men and women encounter the Living God?

Millions of people have had a personal Pentecost through the experience we call "the baptism of the Holy Spirit." This has brought many Catholic people into a deeper union with our Church and has opened the door for many people to become members of the beautiful Body of Christ.

The Charismatic Renewal Movement focuses on the Holy Spirit, and the love that this Spirit wants to bring into the lives of all people. The outpouring of the Holy Spirit enables people to live with new meaning and joy the command of Jesus Christ: "I give you a new commandment: Love one another; you must love one another just as I have loved. It is by your love for one another, that everyone will recognize you are my disciples." [In 13:34-35] The challenge then is to bring this gift of God's love to our families, to the wider parish community, and to all of our neighborhoods. The love of God that comes from the presence of the Holy Spirit then inspires us to be involved in ministry and mission for the building up of the Kingdom of God here on this earth. Pope John Paul II has reminded us: "Contemplation which does not give birth to mission will eventually wither, and mission that does not spring from contemplation is doomed to frustration and failure."

Every gift of the Holy Spirit is to be placed at the service of the Christian Community. The Church gladly welcomes people who are filled with the Holy Spirit in many fields of ministries and services.

October: A month to express our faith in action

By Bishop Michael Pfeifer, OMI

The month of October provides us with many opportunities and occasions to express our faith in action—to be just not hearers, but doers of the Word of God. Here I highlight some of the occasions as regards when and how we can express our faith in action.

With the close of October, we will end the beautiful Year of the Eucharist that was proclaimed by

dear Pope John Paul II which began with the big international Eucharistic Congress that was held in Guadalajara, Mexico in October, 2004. I had the privilege of being present for that unique celebration. In the final days of this special Year, we continue to thank Christ for the greatest gift He has left the Church—the Eucharist—and we should all make a new commitment to be always faithful to attendance at Mass and to receiving the Body

and Blood of Jesus in Communion. Also, we constantly need to express our love to our Eucharistic Lord by paying frequent visits to Him, making time to pray before the Blessed Sacrament that is reserved in all of our churches.

October 2: Respect Life Sunday – This Sunday, dedicated to professing the sacredness and dignity of all human life is also the starting day for the annual (Please See OCTOBER/15)

Points from the Holy See's decree on the Eucharist

By Bishop Michael Pfeifer

As I did last month, I share with you important questions about what is proper or improper concerning the celebration of Mass which I have extracted from the Holy See's recent Decree on the Holy Eucharist:

[69.] "In Holy Mass as well as in other celebrations of the Sacred Liturgy, no Creed or Profession of Faith is to be introduced which is not found in the duly approved liturgical books."

[76.] "Furthermore, according to a most ancient tradition of the Roman Church, it is not permissible to unite the Sacrament of Penance to the Mass in such a way that they become a single liturgical celebration. This does not exclude, however, that Priests other than those celebrating the Mass might hear the confessions of the faithful who so desire, even in the same place where Mass is being celebrated, in order to meet the needs of the faithful."

[80.] "as for the Penitential Act placed at the beginning of Mass... 'it lacks the efficacy of the Sacrament of Penance', and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins."

[81.] "... anyone who is conscious of grave sin should not celebrate or receive the Body of the Lord without prior sacramental confession..."

[87.] "the First Communion of children must always be preceded by sacramental confession and absolution. Moreover First Communion should always be administered by a Priest and never outside the celebration of Mass."

[93.] "The Communion plate for the Communion of the faithful should be retained, so as to avoid the danger of the sacred

host or some fragment of it falling."

[94.] "It is not licit for the faithful 'to take... by themselves... and, still less, to hand... from one to another' the sacred host or the sacred chalice."

[104.] "The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand."

[107.] "... whatever may remain of the Blood of Christ must be entirely and immediately consumed by the Priest or by another minister, according to the norms, while the consecrated hosts that are left are to be consumed by the Priest at the altar or carried to the place for the reservation of the Eucharist."

[110.] "... Priests should celebrate frequently. Indeed, daily celebration is earnestly recommended ..."

[117.] "Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate."

[130.] "... 'the Most Holy Sacrament is to be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner' and furthermore 'suitable for prayer' by reason of the quietness of the location, the space available in front of the tabernacle, and also the supply of benches or seats and kneelers."

[133.] "A Priest or Deacon, or an extraordinary minister when an ordained minister is absent

or impeded in order to administer it as Communion for a sick person, should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home..."

[134.] "... both public and private devotion to the Most Holy Eucharist even outside Mass should be vigorously promoted..."

[136.] "The ordinary should diligently foster Eucharistic adoration, whether brief or prolonged or almost continuous, with the participation of the people."

[137.] "Before the Most Holy Sacrament either reserved or exposed, the praying of the Rosary, which is admirable 'in its simplicity and even its profundity', is not to be excluded either."

[138.] "... the Most Holy Sacrament, when exposed, must never be left unattended even for the briefest space of time."

[140.] "it is highly recommended that... the diocesan Bishop should designate a church building for perpetual adoration; in it, however, Holy Mass should be celebrated frequently, even daily if possible, while the Exposition should rigorously be interrupted while Mass is being celebrated."

[157.] "The practice of those Priests is reprobated who, even though present at the celebration, abstain from distributing Communion and hand this function over to laypersons."

[158.] "Indeed, the extraordinary minister of Holy Communion may administer Communion only when the Priest or Deacon are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged."

NATION

The Bigger Picture

Amid so much destruction and horror, God is there, just a little harder to see

By Antoinette Bosco
Catholic News Service

The pain of the devastation brought by Hurricane Katrina will long be with us. Yet, for all the destruction and personal anguish, there was an inspiring story in what we all saw. It was about the goodness of people who came to sites of destruction, ignored their own discomfort and extended a hand to help the suffering.

It may have looked like a person's hand, but I saw each one as the hand of God.

Long ago, when I was a student at the College of St. Rose in Albany, N.Y., I learned that God works through us. During my freshman year retreat, the priest told us a story that became fixed in my soul. It was about an American soldier in France when World War II ended. When the young soldier came upon a small French town's Catholic church, there was a statue of Jesus lying on the ground. He picked it up and saw that it was intact, except for one thing: The hands of Jesus had been smashed away. The soldier took some paper from his bag, wrote a message and placed the paper at the base of the statue. He wrote, "I have no hands but yours."

I always have remembered this -- that we are partners with God in giving a hand to help others. Yet, in troubled times, given our human nature, we focus more on the pain than the help, and it becomes easy to berate God.

My brother Joe, who was doused with Agent Orange in the '60s and battled leukemia for many years before his death last October, told me about a person who scolded God angrily for not coming down to earth to do something about the world's

many troubles. God's answer was: "I did. I sent you."

I sometimes get criticized for being so high on life when I have had my share of sorrow. People ask how I can believe in a God who lets so much evil exist and get out of hand in this world.

My answer is that I see a larger picture, not just the bad, but all the good, the beauty, the hope that's in this world too.

We must look always at the good -- like the people who responded after Sept. 11. So many good people are helping the victims of Katrina too, bringing food, medical care, hope and prayers to those in mourning.

Our vision of the world can get terribly distorted if we stop looking at the whole picture, if we fail to see God's hand in how much good rises after assaults of horror, whether they be natural disasters or raw evil.

In Katrina's wake, I found myself remembering what our murdered President John F. Kennedy once said. He spoke of overcoming dark days by recalling an experience that President Abraham Lincoln said he had in his youth and had been guided by in all his difficult days.

"One night in November," said Lincoln, "a shower of meteors fell from the clear night sky. A friend standing by was frightened. But I looked up, and between the falling stars I saw the fixed stars beyond, shining serene in the firmament, and I said, 'Let us not mind the meteors; let us keep our eyes on the stars.'"

I knew when I heard this story that those stars are the hands of God, always giving us the light we need to soar above the painful shadows caused by a Sept. 11 or a Katrina.

REACHING OUT

There are abundant signs of good among Katrina's rubble



New Orleans Archbishop Alfred Hughes comforts a displaced senior at a shelter after Hurricane Katrina ravaged the Gulf Coast and New Orleans, August 28-29.

From victims to victors

A message to evacuees from the Archbishop of New Orleans

A Message from Archbishop Alfred C. Hughes to Evacuees

Greetings in the Lord Jesus to all of you.

It has been nearly a month since we have had the comfort of our own homes and the familiarity of our own archdiocese. As the Archbishop of New Orleans, and a fellow evacuee, I share in your sufferings, hold you in prayer, and want to serve you in your needs. We who are evacuees from the Archdiocese of New Orleans owe great gratitude to the host dioceses who have welcomed and assisted us. I am particularly grateful to Bishop Muench and the Diocese of Baton Rouge for the extraordinary way in which they have received more than 200,000 New Orleanians and facilitated the development of a central administration in exile for the archdiocese.

Hurricane Katrina has caused enormous suffering in the overwhelming loss of life, loss of homes, churches, schools and way of life. Our first concern has been for people: their rescue, their basic physical needs, medical care, and communications with loved ones. I rejoice in the extraordinary work that Catholic Charities of New Orleans is accomplishing in conjunction with Catholic Community Services of Baton Rouge and other relief agencies. We've also worked to return as many parishes and schools as possible to service.

At the present time, all of the churches and schools in St. Charles, St. John, Washington and almost all of St. Tammany have resumed activity. This marks a move toward bringing Catholic life in those areas to some degree of normalcy. By early October, I expect most portions of Jefferson Parish also to resume activity. I am grateful to the pastors, the school officials and principals and all those who have helped with the efforts to resume pastoral and educational service. It is also reassuring to know that a significant number of our Catholic school students are either back to school

or about to return to school either in their original communities or in the communities in which they are now residing.

Obviously, the challenges facing significant portions of Orleans, St. Bernard and Plaquemines parishes will require a much longer recovery process. I will be meeting soon with the deans of these areas to address this. It is my hope that pastors in these most affected areas will continue to seek out their dispersed parishioners and serve them in their needs. I am grateful to our priests who have aided in search and rescue and have accepted special ministries consoling the bereaved, serving evacuees in cities where there is a large concentration of New Orleanians and helping personnel in our own archdiocese.

One of the significant difficulties, I, together with pastors and archdiocesan personnel, face is finding the best way to communicate with so many evacuees scattered throughout the United States. To help facilitate communications, I invite you to access our internet Web site for continually updated information (www.archdiocese-no.org). Even if you do not have the capability of direct access, perhaps this will be possible through someone that you know.

It is my hope that we will soon be able to celebrate Mass in St. Louis Cathedral. This will then be a sign of the resurrection of the Church in New Orleans.

Although it is necessary for the immediate future to continue to guide the Church from Baton Rouge, we are seeking every possible way to be pastorally present in those communities that have resumed some normal activity as well as those communities that are displaced.

Being exiled from our homes and workplaces is not easy. Even as we express appreciation for the provision of a home away from home, I share with you the challenges of exile. Like the Jews of old, we long for a return to our holy city. I pray for you. I ask you to pray for me. I believe that God calls us to move from being victims to victors in Christ Jesus.

A fond farewell to a good friend, a coach, a mentor

For I am already on the point of being sacrificed: the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith.

-- 2 Timothy 4:6-7

By Dan Bertleson
Special to The Angelus

Having lived in West Texas for the last twelve years, I have become a connoisseur of sunsets. It has become my favorite time of day. The withering summer heat is gradually replaced by the cool of night. Occasionally, at the end of a cloudless day, the western sky turns pink and the eastern sky turns black and the in between is various shades between the two and the stars begin to peek out. To me, this signifies the end of another perfect day.

While enjoying the sunset at the airport, I got the call. Word was going out throughout the country to "His Boys" in California, Texas, Michigan, and the East coast. His Boys were now Doctors, Lawyers, and respected businessmen. He had died the day before on Father's Day, surrounded by his six kids, numerous grandchildren, and his wife. He quietly slipped into the next life at the age of 83. He was a World War II vet, winner of the Bronze Star, two Purple Hearts and a terrific family man who led an amazing life. But that is not what I honor him.

He was a dentist and out of respect, we called him Dr. Smith. Though he truly was our coach, he was never addressed as such. I met him the first day of baseball practice when I was 13. A growing subdivision, a new league required someone to coach an expansion team of only 13 year olds in a 13- and 14-year-old league. He was the only volunteer and never had much help from the other parents. We were not very good. There were numerous experiments; for a while, I was a shortstop until he figured out that a good arm and no wheels was not a good combination. Gradually, that first year, he made us into a quasi-respectable team.

We loved his practices. We would be milling around, or warming up when we would hear his tires squeal on his Mustang as he rounded the turn into the field. Gravel would fly, as he skidded to a stop and he would jump out barking orders. His youngest son Clayton was his favorite whipping boy followed by anyone else within earshot. And practice would begin. God forbid that you miss a ground ball under your glove or all the gloves went on the pitchers mound until everyone fielded barehanded to ensure we got our hands under the ball. Miss a fly ball and you were likely to get six in a row until you caught them all.

He loved the game and he loved us. He taught baseball and we learned life. Touch all the bases. Keep your eye on the ball. Keep your head in the game. Be aggressive, support your teammates. Prepare to win. Working hard is just the foundation. Look sharp; be sharp. Respect your opponents. Don't embarrass the team. Know the count. Keep your head up after a strikeout. Run out all your hits. We discovered failure wasn't fatal, but quitting is. We learned the power of persistence the next year when we were the power house and we even learned once that over-confidence was a setup for a fall.

Through it all, we dealt with changing girlfriends, haircuts, braces, voices that inexplicably went low or high, rivalries, fights, stitches, broken bones, and just growing up. During that turbulent, crazy time baseball and Dr. Smith were constant and always a joy.

We kept in touch, through the years and I will never forget his teary-eyed bear hug, still strong and firm, at my mother's funeral.

But mostly, I will remember fondly the love we both shared for a kid's game and how he turned a band of wild boys into young men. And, I reflected, how 32 years later he still touches my soul. Over his 16 years of coaching, how many other middle-aged men are pondering the loss, laughing at old times and reflecting on a life well lived?

I am told that he died, surrounded by his kids and his wife while the grandkids played in the backyard. They all said their farewells. As I looked out the airplane window, the sun retreated behind the horizon, leaving the sky a pinkish rose, signifying the end of a perfect day and the end of a great life. So long Dr. Smith. And thanks again from Your Boys.

Dan Bertleson is a parishioner in Midland.

Happiness, joy visible on Honduran faces despite hardship, poverty, inadequate medical treatment

Editor's Note: Eight members of St. Ann's Parish in Midland traveled to Chamelecon, San Pedro Sula, Honduras, on a mission trip, July 19-26. One of those, Ralph Castille, gave the following presentation at Sunday Mass recently. Ralph Castille's reflections will be published in the November *Angelus*.

By Ralph Castille

SAN PEDRO SULA. First and foremost, I want to thank my family and St. Ann's Parish for their prayerful support the entire time we were traveling. Your hundreds of hours of prayers were most assuredly welcomed, and a true blessing to the success of our trip.

What an incredible eight days we had – they say you never really know a man's situation until you walk a mile in his shoes. Well, that's exactly the opportunity we got to experience during our short stay at San José Church! And what a difficult and trying life the Hondurans have living in the barrio of Chamelecon!

A hot and extremely humid climate, year round – and NO A/C. Very small cement block houses (average 250-300 sq. ft), only one room, most with a dirt floor, and plenty of opportunity for leaks during the daily rains we encountered. Dribbling water for bathing or bathroom use, depending upon the ever-changing water pressure on the system! A full day's work, constructing & improving houses, using poor tools and very basic materials – they even make their own concrete cinder blocks! The young children also help on the work sites for half the day, going to school the other half. Three-fourths of the children come from broken homes, while local gangs continue to recruit the young boys. Malnourished kids, existing on rice/beans every day – all three meals – with a very infrequent serving of meat, which is a real treat.

The children all look several years younger than their true age, while the adults all look many years older than actual age. Lack of proper medical treatment and diet, plus years of hard daily labor, can truly be seen in these people.

But we also saw happiness and joy on the faces of our new friends. Smiles from ear-to-ear as we tried to converse with each other. The people of Chamelecon, in the San Jose Parish, would always watch over us, helping us whenever we needed, and guiding us along the way.

We remember our daily meals, sitting side-by-side at the same table; our work breaks, sharing a bottle of Pepsi with each other; our joyous singing during the wedding ceremony we attended; our daily bible readings and discussions (in both Spanish and English) after breakfast each morning; the thrill and excitement they each expressed upon receiving a small stack of clothing; their giggling voices as they sang "Feliz Cumpleaños", or Happy Birthday, to Alice Ann; our common sweat poured out together during our work days, and the happiness of receiving Holy Communion with them in their church – will all be part of an experience I will never forget.

One of my memorable experiences was learning to mix concrete, the Honduran way. I assumed that a concrete truck would back-up and just pour the foundation in the house – I mean, that's the way we do it! But in our little village, everything is done by



Making the trip to Honduras, St. Ann's Monsignor Larry Droll, left, along with parishioners Sam Matthiesen, Tim Wiggins, Wayland Lacy, Alice Ann Sebring, Ralph Castille, Brian Lucas and Kirby Castille.

hand. We loaded and dumped two wheelbarrows full of sand on the ground, and spread it out in a large circle. We topped that off with one large load of gravel, and spread it out, as well. Then topped it off with 90 pounds of cement. Seems easy enough, until we repeated the steps 5 more times, until we had 12 loads of sand, 6 loads of gravel, and over 500 pounds of cement spread out on the ground! Then came the mixing – shovel by shovel, scoop by scoop, until the entire pile was mixed completely! Then we added 13 large buckets of water and continued the process of shoveling and mixing, until everything was the proper consistency – we had made concrete! It was now ready to transport, wheelbarrow by wheelbarrow, up the wooden planks and into the house to be spread out for the slab – very painstaking, tedious, labor-intensive work – their every day work! It wasn't long before I was trying to think of an easier, quicker, more productive way for this process! Better tools and equipment are greatly needed to help with their everyday, burdensome tasks!

I thank God for allowing me to meet these Honduran people, to make new friends, and I look forward to seeing them again. I also ask for your continued prayers, and support for Fr. Tom Goekler, who has faithfully served his Lord as the Maryknoll Missioner guiding the people of Chamelecon for the past 6 years.

Collection for San Pedro Sula

The annual special collection for the Diocese of San Pedro Sula and ministries and parishes in that diocese will be taken up November 5-6, 2005. The special collection began as a response to Hurricane Mitch, which devastated Honduras in 1998 like Hurricane Katrina hit the Gulf Coast in our country this year. One of our partners in Honduras recently wrote to share her concern for our suffering people, as the pictures of Hurricane Katrina surfaced again for her the horrors of Hurricane Mitch. The collection continues to assist the Diocese of San Pedro Sula, its ministries and parishes to spread the Good News of Jesus Christ to the people of the area, to build the structures needed for parishes and religious education, and to serve the poor. All of the funds collected in this special collection are sent to Honduras. The diocesan bishop, Most Rev. Angel Garachana, CMF, has written to express his gratitude to all who have been so generous in assisting our partner diocese through their contributions to this collection. For more information, contact Msgr. Larry Droll at 432-682-6303.

Annual RCIA training begins at parishes throughout diocese

Many Catholic churches began the Rite of Christian Initiation for Adults (RCIA) last month.

RCIA is a process by which adults learn the Catholic faith, ultimately leading to be joined to Christ in His Mystical Body. Those who attend RCIA receive Christian instruction and participate in various "Rites" – that is, ceremonies and prayers – in which the progression of the spiritual journey is signified as one ascends from one level to the next. Participants experience acceptance by the Church at the parish level, then, acceptance by the Church at the diocesan level, when they are received by the successor to the apostles: Bishop Pfeifer. The process culminates at a two-hour Easter Vigil Mass when they are initiated by the Sacraments of Baptism, Confirmation and the Eucharist in the presence of the church on earth – the parish – and the church in heaven – Christ, along with all the angels and saints.

The practice of such Rites extends back to the early church when Catholics were persecuted by the Roman empire for practicing the faith. At that time, it was against the law to take oaths (Latin: Sacramentum), thereby binding oneself to someone (God) other than the Caesar, who was considered a god. Restoring the ancient practices for instructing and initiating adults into the faith was decreed by the Second Vatican Council.

One change since the early days of the church is that there are many differ-

ent Christian sects that have formed in the past 500 years that perform a valid baptism, which is an initiation rite. As such, the RCIA program is open to both catechumens (those who have never been baptized) and candidates (those who have received baptism).

RCIA classes continue to grow in size in many parishes. At our parish last Easter, five people were Baptized, and 29 were Confirmed, including several adults who returned to the Catholic faith. Those who returned to the faith did so as a result of an active outreach to those who were raised in the Catholic Church, but who had fallen away and therefore lacked Christian formation as an adult. The response is heartwarming as it provides a homecoming to those who wanted to return to the church, but were either embarrassed by their situation or simply did not know what to do.

A typical RCIA class at our parish has a diverse range of participants – people who were raised in the Baptist, Church of Christ, Disciples of Christ, Charismatic, Lutheran, Methodist, Episcopal, Jewish and other traditions. Last year an entire family of Episcopalians entered the church as well as a woman in her 70's who returned to the Church after 50 years and was Confirmed.

Anyone interested in RCIA should call their church office for days and times of meetings.

-- Submitted by Mary Hardin



Grotto of Our Lady of Guadalupe dedicated

Two-hundred gathered in Abilene for the dedication of the Grotto in honor of Our Lady of Guadalupe.

On July 30, 2005, about 200 people gathered at St. Vincent Pallotti of Abilene to inaugurate and dedicate the new Grotto in honor of Our Lady of Guadalupe. The Vicar General of the diocese of San Angelo, Rev. Msgr. Larry Droll presided over the ceremony and concelebrated the Holy Mass with Rev. Santiago Udayar, Pastor of St. Vincent Pallotti Church, Abilene.

As people gathered around the Grotto, the members of the Legion of Mary praesidia of St. Vincent and Sacred Heart parishes joined together to lead the Rosary prior to the inauguration, while the Spanish choir serenaded our Mother Mary with many beautiful Marian Hymns.

A beautiful statue of Our Lady of Guadalupe is enclosed in the glass case, adorned with a garden of fresh flowers brought by their congregation. Standing in front of Mother Mary's statue is a statue of St. Juan Diego. Msgr. Droll blessed the Grotto. He emphasized the powerful love

and intercession of the Blessed Mother and said, "It is important that we honor her as the Mother of Jesus and our Mother. Jesus wants us to call her 'Mother Mary' just as Fr. Santiago always lovingly calls her."

Fr. Santiago Udayar expressed his gratitude to Rev. Msgr. Larry J. Droll for his presence, and thanked his congregation for their hard work and generosity to make the Grotto project a reality.

Tino Martinez represented the congregation of St. Vincent to thank Fr. Santiago Udayar for his vision and dedication to their St. Vincent Pallotti parish. They pleasantly surprised

Fr. Santiago by unveiling a bench situated directly in front of the statue of Our Lady of Guadalupe with these engraving letters: "THANK YOU FOR THE BEAUTIFUL GIFT, FATHER SANTIAGO UDAYAR".

Submitted by G. Bracke

Cursillo Movement Marks 300th Milestone At Christ the King Retreat Center

By Greg Perez

Forty-five Roman Catholic women and a team of 20 women and four men lived Cursillo No. 300 at Christ the King Retreat Center in July.

The diocesan community which received the 'new Cursillistas' at St. Joseph's Parish, following the completion of the three-day Cursillo heard testimonial words such as: "Awesome! Unbelievable! Indescribable! The best three days of my life!" in their attempts to fully describe their encounter with God.

This experience which is now commonplace in our daily lives has an interesting history. The "Cursillos in Christianity Movement" originated in Spain in the early 1940's as a part of various spiritual and pastoral movements of renewal in the Church which preceded the Second Vatican Council and which in fact laid the groundwork for the birth of the Council itself.

"Cursillo" which in Spanish means, 'a little course' or 'a short course' (in

Christianity) was brought to the United States by two airmen from Spain, Bernardo Vadell and Agustin Palomino who were training with the U.S. Air Force.

The first Cursillo was held in Waco in 1957. From Waco, the movement moved with the Airmen to Mission and then spread to Laredo and Corpus Christi. By 1959, the movement had spread throughout Texas and Arizona and by 1960, weekends were being held in the Eastern United States as far as Ohio and New York City. By 1980, almost all of the 160 dioceses in the U.S. had introduced the Cursillo Movement. Today, it is a worldwide movement. (Source: "The Cursillo Movement Booklet: What is it?" Published by the National Secretariat)

Until 1961, all Cursillos were held in Spanish but that same year, the first English Cursillo was held in our own diocese, at St. Joseph's Church in San Angelo. The Cursillos are numbered by each diocese as they are conducted and the Diocese of San Angelo has now completed its 300th Cursillo weekend over those 44 years with two more planned



Cursillo graduates at Christ the King Retreat Center in San Angelo.

before year's end.

An explanation of what the Cursillo is to someone who has never experienced it is at best, difficult. Even to those who have experienced it, it remains somewhat mystifying but that is only because God is a mystery and He touches each individual in a special and unique way.

The Cursillo Movement is a movement of the Church. It is intended for Roman Catholics who are interested in developing a deeper understanding of what it means to be fully Catholic and how they may influence and change their environments by their daily activities.

We invite and encourage all Roman Catholics of the Diocese who have not yet experienced this unexplainable encounter with God to do so in the future. The next two Cursillos for 2005 are as follows: Women's Spanish at St. Mary's Parish in San Angelo, 6-9 October; Men's Spanish at St. Francis Parish in Abilene, 10-13 November. For more information you may call Mr. Raul Castañeda at (432) 550-4514 (Diocesan Director of Spanish Cursillos) or Mr. Joey Light (325) 695-0503 (Diocesan Director of English Cursillos). "DE COLORES!"

FAMILY

OK, so what if there are glittery beads hanging in my car?

It must have been three years ago when our oldest daughter and I shared a car. It was an ugly green Ford Explorer and it had seen better days. But I drove it and when I was done with it I shared it with our then 17-year daughter who proceeded to leave her empty soft drink containers in the cup holder until dad came along and cleaned them up. We had an agreement: she messed up my car, I cleaned up the car.

I digress for a moment, but she owes me this. One of my favorite stories is when our oldest got in the car for the first time after earning her learner's permit. She adjusted the mirror, checked for oncoming traffic and traffic from behind, turned on her blinker, put the car in gear and started to pull out from the curb in front of the house.

She went nowhere. The car wouldn't budge. And she had tried so hard to make sure everything had gone right I kind of felt sorry for her.

"Ummmm before the car will go anywhere my



Patterson

dear, you'll need to, uh, *start it*. It's the little key thingy up there on the steering wheel. You might remember putting the keys in a few moments ago."

But back to the story at hand. The adolescent female for some reason needs to adorn a vehicle with their, shall we say, stuff. When our oldest took over part-time driver status of my car, she put a statuette of a male hula dancer in the window. Next came some dangly things from the rear view mirror. And the last straw, I'm almost embarrassed to report: a friend of mine, who I had shared this story with, had taken the liberty to come over one night and present our daughter with a pink fuzzy steering wheel cover.

This friend was, at the time, the Senior Minister at Midland's First Christian Church, and I thought his action incredibly beneath him. But he laughed his way through my living room and left me with a pink fuzzy steering wheel cover that my daughter absolutely loved and I simply loathed.

Our oldest is now away at college with a car of her own that she has bejeweled in all manners bling.

I, too, have a new car. And ... another daughter. Who drives. And I hopped into "our" car the other day ... and hanging from my rear view mirror: lace, tinsel and Mardi

Gras beads. Very pretty, all, but pretty is not the impression I hope to leave with everyone. I was hoping for something a little more, oh I don't know, INVISIBLE. Something no one will ever notice as I (we) drive down the street.

I am blessed that our middle child is a good driver. But the interior decorating of my car simply has to stop, so I appeal to my daughter through this writing (which she will probably never see) to please leave my (our) car alone.

I realize, of course, that I am fighting a losing battle and that my (our) car will never be the same. And as soon as Daughter No. 2 graduates and goes to college, our youngest child, The Boy, will get his driver's license.

Good gosh, I can only imagine those days, when I will be sharing my car with our son, and one day I will be driving down the street, a big, white square shoe-polished on my windshield and an arrow drawn toward it, and in great big letters, the word "HOTTY!!" pointed at the driver. Which will be me. And I will be over 50 by then. And I will *not* be feelin' hot.

Jimmy Patterson is Director of Communications for the Diocese of San Angelo.

Your Family

Are you happy with TV's view of family life?

By Bill and Monica Dodds
Catholic News Service

Parents are stupid. Especially Dad. Their children are smart. Especially a daughter. Any and all problems can be solved in 60 minutes for a drama and 30 for a comedy (including commercial breaks). And the ultimate -- or perhaps only -- sin is to be judgmental of another human being.

As the fall season begins, it's good to remember that television is not reality.

Although networks and advertisers aim at specific demographic targets, television is never a mirror that accurately reflects what it is like to be a member of that group. Shows aren't written to offer a model of the ideal family or to present helpful suggestions on the best parenting practices.

You know it, we know it, everyone knows it. But -- like a gaggle of 9-year-old boys watching wrestling for a little while and then dissolving into a giant ball of holds and slams -- we may allow it to influence our opinions and our actions.

That's so, even though television never has accurately depicted family life. Real families aren't that dramatic or "funny." Thank God!

As you also well know, in its early days television featured families that always included a mother and father who, if they didn't know best, knew more than their children. It presented children with minor troubles and major

cuteness. It also gave the impression that all families are of one race (white) and one religion (generic Protestant). "I Love Lucy" was considered daring because Ricky was Cuban!

Fast forward half a century and dear old Dad has by and large become a major doofus. Often it's Mom who knows better and, even more frequently, the children. Week after week, youngsters -- still cute -- now recognize, deal with and solve crises. These days more races are represented and so are a variety of living arrangements, from blended families to single parents to living-together couples. Added to the mix is sexual orientation.

Generally speaking, religion is out unless it has an Eastern or Native American flavor. Characters profess that they are "spiritual, not religious." A person portrayed as a Christian is more likely to be a psycho or hypocrite than a well-balanced, caring individual.

A couple of points to consider:

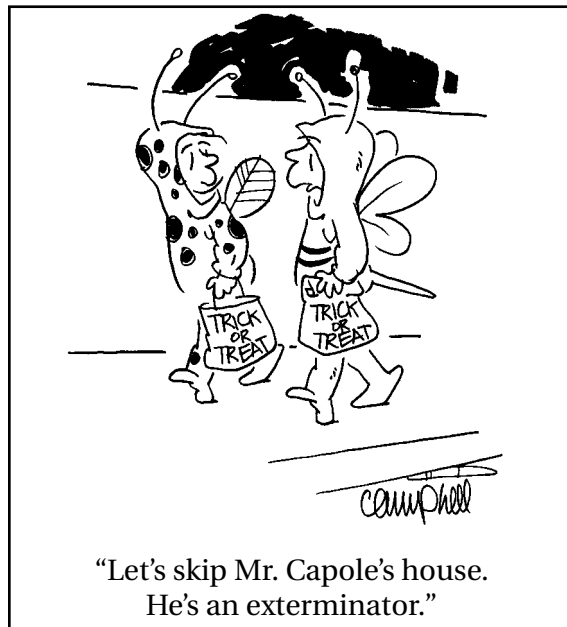
▶ Television isn't "bad" anymore than books or movies are "bad." Just as you choose a book or a movie for yourself, just as you pay attention to what your children choose for themselves, watch with a critical eye and help your children learn to do the same. How? By watching their shows with them.

▶ Some people get paid to watch and critique television. Find a reviewer you trust. A good place to start is the U.S. Conference of Catholic Bishops. Its Web site offers movie and TV reviews and recommendations: uscbb.org/movies/index.htm. And listen to what your friends and extended family are recommending.

If you find a show you like, recommend it. The most trusted "advertising" remains word of mouth.



Bill & Monica Dodds



Puzzle Answers:

1. Judges
2. Psalms
3. sign
4. Heaven
5. Believe
6. life
7. sword.

YOUTH: Pray for those along Gulf Coast

(FROM 13)

me deeper than any other I've ever heard. Our Newman Center priest read the Gospel, stood up and said to a bunch of us college kids, "The worst mistake we humans can ever make is to believe we have done enough to change." Trust me; I left there a bit scared.

The first move to changing for the better is to admit you are not perfect.

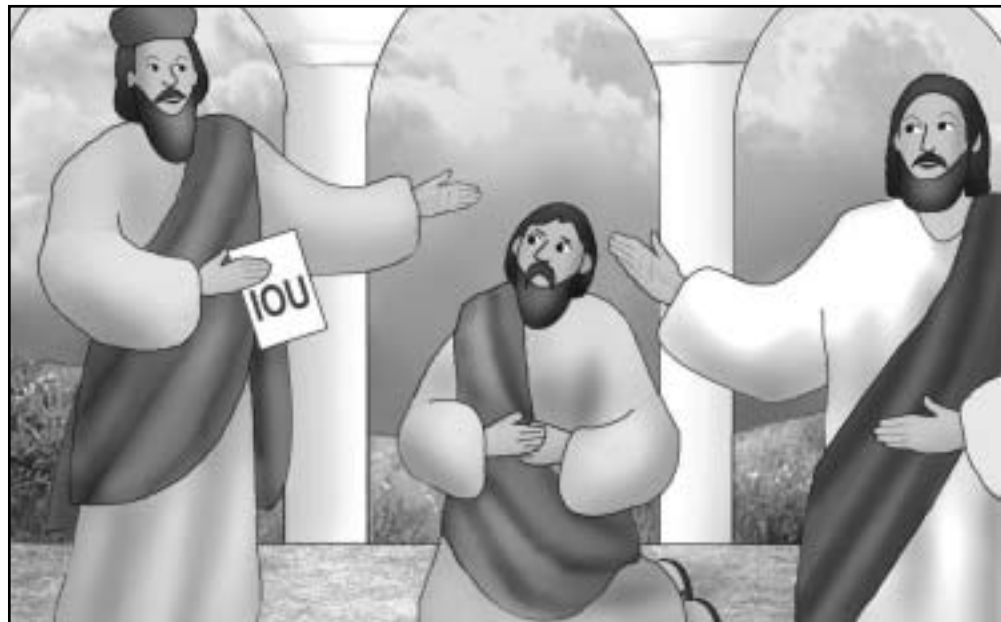
I admit that I am far from it. My initial concern about the hurricane -- how "I" would be disappointed if "I" weren't to go on "my" vacation -- slapped me right in the face with an example how far from perfect I am

and that I needed to do more to focus beyond myself and my own needs.

Honestly, I know there are many others out there like me who did the same thing, looked first at how the tragedy affected them, but then came to realize the destitution it had created.

My first set of prayers is for all the survivors and family members of those less fortunate, and my second set of prayers (as I have learned a little bit about priorities from this) is for any who joined me by thinking momentarily of their own frivolous needs before turning to the more basic needs of those who truly needed and merited their attention.

JUST 4 KIDS



Jesus preaches about forgiveness

Peter came to Jesus and asked: "Lord, if my brother sins against me, how often must I forgive him? As many as seven times?"

Jesus shook his head and looked directly at Peter: "I say to you, not seven times, but 77 times. That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants."

Before Jesus continued his story, he turned to address the large crowd of people who also wanted to hear what he said:

"When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him sold ... in payment of the debt."

Jesus noticed that many of the people were leaning forward. They hoped they never would be sold off in order to pay one of their debts, and they wanted to know what was going to happen.

"At that, the servant fell down ... and said, 'Be patient with me, and I will pay you back in full.' Moved with compassion, the master of that servant let him go and forgave him of the loan."

Smiles brightened the faces of many of the lis-

teners. How wonderful it must feel to be relieved of a large debt.

But Jesus had not finished telling his story: "When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, 'Pay back what you owe.'

"Falling to his knees, his fellow servant begged him, 'Be patient with me, and I will pay you back.' But he refused. Instead, he had him put in prison until he paid back the debt."

Jesus paused and looked at the people in the crowd: "Now, when his fellow servants saw what had happened, they ... went to their master and reported the whole affair. His master summoned him and said to him: 'You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?' Then in his anger his master handed him over to the (jailers)."

Jesus again looked at the many faces that were watching him: "So will my heavenly Father do to you, unless each of you forgives his brother from his heart."

READ MORE ABOUT IT:

Matthew 18

Q&A

1. What was Peter's question for Jesus?
2. Why was the master angry with the servant he had forgiven?

SERVING THE CHURCH:

We should start to think about how we can serve in the church as we grow up. We can be ushers, extraordinary ministers of holy Communion, lectors or religious-education teachers. We could also sing in the choir or serve on one of our church's committees. All of these are examples of lay ministry.

A special way of serving God is through religious vows or ordination. Sisters and brothers serve in religious communities in ministries such as teaching, nursing, working in a parish or spending many hours each day in prayer. The ordained ministers are deacons, priests and bishops. They lead our churches and dioceses and they preach and administer the sacraments to us.

Let's ask God how we can serve him.

SPOTLIGHT ON SAINTS:

St. Corbinian

Corbinian (725-765) lived a reclusive religious life for many years near a chapel in his native country of France. He gained a reputation as a devout servant of the Lord, and several miracles were attributed to him. He founded a small community of people who wanted to follow his example.

He moved to Rome to seek an audience with Pope Gregory II for

a more solitary assignment. The pope sent him to Bavaria, and he converted many people to Christianity there. Since he criticized Grimoald, one of his patrons, for not following the church's teachings, Corbinian had to go into hiding for his safety. Eventually, he was able to come out of hiding and continue his ministry in Bavaria.

We honor him on Sept. 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:

Why is it so important for us to forgive others?

PUZZLE:

Each of the following words has a silent letter that has been provided as a hint. Can you identify all seven words?

Example: ___ ___ ___ b. The "b" in lamb is silent.

1. Seventh book of the Old Testament. ___ ___ d ___ ___
2. Songs and poems by David. P ___ ___ ___
3. "This will be a ___ ___ g ___ for you" (Luke 2:12)
4. God's home. ___ ___ a ___ ___
5. To have faith. ___ ___ ___ i ___ ___
6. God's eternal gift to us. ___ ___ ___ e
7. God's word is this weapon. ___ w ___ ___ ___ (Ephesians 6:17)

(Answers, Page 12)

Coming of Age

Two sets of prayers for the people of the American Gulf Coast

By Kase Johnstun
Catholic News Service

I haven't lived long enough to witness a disaster like the one I watched unfold last month in New Orleans and the surrounding areas. There I saw the devastation of Mother Nature coupled with the despair of poverty as Katrina hit those hardest who had the least. My prayers are with all of them for their safety and future well-being.

Before the great wall of wind and rain

struck the Gulf Coast, officials asked everyone to get out of the city. It seems to me that most of the people who could leave left and most of those who couldn't, didn't. It will take months to truly find out why some couldn't or didn't, but, as the world looked on, they faced the worst of life, struggling to make it through the next day.

Crazily enough, my friends and family had planned a trip to New Orleans the same week the hurricane hit, so we watched the pre-hurricane coverage, the

actual hurricane coverage and the post-hurricane coverage. We, of course, hoped the storm would dissipate before it hit the Gulf Coast and wouldn't affect our trip. Yep, I have to admit that selfishly before the hurricane hit I hoped it would move left or right of New Orleans so that it wouldn't change anything in my life.

As the devastation grew, the realization that I had focused on the hurricane solely for its effect on my life grew. Along with that, a deeper look into who I am as a person grew also. Don't get me wrong. As

soon as I knew that people had been killed, stranded, raped or starved, my prayers turned to their well-being and continued for them until this date and will for months to come or until their plight has calmed. It still bothers me that, before the hurricane hit, I thought solely about my happiness and that of my family and friends.

The best sermon I heard during college lasted about 20 seconds, but has affected

See YOUTH/12

DENNING: 'The Way' has never been a goody-two-shoes, self-help program

(Page 4)

with the Divine. Again and again, men and women have rejected God's plan in favor of their own. Read the Old Testament. It won't be long before you start thinking, "Wow. These people really needed the Lord our God."

And so do we. Yet many people embrace their own brand of freedom instead of accepting the freedom offered to them as children of God. All of us have known people who've freely indulged their appetites and desires. Frankly, eating disorders, addictions, out-of-wedlock pregnancies, sexually transmitted diseases, financial ruin, and emotional isolation don't make a worldly view of freedom look too desirable.

For the Christian, freedom comes in accepting that we are spiritual as well as physical beings. Since we are created in the image of God, we are called to be holy. Since we are human and struggle with sin, that's not easy. We are a motley bunch, and we should thank God at least once a day for sending Jesus into the world to show us the Divine in human form. Christ, the Lamb of God, is the ultimate sacrifice, and it is through this sacrifice that we gain true freedom and are reconciled with God forever.

As Christians we are baptized and marked with the sign of the cross. We belong to the Lord. We are brothers and sisters of Christ, children of God, and members of the priesthood of believers. In the Eucharist we remain in communion with Jesus: he enters our earthly lives in a very real way and gives us the grace to grow in our faith. With Confirmation, we are sealed with the Holy Spirit, which "marks our total belonging to Christ [and] our enrollment in his service for ever" (Catechism of the Catholic Church, 1296).

Since we are body and spirit, freedom affects both our earthly and eternal lives. As Christians we believe that nothing -- not even death -- will separate us from God, so we are freed from the finality of death. This freedom has special significance for people who suffer and have problems in their lives, which as near as I can figure is everyone. Promise of eternal life -- a better

life -- brings joy to the sick, the impoverished, and the oppressed who hope in the Lord.

And when death loses its sting, a lot of earthly fears fall by the wayside. As Psalm 118 says, "The Lord is at my side; I do not fear. What can man do against me?"

What indeed?

As much as some of us may long to be with our Heavenly Father right now, He put us on Earth for a purpose: namely to love and serve Him. In our journey from birth to death, Jesus is the model for the proper and good way to fulfill our purpose in life.

And contrary to some people's perception of the Gospel, The Way has never been a goody-two-shoes, self-help program or a key to financial prosperity. It's a counter-cultural -- some might even say subversive -- call to build the Kingdom of God on Earth, and while nobody ever said it's safe or easy, it certainly can set you free.

Free from worry and anxiety. Free from financial insecurity and rampant materialism. Free to speak out against injustice and tyranny. As the Rev. Martin Luther King, Jr. said, "No one can ride your back if it's not bent."

This brings us back full circle to our Founding Fathers and their notion of freedom. Their faith gave them the courage to pursue justice; their courage gives me the freedom to speak out against wrongdoing. Exercising this freedom may cost me a few friendships or even a job, but in another country, it could cost me my life.

But in my experience the waters of life are seldom calm anyway. Like Peter, we can

WYD: Trip a 'foretaste' of heaven'

(From 6)

To think that there could possibly be something to top the experiences we had so far, we next arrived at the vigil and mass with the Pope, an irreplaceable experience. We could never imagine in our lives how many people we saw that day coming to the field all for the same reason. It was so amazing, words can not explain. We still can not get over how many people continued coming all day long. To see this from the stage was amazing. All the

crowds and crowds of fellow believers there to see one person. We will not forget when someone said, that this experience is just that of heaven, or a foretaste, when every tribe, tongue, and nation will all be there to celebrate. That is exactly what it was and that was definitely a life changing experience. To know that there are so many people in this world actually excited about their faith, or enough to be at WYD, is enough to keep us going and inspired for a lifetime and beyond!

choose to step out in faith even during a storm and walk toward Christ. The freedom Christ has given me allows me to head into the water -- even when I can clearly see that it is raging -- grit my teeth, and keep going forward, knowing that the One I belong to is with me in my struggle, even if I can't see Him.

James 2:12 tells me that I am "destined for judgment under the law of freedom," so the choices I make in this life will affect my eternal life. And God surely knows that we are a ragtag band of sinners, yet He loves us all-- the wretched and the righteous.

Writer Anne Lamott sums this up in her book "Plan B: Further Thoughts on Faith" when she says that God has really low standards--a remark that initially appears ludicrous. But think about it. He really doesn't hate the people who drive us nuts. "This drives me crazy. . . ." Lamott writes. "Yet on most days, this is what gives some of us hope."

The grace of God and the victory of the Cross can free us, transform our lives, and fill us with the most powerful force of all: love. But it's up to us to make the choice. Our bodies will die, and our "stuff" will stay behind. So ask yourself who is in charge of your life. When all is said and done, what are you worth?

If your answer is Almighty God, know that you are priceless. He has given you more real freedom than you ever imagined, and He wants you to enjoy it forever.

Sharon Denning is a member of St. Mary's Church in Odessa.

EDICTAL SUMMONS

Mote-Cole

The Tribunal of the Catholic Diocese of San Angelo to Melissa Joyce COle (Mote) and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford St., San Angelo, Texas, 76905, on or before the 30th day of September 2005, to answer to the petition of David Charles Mote, now introduced before the Diocesan Tribunal in an action styled, "DAVID CHARLES MOTE vs. MELISSA JOYCE COLE Petition for Declaration of INvalidity of Marriage," said Petition being identified as MOTE-COLE Protocol No. SO 05/26 on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 1st Day of October, 2005.

Reverend William R. DuBuisson, OMI, MCL, JCL
Judicial Vicar

PFEIFER: Turning from culture of death to following Christ must be made by way of the cross

(From 1)

While Terri Shiavo lay dying, after a Florida judge ordered the removal of food and water that had sustained Terri, another Florida judge jailed a rancher for the crime of starving his cattle. The rancher faces up to 5 years in prison for each felony count of animal cruelty. How is it that our legal system treats failing to feed animals as a crime, but sees nothing wrong in ordering that a human being with severe disabilities be denied nutrition and even a drop of water?

How have we come to be a society in which incapacitated and terminally ill persons are helped not to live to the fullest, but only to die sooner, often with the consent of the family? How is it that so many citizens believe it's okay to kill living

human embryos to harvest their stem cells for speculative research? And that it's okay to force taxpayers to pay for it?

Standing as a background for all these developments is the US Supreme Court's Roe v. Wade decision of 1973 which legalized abortion throughout all nine months of pregnancy for any reason.

Since then over 40 million children in the United States have died from abortion. Today, the Court insists abortion must be legal even when a child is in the process of being born.

How did we get there? In his encyclical The Gospel of Life, Pope John Paul II called these trends part of a cultural of death. He traced that culture's roots to three attitudes in particular: extreme personal autonomy, seeing some lives as not worthy of living, and avoidance of suffer-

ing at all costs. Reflecting on these, we can see that our society has absorbed many attitudes hostile to life without even realizing it.

Many people think the question of what is morally right depends on their own preferences and circumstances, that there is no objective moral yardstick such as the Ten Commandments. In the name of tolerance, it is said that people have a right to make up their own personal morality, except in extreme cases like torturing children or flying jets into occupied buildings. After all, who has the right to "impose" his values on others?

Our culture's desire to avoid suffering--including sacrifice, hardship, and even inconvenience--leads many to view death as a form of release. Many balk at the personal sacrifice involved in loving and

caring for a family member who needs special assistance. Unplanned children are aborted to escape the disruptions and sacrifices entailed in raising a child. And when we can no longer enjoy life the way we once did--like the "Million Dollar Baby" boxer who couldn't endure life without crowds chanting her name--death is seen as a way to eliminate psychological suffering.

The journey away from a culture of death and toward following Christ to eternal life goes by way of the Cross, that means loving others to the point that we die to our personal pride and selfishness, our tendency to view others as obstacles or things to be used.

Related: Texas Bishop's Statement on human embryos, cloning/Pg. 6)

COSTELLA: Evacuee finds spirituality after storm rips apart life

(From 1)

after the storm hit, but finally got on a bus bound for Texas. He got off that bus in Big Spring, pulled himself off the ground, found a job and hardly missed a beat.

When the Immaculate Heart of Mary Catholic Parish in Big Spring heard about him, they mobilized. One parishioner donated a rent house, several others spruced it up, patched walls, donated furniture and bought flowers.

"It was the most gratifying group church effort I've ever been a part of," said Deborah Rupard, secretary at Immaculate Heart of Mary. "Everyone came together and worked hard for Kim."

The storm surge rose to the second floor of Costella's house. His children, who joined him in September in Big Spring, escaped the city before Katrina blew ashore. They are displaced, a bit shaken, but lucky to be out harm's way.

The experience of living through the middle of one of the deadliest storms ever to touch American soil is not one that Costella will soon forget. He is a tough man, a former Marine, a laborer, a self-described loner who won't let himself get too close to anybody. He doesn't drink or party and he says his life consists of his children, hunting and fishing. Unfortunately, at least right now, it holds one other thing.

"I still have dreams every night," Costella said. "Night before last, it was three people trying to commandeer the boat I was in and they tried to kill me. They grabbed my arm, started to cut me, and I woke up."

Costella said he will not return to New Orleans out of

fear of future storms, and what he calls a corrupt government and police force. Quite obviously, he never envisioned living even part of his life in the desert hot land of Big Spring, but now, he prefers the drylands of West Texas and doesn't care if he ever sees rain again.

"When the effects of the storm reached West Texas it brought fresh clean air," Rupard said. "The air of Big Spring was full of love and the feelings of community and brotherhood. This was a traumatic experience that our brothers and sisters from Louisiana had been thru and I can only hope that the air -- our Big Spring air -- began to comfort them and I thank God that in his infinite wisdom, he brought them to our community. hat a gift we received! He brought us together thru their tragedy!"

Costella was watching Katrina's evil sister Rita roll through the Gulf Coast on CNN recently as it barreled toward the Texas Coast.

"No fear at all," he said when asked if the thought of another one bothered him.

Costella was raised a Catholic, but when his mother died of brain cancer when he was a teenager he drifted away and "wasn't real hot for God."

Despite the bad dreams, his tough veneer figures to win out. It's a characteristic that has only been enhanced by Katrina and Costella says that anybody lucky enough to have gotten out of New Orleans early doesn't have a clue about what those who stayed went through.

"Only the people that have seen the light can see the light," Costella said.

Pfeifer asks Catholics to keep displaying generosity to victims

Bishop Pfeifer is asking all Catholics within parishes in the diocese to form "Good Samaritan Teams" in order to be of service to those displaced by the tragedies of Katrina and Rita. The teams would serve evacuees who come forward and ask for help. Examples of assistance can include:

- ✓ providing transportation to and from a Mass and religious education classes;
- ✓ transportation, or arranging transportation for those affected to FEMA locations and to ensure all displaced are registered with FEMA.
- ✓ arranging transportation to Catholic Outreach Services and other community resources;
- ✓ addressing other needs expressed by evacuees;
- ✓ identifying any parish or parishioner that would have housing resources.

Fr. David Herrera, of St. Mary's Church in San Angelo, has been appointed coordinator of the ministry and will also receive donations to help support the ministry.

The diocese asks Catholics and everyone to help support the ministry through prayer, volunteer service and financial donations. Monetary donations should be made to the "Good Samaritan Fund" and can be directed to any of the 74 individual parishes in the Diocese of San Angelo.

GOODNESS: We, God's creations, come with basic inherent kindness

(From 1)

thousands of miles to help their fellow man.

What is it about us? Why would a species deemed violent by sociologists and historians turn so good in times of need when we may or may not be that way in our day-to-day world?

Dr. Francis Hymel, a Doctor of Ministry, licensed professional counselor and Licensed Marriage and Family Therapist in Midland, sees it as being a characteristic inherent in the way God made us.

"In our times of greatest suffering, we have a unity with the rest of humankind," Hymel said. "Our empathy for others is at its highest and we realize that the pictures on TV could be me or my family that has lost everything. We feel their pain and anguish. Our hearts are filled with compassion and we want to do something to help."

Hymel said ultimately our goodness is a reflection of God's goodness, something that he has been placed within each one of us.

"We want to respond in love to God's people who are hurting because at some deep human level, we are hurting too," Hymel said.

Doing good in and of itself, Hymel says, may not do anything for us if it's done for the wrong reasons or motives.

"If I say and do all the right things, and have not loved," Hymel said, "St. Paul calls me a 'noisy gong.' But potentially, if my doing good is flowing out of my loving relationship with God, then it will bear much fruit. If my 'good works' are anchored in my faith in God, then I will be transformed. Emotionally, I will grow in my capacity to love others, to look beyond my egocentric needs, and see the needs of the larger human family and community. "

Acts of kindness, Hymel said, are intrinsically good

and work to build relationships. Spiritually, we can be transformed into the image and likeness of God.

"Doing good can deepen our prayer life," he said. "It connects us with the whole Body of Christ and we grow in God's goodness and love.

"It is better to light one candle than to curse the darkness. Let's hope and pray that those who respond with loving hearts and acts of kindness will light the way for all of us and the light will truly overcome the darkness: *Thus says the Lord of hosts: Lo, I will rescue my people from the land of the rising sun, and from the land of the setting sun....They shall be my people, and I will be their God, with faithfulness and justice.*" -- Zech. 8:7-8 "

For more information on New Hope Counseling Center, visit www.newhopecounseling.net

OCTOBER: A month to express our faith in action

(From 7)

Respect Life program of the U.S. Catholic Bishops for all the Catholics parishes of the USA, including our own diocese. During this year, you will receive many announcements and information with regard to how you can work to promote a new respect for human life, which is threatened in so many ways today.

October 7: Our Lady of the Rosary – This special day of Mary is a time to deepen our devotion to the Mother of Jesus and our own mother. A special way of building up devotion to Mary is by praying the rosary every day during the month of October, which is dedicated to Mary as the month of the rosary.

October 16: Criminal Justice Ministry Sunday – On this Sunday, we, the Body of Christ of the Diocese of San Angelo, reflect on how we all must be involved in

the Criminal Justice Ministry. Our prayers and efforts should focus first on reaching out to our brothers and sisters who are incarcerated, seeing in each one the face of Christ, and locally in each parish designating individuals and groups to receive these sisters and brothers when they return home.

This is also a time to examine how we can all work to improve the criminal justice system in the state of Texas and the USA, making them true centers of rehabilitation.

October 23: World Mission Sunday – On this Sunday, we focus on mission, especially on how we can support the mission Church outside of our own country. We have many needs at home, but the needs in mission lands is much greater. On this Sunday, we review the call that is made to all of us to be missionaries according to our vocation—reflecting on how we can bring Christ to others at home and abroad. A special collection is taken up on this Sunday for the support of missionaries, dedi-

cated and generous women and men who give their lives to bringing Christ to others and proclaiming His Gospel message to so many people. Be generous in this collection and constantly offer prayers for missionaries.

October 30: Priesthood Sunday – This is a special Sunday to thank God for the gift of priesthood, and to show our support and affirmation for our priests by our prayers, by the spirit of cooperation we offer them, and by programs we initiate to honor them. This is the occasion to also stress more effective work and prayers for vocations.

The one who is at the center of this month, and of every month of the year, is Jesus our Good Shepherd. This month provides us many opportunities and occasions to show that we, who truly make up the flock of Christ, are truly His followers by expressing our faith in action. Our model is His first, greatest and most perfect disciple — His own dear mother and ours — Mary.

THE BACK PAGE

'Destination America': When immigration was acceptable to the populace

By Harry Forbes
Catholic News Service

NEW YORK — Once upon a time, as we learn in distinguished filmmaker David Grubin's compelling four-part series on immigration, there was no such thing as an illegal immigrant. Basically, if you could get here, you could stay.

But today, that phenomenon is a fact of life, and the first hour of the series called "Destination America" contrasts the historical situation with the experience of a Mexican man who for the 15th time must leave his family and make his way across the heavily guarded Arizona border to earn money for his family. The program airs on successive Wednesdays, Oct. 19 and Oct. 26, 8-10 p.m., CT each night on PBS stations (check local listings).

Manuel's story — it takes him five days to get from the border to Chicago, where he finds work in construc-

► "Destination America" will air in October on PBS. Check your local listings.

tion — is weighed against the historical migrations of the Irish and the Norwegians. Economic opportunity, political freedom and artistic expression were and continue to be the driving forces behind the influx.

The Irish story is well known, though the potato famine is so vividly outlined it sounds fresh. The population thrived on potatoes, so the rotting crop with its powerful stench meant that there was no food for half the population.

Less familiar is the Norwegian story. Despite the great beauty of their country, only 3 percent of the land was able to be cultivated. America remained an utterly unknown commodity to most people there, until Ole

Rynning, the so-called father of Norwegian immigration, wrote a handbook explaining all a prospective immigrant would need to know, and "America fever" swept the land as they left Norway for the Midwest.

This is no dry history lesson. On the basis of the first installment, the pace and the then-and-now format create variety, the personal stories and historical backdrop are interesting, and the historians and other experts offer perceptive commentary.

If you take a hard-line stance on illegal immigration in theory, your views may change when you see a sympathetic character like Manuel leaving his supportive and loving family for no other reason than sheer economic necessity. So, too, the series frequently reminds us that this country was, after all, built by immigrants. It is, nonetheless, a rather stunning fact that as many as 4,000 cross the border illegally every day.

Book addresses challenges of life, faith in rural areas

SUSTAINING HEART IN THE HEARTLAND: EXPLORING RURAL SPIRITUALITY, edited by Dominican Sister Miriam Brown. Paulist Press (New York, 2005). 208 pp., \$18.95.

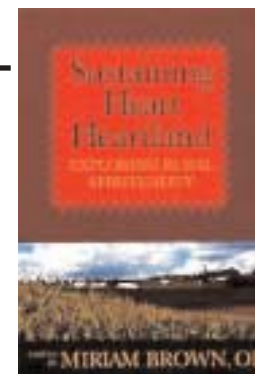
Reviewed by Judith Bandy
Catholic News Service

"Sustaining Heart in the Heartland: Exploring Rural Spirituality," edited by Dominican Sister Miriam Brown, explores the social, ministerial and pastoral challenges facing those who live in rural, sparsely populated areas of the United States. Sister Brown is the former executive director of the Churches' Center for Land and People in Sinsinawa, Wis.

Writing with authentic grass-roots knowledge and experience, the authors demonstrate that the notion of rural spirituality takes on many different forms. The book describes how faith is lived out in our smaller communities across the country. It also looks at what it is to be people of faith and commitment in the face of the daunting challenges to the rural way of life today.

The book is a collection of essays in three parts. The publisher writes that the book's first section treats the characteristics and themes of rural spirituality, as well as its hopes and struggles. The second describes the roles, dynamics, spirit and challenges of 10 groups working in the context of rural life. The third part looks at the expanding identities of local congregations and includes a pastoral suggestions review.

"Sustaining Heart in the Heartland" is written with a passion for rural life and a deep appreciation for rural spirituality. It invites residents of the heartland, as well as those in ministry, the clergy and lay leaders, to work together to nurture the spiritual vigor of the rural community.



In San Angelo, "Sustaining Heart in the Heartland" is available at Trudo's.



Shia LaBeouf and Josh Flitter star in a scene from the movie "The Greatest Game Ever Played." The USCCB Office for Film & Broadcasting classification is A-1 -- general patronage. The Motion Picture Association of America rating is PG -- parental guidance suggested

Film a hole-in-one for adults, kids alike

By Harry Forbes
Catholic News Service

NEW YORK — Here's that rarity: an intelligent adult film that youngsters should like as well.

At least those kids not put off by a leisurely pace, muted color palette, and classy but reserved performances. Everyone else should find "The Greatest Game Ever Played" (Disney) a moving and elevating experience.

This is the true story of a young working-class golfer, Francis Ouimet (Shia LeBeouf), who played against British champion Harry Vardon (Stephen Dillane) in the 1913 U.S. Open in Brookline, Mass.

Both men shared similar backgrounds, to an extent that they may have been unaware of. Vardon was haunted by childhood memories of stern men in

stovepipe hats building golf links near his Isle of Jersey home, and being sternly told that the game was not for the likes of him. So, too, young Ouimet was the son of an immigrant father (Elias Koteas) who only barely tolerated his son's interest in the game, and believed failure was assured because the game was out of their class. His Irish mother Mary (Marnie McPhail) was quietly supportive.

Ouimet is shown to be smitten with the sport at a very young age. Against the father's wishes, Mary secretly takes him to see Vardon give a golf demonstration at a local theater, and Ouimet volunteers to join his idol on stage.

The years go by and Ouimet, working as a caddie, has a chance to participate in the National Amateurs Championship. His father reluctantly agrees on the condition that if he loses he'll

give up golf and go into a trade. Despite a good showing, Ouimet loses the match.

But when he is later offered an opportunity to compete in the U.S. Open, his resolve to obey his father wavers, and he decides he must follow his heart. Upper-crust Smith College girl Sara Wallis (Peyton List), whom he met at a party, cheers him on from the sidelines.

When his usual caddie bails, 10-year-old pint-sized Eddie (Josh Flitter) gets the job and, surprisingly, becomes a great asset.

Robert Redford's underrated golf movie, "The Legend of Bagger Vance," did unaccountably poorly at the box office. Something tells me this will do better.

The film contains minimal, mild language. The USCCB Office for Film & Broadcasting classification is A-1 — general patronage.