

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXVIII, No. 10 OCTOBER 2007

October 2007

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THIS MONTH In the Diocese

- 13 -- Fall Festival, St. Mary Queen of Peace, Brownwood
- 14 -- Fall Festival, St. Boniface, Olfen.
- 18 -- Celebration of White Mass (for those in medical professions), Sacred Heart Cathedral, San Angelo, 6:30 p.m.
- 21 -- Fall Festival, St. Ambrose, Wall
- 21 -- Body of Christ, Diocesan High School Youth Event, UTPB, Odessa.
- 26-28 -- Marriage Encounter Weekend, Midland
- 28 -- Priesthood Sunday
- NOVEMBER 3-4 -- Special Collection for Sister Diocese in San Pedro Sula, Honduras.

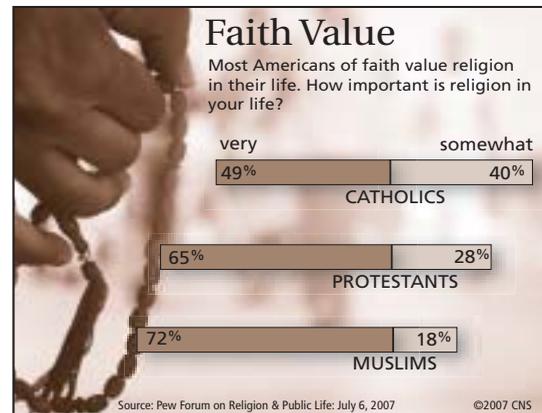
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'Singing Priest' returns

Fr. Arturo Pestin, left, who was called back to his home diocese in the Philippines in 2006 after serving in Midland, returned to the Diocese of San Angelo and was installed as parochial administrator in Fort Stockton in September.

Dioc-Scenes/Pg. 20



FESTIVAL SEASON



C.V. Pickett, left, Eloy Rodriguez and Kenneth Dye, of St. Therese Parish in Carlsbad, work to prepare sausage for the combined Fall Festival at Carlsbad's St. Therese and St. Paschal in Sterling City Sept. 16
Photo courtesy Ginger Bruton/St. Therese

'I am grateful for Catholicism over the years'

By Jimmy Patterson
Editor
West Texas Angelus

DALLAS -- Dr. Jim Denison, who pastored Midland's First Baptist Church from 1988-94, recently completed a nearly month-long study into Mother Teresa's posthumously released book "Come Be My Light," praising the traditions and liturgy of the church.

Denison, currently Pastor of Teaching at Park Cities Baptist Church in Dallas, writes a

daily email spiritual journal called "GodIssues" and distributes it to over 10,000 recipients. Denison spent the last few days of August and most every day of September writing about the deep meanings of Mother Teresa's book, which is already being hailed as a book that may one day go down as one of the most important spiritual works ever written.

"I have been grateful for Catholicism across the years," Denison said. "I'm grateful for the Church's traditions and

(Please See DOUBTS/17)

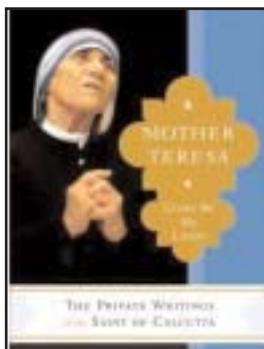
INSIDE THIS MONTH'S ANGELUS...

From the Bishop's Desk



October is a special month dedicated to our Blessed Mother under the title of Our Lady of the Rosary. As this year's feast falls on Sunday, it is not given a special liturgical recognition.

However, I encourage our parishes during this month to have some special devotion to remember Mary under her title of Our Lady of the Rosary. I will pray the Living Rosary with the children of the city of San Angelo on Oct. 9./Pg. 2



Catholic reflections on 'Come Be My Light'
Pg. 16

Priesthood Sunday

Parishioners throughout the Diocese of San Angelo will have the opportunity to express their thanks, gratitude and prayer to their pastors as a way of celebrating **Priesthood Sunday**, observed this year on Sunday, October 28. This year, the World Marriage Encounter has designated the same day as World Priest Day.

Diocesan Briefs/Pg. 2

From the Editor

When the paperwork is signed and the differences resolved, whatever building ultimately springs up in S. Midland will bear the name of Father Tom Kelley, the much loved priest who resurrected southsiders and filled them with not only the Holy Spirit but the spirit of empowerment./Pg. 3



Festival Season

All around the diocese, it's party time as parishes hold their annual festivals.

Story, Photos/Pgs. 8-9

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From the Bishop's Desk

Special anniversaries of Mary's apparitions are upcoming



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

October is a special month dedicated to our Blessed Mother under the title of Our Lady of the Rosary. As this year's feast falls on Sunday, it is not given a special liturgical recognition. However, I encourage our parishes during this month to have some special devotion to remember Mary under her title of Our Lady of the Rosary. I will pray the Living Rosary with the children of the city of San Angelo on Oct. 9.

The months of October 2007 and February 2008 mark special anniversaries of two great apparitions of Mary that have had great impact not only on the spiritual life of the Church, but also on the direction and history of our contemporary world. On October 13, the Feast of Our Lady of Fatima, we recall this year the 90th anniversary of the apparition that Mary made to the three peasant children in Fatima, Portugal in

1917. These children were the bearers of Marian messages that had great influence on world events.

February 11, 2008 will mark the 150th anniversary of the apparition of Mary at Lourdes, France in 1858. During that beautiful apparition to Bernadette, Mary, as she had done in other apparitions, asked that we pray often the rosary and that we devote ourselves to prayer and penance as we strive to make every effort to follow her son, Jesus Christ. During this apparitions Mary announced herself to little Bernadette as the Immaculate Conception and it was only four years earlier the Pope had proclaimed the dogma of the Immaculate Conception of Mary.

As we reflect on these wonderful apparitions of Mary, we recall that she only gave us one command in all of sacred Scripture—"Do whatever He tells you." [John 2:5] These words of Mary from the wedding feast of Cana, remind us that the only thing that she wants for us as our Mother is that we follow

whatever Jesus asks us to do. She especially is there to help us do what Jesus wants us to do in moments of temptation and trials, reminding us that as a loving mother she will always protect us. Mary is our mother, but first she is our sister in faith and the great model of how we are to follow Jesus in a spirit of humility, love and surrender. At the Annunciation, Mary gave us the theme song of her life: "Behold, I am the handmaid of the Lord. May it be done to me according to your word." [Luke 1:38]

The anniversary of these special apparitions and all feast days of Mary are moments for all of us to renew our devotion to her as the mother of God and mother of the Church and our mother. We especially honor her by praying the rosary, but we show that we are her true children by striving to imitate her example of love, hope, and faith as our sister in faith by living each day the best way we can the will of God for our circumstances of life.

DIOCESAN BRIEFS

October devotions

Join us for the Recitation of the Most Holy Rosary and the offering of flowers to Our Lady, Monday through Friday at 6:30 p.m. at Our Lady of Guadalupe Catholic Church, 1401 Garden Lane, Midland. Mass outside of the Shrine will follow at 7 p.m. For more information, call the church at 432.682.2581

White Mass on Oct. 18

The diocese's first White Mass, celebrating those in the health care industry, will be at 6:30 p.m., **Thurs., Oct. 18, at Sacred Heart Cathedral in San Angelo.**

The White Mass coincides with the observance of the Feast of St. Luke, patron saint of the medical profession, also on Oct. 18.

Luke, the writer of the Gospel that bears his name and the Acts of the Apostles, has been identified by St. Paul as "beloved physician."

White in the term White Mass refers to the traditional color of the garb worn by medical professionals.

'Body of Christ' Youth Event

The annual, Diocesan High School Youth Event, will be from 10 a.m.-8 p.m., **Sunday, Oct. 21**, at the University of Texas-Permian Basin gymnasium in Odessa.

Themed "The Body of Christ," this year's event will feature Tammy Amosson is an author, speaker, itinerant minister and workshop facilitator. She is the founder of Spiritual Fitness Ministry, dedicated to encouraging those seeking to live relationally in mind, body, soul and spirit.

Registration is \$20; late registration, post-marked after Oct. 13, is \$25. Fees cover registration, supper and a dance Saturday evening.

Doors open at 9 a.m. Oct. 21, and the day begins with welcome, an opening prayer and music and games at 10 a.m. Tammy will begin the first of two presentations at 11:15 a.m. Also on the day's agenda, lunch, a Honduras part-

nership update, an afternoon break, Eucharist and dinner. A dance is scheduled to begin at 6:30 p.m.

For more information, call Sister Adelina Garcia, OSF, at the Office of Education and Formation, Diocese of San Angelo (325) 651-7500.

Priesthood Sunday

Parishioners throughout the Diocese of San Angelo will have the opportunity to express their thanks, gratitude and pray for their pastors as a way of celebrating **Priesthood Sunday**, observed this year on **Sunday, October 28**.

The observance is also used to promote prayers for vocations to the priesthood and religious life. Parishioners are also encouraged by Bishop Pfeifer to prepare a dinner or party for their pastor or pastors.

This year, the World Marriage Encounter has designated the same day as World Priest Day. The diocese traditionally celebrates Priesthood Sunday on the last Sunday of October.

Marriage Encounter Weekend

Married Couples: Marriage Encounter offers a weekend experience designed to give couples the opportunity to learn a technique of loving communication that they can use for the rest of their lives. The next Marriage Encounter weekend will be in Midland on **Oct. 26-28**. For more information or to register for the weekend, call Valentin and Maria Gomez 325.835.7044 or email vgomez@wcc.net.

Special collection for sister diocese, San Pedro Sula

Each year the parishes of the Diocese of San Angelo take up a special collection for the Diocese of San Pedro Sula, Honduras. This year's collection dates are **November 3 & 4**.

Financial assistance will be especially appreciated this year, to help in recovery efforts from the flooding caused in September by Hurricane Felix.

The Diocese of San Pedro Sula includes part of the Caribbean coast of Honduras. The Chamelecon and Ulua River valleys also sustained a good deal of flooding. While the hurricane lost much of its punch when it hit land, the rainfall caused some damage. In the area of Santiago, the corn and bean crops were destroyed and there was some loss of homes. Some people were lost in the floods.

Bishop Michael Pfeifer has already sent a gift to the Diocese of San Pedro Sula. Leticia Velasquez of the Diocesan Partnership Team wrote, "Thank you to the economic help sent to our diocese, for the prayers and the message of Bishop Pfeifer. Thank you for your concern and friendship, which unite us and shorten the distances between us."

Czech Heritage Month

The 76th Texas Legislature has declared **October as Czech Heritage Month in Texas**, a commemoration dating back to July 1999.

The Czech Heritage Society of Texas will be celebrating its 25th anniversary and in the Diocese of San Angelo, Bishop Michael Pfeifer issued the following decree in support of the observance:

"In accord with the request of the Czech Heritage Society of Texas and to show our appreciation for the great contribution the Czech people have made to the Catholic Church in Texas and to the wider community, I am very happy to proclaim October as "Czech Heritage Month" in the Diocese of San Angelo. I ask that all pray for God's blessings upon the generous Czech people who have done so much to make us what we are today. God's peace."

*Sincerely in Christ,
Most Rev. Michael D. Pfeifer
Bishop of San Angelo*

Loved One In Jail / Prison? "Let us help you"

Criminal Justice Ministry
Diocesan Office
325-651-7500

www.san-angelo-diocese.org/cjm.html





Thousands protested immigration policy in Los Angeles recently.

CNS Photo

Our best should formulate new immigration policy

By Bishop Michael Pfeifer

The recent national debate on immigration reform was a failure. At its core, immigration is about workers who come to our land to try to secure better lives for themselves and their families by their labor. The recent vital national immigration discussion polarized our people, paralyzed the

Congress, and failed our nation. This debate was truly a case of more heat than light, more passion than progress. Often, anger trumped wisdom, myths overwhelmed facts, and slogans replaced solutions.

After this recent debate in our Congress, we are a society more divided, a people more confused, and a nation unable to move forward on one

of the more serious and complicated issues we face as a nation. This should not surprise us, but it should not dissuade us either. The issue about immigration reform is frustrating and complicated, and sparks much emotion. But we have to do better. We have to find a way to re-start the discussion, to re-

(Please See IMMIGRATION/6)

Del Escritorio del Obispo

Anniversarios especiales de las apariciones de María



Pfeifer

por el Obispo Miguel Pfeifer

Octubre es un mes especial dedicado a nuestra Madre Bendita bajo el título de Nuestra Señora del Rosario. Como este año este día de fiesta cae en domingo, no se da reconocimiento especial litúrgica. Sin embargo, ánimo a nuestras parroquias que durante este mes tengan una devoción especial para recordar a María bajo su título de Nuestra Señora del Rosario. Rezaré el Rosario Viviente con los niños de la ciudad de San Angelo el 9 de octubre.

Los meses de octubre del 2007 y febrero del 2008 marcarán aniversarios especiales de dos maravil-

losas apariciones de María que han tenido un gran impacto, no solamente en la vida espiritual de la Iglesia, sino también en la dirección e historia de nuestro mundo contemporáneo. El 13 de octubre, la Fiesta de Nuestra Señora de Fátima, recordaremos este año el 90 aniversario de la aparición que María hizo a 3 niños campesinos en Fátima, Portugal en 1917. Estos niños eran portadores de mensajes Marianos que tuvieron gran influencia en eventos mundiales.

El 11 de febrero del 2008 marcará el aniversario 150 de la aparición de María en Lourdes, Francia en 1858. Durante esa hermosa aparición a Bernadita, María, al

igual como en otras apariciones, nos pidió que recemos frecuentemente el rosario y que nos dediquemos a rezar y hacer penitencia mientras nos esforcemos hacer cada esfuerzo de seguir su hijo, Jesucristo. Durante estas apariciones, María se anunció a Bernadita como la Concepción Inmaculada y solo habían sido cuatro años antes que el Papa había proclamado el dogma de la Inmaculada Concepción de María.

Al reflexionar en estas maravillosas apariciones de María, recordemos que nos dio solo un

(Mira OBISPO/18)

From the Editor

Working Together

What Fr. Tom Kelley stood for in life should stand today when honoring his legacy

By Jimmy Patterson

With all the buildings and businesses that have sprouted up around the Rankin Hwy.-Interstate 20 corridor beautifying and otherwise "corporatizing" the southside of Midland, it's interesting to think that maybe the most important addition to this part of town is still just a dream in the minds of folks like Luisa Valencia and hundreds of others.

What will do this part of town an even greater good is a library bearing the name of one of the most influential people who ever graced this oft-neglected acreage south of Front St.

What's preventing dream from becoming reality, at least right now, Valencia says, is the Midland County Commissioners refusing to allow the library to be termed a "learning center." Librarians are librarians and have degrees in applied library science, but they are often not educators in the strict sense. Supporters were hoping for a learning center, a place where children can receive tutoring; commissioners will approve only a "library."

It is that one item that seems to be at least temporarily holding up the process, but one thing is for certain: When the paperwork is signed and the differences resolved, whatever ultimately springs up at Wolcott and Gist will bear the name of Father Tom Kelley, the much loved priest who lifted up southsiders and filled them with not only the Holy Spirit but the spirit of empowerment.

It will be three years this coming February since Fr. Tom died, but his impact is still felt every day, not just by Our Lady of San Juan Catholic Church parishioners, but by any southsider who ever voted, or who ever drove a kid to school on the southside or had a child bused somewhere else in this town. Fr. Tom's impact is still there, felt tangibly by the many people who have endured and lived their entire lives in south Midland. And it is felt by many, many others in this town as well.

"He touched the lives of so many people," Valencia told me. "One of the things he loved so much was the children around him. He established several scholarships for children to attend St. Ann's School and receive an education."

There are several things I will always remember about Fr. Tom. One was the fact that he converted the cry room at church into a chapel. Fr. Tom wanted the church's cry room to become a 24/7 place of holiness where people could pray and feel the real presence of Jesus Christ.

When Fr. Tom called for the cry room to be converted into a chapel, he knew he would have to answer calls of concern -- *Where are we going to put the children when they become noisy?*, those concerns came.

(Please See KELLEY/17)



Patterson

DIOCESAN DATES**Bishop's Calendar****OCTOBER**

- 11-12 -- **SAN ANTONIO**, Board Meeting of MACC
 13-15 -- **OKLAHOMA CITY**, Meeting of the Holy Sepulchre
 16 -- **ABILENE**, Holy Family – Talk to RCIA Groups at 6:30 p.m.
 17 -- **CRANE**, Good Shepherd – Confirmation at 6:30 p.m.
 18 -- **SAN ANGELO**, Sacred Heart Cathedral – White Mass at 6:30 p.m.
 20-21 -- **BEAUMONT**, St. Anthony Cathedral – Centenary Mass
 25 -- **ABILENE**, Sacred Heart – Confirmation at 6:30 p.m.
 26 -- **SAN ANGELO**, Diocesan Pastoral Center – Diocesan Liturgy Comm.
 26-28 -- **SAN ANTONIO**, Youth Retreat at the Grotto
 30 -- **MIDLAND**, St. Stephen – Speak to RCIA Groups at 6:30 p.m.

NOVEMBER

- 1 -- **SAN ANGELO**, Sacred Heart Cathedral – All Saints Day Mass , Noon
 2 -- **SAN ANGELO**, – Calvary Cemetery – All Souls Day Mass, 11 a.m.
 3 -- **SAN ANGELO**, – Mass to remember the 375th Anniversary of the Founding of the First Mission in Texas on Rio Concho Drive at 10 a.m.
 4 -- **SAN ANGELO**, – San Angelo Coliseum – Feast of Sharing
 5-7 -- **PITTSBURGH**, Oblate Convocation
 9-11 -- **DES MOINES, Iowa** – National Catholic Rural Life Conference
 11-15 -- **BALTIMORE** – Annual Meeting of the National Conference of Catholic Bishops
 16-17 -- Rest and Prayer
 18 -- **WINTERS**, Our Lady of Mt. Carmel - Mass at 8:30 a.m.
 19 -- **SAN ANGELO**, Staff Mass at 8:30 a.m. and Staff meeting at 11:00 a.m.
 St. Margaret – Ecumenical Thanksgiving Prayer Service at 6:30 p.m.
 20 -- **SAN ANGELO**, Diocesan Pastoral Center – Audit Meeting of the Presbyteral Council and the Diocesan Finance Council
 22 -- **SAN ANGELO**, Sacred Heart Cathedral – Thanksgiving Day Mass at 9:00 a.m.
 23-25 -- Rest and Prayer
 27 -- **MIDLAND**, St. Ann – 7 p.m. Pastoral Visit
 29 -- **BIG SPRING**, Mass at Cornell Unit Prison 1:00 p.m. and 2:30 p.m.

Christ The King Retreat Center

- 12-14 -- Diaconate Training Program
 15 -- Heart of Mercy Prayer Group
 16 -- Adoration of the Blessed Sacrament 5-6 p.m.
 19 -- Bishops' Staff Day of Reflection
 19-21 -- Engaged Encounter
 22 -- Heart of Mercy Prayer Group
 23 -- Adoration of the Blessed Sacrament
 25-28 -- Women's Walk to Emmaus
 29 -- Heart of Mercy Prayer Group
 30 -- Adoration of the Blessed Sacrament 5-6 p.m.

NECROLOGY-NOVEMBER

- 10 -- Rev. James Coleman (2002)
 19 -- Rev. Frank Zimmerman, C.M. (1999)
 23 -- Rev. Colm Mulligan MSC (2003)
 27 -- Rev. Michael Dwyer MSC (1997)

Ethics and Integrity in Ministry Workshops**San Angelo Deanery**

October 23 -- Tuesday, St. Ann, Sonora, 6:30-9:30 pm

Midland/Odessa Deanery

October 18 -- Thursday, St. Joseph, Fort Stockton, 6:30-9:30 pm

October 22 -- Monday, Sacred Heart, McCamey, 6:30-9:30 pm

Amnesty International betrays basic mission by rejecting the most fundamental right: birth

By Bishop Michael Pfeifer, OMI

At its recent meeting in Mexico City, Amnesty International approved for the first time an abortion-rights policy. The Amnesty International Executive Committee supported this measure despite indications that substantial numbers of members disapproved. International polling in the U.K. chapter showed a plurality against it.

In preparation for the meeting in Mexico City, Kate Gilmore, Amnesty's deputy secretary-general, criticized the Catholic Church's opposition to this policy stating that "Our purpose invokes the law and the state, not God." Kate, Amnesty, since it was born was all about God. Amnesty from its very beginning was God-centered, respecting the divine image in each individual.

Amnesty International has now not only alienated itself from the Vatican and the U.S. Conference of Catholic Bishops, who pleaded for Amnesty to not approve this new abortion policy, but also from God.

How sad. These words of divine defiance of Kate will come back to haunt her.

In an August 20th interview with Vatican Radio, Cardinal Tarcisio Bertone, Vatican Secretary of State, also commented on Amnesty's recent decision. He spoke specifically to the reasons behind the pro-abortion change—namely, to protect women who are victims of sexual assault. "Certainly one must combat violence against women, the inhuman form of violence which is rape, and struggle together to defend the dignity of women, of any woman," the cardinal said.

However, he said, one can never push for the taking of another human life, "even if it is the fruit of violence," and added, "Violence cannot be answered with violence, murder with murder."

Bishop William Skylstad, President of the U.S. Conference of Catholic Bishops, noted that Amnesty International's abortion policy used the same language that has allowed on-demand abortion in

the USA. He stated, "The essential work of protecting human life and promoting human dignity must carry on, but we will seek to do so in authentic ways, working most closely with organizations who do not oppose the fundamental rights to life from conception to natural death." Father Frank Pavone, the founder and director of Priests for Life, told LifeNews.com about his concern over the decision. "Amnesty International was founded to protect human rights, yet it now treads upon the most fundamental human right, the right to life," said Fr. Pavone. "To fail to protect the right to life renders suspect one's advocacy of any other human right."

In reviewing the history of the foundation of Amnesty International, one will see that in the mind of its founder, who converted to Catholicism, God—the Divine—had a special place to play in the good work of Amnesty International,

(Please See **AMNESTY/18**)

Combating pornography with the law

By Bishop Michael Pfeifer, OMI

The White Ribbon Against Pornography [WRAP] Campaign, October 28-November 4, is a splendid time to reflect on the role of law in combating pornography.

Some would allege that you are advocating censorship by urging enforcement of state and federal obscenity laws. The fact is that obscenity is not protected speech, and enforcement of obscenity laws is not "censorship," anymore than enforcement of laws against child pornography, fraud, perjury, and treason.

Others propose that since pornography is prevalent, American people must want it and accept it. The fact is that almost every national poll has shown that the majority of Americans are opposed to the traffic in pornography and support legal measures to curb it. The majority care, but they are confused and discouraged in the face of a highly organized pornography industry and its defenders.

Some individuals would state that pornography is a victimless crime. The truth is that the victims of the

pornography industry are strewn from coast to coast. They include sexually abused children, corrupted teens, degraded and violated women, addicted men, broken marriages, ruined neighborhoods, AIDS victims, and ultimately the very soul and humanity of a nation.

Others object to restrictions on pornography, alleging that there is no clear definition on the books. The definition given by the Supreme Court isn't perfect, but it is workable. Again, the fact is that before sexual material can be judged obscene and therefore unprotected by the First Amendment, a judge or jury must determine: 1) that the average person, applying contemporary community standards, would find that the work, taken as a whole, appeals to prurient interests; 2) that the work depicts or describes, in a patently offensive way, sexual content specifically defined by the applicable law; and 3) that the work, taken as a whole, lacks serious literary, artistic, political, and scientific value. Some would say that you cannot legislate morality. However, reviewing the laws shows all law rests on moral

assumption, and every law legislates morality. Think of all the criminal laws—those against theft, rape, murder, robbery, and so forth. Defining what is morally right and wrong is and always has been the essence of the legislative function. Public morals are the business of the entire community, and it is public morality that obscenity laws are designed to safeguard.

The pornography business takes the beauty of real love and converts it into soulless, commercialized slime. The porn-fighters protect healthy sexuality with the key ingredients of love, tenderness, commitment, and the privacy of intimate moments.

Our society was founded on the concept of "ordered liberty." No society will long prosper – let alone survive – with a government powerless to protect public morality and people incapable of or unwilling to exercise restraint. Enforcement of obscenity laws alone will not eliminate all hardcore pornography, but enforcement will reinforce the message that pornography is a moral and social evil.

PARISH FESTIVALS

Oct. 13 -- St. Mary Queen of Peace, Brownwood

St. Mary Queen of Peace will hold its annual Fall Festival **Sat., Oct. 13th, 10 am-5 pm**, featuring a live and silent auction, Country Store, Mystery Gifts, Loteria, children's petting zoo and activities, games and inflatables for youth, and delicious food including Gorditas.

Oct. 13-14 -- St. Ann's, Colorado City, TX

The **St. Ann's Fall Festival** will be at the Mitchell County Ag Barn in **Colorado City, Saturday, Oct. 13** from 10:00am--12:00am, and **Sunday, Oct. 14**, from 11 a.m. --7 p.m. (Menudo sales begin at 8 a.m.!) The festival will be two days of great food and lots of fun and entertainment for the entire family! Also featuring a cake & pie baking contest, washer tournament, silent auction, music, dancing and much, much more!

Oct. 14 -- St. Boniface, Olfen Saint Boniface Fall Festival Sun., Oct. 14

Featuring **Homemade Sausage** made in Olfen by parishioners.
11 am. Dining Room Lunch Meal (\$7 Plates-to-go & Drive-thru)
Noon--Games & Entertainment; 1 pm. Auction Festivities; 3 pm. Candy Drop Turkey, Dressing & Sausage Meal
Adults \$7, Children 10 & Under \$4

Oct. 21 -- St. Ambrose, Wall

St. Ambrose Fall Festival, 11 am- 2 pm
Turkey, Dressing, Sausage Dinner Adults \$7.00, Child \$3.00

Oct. 21--Sacred Heart, Coleman

The 27th annual **Texas Fiesta at Sacred Heart** is scheduled for **11 a.m.-5 p.m., Oct. 21** on San Saba Street in Coleman. An authentic Mexican Dinner will be served from 11 a.m.-2 p.m. and will feature enchiladas, tacos, beans, rice, salad, drinks and a dessert. Plates \$6 adults, \$3 children. Children's games, horseshoe tournament, cow patty bingo, concessions, silent auction, country store, cake walk and more. Team signups begin Oct. 1 ... bids on cow patty bingo open Oct. 1. Dinner and raffle tickets on sale now from parishioners.

Oct. 28 -- Angelo Catholic School

The ACS Oktober Fiesta is **October 28** on the Holy Angels Campus from 10 a.m.-4 p.m.

Nov. 11 -- St. Joseph, Rowena

The 85th Annual **St. Joseph Fall Festival** in Rowena will be held **Sun., Nov. 11**. The theme is "We Remember" continuing the centennial year and also honoring and remembering military veterans. Noon Meal of turkey, dressing, Rowena German style sausage and all the trimmings, auction, games, Country Store. Some of the Centennial displays will be up for those who did not make it to the Centennial Celebration. The day begins with flag raising ceremonies at the new Veterans Monument dedicated at the Centennial.

Diaconate Candidates, Diocese of San Angelo, Texas, September 2007



Diaconate candidates and their wives. A deacon, according to the Catechism of the Catholic Church, is "a servant to all."

Bishop accepts 31 into diaconate program

Candidates publicly declare intention to seek ordination as deacon

On Saturday, Sept. 8, Bishop Michael D. Pfeifer, OMI accepted 31 men to be "candidates" for the permanent diaconate. The Rite of Candidacy was celebrated at the Cathedral Church of the Sacred Heart in San Angelo. Moreover, the wives of these men along with other family members and friends celebrated this important and ancient ritual.

The Rite of Candidacy is a liturgical event in which the man publicly declares his intention to seek ordination and requests that the bishop formally accept him to be a candidate for the permanent diaconate, allowing him to proceed in study and discernment. In the liturgy, Bishop Pfeifer acknowledged that the pastors and teachers in charge of their formation had given a favorable account of their progress. Bishop Pfeifer asked these men if they were resolved to complete their preparation and if they would commit themselves to prepare their mind and spirit to provide faithful service in charity. After declar-

ing their intentions, Bishop Pfeifer accepted them as Candidates for the permanent diaconate.

The Sacrament of Holy Orders can be celebrated no more than three times in a man's life. The first celebration of the Sacrament of Holy Orders occurs at his ordination to the diaconate. The second celebration occurs at his ordination to the priesthood. And, the third celebration occurs at his ordination to the episcopacy (bishop). Interestingly, an archbishop or a cardinal or a pope is appointed to this position by an "installation" and not by means of a sacrament.

Perhaps the role of a deacon is best expressed in the Catechism of the Catholic Church #1570, which reads, "...the 'deacon' [is a] servant of all. Among other tasks, it is the task of deacons to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distri-

bution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity."

In the summer of 2005, a diaconal team was assembled and it began to review applications of men to study for the permanent diaconate. By November 2005, 48 husbands and wives began meeting monthly at Christ the King Retreat Center, preparing and discerning God's call. Since that time, 31 men remain active in study and discernment of this vocation. This discernment process for the permanent diaconate is multi-faceted and not limited to one man. Rather, there are several groups involved in the discernment of a Candidate: the man, the wife, the pastor, the educators, the diaconal team, and the bishop. All discern actively God's will

(Please See **DIACONATE/17**)

Concho Valley CARES to move from talk to action

San Angelo community leaders stress importance of making progress in drug epidemic

Concho Valley CARES met Thursday, Sept. 20, 2007, to continue work spearheaded earlier this year by Bishop Michael Pfeifer to address the substance abuse problem in West Texas and provide community solutions.

Representatives from SAISD, youth, social service agencies, the San Angelo Chamber, media, law enforcement, judicial system, religious groups and business members all attended the meeting held in the administrative offices of SAISD.

Eric Sanchez, director of the Alcohol and Drug Abuse Council of the Concho Valley moderated the meeting and led discussion while encouraging active participation on identifying the community's risk/protective factors.

Sanchez stressed the importance of moving from discussion to action and urged attendees to sign up for committees and begin working toward goals and objectives adopted by CV CARES.

Dr. Carol Bonds, SAISD superintendent welcomed guests and shared programs currently underway in the school system to address substance abuse.

The participants listened while SAISD

On Page 8:

▶ Midland Drug Task Force hears from students; also plans to begin action measures;

▶ Almost 300 Andrews parents, community members hear from Sheriff Bud Jones about their town's problem

▶ Big Lake's 'Friends of Hope' program.

students voiced their perspectives regarding the drug problems on high school campuses, as well as, provide suggestions for solutions that included parental involvement and peer-to-peer education. The possibility of a teen court along the line of the program in Midland, Texas, was discussed.

The students' comments and concerns generated questions from the group about their suggestions and experiences.

Committees continued to take shape as attendees signed up and chairmanships were filled. Committee members scheduled meetings to begin taking action based on the group's discussions and will report to the "Core Group" in a meeting October 22 at 1 p.m..

Concho Valley CARES continues to investigate the possibility of applying for the Weed and Seed Grant offered by the Department of Justice. Sanchez and Heather Ward, Director of Family Services for the Children's Advocacy Center of Tom Green County, met with Tim Vasquez, San Angelo Chief of Police, to discuss collaboration on this effort.

Currently, the CV CARES (Concho Valley Community Action and Resources for Empowerment and Success) membership includes 28 local agencies and nine private individuals and welcomes anyone in the community ready to work for change. For more information on the efforts of CV CARES, contact the Catholic Diocese of San Angelo at 325-651-7500 or the Alcohol & Drug Abuse Council for the Concho Valley (ADAC-CV) at 325-224-3481.

IMMIGRATION: Present status quo unacceptable, unsustainable

(From 3)

engage the hard issues, to search for practical and realistic solutions. The recent debate in our Congress brought out some of the worst in us. Now we need to draw on the best in us if we are ever going to move forward as a whole, healthy society and nation.

There is a temptation for all of us to look at reality through the eyes of ideology, fear, or wishful thinking. However, there are some inescapable facts:

▶ The present immigration status quo is unacceptable and unsustainable. The system is broken. We need a far-reaching and comprehensive reform.

▶ Immigrants come to our nation because they find work here that allows them to offer some hope and dignity to their families. The work they do is a contribution to our society.

▶ There are some 12 million undocumented people among us, most of whom are workers. Our economy and communities depend on them. We cannot wish them away or simply send them away. For practical, economic, and moral reasons, we

have to find ways to bring these people out of the shadows, to protect them from exploitation and to regularize their status for their sake, and for the sake of our nation.

▶ Like the rest of society, immigrant population includes a small number of people who do damage to our community and engage in dangerous behavior. These people, like others who harm our society, must be caught and punished, but their reprehensible acts cannot be used to demonize millions who contribute to our economy and society.

▶ One-dimensional solutions may be simple, but they are often illusions and can make things worse. There is no fence long enough or high enough that can wall out the human and economic forces that drive immigration.

▶ Immigration reform cannot start or stop at our borders. U.S. policy must help overcome the pervasive poverty and deprivation, the violence and oppression that push people to leave their own lands. Policies on debt and development, foreign aid and global trade, poverty and unemployment, are essential elements of any effective immigration reform, and must be included

in our dialogue with other countries especially with our neighbors to the south.

Both sides in the last national debate on immigration fell short sometime. In this discussion, we must continue to take seriously legitimate concerns about protecting our borders, curbing the flow of unlawful immigration, the potential displacement of native workers, and the possibility of exploitation within guest worker programs. These issues are not to be ignored, exaggerated, dismissed, or used as political weapons.

Basic morality insists as regards the immigration debate that the search for the common good should prevail over the pursuit of narrow economic and political interests. In addition, immigration policies and practices need to promote family unity and protect children. We need a different debate, a constructive discussion that neither diminishes our nation nor divides our people, but achieves realistic, practical and principal steps toward reform. A national discussion that is based on reality, civility, morality, and consistency – properly understood – can lay the groundwork for real progress.

OBITUARIES

Henrietta Wilke

Ministered in Holy Redeemer Parish, Odessa from 1986-1989

SISTER HENRIETTA WILKE, O.L.V.M., age 81, a resident of Victory Noll, died on August 25, 2007 at 9:45 p.m. in Holy Family Health Care Center at Victory Noll, Huntington, Indiana.



Sister
Henrietta Wilke

Sr. Henrietta entered the Congregation of Our Lady of Victory Missionary Sisters on October 27, 1944 and made first vows on August 5, 1947. She also served in the missions in Arizona, California, Colorado, Illinois, Indiana,

Pennsylvania, Utah and Vermont. She also served at Odessa's Holy Redeemer Catholic Church from 1986-89, and as coordinator of Victory Noll for a total of 13 years (Holy Family and OLV Buildings).

Sister Henrietta was born in St. Rose, Ill., on January 12, 1926 to Stephen Wilke and Mary Tebbe Wilke. She is survived by her sisters, S. Martha Wilke, OLV, S. Priscilla Wilke, OLV, both residing at Victory Noll, Mary Ann Hempen of St. Rose, Ill., Bertha Klumke of Breese, Ill., and Irma Korte of Highland, Ill., and by a brother, Andrew Wilke of St. Rose, Ill. Her brother, Raymond Wilke, preceded her in death.

A vigil service was held August 27, with calling one hour prior to the service at Victory Noll Chapel, 1900 West Park Drive.

Mass of the Resurrection was celebrated August 28, with calling one hour prior to the Mass at the Victory Noll Memorial Chapel. Rev. Thomas Fahey presided.

Burial was at the Victory Noll cemetery. McElhaney-Hart Funeral Home was in charge of arrangements.

Rev. Jim Delaney

REV. JIM DELANEY, OMI, who served at Sacred Heart Church in Big Spring for more than 30 years, passed away Saturday, September 1, 2007, at the Oblate Madonna Residence retirement center in San Antonio. He was 97 years old and in recent months had been in failing health.

Rosary was at the Oblate School of Theology Memorial Chapel September 9.

Mass of Christian Burial was celebrated at Oblate School of Theology Memorial Chapel September 10 and burial at Oblate Cemetery.

No easy answers seen for questions surrounding persistent vegetative state

Catholic News Service

WASHINGTON -- As discussions continue about the latest Vatican documents on artificial nutrition and hydration for those in a persistent vegetative state, one thing is clear: Although the medical community is developing a standardized definition of what constitutes a persistent vegetative state, no one knows precisely how many patients fall into that category.

The National Institute of Neurological Disorders and Stroke at the National Institutes of Health says patients in a persistent vegetative state "have lost their thinking abilities and awareness of their surroundings but retain noncognitive function and normal sleep patterns."

"Some patients may regain a degree of awareness after persistent vegetative state," according to the institute's information page on coma and persistent vegetative state. "Others may remain in that state for years or even decades."

A spokesman for the institute said it does not keep statistics on how many patients are in a persistent vegetative state in the United States at any given time. Estimates from other sources, however, put the number somewhere between 10,000 and 40,000.

Dr. John Collins Harvey, a physician and moral theologian who is a senior research scholar at Georgetown University's Center for Clinical Bioethics, puts the figure at the upper end of that range. He said it is important to note that there are two types of persistent vegetative state.

In one type, a patient's heart stops for more than six minutes before it is started again and the cerebral cortex, which he said "expresses personhood," is dead. Although the lower part of the brain may continue to maintain the patient's breathing, heart rate and other bodily functions, he said, there are "no cognitive possibilities."

In the second type of persistent vegetative state, Harvey said, patients suffer a blow to the head or an alcohol- or drug-induced state that "poisons the cells of the cerebral cortex and knocks it for a willy-wally." In those cases, recovery of cognitive functioning is possible.

Making Sense Out of Bioethics

True compassion in the midst of tragedy

By Fr. Thad Pacholczyk

As the floodwaters were rising in the days after hurricane Katrina, the situation went from bad to worse at Memorial Medical Center in New Orleans. When the electricity failed, flashlights became necessary to carry out simple tasks. There was no running water. Human sewage streamed through the hospital corridors. Many patients could not be evacuated, were crying out, and suffered greatly in the stifling heat. Much of the medical staff had already left. The few who remained began to think they might never be rescued.

The conditions were "less than third world," according to Dr. Anna Maria Pou, who was accused of administering



Fr. Pacholczyk

lethal doses of morphine and another sedative to nine patients in the hospital. Many who have learned of her actions have called her a hero, believing she was motivated by true compassion. Louisiana's Attorney General, however, after consulting with a panel of medical experts, concluded that she perpetrated a multiple homicide.

While the debate continues as to what Dr. Pou did or did not do, compassion and heroism should never be confused with intentionally overdosing patients or loved ones in order to end their lives. The act of directly taking innocent human life is always incompatible with true compassion.

Upon further examination of the facts of the case, experts have suggested that Dr. Pou was not simply managing the pain of her patients by providing them with a medically indicated dose of morphine. Dr. Cyril H. Wecht, past president of the American Academy of Forensic

Sciences, was one of the five experts brought in by the state of Louisiana to analyze the deaths. He described the situation this way: "The complete hospital records, autopsy protocols and post-mortem toxicological analyses of the nine patients who died were thoroughly reviewed by several highly experienced forensic pathologists, a toxicologist and other medical experts. We unequivocally concluded that the cause of death in all these cases was acute combined drug toxicity and that the manner of death was homicide."

These same experts also concluded that the possibility of the deaths being due to a tragic medical mistake was statistically unlikely. "Accidental overdoses would need to have occurred nine times between 12 noon and 3:30 p.m., all on one floor, to every patient who was left on the floor," observed Dr. John Young,

(Please See **BIOETHICS/19**)

Preaching Points on *In Vitro* Fertilization

By John M. Haas, Ph.D., S.T.L.
The Nat'l Catholic Bioethics Center
Philadelphia, PA

Pastoral Concerns

Catholic couples make use of IVF with great frequency. This is a highly immoral procedure that should be avoided. It often leads to couples having to make terrible choices about the disposition of their embryonic children after the conclusion of the procedure. There will be parishioners or family and friends of parishioners who will have had children through this procedure. There is the need to avoid appearing to condemn them while pointing out the grave moral problems with the procedure.

Pastoral Suggestions

There is a very high incidence of infertility in our society. Acknowledge the suffering of infertile couples and the natural desire of married couples for children.

Infertility is not a new problem. Sarah, the wife of Abraham, could not conceive, nor could Elizabeth, the mother of John the Baptist.

The Bible tells us that not any way of having a child is in accord with God's plan for our well-being. There are means of overcoming infertility that are acceptable to the Church.

In vitro fertilization, in which babies are brought into being in glass dishes, is probably the most common approach for

overcoming infertility in our day.

There are grave problems with IVF, and Catholics should avoid ever using it. Catholics should also understand why it is wrong:

First, it goes against God's plan for the way children are to come into the world. Children are to be conceived exclusively through the physical expression of love between a husband and wife. In IVF, technicians, rather than the husband and wife, perform the actions that bring about life in a glass dish in a laboratory where the reproductive cells of the husband and wife are mixed together.

Second, some embryos, some tiny

(Please See **IN VITRO/19**)

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Drug Abuse in the Diocese

Midland anti-drug efforts continue

By Jimmy Patterson
Editor
The Angelus

Relationships, family and the need to return to God were center stage ideas in a third meeting of community leaders in Midland as the Bishop's Communitywide Drug Taskforce met to address methods to combat the seemingly endless flow of illegal narcotics and alcohol abuse, particularly among teens and young adults.

Midland superintendent Sylvester Perez's Student Leadership Council answered questions submitted by the community leadership present, expressing that they most definitely know what drugs do and expressed that having a parent serve as a positive role model by not drinking and doing drugs would make a profound impression on not doing drugs themselves.

Committee members agreed to continue looking into two main areas: relationship based community service for offenders deemed not at risk, and the establishment of drug courts.

Officials in Midland have expressed interest in setting up these drug courts, a system that would require a commitment from a judge to meet personally with offenders, take a personal interest in the progress of their treatment and recovery. There is currently not such a "therapeutic drug court" in the state of Texas, but in other states the sys-



Midland County Sheriff Gary Painter, left, and MISD Superintendent Dr. Sylvester Perez, at the bishop's Drug Taskforce Committee in Midland, Oct. 3.

tem has worked with much success, according to John Klassen, a federal prosecutor in Midland and a member of the bishop's task force.

Relationship-based community service would allow offenders to work off community service hours mandated by assisting people, and not carrying out chores such as filing or taking out trash. Counselors on the committee, including licensed chemical



dependency counselors Kerry Faudree, and Bruce Cooper, with PDAP, agreed that many young drug users turn to drugs because of the absence of a loving and caring relationship. Such relationship-based service would help in filling that void.

The committee will meet again in November.

Big Lake students promote drug-free environment with 'Friends for Hope'

Editor's Note: Originally published in The Ozona Stockman.

By Bishop Michael Pfeifer, OMI

As we are all aware, the drug situation is escalating throughout West Texas. At the same time, it is very encouraging to know that there are new community efforts being made to address this critical problem that is so detrimental to the people of our communities, especially to the youth. Since the huge drug raid that took place in the area almost a year ago, I have been diligently promoting efforts to bring together all the leadership elements of our local community, and surrounding communities, to address this urgent issue and to promote a drug-free environment. There is already in our area a wonderful program called Friends for Hope, based in Big Lake, led by Nina Hallmark, that for the past few years has been making significant headway in preventing the use of drugs and assisting those who are caught in the drug cobweb.

After much study and many meetings by myself and representatives of the Catholic Churches of the area with leaders of all segments of our community, and after much study about which might be the most effective program, I am convinced that for the present, Friends for Hope, along with its affiliate program STAR, is doing the most to help overcome the drug problem by promoting in a proactive way a drug-free environment. Basically the approach of Friends for Hope is to act as an advocate for victims of family violence, sexual assault, and other crimes through providing or arranging assistance through the various services they provide. In addition Friends for Hope provides many varied programs in the area of prevention and education, realizing that domestic violence and assault are usually related to drug and/or alcohol abuse in the family.

The STAR program, under the umbrella of Friends for Hope, involves youth themselves in the leadership effort to address this critical situation, and especially to bring a positive and empowering message into our schools.

(Please See HOPE/18)

Almost 300 crowd Our Lady of Lourdes in Andrews for drug awareness presentation

In line with the bishop's drive against drugs, a Drug Awareness Seminar was held at Our Lady of Lourdes Catholic Church Parish Hall in Andrews on September 19. Deputy Mark Greenhaw and Sheriff Bud Jones were the guest speakers. There was even a presentation of the Andrews Police Dog Drug Sniffer. Allan Heronema, President of the Parish Council was the Master of Ceremonies. There were 285 parents and children present.

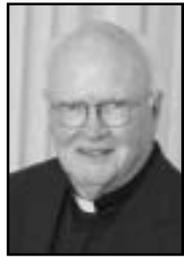


Our Catholic Faith

Parents have many questions on how to pray with their children

By Father William J. Byron, SJ
Catholic News Service

In 2006 I published "A Book of Quiet Prayer" (Paulist Press) and am in the process of putting the final touches on its sequel due in 2008, "Praying With and for Others." So, I've had some interesting conversations lately with parents who want to discuss praying with their children.



Talking to children about God begins in infancy and develops through stages marked notably by mealtime and bedtime prayers. There is a sense of wonder associated with a child's idea of God.

Memorization of prayers is helpful for children. Very early on, children tend to hold hands and recite or sing prayerful

words together. This is a point where a parent or teacher can encourage children to imagine themselves as so many links in a hand-holding ring that reaches around the world. An unseen God can be imagined to be somehow, somewhere at the center of the circle -- looking out, listening, smiling.

The hand being held on either side can be imagined as a small hand, big hand, young hand, old hand, black, white or yellow hand, the hand of a soldier or sailor, the hand of a farmer or factory worker, the hand of an athlete or movie star. Anyone at all who can be presumed to be open to God can be imagined by the child to be present in the circle.

An atlas of the world in the lap of an adult can be used as a prayer book for page-turning children. Their minds can be stretched along lines of global consciousness and their hearts are opened in gratitude to the Creator of the world. They can be encouraged to pray for children less fortunate than they are, and a sense of solidarity

with those in distant lands can begin to root itself in their consciousness.

A family photograph album can become a prayer book, as can a school yearbook, an address book, a scrapbook, a family tree. Anything that can evoke memories of days past and loved ones who have left this world can stimulate prayerful reflection about their lives, their values, loves, dreams, disappointments, achievements and, most of all, their faith.

Words alone are not enough in talking about God or sharing faith-related ideas with young children. Drawing materials have to be at hand. Spoken words or lines on paper can provide surprise responses to the question: "What is God like?"

However God-talk is initiated with children, elders have to be ready to say who and what God is in their own lives as they listen to children speak of God in theirs. "What does God look like?" opens up a specifically Christian avenue of reflection that draws out (literally or figuratively) the

implications of the Christian doctrine of the Incarnation. Ever so gently, children can be helped to see God suffering in human beings who suffer.

Talking about beautiful things is a great way to point to God as reflected in all things beautiful as well as to suggest that God is at work behind every sunrise and sunset, behind every blooming flower or flying bird. But birds fall and flowers fade; the earth quakes and skies grow dark.

So expect questions about evil, illness, war and natural disasters that are theologically challenging to anyone engaged in an honest exploration of the question of what God is like. Dialogues with children about spiritual things will produce growth on both sides of the conversation.

Pray with your children and you will begin to notice growth in them and also in yourself.

E-mail: wbyron@sjprep.org.

Learning the faith: Something we can all take note

By Tony Magliano
Catholic News Service

The start of the school year for youngsters and teens provides a natural reminder to adults that learning is really a lifelong adventure! The habit of learning is an essential ingredient to living a wise and joyful life. And that especially applies to continually learning about the faith.

Yet, sadly, countless adult Catholics put very little effort into deepening their knowledge of the faith. It appears that many have come to the conclusion that having attended parochial elementary school, Catholic high school or even a Catholic college, they therefore largely know the faith. Not so! Actually, they have only scratched the surface.

But when one considers the infinite wisdom of God, the bottomless wealth of sacred Scripture and 2,000 years of holy tradition, it becomes clear that all of us still have much to learn.

Nowhere else is a weakness in the knowledge of church doctrine more evident than in the area of Catholic social teaching.

Unfortunately known as our best-kept secret, Catholic social teaching is

a compilation of over 100 years of outstanding social justice and peace documents authored by popes, the Second Vatican Council, international conferences of bishops and the United States Conference of Catholic Bishops. Sadly, they attract more dust than readers.

Catholic social teaching's highly developed set of principles and reflections are designed to help faithful Catholics apply the liberating message of the Gospel to catastrophic social, economic, ecological and political problems facing humanity, such as abortion, hunger, poverty, global warming and war.

The central themes of Catholic social teaching are:

The protection of all human life and the promotion of human dignity.

The call to participate in family and community life.

The promotion of human rights and responsibilities.

The preferential option for the poor and vulnerable.

The safeguarding of workers' dignity and rights.

The building of global solidarity and the common good.

The care for God's creation.

The universal destination of goods.

The call to become peacemakers.

Judging from letters to editors of diocesan papers throughout the United States, I find that most readers objecting to the social justice and peace positions I take do so from a purely nationalistic and/or militaristic mentality.

While everyone is entitled to his or her opinions, we are instructed by popes and bishops to base our political, economic, ecological and social judgments first and foremost on Catholic teaching, and not primarily on our feelings, political party affiliation or the opinions of government leaders.

With over 100 years of Catholic social teaching to learn from, where should one begin? I suggest starting with three very challenging documents: The Second Vatican Council's Pastoral Constitution on the Church in the Modern World and Pope John Paul II's encyclicals "On Social Concerns" and "The Gospel of Life." For a summary of the aforementioned documents get a copy of the fourth edition of "Catholic Social Teaching: Our Best Kept Secret" from Maryknoll's Orbis Books and the Center of Concern.

ASK FATHER WEBSTER



Whatever happened to communal penance services?

Q. I am wondering what happened to communal penance ceremonies where a group is given absolution. We had some several years ago, and I've never seen a more pious bunch of Catholics in my life. Now I wonder: Who decided that it must be face-to-face before a priest? (Iowa)

A. I think it will help first to review the different forms of the sacrament of penance, or reconciliation, offered by the church. Today there are three rites for celebrating this sacrament. First is the rite for reconciliation of individual penitents. This is the one-on-one "private" ritual similar to traditional private confession with which most Catholics are familiar.

Second is the form most familiar to many Catholics today, reconciliation of a number of penitents with individual confession and absolution. As the ritual for penance points out, this form shows more clearly the social or ecclesial nature of penance. Everyone

(Please See **ASK/17**)

FALL FESTIVALS

A Catholic Tradition



Above, below and below right, festival preparation from the 2006 Fall Festival at St. Joseph's-Rowena.



Parishioners from St. Joseph's Church in Rowena prepare the beef for the German sausage for their annual Fall Festival. Even Fr. Bhaskar Morugudi, second from left, joins in the fun.



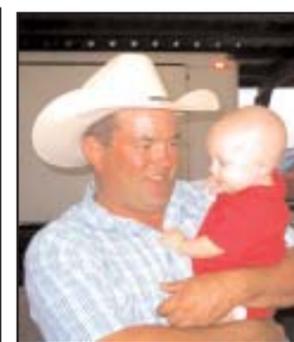
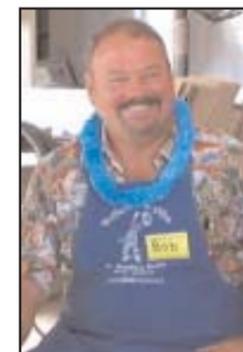
St. Joseph's Fall Festival in Rowena. 2006 Festival workers prepare plates for the drive-thru Line. Plates consisted of turkey, dressing, German Sausage and all the trimmings.



Parishioners work at the St. Therese/St. Paschal Mission, a joint fair operation of the church in Carlsbad and Sterling City.



Workers with Fr. Bhaskar at St. Boniface in Olfen.



Heath Wyatt and baby Kaitlee Wyatt, work on the auction committee at St. Boniface in Olfen. So, too, does Bob Fuchs, far left, who one of the parish's sausage cooks.



Last year's St. Stephen's Fall Festival in Midland featured Belle, from Beauty and the Beast, at far left, and, as Cookie Monster. Several fair goers also brought goods to the Helping Hands truck.



Future American Beauty Queen Maddie Moravcik, at St. Ann's.



Max and Dorothy Schuman, St. Ann's, Midland



Monsignor Larry Droll visits at the St. Ann's Fair.



Sam Chirico, left; Morgan Pool, and Rachel Cox helped serve up the funnel cake at St. Ann's.

Family

YouTube: Could it be the next way to minister?

By **Therese J. Borchard**
Catholic News Service

I don't consider myself a movie producer, but last week I filmed five short flicks. That's right. Three of them are already posted on YouTube.com.



Borchard

I never, ever thought I would be one of those Gen-X techno nerds documenting every hiccup of her day and posting it online.

But I am.

And you will be soon,

too.

I started experimenting with all this new technology when I launched my blog Beyond

Blue. That was cool. I could get feedback immediately. I could post immediately. Everything happened simultaneously. A virtual world before my eyes! Wow!

But Beliefnet wanted me to take it a step further with video blogs, or vlogs as they are commonly called.

At first I hesitated. Talk to my computer as if it's my best friend and have that conversation be public property? I don't know.

But then I did some homework. I looked at some YouTube videos; I studied other people's blogs. Video certainly added a new dimension to some sites, an authenticity of the author that is difficult to pull off with the right words alone. I realized that body language and image are powerful messengers.

And I read stories that claim the initial signature moments of the 2008 campaign have occurred on YouTube: John Edwards combing

his hair to "I Feel Pretty" and Bill and Hillary Clinton's rendition of "The Sopranos."

David Bohrman, CNN's Washington bureau chief, told Washington Post staff writer Jose Antonio Vargas: "This is the first time that online video gets a seat at the table to help elect a president."

Kathleen Hall Jamieson, director of the Annenberg Public Policy Center at the University of Pennsylvania, believes that what's happening on YouTube is "the equivalent of the networks broadcasting the Kennedy and Nixon debate in 1960."

I'm sure a few folks shook their heads back then, thinking, "Yikes, aren't we imposing on their privacy?"

I didn't know how I'd feel either once I saw my face and heard myself talk on YouTube. Would I regret making myself even more vulnerable to the public, and on the taboo topic of

depression no less? I got to re-experience that seventh-grade insecurity when you're sure the popular girls won't like you.

But my readers were kind. They knew it was risky for me to invite them even further into my world, and they appreciated that I took that risk. "Now I know for sure you're the real thing!" one person wrote. Like I said, it's much harder to hide behind video than text.

Although maneuvering this new media feels about as comfortable as driving a car for the first time (blindfolded), it is actually a religious experience because it's about connecting with others by way of shared experience. So, in that way, YouTube is a helping hand in a variety of ministries: like spreading faith, hope and love to a world that needs it now more than ever before.

Therese Borchard is a columnist for the Catholic News Service.

Bill & Monica Dodds

Boys will be boys, but why exactly?

By **Bill and Monica Dodds**
Catholic News Service

Let's start with the top 10 reasons boys will be boys:

10. Mud.
 9. Burps.
 8. Dares.
 7. If the squeaky wheel gets the grease, perhaps the loud voice wins the ... "discussion."
 6. Yesterday is long gone and tomorrow is far, far away.
 5. The bigger or faster something is -- a truck, dinosaur, scar, spit wad -- the cooler it is.
 4. Life can be an adventure if you want it to be.
 3. Pushing, bumping, shoving, grabbing and wrestling are not technically "fighting."
 2. Girls will be girls.
 1. God. (Male and female he created them.)
- On the Web: The Hard-wiring is Different
- In an article in the Washington Post, educator and author Michael Gurian writes:



Bill & Monica Dodds

"Boys have a lot of Huck Finn in them -- they don't, on average, learn as well as girls by sitting still, concentrating, multitasking, listening to words. For 20 years, I have been taking brain research into homes and classrooms to show teachers, parents and others how differently boys and girls learn. Once a person sees a PET or SPECT scan of a boy's brain and a girl's brain, showing the different ways these brains learn, they understand."

You can read more at: www.gurianinstitute.com/wash_post.html.

The Lives of Tough-Guy Saints

You may be unaware of this, but a style of art from the early 19th century may still be influencing how your sons think about Jesus and "guy saints."

It can be argued that those (misinformed) attitudes trace their roots back to Paris about 170 years ago. That was when a lot of Catholic religious material was made by French companies in the area of the city known as rue St.-Jaques and the Church of St. Sulpice.

By 1862 some 20 firms mass-produced and marketed holy water fonts, candles, medals, statues, crucifixes, nativity sets, rosaries, scapulars, lace pictures and holy cards.

Catholics in the United States were cus-

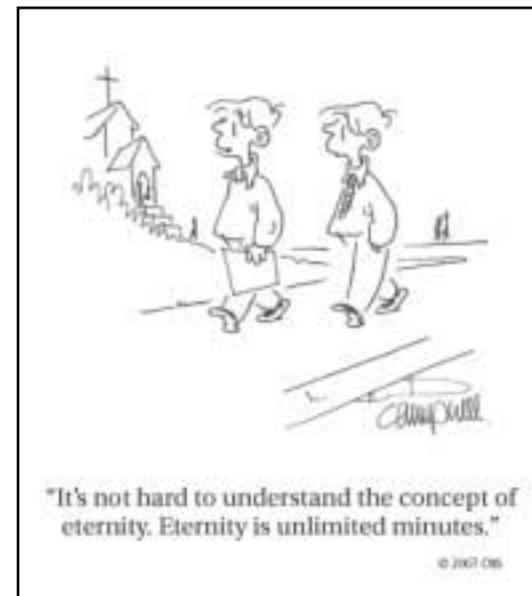
tomers of all of it, but it was the holy cards that still can have such a strong influence today.

Their general style -- featuring soft, feminine-looking images -- came to be known as "l'art St. Sulpice." You've probably seen that style: the blond, blue-eyed Jesus who looks as if he had never been outside without serious sunscreen.

The heroes of the early church, Peter, Andrew, John, James and all the rest, are so wan and delicate it appears they did not have the strength to lift a fish stick let alone a full fish net. And the saints of later centuries, including those who really had to be tough (like the North American martyrs, for instance), appear to have gone to the same beautician and cosmetologist.

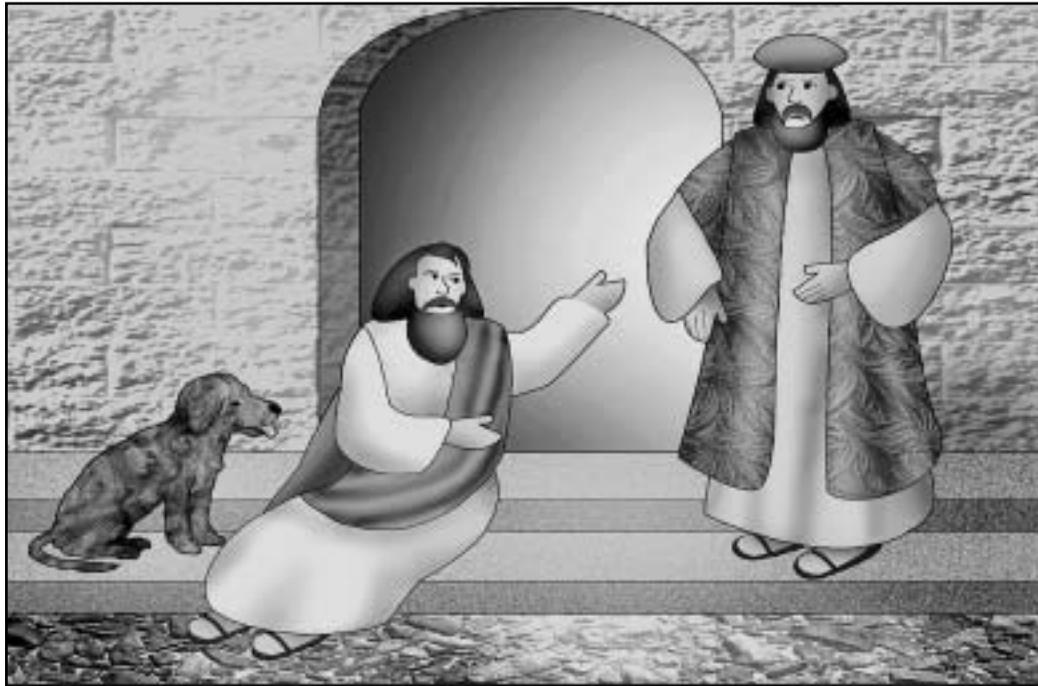
Then, too, sometimes biographies of the saints can be just as ... sappy. (Excuse us. Just as "inaccurate.") Why? Because, again, their was a time when that "romantic" style was popular.

A suggestion: Take the time to find images and biographies that depict the saints -- these strong-willed and courageous heroes of the faith -- more accurately. The true stories of what they did despite all the challenges and disappointments they faced tend to show an amazing mental, physical and spiritual toughness.



Answers:

1. P
2. G
3. H
4. G
5. P
6. H
7. P



READ MORE ABOUT IT:
Luke 16
Q&A

1. What happened to Lazarus after he died?
2. What was the first thing the rich man asked Abraham to do?

BIBLE ACCENT

The Catechism of the Catholic Church tells us: "The Gospels are the heart of the Scriptures because they are our principal source for the life and teaching of the incarnate Word, our Savior." The history of the Gospels is further broken down into three stages.

The first is the life and teaching of Jesus. The Gospels tell us of the miracles and deeds Jesus performed and the lessons he taught for us to learn from.

The second is the oral tradition, which means the apostles told about the life of Jesus after he had ascended into heaven. They were empowered by knowledge and understanding given to them by the Holy Spirit.

The third stage is the actual writing of the Gospels. The authors recorded stories that had been told and combined them with others that had been written down to establish a truthful biography of Jesus.

Every Mass includes a reading from one of the Gospels.

SPOTLIGHT ON SAINTS
St. Rhipsime

Rhipsime (d. 312) was one of a group of young women who had taken vows not to marry, but to dedicate their lives to the service of the Lord.

At the same time, the emperor was seeking a wife. He sent a painter around Rome to paint pictures of the single women.

When the painter returned and the emperor looked at the paintings, he decided he wanted to marry Rhipsime. When Rhipsime was told, she did not want to marry the emperor. She escaped with Gaiana, who was in charge of her, on a ship bound for Alexandria. From there they continued on to a convent in Armenia.

The king of Armenia learned that Rhipsime was hiding in his country and ordered her brought to him. He too fell in love with her and wanted her to marry him. She refused. He ordered her and many of the other sisters from the convent put to death.

We honor these women on Sept. 29.

BIBLE TRIVIA

What are the three sacraments of initiation?

Answer: baptism, Eucharist and confirmation.

PUZZLE

After the books of the Bible listed below, write P if they are one of the prophets, G if they are one of the Gospels or H if they are history:

1. Isaiah _____
2. Mark _____
3. 1 Kings _____
4. Luke _____
5. Ezekiel _____
6. 2 Chronicle _____
7. Amos _____

(Answers on Pg. 12)

JUST 4 KIDS

Jesus tells people to listen to prophets

Jesus looked around at the people who had come to hear him preach. He had told them several parables about lost sheep, lost coins and a lost son. He had also told them about a dishonest steward and the kingdom of God. He decided to tell a story about listening to the prophets.

"There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day," Jesus said. "And lying at his door was a poor man named Lazarus, covered with sores, who would gladly have eaten his fill of the scraps that fell from the rich man's table. Dogs even used to come and lick his sores."

Jesus paused to allow his listeners to imagine the rich man and Lazarus in their minds: a man in good health living in luxury, a sick man living in poverty.

"When the poor man died," Jesus continued, "he was carried away by the angels to the bosom of Abraham. The rich man also died and was buried, and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side."

Jesus knelt down as if he were the rich man, and he said, "Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames."

Then Jesus stood as if he were Abraham answering the rich man. "My child, remember that you received what was good during your life time while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented.

"Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours."

Then the rich man pleaded, "Then I beg you, father, send him to my father's house, for I have five brothers, so that he may warn them, lest they, too, come to this place of torment."

Abraham replied, "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead."

Nation/World/Vatican

Students say Jena rally a chance to take stand against racism

By Peter Finney Jr.
Catholic News Service

NEW ORLEANS — About 170 students from Xavier University of Louisiana were among thousands from across the country who converged on Jena, La., Sept. 20 for a rally protesting what they believe were excessive charges filed against six black Jena High School students for beating a white classmate last December.

Local authorities estimated the crowd in the tens of thousands. Members of the Xavier University student government association, who organized the three busloads of students who made the trip, said their presence at the rally was important because the case of the teens, who became known as the Jena 6, highlights what they consider to be unequal treatment blacks receive from the criminal justice system across the country.

"When I initially heard about it on Facebook, what happened to them seemed to be unfair treatment of some young African-

American men," said Gabrielle Jackson, 21, a senior psychology major from Houston and vice president of the student government association at Catholic-run Xavier.

"It just made me think. I have a younger brother, and it could have happened to him. You can't allow unfair treatment of people of any race to just happen," she said.

Among the initial charges were attempted murder and conspiracy to commit murder. Since then the charges have been reduced to second-degree battery and conspiracy to commit battery.

LaSalle Parish District Attorney Reed Walters, the lead prosecutor, defended his actions by saying it was incorrect to describe the beating incident as a schoolyard fight. The white student was knocked unconscious, but he was treated and released from a hospital and attended a school ring ceremony that night.

"The injury that was done to (the white student) and the serious threat to his survival has become less than a footnote," Walters

said.

The protesters complained that previous incidents of white students attacking black students did not draw similar charges. A few days after a black student sat beneath a "whites-only" tree on school grounds in August 2006, three hangman's nooses were strung from the tree. No white students were prosecuted for committing a hate crime.

"Basically, the message is that you can't keep your eyes blind to racism," said Reuben Battley, 21, a senior biology major from Shreveport who is president of the student government association. "As students we should address it when things happen. A lot of people were calling this the new civil rights movement. I feel like this should make a difference."

Jackson said she thought the rally, which included hundreds of college students, belied the perception that "African-American young people aren't people who care, as people

(Please See JENNA/19)



Protestors line the streets of Jena, La.

CNS Photo

Vatican: We must steer clear of 'logic of profit'

By Catholic News Service

CASTEL GANDOLFO, Italy — Pope Benedict XVI said overemphasizing the "logic of profit" can bring ruinous effects, as seen in global poverty and the ecological crisis.

The pope spoke about the demands of economic justice during a Sunday blessing Sept. 23 at his summer villa in Castel Gandolfo outside Rome. Earlier in the morning, he made similar remarks during a Mass at the nearby hill town of Velletri.

Addressing several hundred pilgrims in the courtyard of his villa, the pope said money "is not 'dishonest' in itself, but more than any other thing it can close people off in a blind selfishness."

He noted that Pope John Paul II had praised positive elements of the modern global economy, especially when it leaves room for human freedom. But Pope Benedict said his predecessor also understood that capitalism should not be seen as the only valid economic model.

"The hunger and ecological emergencies point to growing evidence that the logic of profit, if dominant, increases the disproportion between the rich and the poor and brings a ruinous exploitation of the planet," Pope Benedict said.

"On the other hand, when the logic of sharing and solidarity prevail, it is possible to correct the route and orient it toward an equitable and sustainable development," he said.

The pope emphasized that economic justice was a mat-



Pope Benedict XVI

ter of balance. Making a profit is not in contradiction with justice, he said, but the church teaches that a fair distribution of goods takes priority.

At a Mass celebrated outside the cathedral of Velletri, the pope said the question of economic fairness presents itself in crucial decisions people must make in life.

"Fundamentally, what is involved is a decision between selfishness and love, between justice and dishonesty and, finally, between God and Satan," he said.

The Christian, he said, is called upon to energetically reject the "thirst for profit," along with contempt for the poor and practices that exploit the poor.

In expressing generosity to others, he added, Christians should not forget prayer.

Filipino priest named a bishop while helping out at New York parish

CENTERPORT, N.Y. -- Chances are **Msgr. Crispin B. Varquez** won't soon forget his experience as an assistant this summer at Our Lady Queen of Martyrs Church in Centerport.

During his working vacation in the Rockville Centre Diocese -- and what was his first trip to the United States -- the Filipino priest learned that Pope Benedict XVI was going to name him a bishop.

On Oct. 18, he will be installed as the bishop of Borongan in the Philippine province of Eastern Samar. The diocese has a Catholic population of more than 400,000 and covers 1,675 square miles. It is a poor region where people depend on farming and fishing to survive.

"I look forward to the challenge," said Bishop-designate Varquez, who chose "humility and simplicity" as his episcopal motto. "I trust so much in the grace of God."

"How often do you have a priest come to you in the summer and leave as a bishop?" asked Msgr. T. Peter Ryan, pastor of Our Lady Queen of Martyrs.



(Please See PRIEST/19)

Culture

Like leaves on a tree, fall's new series are showing their colors

By Harry Forbes and John Mulderig
Catholic News Service

NEW YORK -- As the leaves start falling from the trees, so too do new network TV shows seem to drop from the skies at the same time of year.

Here is our considered opinion of a baker's two dozen -- that's 26 -- of new series being introduced by the five major commercial broadcast networks this fall. If they don't succeed, don't worry; the networks will be trotting out replacements faster than you can say, "Turn it off!"

With each new series we give a brief plot outline based on the show's first episode, as well as "the score," our judgment on a show's entertainment and aesthetic appeal, and "the lowdown," plot points viewers may consider morally problematic. We go alphabetically by network, and then alphabetically within each network by show title, including air times (all CDT) and premiere dates.

ABC

"Pushing Daisies," Wednesdays, 7-8 p.m. premiered Oct. 3.

Offbeat series about a pie-shop owner named Ned (Lee Pace) who, as a boy, discovers a talent for bringing the dead back to life if he touches them. The catches are that if he touches them again, they'll die, and if he lets them live beyond one minute, someone else will die in their stead. Now grown up, he's strong-armed by private investigator Emerson (Chi McBride) into reviving murder victims, finding out who killed them and collecting the reward money. When he rouses his long-lost childhood girlfriend Chuck (Anna Friel) -- mysteriously murdered at sea -- she persuades him to use his power to help others.

The score: Interesting and original, done in a whimsical, suspension-of-disbelief style, right down to the fairy-tale production design, which softens the moral implications of its life-and-death premise. The sweet romance between Ned and Chuck is appealing; they sleep on opposite sides of a wall, which they both touch chastely. Only time will tell how the series may develop. A superior production, with personable leads and a grade-A cast including Kristin Chenoweth, Swoosie Kurtz, Ellen Greene and Jim Dale (as narrator).

The lowdown: Though clearly a fantasy, there are obvious ethical questions intrinsic to the basic setup, including Ned allowing someone else to die in Chuck's stead, some crass humor, such as a joke about masturbation, and moderate violence.

CBS

"Kid Nation," Wednesdays, 7-8 p.m., pre-



miered Sept. 19.

Highly publicized reality show -- sort of a pint-sized variant on PBS' "Frontier House" -- wherein 40 kids, from 8 to 15 years old, endeavor to rebuild Bonanza Town, N.M., abandoned in 1885, with -- it is emphasized -- no adults, no parents, no teachers anywhere. (Of course, they've conveniently forgotten host Jonathan Karsh and the off-camera crew, but never mind.) Four pre-chosen kid leaders comprise the town council, and in the first hour, we watch how the youngsters try to organize themselves, make their first meal (the pasta is a disaster), learn the fine points of using the communal outhouse and cope with homesickness, fatigue and the like.

The score: Putting aside the issue of child labor laws, and some patent contrivances inherent in all these reality series, "Kid Nation" looks to be quite entertaining for fans of the unscripted TV genre and good family viewing as well. The educational and character-enhancing aspects of the show are apparent. The kids are quite appealing, and it's touching to see them rise to the occasion, as when, for instance, team leader Laurel assures weeping 8-year-old Jimmy that she'll substitute for his parents.

The lowdown: A few crass expressions here and there, but otherwise the producers have taken care not to offend.

NBC

"K-Ville," Mondays 8-9 p.m., premiered Sept. 17.

The show's title refers to post-Katrina New Orleans, where veteran cop Marlin Boulet (Anthony Anderson) is joined by new partner, Trevor Cobb (Cole Hauser). As the two investi-

gate high-profile cases in the devastated and sometimes lawless city, under the levelheaded command of Capt. James Embry (John Carroll Lynch), Boulet's old partner (Derek Webster) tries to regain the trust he lost by deserting during Katrina, while Boulet himself tries to entice his wife (Elise Neal), who has taken their daughter to live in Atlanta, to return.

The score: Remarkably taut and edgy drama, produced and penned by "Hill Street Blues" veteran Jonathan Lisco. Disturbingly realistic in places, but of high quality throughout.

The lowdown: Some crass language, questionable alcohol use and violence with gore.

"Nashville," Fridays, 9-10 p.m., premiered Sept. 14.

An unscripted series that follows the professional and personal struggles of some aspiring country singers -- including Rachel Bradshaw, Matt Jenkins, Chuck Wicks and Mika Combs -- who have come to Nashville to seek their fortunes. Already secure in his fortune is Clint Moseley, the heir to a private jet company and a buddy of Chuck's. Clint's presence complicates things considerably when he sets his roving eye first on Rachel, then Mika.

The score: A generally sympathetic group of aspirants and the chance to peek behind the scenes of the country music industry should prove an appealing combination for most.

The lowdown: Occasional crass language and close views of women in revealing swimsuits.

NBC

"Life," Wednesdays, 9-10 p.m., premiered Sept. 26.

English actor Damian Lewis, with a convincing Yank accent, plays mentally fragile detec-

Top TV Picks

The best new show on each network, as chosen by Harry Forbes and John Mulderig of the Office for Film & Broadcasting:

Pushing
Daisies

abc

Life

NBC

Life is
Wild

CW

Kid Nation

CBS

K-ville

Fox

©2007 CNS

tive Charlie Crews, who rejoins the police force after being unjustly convicted of murder and spending the last 12 years in prison. He's assigned a no-nonsense partner, Dani Reese (Sarah Shahi), and their first assignment is to solve the murder of a young boy. She's at first highly skeptical of Charlie's eccentricities (he speaks in odd non sequiturs) and his methods are highly unconventional, but she grudgingly comes to admire him. Clearly, his prison time has left emotional scars (he talks to himself and seems slightly unbalanced) but the experience has taught him a thing or two about living, and the touchy-feely demeanor usually gets results. Robin Weiger is Lt. Karen Davis, who's down on Charlie, and Adam Arkin plays Ted Early, an ex-CEO and Charlie's former cellmate, who now lives in Charlie's garage.

The score: Series has an intriguing bittersweet quality, and Lewis provides an appealing characterization, surmounting plot implausibility. His offbeat but appealing character and generally commendable outlook on "life" may generate fans, with the mystery behind his initial conviction possibly providing additional interest beyond the solving each week's case.

The lowdown: Standard police procedural stuff but with an interesting edge. Moderate violence, brief rear nudity, occasional casual attitude toward sex, some crass language and drug references (Dani had been a user).

Commentary: Mother Teresa

The dark night or depression?

By **Therese J. Borchard**
Catholic News Service

"If I ever become a saint — I will surely be one of 'darkness,'" Mother Teresa wrote in September of 1959. "I will continually be absent from heaven — to light the light of those in darkness on earth."

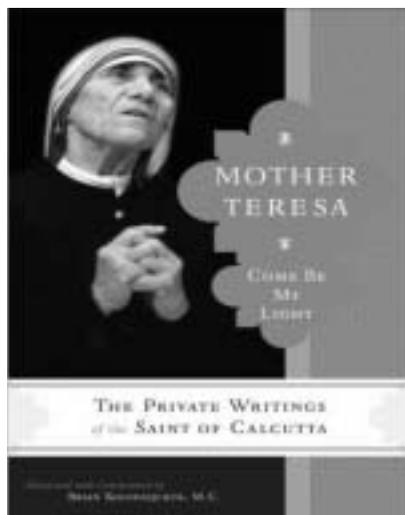


Borchard

Two years earlier she wrote this to Calcutta's Jesuit Archbishop Ferdinand Perier:

"There is so much contradiction in my soul. Such deep longing for God — so deep that it is painful, a suffering continual, and yet not wanted by God, repulsed, empty, no faith, no love, no zeal. Souls hold no attraction. Heaven means nothing; to me it looks like an empty place; the thought of it means nothing to me and yet this torturing longing for God. Pray for me please that I keep smiling at him in spite of everything. For I am only his, so he has every right over me. I am perfectly happy to be nobody even to God."

Some people have interpreted the doubt and despair in the personal writings of Mother Teresa — compiled and edited by Brian Kolodiejchuk of the Missionaries of Charity Fathers in a book entitled "Mother Teresa: Come Be My Light" — to be a "dark night of the soul," as expressed by the Spanish Carmelite mystic St. John of the Cross. Others understand the agony of this



modern-day saint as a clear example of clinical depression.

The distinction between a dark night of the soul, a spiritual dryness or emptiness, and depression, a physiological mood disorder, has long intrigued me. I run into that gray area between the dark night and depression every day because my Beliefnet blog "Beyond Blue" chronicles a spiritual journey to mental health.

I suffered from severe depression at St. Mary's College in Notre Dame, Ind., where, as a religious studies major, I had the great fortune of studying Carmelite spirituality under Keith J. Egan, one of the country's most distinguished Carmelite scholars.

Four years ago, Egan compiled a book of essays from other prominent Carmelite thinkers, "Carmelite Prayer: A Tradition for the 21st Century." In Chapter 8, Discalced Carmelite Kevin

Culligan explains what he sees as the difference between the dark night and clinical depression, the question he is asked most frequently in workshops and seminars on spiritual guidance.

"In the dark night of spirit, there is a painful awareness of one's own incompleteness and imperfection in relation to God," he writes. "However, one seldom utters morbid statements of abnormal guilt, self-loathing, worthlessness and suicidal ideation that accompany serious depressive episodes.

"Thoughts of death do indeed occur in the dark night of spirit, such as 'death alone will free me from the pain of what I now see in myself' or 'I long to die and be finished with life in this world so that I can be with God,' but there is not the obsession with suicide or the intention to destroy oneself that is typical of depression.

"As a rule, the dark nights of sense and spirit do not, in themselves, involve eating and sleeping disturbances, weight fluctuations and other physical symptoms (such as headaches, digestive disorders, and chronic pain)."

Father Culligan also explains that the dark night and depression can happen together. He gives some examples of people who might be experiencing both interior spiritual pain as well as severe depression.

For that reason, he encourages spiritual directors to follow a collaborative approach in assisting others with their spiritual journey, that they consult with or make referrals to medical professionals when appropriate while trying to reach the deeper place with prayer.

Mainstream press gets it wrong again

Catholic News Service

Responding to editors' requests for a regular sampling of current commentary from around the Catholic press, here is an unsigned editorial titled "Got it wrong, again," which appeared in the Sept. 2 issue of *Our Sunday Visitor*, a national weekly newsmagazine published in Huntington, Ind.

The month of August expired with a wave of "news" stories reporting on

► Viewpoint

Blessed Mother Teresa's long spiritual struggle with the sense that God abandoned her.

Time magazine called it "Mother Teresa's Crisis of Faith." Bill Maher made fun of it, suggesting she was a crypto-atheist, and others gleefully concluded that this documented the clay feet of the woman who the world long ago anointed a saint. The London Telegraph reported that Mother Teresa

"was tormented by a crisis of belief for 50 years," and that interpretation was echoed by numerous news outlets.

The stories were provoked by excerpts from the new book "Mother Teresa: Come Be My Light," edited by Missionaries of Charity Father Brian Kolodiejchuk and published by Doubleday.

The book reports on, and quotes from, letters between Mother Teresa

(Please See **TERESA/18**)

Missionaries of Charity

Mother Teresa founded the order with 12 sisters in 1950. The community is now worldwide and includes these branches and efforts.



Canada, U.S., Mexico
Cuba, Dominican Republic
Argentina, Colombia, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Venezuela
Austria, Belgium, Croatia, Czech Republic, Denmark, England, Finland, France, Germany, Holland, Hungary, Ireland, Italy, Latvia, Lithuania, Malta, Poland, Portugal, Scotland, Slovakia, Spain, Sweden, Switzerland
Egypt, Kenya, Malawi, Nigeria
India, Goa, Sri Lanka, Philippines, Australia, New Zealand

SISTERS

- Active in direct ministry to the poorest of the poor.
- Contemplatives focused on prayer, eucharistic adoration, spiritual works of mercy.

PRIESTS, BROTHERS

They profess vows of chastity, poverty, obedience and wholehearted and free service to the poorest of the poor.

LAY MISSIONARIES OF CHARITY

Consecrated single or married Catholics who take private vows and work to sanctify selves and families.

CO-WORKERS OF MOTHER TERESA

People of any religion who share in the spirit of the order to bring God's love to the poor and to those in need in their own families.

CORPUS CHRISTI MOVEMENT FOR PRIESTS

A movement of diocesan priests worldwide that shares the charism of Mother Teresa and fosters holiness and spiritual renewal in the church.

DIACONATE:

Candidates in need of prayers from all

(From 5)

for this person.

A reception was held at Christ the King Retreat Center after the public ceremony. Many friends and family members were present to congratulate these husbands and wives. It was a beautiful reflection of how much the people appreciate the many deacons who provide important service throughout our Diocese. It was a wonderful step forward for these husbands and wives. Moreover, they need and deserve our prayer and support as they continue in their journey of discerning God's will in their lives.

As a result of Bishop Pfeifer accepting these men, our candidates for the Permanent Diaconate in the Diocese of San Angelo are as follows: Frank Aguirre, Carlos Benavides, Alfred Camarillo, Gilbert Delgado, Andy Gonzalez, Walter Hammons, Leonard Hendon, Jr., Dwain Hennessey, Danny Holguin, Allen Lange, Stanley Lange, Michael Lopez, Marc Main, Luis Mata, Sr., Marcos Mata, Freddy Medina, Hector Mendez, Robert Moreno, Jesus Nápoles, Ray Nunez, Victor Ramirez, Gary Rhodes, Claudio Sanchez, Robert Selvera, Dan Sanan, Ricardo Torres, Jesse Vasquez, Daniel Vaughan, Luis Villarreal, David Workman, and Steve Zimmerman.

ASK: Communal penance services often still observed in many parishes at Lent, Advent

(From 9)

listens together to the word of God, examines how their lives conform or not to that word, and all support one another by their prayer together. One or more priests are present so individual confession of sins and absolution is available.

The third rite is also for reconciliation of a number of penitents. It includes all the common elements that the second form offers, but general (not individual) absolution is given by the priest to all at one time.

It seems your letter refers to the first and third forms of penance. It is true, as you suspect, that this way, with general absolution, while it is a valid rite in the church's official ritual, is not now permitted as a general rule. The popes, especially Pope John Paul II, have decreed a number of times that it may be used only in emergencies or other clearly defined

circumstances.

During the past few decades, the second form of the rite (prayer and reflection together with opportunity for individual confession) seems to be more and more common, and it enjoys nearly all the spiritual advantages of the third form. Experiences where I have been pastor, and those of many other parishes around the country, are most positive.

It is not uncommon for hundreds of people to participate in these ceremonies, obviously convinced that this method of expressing sinfulness and asking forgiveness best fits their personal sense of sin and need for absolution and healing.

It combines the best (at least most of the best) of both worlds. We express our personal sinfulness before God and our desire for forgiveness, but also our need not only of God's pardon but of "reconciliation with our brothers and sisters who are always harmed by our

sins" (Introduction to the Rite of Penance, No. 5).

Many parishes celebrate a communal penance service with individual confession and absolution several times during the year, at least during Advent and Lent. There should be one or more parishes in your area where you can participate and receive the sacrament of reconciliation this way.

(A free brochure in English or Spanish, answering questions Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612.)

(Questions may be sent to Father Dietzen at the same address, or e-mail: jjdietzen@aol.com.)

DOUBTS: M. Teresa's suffering akin to when spouses feel pain for mates

(From 1)

for its liturgy. Much of my own spiritual formation has come from reading Catholic authors such as Henri Nouwen."

In "GodIssues," Denison wrote Mother Teresa's crisis of faith was due to the presence of her faith, not the absence and said her intimate relationship with Christ was

cause for her suffering akin to when a husband or wife feels pain for their spouse when they are suffering.

"When my wife hurts, we are drawn closer than at any other time," Denison said.

"Part of the ministry of the Catholic Church is to pray and intercede and share others' sufferings. After struggling for years with spiritual darkness, one of her confessors

suggested that her darkness was perhaps a way she could share the message of Christ."

Church research shows that in addition to Denison's daily 10,000 recipients, his GodIssues is forwarded another 20,000-30,000 a day. Visit GodIssues.com or read his comments on Catholicism and Mother Teresa at www.stickydoorknobs.typepad.com, a Midland-based blog.

Jimmy Patterson is editor of the West Texas Angelus. He lives in Midland. This column originally appeared on Patterson's daily blog, Sticky Doorknobs (www.typepad.stickydoorknobs.com).

KELLEY: Honoring late priest will require much working together

(From 3)

And Fr. Tom's response?

Children belong in church not in a cry room. If they become noisy, it is simply the sound of Jesus in the church.

Fr. Tom rarely came to Mass without a book that he had used as a resource for his homily. He was an avid reader and he soaked up knowledge every waking moment. Books he brought to Masses were often by Henri Nouwen, a man who gave up a comfortable life to become a director of a community of developmentally and physically disabled individuals. Fr. Tom wanted his parishioners to enjoy the knowledge that he enjoyed. He wanted people to learn what he had learned. He was as much teacher as preacher.

Fr. Tom empowered people. People who had been downtrodden and neglected their whole lives, he encouraged repeatedly to vote, to become involved in the process.

If it is change you want, then you have to

go out and do something about it. You have the power, you just have to use the power you have, he would tell his huddled masses. Some heard, and unfortunately many didn't. But if he were here today, he would still be preaching the same message.

He was one of the most remarkable men I have ever met. In between saving the community, saving souls and saving pennies for his dream for a bigger church, he helped save my marriage, too.

He had an uncanny ability to appeal to children, whether it be in the foyer of the church welcoming them or saying goodbye to them after Mass, or in his words during his homilies. Our children, in their teens and preteens before Fr. Tom died, actually looked forward to attending church just to hear him, and when you have children who look forward to church because of a pastor's influence on them, you have a human being that God has blessed with a tremendous gift.

His combined impact is such that he is deserving of not only a library to be named

after him, but the Midland school board would do well in seeing to it that if ever a southside elementary is approved it would bear his name, too. Second only to assuring people's salvation, an elementary school campus on the southside of Midland is what he worked for harder than anything.

The first time my wife and I ever heard Fr. Tom, he ended his homily with a thought about stained glass and how church congregations had much in common with the artwork.

Each person in the congregation is like a piece of stained glass, Fr. Tom told the people. Some pieces are thicker, some are thinner. Some pieces have one color. Some are multicolored. Some have a greater density, some don't. Each piece is unique, and when you put all those pieces together that's what makes us beautiful as a church community.

And so it is the message even for people involved in honoring his memory by naming a building after him: Working together to bring this honor, for it is in the working

together that Fr. Tom would be happiest. Because that is precisely the message that he spent so much of his time in Midland working so hard to convey.

Jimmy Patterson is editor of the West Texas Angelus. He lives in Midland. This column originally appeared on Patterson's daily blog, Sticky Doorknobs (www.typepad.stickydoorknobs.com).



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AMNESTY: Organization has lost its heart, soul

(From 4)

providing amnesty for thousands and thousands of people whose Divine image was not being respected. Since its beginning, this wonderful organization reached out to help the most vulnerable and weakest of society and granted amnesty, care and protection. However, AI--Amnesty International—now referred to by some as Abortion International—is saying that a certain class of the most vulnerable people—the precious unborn, are no longer to be given amnesty, the right to life.

Amnesty International has betrayed its mission by violating the most fundamental right—the right to be born. Amnesty has always espoused the Declaration of the Rights of the Child which in the Preamble of Resolution 1386 states, “Whereas the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after

birth.” Sadly, Amnesty is now saying that according to its new abortion policy, some of the precious unborn can be destroyed—not given the amnesty of life.

Amnesty has lost its heart, and Amnesty, through its deputy secretary-general, is saying that what God has to say about human rights does not matter. What a proud and foolish statement by a mere human being! What a radical change from what was a wonderful human and caring institution that provided amnesty and protection, especially for those who needed amnesty the most—the unborn.

How can Amnesty International claim to stand up for the most vulnerable members of our society while calling for the death penalty of “unwanted children” at the same time? This is hypocrisy.

What was also very sad to learn is that recently, Amnesty International has clearly identified a shift in its human rights policy by openly criticizing the recent Supreme Court decision banning partial

birth abortion. Now Amnesty takes the position favoring this brutal and inhumane procedure to destroy human life in the almost very act of being born.

A.I.—used to stand for Amnesty International. Will it now stand for Abortion International?? Amnesty International—go back to the spirit and principles of your founder. Surely it was never the intention of the Christian founder who had great wisdom and insight as regards what Amnesty International should be—an organization to help the weakest, the most vulnerable and needy people in our world, especially the helpless unborn. What would the founder now say about Amnesty International? People of God--write Amnesty International, asking that it change its abortion policy and clearly letting it know that they no longer have our moral and financial support until the abortion policy is changed.

TERESA: Doubts of existence of God short-lived

(From 16)

and her confessors and superiors over a period of 66 years. These letters reveal poignantly and pointedly her long-term spiritual struggle with the sense that God abandoned her.

The reports were disturbing to many. Our Sunday Visitor, as well as many parish offices, received questions from fellow Catholics wondering how a woman so widely considered a saint could have had such a crisis, and wondering if belief was possible when one so obviously holy encountered this.

At the risk of repeating ourselves, this is an excellent time to reflect on the dangers of drawing any lessons about the faith from the secular media. It is also more proof, if proof is needed, that Catholics have been poorly catechized about many of the teachings of their own church.

OBISPO

(Para 3)

mandamiento en toda Sagrada Escritura—“Hagan todo lo que él les diga.” (Juan 2:5) Estas palabras de María, en la fiesta de las bodas de Cana, nos recuerdan que lo único que ella quiere para nosotros, como nuestra Madre, es que cumplamos cualquier cosa que Jesús nos pide que hagamos. Ella especialmente está dispuesta para ayudarnos en hacer lo que Jesús quiere que hagamos durante momentos de tentación y pruebas, recordán-

The secular media often lack nuance and context in reporting on matters that require some theological depth. With regard to Mother Teresa, there is widespread confusion between belief in God and the feeling that he is near.

Letter excerpts suggest that on only a couple of occasions Mother Teresa actually doubted, or was tempted to doubt, that God did not exist. Apparently, that kind of doubt didn't last.

Mother Teresa stands in good company among the saints who had similar struggles, though perhaps her struggle lasted longer than that of most others. St. Therese, St. Teresa of Avila and St. John of the Cross all famously endured such struggles. Indeed, Jesus himself, quoting the psalmist, cried out in his sense of divine abandonment on the cross.

It's a bit arrogant, then, of one online commentator to say of this controversy: "It seems to me that the Catholic Church is finally grap-

donos que como madre amorosa, ella siempre nos protegerá. María es nuestra madre, pero primeramente es nuestra hermana en fe y es el gran modelo de cómo debemos seguir a Jesús en espíritu de humildad, amor y entrega. En la Anunciación, María nos dio el canto del tema de su vida: “Yo soy esclava del Señor; que Dios haga conmigo como me has dicho.” (Lucas 1:38)

El aniversario de estas apariciones especiales y todos los días de fiesta de María son momentos para todos nosotros de renovar

pling with the complexity of the concept of sainthood." The Catholic tradition has long recognized the complexity of sanctity; it's the critics who are operating with caricatures in mind.

Finally, as the book's editor, Father Kolodiejchuk, noted, the fact that Mother Teresa struggled this way is one more indicator of her heroic holiness. Who among us could dwell among the poorest of the poor, the most desperate people on the face of the earth, sharing their lives intimately for half a century, without wondering often, "Where is God in all this?"

Yet, she never gave way to despair, and continued her work of sacrificial care for the poor. This can only be understood as a saintly woman's heroic and persistent act of a will that had abandoned itself to God, even when it seemed abandoned by him.

nuestra devoción a ella como madre de Dios, madre de la Iglesia y nuestra madre. Nosotros especialmente la honramos por medio de rezar el rosario, pero demostramos ser verdaderamente sus hijos por medio de esforzarnos para imitar su ejemplo de amor, esperanza y fe, como nuestra hermana en fe, por medio de vivir cada día la mejor manera posible y hacer la voluntad de Dios en la circunstancias de nuestra vida.

HOPE: Big Lake students take on responsibility

(From 8)

At a recent meeting of the leadership of the Catholic Churches of our local community and the communities of Big Lake, Sonora, McCamey, Rankin, Iraan, Eldorado and Crane, it was decided that we will direct our efforts to establish a chapter of Friends for Hope in Ozona, and in the other communities mentioned above. To begin this effort, the pastor of the local Catholic Church, Our Lady of Perpetual Help, along with the lay leadership have selected 3-4 volunteers who will be trained by Nina in the approach of Friends for Hope. Once having received the formal training, these volunteers will then work with leaders in the local community to help to continue to promote a drug-free environment.

I strongly encourage all the leaders of the community of Ozona—from the field of education, government, law enforcement, social agencies, medical and health, media, judicial, and from all the churches, and every other segment of leadership to give support to Friends for Hope which can make a huge difference to create a drug-free environment for all of our people, especially our youth. To assist this effort, the Catholic Diocese has acquired a special financial grant.

In the near future, Nina will be visiting our community and all the surrounding communities, explaining the program of Friends for Hope and inviting the entire community to lend support to this wonderful effort.

To be effective, Friends for Hope needs the support of the leadership of our local community, and now is the moment for the entire community to come together to say we will not let drugs and substance abuse control our community.

As we deal with the drug and substance abuse problem, we must realize that we are dealing primarily with a spiritual and moral issue. While we need to use all of our human talents and gifts, more than ever, we need the light, guidance and power of our loving Heavenly Father.

Hence, I proclaimed Sunday, September 23, 2007 as Drug Awareness Sunday for our local community and all surrounding communities, as a day to pray that our Heavenly Father will deliver us from the slavery of drugs, and to use our freedom to create a safe, healthy and caring community for all of our people. I also asked our Mayor to proclaim Sunday, September 23, as Drug Awareness Sunday.

PRIEST: Varquez 'grateful to God' for opportunity to serve

(From 14)

Bishop-designate Varquez, 46, came to Centerport from the Philippine Diocese of Tagbilaran.

He said he received a letter in mid-July informing him he was the pope's choice to head the Borongan Diocese.

Bishop-designate Varquez said he was "grateful to God" that he was staying at Our Lady Queen of Martyrs when he was called to be a bishop.

"I had enough time to reflect and pray, and to decide whether to accept the appointment of the Holy Father," he told The Long Island Catholic, Rockville Centre's diocesan newspaper.

He said he told Msgr. Ryan about the letter. The pastor "prayed over me," he said. "His prayers settled me at the time. He told me to follow the movement of the Holy Spirit."

After spending a few days in prayer and experiencing "six sleepless nights," he wrote to the pope to accept the appointment. It was announced Aug. 4.

Prior to a going-away party Sept. 1, Bishop-designate Varquez celebrated the evening Mass. Seven Filipino priests who are serving on Long Island and in neighboring dioceses were among the concelebrants.

JENNA: Level of urban violence deemed 'unacceptable'

(From 14)

who are just living to die. A lot of us realize things aren't correct, and we've got to vote and get our peers to vote to make a difference in the crowd."

Jackson said the level of black-on-black violence and murder, especially in urban areas such as New Orleans, is unac-

ceptable.

"In speaking to some of the parents at the rally, when they were growing up all the neighbors knew each other and everybody watched out for each other," Jackson said. "We have to start watching out for each other and not be so individualistic so we can work for the good of everybody.

"People can no longer be afraid of the consequences of reporting the things they see because people might come after them," she added. "We can't let bad things happen and let innocent bystanders get hurt. We have to stand up to these people and let them know we're not going to let them do this."

Jackson said she felt good

about her decision to go.

"As we got closer to going, there were all these threat of KKK rallies that could have scared people," she said. "I feel good that students put their own personal things aside — their classes and homework — and gave a full day of themselves. Sometimes you think you're hopeless."

IN VITRO: Children precious in eyes of God, method immoral

(From 7)

human beings, are almost always killed through this procedure. Doctors choose only the healthy embryos to place in the womb. The "leftover" ones are either killed or are experimented upon. Some are frozen in liquid nitrogen for future implantation or experimentation. This is no way to treat human beings, even tiny embryonic ones.

Third, it is common that more than one embryo is placed in the uterus with the hope that at least one will implant, come to term and be born. Often only one baby is desired and so the doctors will kill one or more of the other babies in the womb. Or, if they are not all healthy, he will kill the ones who are not developing well.

Fourth, IVF treats children as though they were commodities to be produced for adult needs. IVF also leads to genetic engi-

neering, "designer babies," and the view that "leftover" embryos can serve as material for research scientists.

In vitro fertilization does harm to the marital union and to the couple themselves. It also leads to the death of embryonic human beings who, for whatever reason, are not desired after they have been engendered.

The children conceived through IVF are precious in the sight of God, as are all children. Even though the means by which they were conceived are immoral (as are some other means by which children are engendered, such as sexual activity outside of marriage), they are loved by God and should be loved and cherished by us as well.

General Points

Never speak of a "fertilized egg."

Alternatively, you should use the term which actually describes the reality. It is a

human embryo or an embryonic human being.

Be delicate in approaching the topic from the pulpit. Affirm the desire to have children and even the fact that infertile couples would seek out a procedure like IVF.

There may be couples who have had a child by IVF. There certainly will be individuals who know someone who has had a child this way. Affirm the goodness of the individuals while decrying the procedure.

The couple can be presented as simply not knowing any better, which is probably indeed the case.

Sexual topics should be dealt with delicately because of the very nature of the topic. There is no need to go into too much detail about how the sex cells are obtained.

That is certainly better done in an audience exclusively of adults who are interested in the topic or in a counseling situation.

BIOETHICS: There is a distinct difference between killing, allowing someone to die

(From 7)

former president of the American Academy of Forensic Sciences. After looking into the matter, however, a Louisiana grand jury nevertheless chose *not* to indict Dr. Pou following a series of closed-door hearings.

In looking at this case, it seems that many have hesitated to call a spade a spade. When I participated in a radio interview recently on this topic, a number of listeners were aghast at what Dr. Pou had allegedly done. Two people, however, called into the show to defend her, and I believe their comments were representative of how many people think about cases like this. "I commend Dr. Pou," one of the callers said, "for her courage and compassion towards those terminal patients who more than likely wouldn't 'survive' the horrid conditions they were in anyway due to an 'act of God,' not man. By looking at her patient's condition and the circumstances around her, she did what needed to be done, keeping her patients comfortable and easing their suffering. I

pray that if I were ever in their shoes, I would have a doctor as conscientious and compassionate as Dr. Pou."

To understand the moral argument in this case, however, it is important to grasp the distinction between killing and allowing to die. It is also important to understand the real meaning of the word compassion.

"Compassion" has a Latin origin meaning "to suffer together with another." To be compassionate, in the proper sense of the term, means to take another's pain and suffering upon ourselves, onto our own shoulders, so that we suffer with them in some way. We seek to be present to them, and accompany them in their trials and tribulations as best as we are able.

True compassion as the flood waters were rising would not mean pulling a massive dose out of the vial, looking the person in the face, in their weakness and fear, and thrusting a needle deep into their skin or into their IV tube to cause the light in their eyes to falter and go out. That is not mercy or compassion, and to call it such is a lie. Mercy and compas-

sion would rather seek to care for each patient in the face of difficulties, trying to move them to a higher floor if the waters were rising, and if that were impossible for some reason, then to sit attentively at their bedside, holding their hand and making them as comfortable as possible. True compassion would mean praying with them, perhaps crying with them at times, but above all remaining in solidarity with them as they prepare for what might be their last moments of life on earth.

When natural disaster strikes, we do not abandon those in our care, or ignore them, or betray them by taking their lives in the name of a false and violent compassion. Human beings are not like horses or other animals, needing to be shot when they break a leg or suffer a misfortune. The reason for this is that our pain and suffering have a redemptive purpose and a deeper meaning for each of us, as well as for those around us. Showing true compassion towards those who suffer ends up transforming both us and them in deep and ennobling ways.

For doctors and health care workers who have been entrusted with powerful tools over

life and death, this truth is central to their identity. More than two thousand years ago, the renowned physician Hippocrates stressed this when he said: *Primum non nocere* (First, do no harm). The truly compassionate doctor will strive to use his tools and medicines to attend to the medical needs of his patients, humbly recognizing that those tools may not be able to stave off death in every case. He may have to step aside as the shadow of death draws near and the mortal existence of the person he has been tending to comes to its natural close.

Above all, the compassionate physician can never violate his inner being and identity by becoming one who directly kills others, especially those who, in their most needful and fragile moments, find themselves entrusted to his care.

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

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

Bishop Michael D. Pfeifer, OMI
Publisher

Jimmy Patterson
Director of Communications
Editor

Member
Catholic News Service
Catholic Press Association
Texas Catholic News

Published the first Monday following
the 1st Saturday of each month and
delivered to all registered parish-
ioners in the San Angelo Diocese.

Subscription rate for all others:
\$10 per year

THIRD CLASS POSTAGE PAID AT
SAN ANGELO, TEXAS

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

Submissions:

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

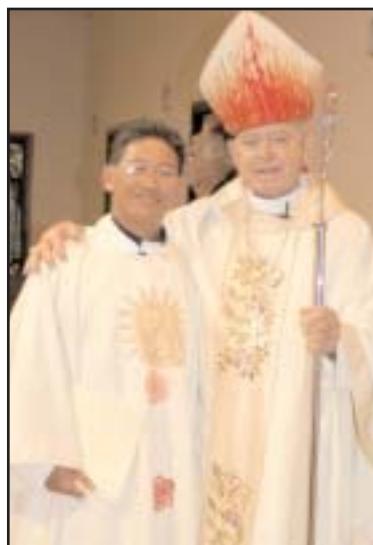
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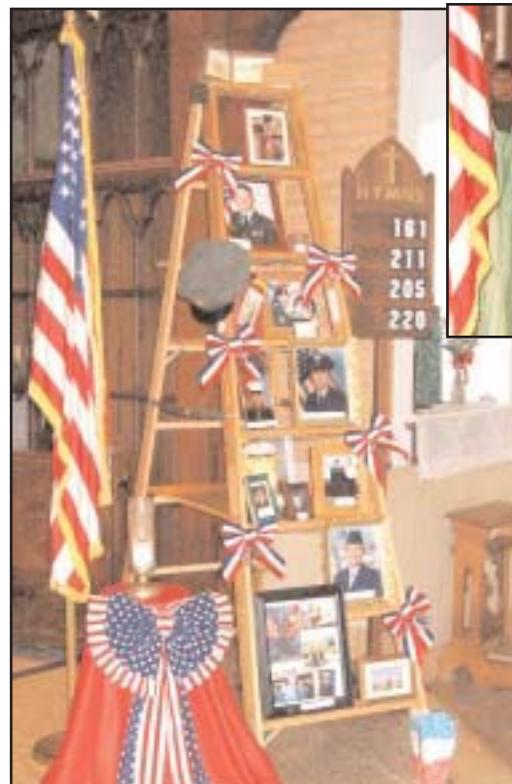
Fort Stockton



Fr. Arturo Pestin, left, was installed
as parochial administrator in Fort
Stockton on August 30. At right,
Bishop Michael Pfeifer.

Photo by Laura Hernandez

St. Mary's-Queen of Peace, Brownwood



A Mass of Remembrance was
celebrated on 9/11 at St. Mary,
Queen of Peace in Brownwood.
The photos/articles on the lad-
der are from family members of
parishioners who have
served or are serving in the
U.S. military. The celebrant is
Father Martin Lupida, left, from
the Philippines, who is filling in
for St. Mary's pastor, Fr.
Serafin Avenido, who is vaca-
tioning in the Philippines, his
home country.

St. Joseph's, Rowena



St. Joseph's Church in Rowena celebrated Catechetical
Sunday as Fr. Bhaskar Morugudi commissioned the
parish's CCD teachers on Sun., Sept. 16.

St. Elizabeth Ann Seton, Odessa



Cutting of the Cake

San Angelo Bishop Michael Pfeifer, left; Fr. James Bridges, founding
pastor of St. Elizabeth Ann Seton; Galveston-Houston Archbishop
Joseph Fiorenzo, San Angelo Bishop at the time of the church's found-
ing, and current parish priest Fr. Mark Woodruff celebrate the 25th
anniversary of the church in August.

PHOTO BY ALAN P. TORRE

St. Francis of Assisi, Abilene



Bishop Michel D. Pfeifer,
OMI, celebrated Mass
and dedicated a Ten
Commandments memo-
rial at St. Francis of
Assisi Parish, in Abilene,
Sept. 22. The dedication
is the first in the dio-
cese. Over the last 25
years, respect and admi-
ration for God's sacred
Commandments have
fallen victim to both ap-
athy and hostility. Under
a distorted interpretation
of the founding intent of
"separation of church
and state," God's laws
are being systematically
torn from the fabric of
American culture. God
proclaimed the Ten

Commandments to
provide direction
for his people to
live a better life,
grounded in the
love of God and
neighbor. The pro-
ject was started to
promote a clear
understanding and
strong adherence
to the Ten
Commandments
and to assist all
people in embrac-
ing the essential
duties of living a
life of truth, charity
and justice.