

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXIX, No. 2 FEBRUARY 2009

Too many church-goers have become disengaged

By Jimmy Patterson
Editor

SAN ANGELO – One of the keys to the very future of the church is re-engaging people with their parish community, Washington-based theologian and speaker Robert McCarty told a crowd of over 250 at the annual Diocesan Conference Day, Feb. 7 in San Angelo. The church, McCarty said,

has, for many reasons, fallen victim to the practices and attitudes of post-modern era Christians, a type of church-goer that often has a “me first” mentality when it comes to worship.

Too many people, McCarty said, see God as either a cosmic therapist, a divine butler, or both.

McCarty cited a 2008 Pew Study on the U.S. Religious

Landscape which noted congregational membership is shrinking, leading to more people who become believers -- but not belongers -- which leads to a religion-less spirituality that is both privatized and individualistic.

“The difference is engagement in the church,” McCarty said. “Engagement is a strong



Bob McCarty

(Please See MCCARTY/16)

Investiture of Domestic Prelates and The Conferral of Papal Honors



Sacred Heart Cathedral, San Angelo

February 6, 2009

Twenty-eight priests, women religious, deacons, chancery workers and diocesan volunteers were honored in a special Mass celebrating the Investiture of Domestic Prelates and Conferral of Papal Honors February 6, 2009, at Sacred Heart Cathedral in San Angelo. Additional photos, honoree information, Pages 10-11.

Photo by Alan P. Torre Photography

Save the Dates: Lent, Easter Season 2009

February 25 -- Ash Wednesday
March 1 -- First Sunday of Lent
March 25 -- The Annunciation of the Lord

April 5 -- Palm Sunday
April 9 -- Holy Thursday
April 10 -- Good Friday
April 11 -- Holy Saturday
April 12 -- Easter Sunday
April 19 -- Divine Mercy Sunday
May 21 -- Ascension of the Lord
May 31 -- Pentecost Sunday
Bishop, Diocesan calendars/Pg. 4

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THIS MONTH IN THE ANGELUS

'Life at Conception'

Thirty-six years ago, in 1973, sadly the U.S. Supreme Court's Roe v. Wade ruling forced abortion-on-demand on the people of the United States of America. Since that fateful decision, the Supreme Court condemned to painful deaths without trial 45 million babies for the crime of being "inconvenient."

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Rare ordination Mass



Rev. Knick Knickerbocker, being ordained as a deacon in Junction in December.

Rev. Waldo Emerson "Knick" Knickerbocker becomes Fr. Knick, te first Episcopal minister turned Catholic priest in the diocese, and one of only about 85 to hold that distinction in the United States. Read about his ordination Mass / Pg. 5

Pro-Life march in D.C.

WASHINGTON — President Barack Obama and his vocal support of abortion came under fire from members of Congress, clergy and pro-life activists during the opening rally of the 36th annual March for Life. / Pg 8



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From the Bishop's Desk

'Life at Conception Act' would declare unborn children as persons



By Bishop Michael Pfeifer, OMI

Thirty-six years ago, in 1973, sadly the U.S. Supreme Court's Roe v. Wade ruling forced abortion-on-demand on the people of the United States of America. Since that fateful decision, the Supreme Court condemned to painful deaths without trial 45million babies for the crime of being "inconvenient." Now is the time for all pro-lifers to become much more pro-active and work to bring an end to abortion using the Constitution itself instead of

amending it.

Working from what the Supreme Court ruled in Roe v. Wade, pro-lifers must actively promote and pass a "Life at Conception Act" that declares all unborn children as persons as defined by the 14th Amendment to the Constitution, stating that they are entitled to legal protection. In its deadly decision in 1973, the Supreme Court admitted in Roe v. Wade what would cause the case for legal abortion to collapse. When the Supreme Court handed down its now-infamous Roe v. Wade decision, it did so based

on a new, previously undefined "right of privacy" which is discovered in so-called "emanations" of "penumbrae" of the Constitution. Based on constitutional law, this decision was a disaster. But never once did the Supreme Court declare abortion itself to be a constitutional right.

Instead the Supreme Court said: "We need not resolve the difficult question of when life begins...the judiciary at this point in the development

(Please See BISHOP/19)

DIOCESAN BRIEFS

Paulist priest to present at Abilene Holy Family mission

Abilene Holy Family's Annual Parish Mission begins with the weekend masses of February 14th followed by Monday-Wednesday 10 a.m. & 7 p.m. sessions, ending February 18. Paulist Father John Collins will conduct this year's mission. A native of New York City, Fr. Collins has given over 400 cross-continental missions. A gifted preacher and evangelist, Fr. Collins helps people open their eyes to God's presence in their lives and softens their hearts to the promptings of the Holy Spirit. Fr. Collins helps people recognize the importance of developing their own "faith story" by appealing to their experience, both negative and positive. All are invited. The three talks are provocatively titled: MONDAY: What Good is God? TUESDAY: Why Prayers Don't Work, and WEDNESDAY: Ten Kinds of People We Don't Have to Love



Collins

EWTN's Fr. Shaughnessy in Midland, Odessa

Father Angelus Shaughnessy will lead a day of Spiritual Reflection Saturday, February 21, 9-11:30 a.m. at St. Ann's Church. The program is a day of Spiritual Renewal for the ACTS Community but all Catholics are welcome.

Fr. Shaughnessy's itinerary includes:
8 am -- Regular Saturday morning mass in the Parlor
8:30a.m. -- Breakfast in the annex
9 a.m.-11:30am -- Spiritual Reflection in the Church

11:30 a.m. -- Sandwiches in the Annex
There is no fee for this event, a love offering for Father Shaughnessy will be taken
Fr. Shaughnessy will also be leading a mission at St. Elizabeth Ann Seton in Odessa the week of Feb. 22. Call St. Elizabeth at 432.367.4657 for more information.

From 2001-07, Father Angelus was stationed at EWTN in Birmingham, Ala. There he served as Minister General to the Franciscan Missionaries of the Eternal Word. Father Angelus was happy

Letter from the Bishop: 'Believe in the Power of the Spirit of Love'

Collection for the Church in Central, Eastern Europe

My dear Sisters and Brothers:

In Central and Eastern Europe and the former Soviet Union, Catholics are often in the minority. They sometimes have few resources to sustain their charitable works, run parishes, and educate people for ministry. For years, in many of these countries, Christianity was practiced in the shadows for fear of persecution. Yet in spite of these obstacles, a strong foundation for a revitalized Church has been set, and Catholics continue to grow in faith and in numbers.

The theme for the 2009 Collection for the Church in Central and Eastern Europe, "Believe in the Power of the Spirit of Love," speaks of the rich past, encouraging the present, and promising future of the Church of this region. God's perfect love has sustained and strengthened the people and the Church, creating a new generation of believers while energizing those who clung to their faith through the darkest of times.

Your gifts to this collection, which will be held Ash Wednesday, February 25, will help build churches; train and educate pastors and laypeople; publish Catholic newspapers; sustain orphanages; evangelize children, adults and seniors; and provide scholarships to Catholic students.

-- Bishop Michael Pfeifer, Diocese of San Angelo

to be a part of the apostolate of the Eternal Word Television Network where he was able to preach to 128 million households throughout the world.

At present, Father is the National Executive Director of the Archconfraternity of Christian Mothers, 220 37th Street, Pittsburgh, PA., 15201.

Marriage Encounter in S. Angelo

The next **Worldwide Marriage Encounter Weekend** will be held in San Angelo at Christ the King Retreat Center., from 7p.m. Friday-5 p.m., Sunday, February 27-March 1, 2009.

Turn a good marriage into a great marriage through a Worldwide Marriage Encounter Weekend! Rediscover the spark that was there on your wedding day. Rediscover the best friend you had when you were first married.

Join the millions of couples worldwide who have learned how to keep their marriage vibrant and alive.

For more information contact: Valentin and Maria Gomez; P.O. Box 38, Mertzon, TX 76941; email vgomez@wcc.net or call 325-835-7044, 432-683-8879 or 432-528-3324

2009 Cursillo Dates

March 12-15, 2009 Women's English, Sacred Heart, Abilene

April 16-19, 2009 Women's Spanish, Our Lady of Guadalupe, Midland
June 18-21, 2009 Men's Spanish
June 25-28, 2009 Women's English, Christ the King Retreat Center, San Angelo
July 23-26, 2009 Men's English, Christ the King Retreat Center, San Angelo
September 24-27, 2009 Women's English, St. Thomas, Big Spring
October 15-18, Women's Spanish Cursillo, St. Mary's, San Angelo
October 22-25, 2009 Men's English Cursillo, St. Thomas, Big Spring

Anyone needing more information may e-mail cursillo.sanangelodiocese@gmail.com or call (432) 413-6136.

Justice issues to be discussed by Honduran attorney in March

"When did we see you a stranger and welcome you?" (Mt. 25:38)

The Director of Caritas Internacionalis in San Pedro Sula, Honduras and an original member of our Diocesan Partnership Team, will be a guest speaker in the Diocese of San Angelo. Mr. Carlos Paz is an attorney and a specialist in the field of Catholic Social Teaching. He will highlight eight justice themes found in Sacred Scripture, papal

encyclicals, and various other Church documents. You are cordially invited to hear Mr. Paz in English AND Spanish at the following locations.

* Newman Center (Catholic Student Center at Angelo State University) 2451 Dena Drive, San Angelo, (325-949-8033) on Wednesday, March 4 at NOON. Lunch follows at 12:30 P.M.

* Newman Center (as above) 7:00-9:00 P.M. on March 4.

* Saint Anthony Church (1321 West Monahans) Odessa, 7:00-9:00 P.M. on March 5.

Flag Day Poster Contest

SAN ANTONIO - Catholic Life Insurance is sponsoring a poster contest to commemorate the 232nd birthday of our nation's flag. The theme of this year's contest is: "Free to Make a Difference."

The design of this year's poster should include a representation of the child's plan to make a difference in America. We want students to share how they are positively impacting the environment, their community, etc. Catholic Life strongly encourages creativity from poster contestants!

Elementary school students in grades kindergarten through fifth may submit one original poster no larger than 20" x 20." Judges will evaluate posters based on eye appeal, originality and theme. Winners will receive cash awards.

Entry forms and complete contest rules may be downloaded from the company website at www.cliu.com.

Scheduled Executions

The Angelus will publish execution dates of Texas offenders on death row each month so that the faithful in the Diocese of San Angelo can pray for them. The following offenders face upcoming execution dates. Please pray for them:

Offender/Execution Dates
Johnny Johnson, Feb. 12
Willie Earl Poindexter, March 3
Kenneth Wayne Morris, March 4
James Edward Martinez, March 10
Luis Salazar, March 11

Clarification

Youths from Odessa's St. Joseph Church also attended the Region 10 Catholic Youth Conference in Amarillo last November.

The Visiting Priest

First year of Big Spring consolidation passes

By Msgr. Bernard L Gully

On February 1, Bishop Michael Pfeifer, came to Holy Trinity Parish in Big Spring to celebrate one year since the consolidation of the three parishes of Sacred Heart, Immaculate Heart of Mary and St. Thomas and the mission of St. Joseph, Coahoma, into one new parish – Holy Trinity.

The vision of one parish for all the 1,000 families among the 34,000



Gully

inhabitants of Howard County was conceived many years ago and gradually developed over time. As early as 1990 this vision was part of a 20-year Plan for Staffing Parishes in the Diocese of San Angelo. Faced with the prospect of providing ministry with few pastors, a plan for clustering and consolidating parishes was developed. In Big Spring the plan urged sharing staff, programs, councils, facilities, and finally worship space. For Howard County the vision was that one pastor with a parochial vicar (associate pastor) would be assigned as a way of unifying all the congregations. By combining all the existing

resources of property and buildings, but especially the many gifts and talents of the people of God, the Catholic Church could more effectively bear witness to the love and unity of Christ and be of service to the various needs of all, not only Catholics, but all the people of God.

Pastoral councils and finance councils together with their respective pastors formed an area council to discuss ways to bring this about. The goal was to make this effective February 15, 2008. I was named pastor and Fr. Ariel Lagunilla was

(Please See GULLY/13)

Obama begins his abortion attack on the unborn

Bishop Pfeifer: The president is using your tax dollars to kill babies

By Bishop Michael Pfeifer, OMI

In his inaugural address, President Obama spoke about care and protection for the weak and defenseless, but on his third full day in office, Obama unleashed an attack on the weakest members of society, the unborn, by

striking down the ban on giving federal money to international groups that perform abortions or provide abortion information.

By his executive order, President Obama has overturned the Mexico City Policy which placed restrictions on funding abortions overseas, and U.S. taxpayer money will be used to perform these abortions. The U.S. Catholic Bishops, including myself, are greatly disappointed with this pro-abortion decision of our new President, and all American Catholics should express their outrage to

President Obama for arbitrarily deciding to use millions of hard-earned tax dollars during these tough economic times to kill babies around the world, especially in Third World countries.

Obama has said he is anti-abortion, yet three days in Office, one of the first things he decides to do is fund abortion. This is on a par with someone who might say that he or she is in favor of gun control, and then provides funds to the NRA. No one spends money to support what one

(Please See OBAMA/17)

Del Escritorio del Obispo

El que, por que, cuando, como y quien de las celebraciones en la ausencia de un presbitero



Obispo Miguel Pfeifer OMI

por el Obispo Miguel Pfeifer

¿Qué es un Celebración Dominical en la Ausencia de un Presbítero?

Celebraciones Dominicales en la Ausencia de un Presbítero es un rito que la Iglesia provee como una respuesta a la necesidad de los fieles a reunirse para un rito dominical aun en la ausencia de un sacerdote. Estas asambleas deben de aumentar el deseo de los fieles de estar presentes y participar en la celebración de la Eucaristía.

¿Por qué se reúne la Iglesia en Domingo?

Los apóstoles aconsejaban a los fieles a que se reunieran los Domingos como miembros del cuerpo de Cristo. San Ignacio de Antioch observó que en la Iglesia primitiva los fieles estimaban el Día del Señor tanto que nunca omitían observarlo aun en tiempos de persecución.

El Concilio Vaticano II nos ha recordado que los fieles deben reunirse para celebrar el Día del Señor. Escuchando a la palabra de Dios y participando en la

eucaristía los fieles recuerdan la última cena, la pasión, la resurrección, y la gloria del Señor Jesús y dan gracias a Dios que los hizo renacer a la viva esperanza por la resurrección del Señor.

La asamblea de los fieles es llamada por Dios a manifestar a la Iglesia para celebrar a la unidad en Cristo. Juntos reciben la formación espiritual y la instrucción en el misterio pascual a través de las escrituras y homilía. La cele

(Please See OBISPO/13)

Guest Columnist

Is 'the fear of God' a thing of the past?

By Thomas Burke

I was born in 1960 and reared in Las Vegas. It was a different time. The threat of the Cold War loomed. Parents taught their children to look for the Nuclear Fallout sign at hospital and bank buildings. The Vietnam War was ever-present. At no time did that War come to my front door than when a neighborhood man named Johnny Trimmer was drafted. He eventually came home, but was never quite the same, they tell me.

America in the 1960s was in the throes of the post-World War II era. Family was still the central theme across America. Divorce was rarely heard of...even in Vegas. Of course, celebrities came to Vegas for a divorce, but they didn't call Las Vegas 'home.' So, to me, Hollywood was "sin city."

In this time when the family was the central theme, I grew up with a keen sense of belonging. My mom watched out for each of us as well as the neighbor's kids and, in return, other moms in the neighborhood watched out for me and my siblings, too.

I recall an incident that occurred when I was nine years old. It impressed the notion of a neighborhood family into my psyche in a way that I don't witness enough of these days.

There was a K-mart Store approximately four blocks from my house and I would often walk there. In order to get to K-mart, I had to cross a few vacant lots as well as a drainage ditch. I will not soon forget one of my "K-mart runs." Upon my return, I was met at the front door by my mother, hands on hips and holding a dish towel. She angrily told me, "I know you were down the block breaking bottles in that vacant lot." (I was always fond of throwing rocks and, I admit, the bottles beckoned.)

After returning from that vacant lot with a paper Safeway grocery bag filled partially with glass shards, I asked my mom, "How did you know it was me?" She told me, "Us moms...we talk. And, one of them called me and told me what you were up to." From that moment on, I became aware that my "family" was much larger than I had thought. And, I recall this valuable lesson: Even though I was away from my watchful mother, morality was pretty much the same in every family and on every day.

These days, I visit with many people who are much younger than I. All too frequently, I observe that the keen difference between "right and wrong" of these young people has become less crisp and more blurred than when I was their age. It appears (from my unscientific

(Please See BURKE/17)



Burke

DIOCESAN DATES**Bishop's Calendar****February**

15--MIDLAND, - Father Ralph DiOrio at the Midland Center, 2 pm.

17--SAN ANGELO, Holy Angels--Presentation to RCIA, 6:30 p.m.

18--SAN ANGELO, Newman Center - Mass, Noon

19--MIDLAND - Meeting with Drug Task Force at 11 a.m.

20--SAN ANGELO, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and Staff Meeting at 11 a.m.

21--ODESSA, St. Mary - Mass at 6 p.m. to Install Father Santiago Udayar as new Pastor

22--COLEMAN, Sacred Heart - Mass at 11 a.m. to Install Father Romanus Akamike as new Pastor

23--SAN ANGELO, Sacred Heart Cathedral - Endowment Meeting at 6 pm

25--SAN ANGELO, Sacred Heart Cathedral - Mass for Ash Wednesday

March

1 -- SAN ANGELO, Sacred Heart Cathedral - Rite of Election Mass at 2:00 p.m.

3 --STANTON, St. Joseph - Lenten Night of Prayer for the Midland / Odessa Deanery at 7 p.m.

4 -- WALL, St. Ambrose - Speak to RCIA at 7:00 p.m.

6 -- ABILENE, St. Francis - Meeting and Lunch with Priests of the Abilene Deanery at 11:00 a.m.

7--ELDORADO, Mass at 5 p.m. with University Students

8 -- EDEN, St. Charles - Reception for Father Joseph Ogonna at 11a.m.

10-12--SAN ANGELO, Christ the King Retreat Center - Clergy Convocation

13 --SAN ANGELO, St. Mary - Soup and Sermon at 12:00 noon

15 -- MERETA, Holy Family - Mass and Bless

new building at 10:45 a.m.

17--SAN ANGELO, Diocesan Pastoral Center - Meet with Group from McMurry University, Abilene

18--MIDLAND, Our Lady of Guadalupe - Meeting and Lunch with Priests of Midland / Odessa Deanery at 11 a.m.

19--SAN ANGELO, St. Margaret - Lenten Night of Prayer for the San Angelo Deanery at 7:00 p.m.

20--SAN ANGELO, Diocesan Pastoral Center - Staff Meeting, 11 a.m.

20 -- BIG SPRING, MACC Workshop

22 -- LENORAH, St. Isidore - Mass at 11 a.m.

23-26--Private Lenten Retreat

28 -- ODESSA, St. Mary's -Catholic Schools Commission

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

Christ the King Retreat Center**February**

16-18 -- Engaged Encounter

19 -- Heart of Mercy Prayer Grp

20 -- Adoration of the Blessed Sacrament 5-6 pm

22-25 -- Women's Walk to Emmaus

26 -- Heart of Mercy Prayer Grp

27 -- Adoration of the Blessed Sacrament 5-6 pm

30-31 Crestview Baptist Church

NECROLOGY**March**

11 -- Rev. Leopold J. Bujnowski (1976)

11 -- Deacon Albert Libertore (1977)

21 -- Deacon Frank Trudo (1992)

26 -- Rev. Serran Braun (1999)

26 -- Deacon Audon Saldivar (2000)

Annunciation of the Lord also proclaimed 'Day of the Unborn'

By Bishop Michael Pfeifer, OMI

I have proclaimed the Feast of the Annunciation of the Lord, March 25, the traditional feast day of the incarnation honoring the conception of Jesus Christ, as the "Day of the Unborn." This beautiful feast is also coming to be known as the "Day of the Unborn Child." This date to honor the unborn was chosen because it falls nine months before the most celebrated birthday in history, the birth of Christ on Christmas. This symbolic interval of a full-term pregnancy reminds us of the reality and dignity of each human life from conception, beginning with day one when the unborn child is conceived.

The Christian feast of the Annunciation which announces the conception of the Christ Child in the womb of Mary, is a

wonderful way to promote the universal cause of the sacredness of all unborn children who more and more are being threatened by the terrible evil of abortion. The "Day of the Unborn" reminds all to affirm the protection and care of unborn children as a religious and also as a secular cause. The first human right of a human being is the right to life, and based on many passages of sacred scripture, we believe as in the case of the Word of God who took flesh in the womb of Mary, that every child from its first moment of conception is made in the image and likeness of God and demands respect, protection and the privilege of celebrating a birthday.

The Annunciation, which marks the first day of life of Jesus Christ in Mary's womb, is an invitation to celebrate the first day of life of every child conceived in a

mother's womb. Hence, the Annunciation is a splendid day to mark the first day of conception of every human being under the title of the "Day of the Unborn." As the Christian community recognizes and honors the conception and prenatal life of Christ who is God, then we should also celebrate each newly conceived child, even of an "unplanned" child.

The most important event of our life is our conception, for this is what makes all the rest of life possible, including our salvation. Likewise, if it were not for the Incarnation of Christ at His conception, there would be no atonement on the cross and no resurrection from the dead. Christ began his salvific mission of redeeming us

(Please See **UNBORN/19**)

The what, why, when, how and who of Sunday celebrations in the absence of a priest

By Bishop Michael Pfeifer, OMI**▶ Lessons in the Faith**

What is Sunday Celebrations in the Absence of a Priest? Sunday Celebrations in the Absence of a Priest is a rite provided by the Church as a response to the need of the faithful to gather for Sunday worship even in the absence of a priest. Assemblies of this kind should not diminish but rather increase the desire of the faithful to take part in the celebration of the Eucharist. Why does the Church gather on Sunday? The apostles counseled people to gather on Sunday as members of Christ's body. St. Ignatius of Antioch observed that in

the early Church the faithful held the Lord's Day in such high regard that they never willingly omitted its observance even in times of persecution.

The second Vatican Council reiterated this teaching that the faithful must come together in observance of the Lord's Day. By hearing the Word of God and taking part in the Eucharist, the Paschal mystery, i.e. the Last Supper, the passion, resurrection, and glorification of the Lord Jesus is remembered and thanksgiving is offered to God for a liv-

ing hope through the resurrection of the Lord.

The assembly of the faithful manifests the Church as called by God to celebrate oneness in Christ. Together the faithful receive spiritual formation and instruction in the Paschal Mystery through the scriptures and homily. The celebration of the Eucharistic sacrifice expresses the one sacrifice by Jesus for the forgiveness of sins. Hence, the Lord's Day is the primary holy day and should be celebrated in as complete a way as possible. Other celebrations should not have precedence over the Sunday celebration of Mass.

(Please See **CELEBRATION/19**)

Marriage preparation in the Church, diocese

By Thomas Burke

In the 1960s, the Catholic bishops in the United States discussed a disturbing trend in the number of marriages that were ending in divorce. In their wisdom, the bishops decided to encourage (and demand) marriage preparation for couples seeking the Sacrament of Matrimony. For many years, marriage preparation helped to reduce the number of divorces. Yet, the disturbing trend has returned and the number of Catholics that are currently divorced

and living a single life or previously divorced and currently married is steadily increasing.

In October 2007, the Center for Applied Research in the Apostolate (CARA) at Georgetown University completed a survey of U.S. adults Catholics regarding marriage. This survey reveals the following statistics:

▶ 53% of adult Catholics (age 18 and older) are currently married.

"The percentage of adult Catholics who have ever divorced is similar to the percentages of Americans who have

ever divorced as estimated by the U.S. Census Bureau."

These statistics have bolstered the resolve of the United States bishops in their commitment to marriage preparation.

The survey also explored the most common forms of marriage preparation utilized in parish ministry throughout the United States:

▶ pre-marriage assessment inventory such as FOCCUS or Prepare (48%)

(Please See **MARRIAGE/18**)

Priest who guided, prayed for Knickerbockers attends ordination

By Jimmy Patterson
Editor / The Angelus

SAN ANGELO -- Over 100 people gathered January 28 to witness one of the rarest events in the Roman Catholic Church: the ordination of a married man, and a former Methodist and Episcopal minister as a Catholic priest.

Family and friends on hand at the diocese's Sacred Heart Cathedral in downtown San Angelo received a taste of just how unusual Rev. Waldo Emerson 'Knick' Knickerbocker's ordination was when San Angelo Bishop Michael D. Pfeifer open the proceedings by stating something of the obvious.

"I've never done this before," he said to a smattering of chuckles. "Ordaining a man as a priest who is here with his wife, his children and his grandchildren. So I just hope I get it right."

How rare is it?

According to Knickerbocker and wife Sandie, both of whom are lifelong students of both Protestant and Catholic theology, such an ordination has been performed in the United States only about 85 times and fewer than 100 times in the world since Pope John Paul II first allowed what the church refers to as a "pastoral provision." The provision was adopted in 1981 especially for use in the United States. It has also been extended to England and other countries where bishops have requested special permission to ordain former married Anglican or Episcopalian ministers to the Roman Catholic Church.

One of those who attended the ordination was Fr. David Knight (www.hisway.com), who instructed the Knickerbockers in the faith early on, and prayed for them during their conversion discernment for 20 years.

"Why did I know Knick would make a good Catholic priest?" Fr. Knight said. "Real simply, because he knows Jesus. If that sounds fundamentalist, we need a little more of that first, basic element of the Good News



Sandie Knickerbocker, at right in above photo, adjusts her husband Knick's vestments as ordination Mass as emcee Fr. Ed deLeon looks on. At top right, Fr. Knick bestows a blessing on his granddaughter and at right, Bishop Pfeifer with Fr Knick.

in the Catholic Church and priesthood. Knick has the essential: he is in deep, personal interaction with God. His religion is a "spirituality," not just a matter of doctrines, rules and practices, no matter how good these are."

Knight said the Knickerbockers made Methodism look so good that it became obvious there is no real conflict between the soul of the Methodist Church and the soul of Catholicism.

In 1993-94, Rev. and Mrs. Knickerbocker became members of the Catholic Church.

After careful review and prayer, Fr. Knick requested to become a Catholic priest in September 2005.

"Catholics have the 'full package,' of course, but when I saw how the Knickerbockers lived out what we had in common, I realized that just 'having' it isn't enough. They both lived and live more than most Catholics -- or the great majority of any Christians I know -- even recognize in our religion. So of course they recognized the "more" that we have, and now they will teach it to us!

"If I were Pope I would canonize John



Wesley, then wait for Knick and Sandie to die and canonize them. Let the Methodists deal with having a Catholic Saint for their founder, and let the Catholics deal with learning Catholicism from a man and woman who learned Christianity in the Methodist Church!"

For 32 years, Knickerbocker taught Church History and Christian Spirituality on the faculty of Memphis Theological Seminary, a Cumberland Presbyterian school in Memphis, Tenn. After becoming a Roman Catholic, Mrs. Knickerbocker worked for Catholic Charities and then served on the staff of the Seminary in the Doctor of Ministry program.

'Season for Justice and Peaceful Solutions' kicks off 64-day campaign

The Angelus

Season for Justice and Peaceful Solutions, Oneness of Life.com, San Angelo Peace Ambassadors, Children for a Peaceful World and Unity Church of San Angelo have joined together to bring the City of San Angelo the Season for Justice and Peaceful Solutions. A "Season for Justice and Peaceful Solutions" is patterned from the International Season for Nonviolence, January 30 - April 4. It is an international 64-day educational, media, and grassroots campaign dedicated to demonstrating that nonviolence is a powerful way to heal, transform, and empower

our lives and our communities. Inspired by the 50th and 30th memorial anniversaries of Mahatma Gandhi and Dr. Martin Luther King, Jr., this international event honors their vision for an empowered, nonviolent world.

We invite you to come and experience the variety of presentations throughout the 64-day Season for Justice and Peaceful Solutions which will bring awareness to the subtleties of violence in our everyday lives and offer skills and practices that restore our innate Spirit of Peace. All events will be held at Unity of San Angelo unless otherwise noted. FMI and to make reservations: Go to www.onenessoflife.com or call

Becky at 949-1450.

How to become involved:

► Silent Retreats: Rev. Janie Kelley: Last Saturdays of the month from 9 to 1 p.m.

► Oneness Blessings: Alicia Lown, Karen McGinnis: First Sundays of the month from 1:30 to 3 p.m.

► Acceptance and Forgiveness Workshop: Becky Benes, MPS: Feb.8; 1:30 to 4:30. \$25, scholarships available.

► Unlocking Your Inner Potential (Releasing emotional blocks): Dr. Raul Rodriquez, MD, Feb. 12 9:30-11:30; Feb. 24: 7-9 p.m.; Mar. 12: 9:30-11:30 a.m.; Mar. 24: 7-9 p.m. \$35 each session.

► Compassionate Communication: Rev.

Janie Kelley; Jennifer Shawker: Feb. 15, Mar. 8, Mar. 22: 1:30-3:30. Book \$16; love offering accepted.

► Meditation for Families and Individuals: Becky Benes, MPS: Mar. 7, 10-12 p.m.

► Interfaith Book Study: Non-Violence: A history of a dangerous idea, by Mark Kurlansky: Every Tues. 11:30 -1p.m. Through Mar. 31. St. Paul Presbyterian Church on S. Park.

► Weekly Prayer and Guided Meditation for Peace. Every Wed. 6:30 p.m.

► Peaceful Solutions: Cindy Jordon, founder of Children for a Peaceful World. Lee Jr. High, 7th grade.

(Please See JUSTICE/17)

Making Sense of Bioethics

'A future pregnancy would be too risky'

By Fr. Tad Pacholczyk

Various medical conditions can affect a woman's ability to carry a pregnancy, and at times even threaten her and her child's life. Some of these conditions include pulmonary hypertension, Marfan's syndrome and certain congenital problems with the aorta. When a doctor informs a woman that she cannot become pregnant in the future without serious consequences to herself and her baby, having her tubes tied might seem to be the most appropriate response. Some would further argue that since the sterilization would be for "medical reasons," it would be an "indirect sterilization" and therefore morally acceptable.

Yet in point of fact, a tubal ligation to avoid a future pregnancy would not be an indirect sterilization at all. An indirect sterilization is a procedure that in treating an existing medical problem brings about an unintended loss of fertility in the process. For example, when a patient with cancer receives radiation and chemotherapy, a secondary and unintended effect may be sterility. Or when a man is battling testicular cancer, he may undergo surgical removal of the testes in order to fight the disease, with the undesired consequence that he will become sterile. Indirect sterilizations are morally permissible whenever there is a serious pathology involved, and when the contraceptive effects are unintended.

When a woman suffering from pulmonary hypertension chooses to tie her tubes, however, that tubal ligation does not address or cure her hypertension;

she is, therefore, opting for a direct sterilization. When a man chooses a vasectomy because he is worried about transmitting a faulty gene to his offspring, he is, likewise, opting for a direct sterilization. A direct sterilization is morally unacceptable because it involves the decision to directly mutilate a healthy system of the body, one that is functioning normally and properly, for the sake of a contraceptive end. Such violations are commonplace today. In the United States, an estimated 700,000 women undergo surgical tubal ligations each year, and about 600,000 men undergo surgical vasectomies.

Vasectomies and tubal ligations do not treat any actually existing ailment or pathology. When a woman ties her tubes to render any future sexual acts infertile, she is choosing to mutilate a key faculty of her own body because she and/or her husband do not wish to practice periodic abstinence to avoid a potentially dangerous pregnancy. A tubal ligation under these circumstances would not, in fact, be for medical reasons, but instead, for reasons of marital convenience. We have a duty to respect the integrity and totality of our own bodies, and cutting healthy fallopian tubes in a woman's body is never a morally defensible medical decision.

One of the key errors in thinking that stands behind the decision for surgical sterilization is the belief that men and women should not really be expected to have control or dominion over their sexual drives and impulses. So many today seem to have renounced the project of pursuing self-mastery within the domain of sexuality. While it is clear that we cannot survive without food or water, it is false to assume, as our culture seems to do, that we cannot survive without sexual gratification. Sex is

not necessary for individual survival, nor indispensable for a healthy and fulfilled personal life. For a single person, in fact, a healthy and fulfilled personal life will depend on the proper ordering of the sexual faculties through the self-discipline of abstinence, and an attendant growth in virtue. This holds true in marriage as well, where spouses must pursue the discipline of sexual self-restraint at various times if the marriage relationship is to grow and flourish. They may have to practice such discipline under conditions of military deployment, work-related absences, and chronic or acute illnesses.

Whenever there may be legitimate reasons to avoid a pregnancy, as in the case of a serious threat to the life of the mother or child, married couples will be called upon to practice a similar self-discipline, by averting only to those means of avoiding pregnancy that properly respect the gift of their sexuality and their respective masculinity and femininity. Practically speaking, this will entail choosing periodic abstinence during the known fertile times of the woman's cycle as a means of avoiding a pregnancy. In the past few decades, the techniques of "Natural Family Planning" have become quite sophisticated and precise in their ability to determine when a woman is fertile. Married couples can use this information to limit sexual intercourse to infertile periods, and practice abstinence during fertile periods, when serious reasons warrant it. Respecting marital sexuality in this way, and refusing to compromise our sexual faculties through vasectomies or tubal ligations, promotes important personal virtues within marriage and properly respects the God-given and life-giving designs of our own bodies.

**Alemania e Italia
ya lo hicieron.
¿Y nosotros?**

Padre Tad Pacholczyk

De la serie "Making Sense out of Bioethics"

Estados Unidos tiene actualmente casi 500,000 embriones humanos almacenados en tanques con nitrógeno líquido en clínicas de fertilidad, un número comparable a la población total de ciudades como Cleveland o Tucson. Alemania, en contraste, tiene en todo el país sólo unos cuantos embriones congelados y almacenados.

La razón de esta notable diferencia es que Alemania emitió en la década de los noventa una Ley de Protección al Embrión que prohíbe el congelamiento de embriones humanos. Italia tiene en vigencia una ley similar. Ambos países reglamentan muy estrictamente los tratamientos de fertilización in vitro, no permiten la producción de más de tres embriones a la vez y todos tienen que ser implantados en su madre. Estos dos países prohíben también la producción de embriones excedentes, así como la experimentación, la clonación y las pruebas genéticas con embriones.

Estados Unidos ha fracasado rotundamente al no establecer un marco legislativo o ético razonable para reglamentar su multibillonaria industria de la fertilización, dando lugar así a lo que se describe muy bien como "El Salvaje Oeste de la Infertilidad", la tierra de nadie donde todo se vale, hasta la congelación rutinaria de una gran cantidad de seres humanos en estado embrionario. Ciertamente, esta práctica constituye una de las más grandes tragedias humanas de nuestro tiempo.

No se necesita mucha reflexión ética para darse cuenta de la grave injusticia que se comete al congelar a un ser humano. El congelamiento y descongelamiento somete a los embriones a un alto riesgo y hasta un 50% de ellos no sobrevive al proceso. En muchos casos estos embriones quedan finalmente abandonados por sus padres,

(Mira PADRE TAD/18)

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Helping Hands helps to tune of \$1 million in '07

By Mary Hardin

Many people question why we spent over \$1 million last year, especially in light of how strong our economy was. With unemployment the lowest in the country and employers begging for workers, how could there still be a need to assist with rent and utilities? Surely we must be helping those "too lazy to work?" The housing shortage caused by so many people moving into town to take advantage of the abundance of jobs caused rents to skyrocket. Small houses that once rented for \$750/month were now going for \$1,500/month and even more. Many people saw their apartment rents actually double when their leases came up for renewal. These were not oilfield workers – they were the restaurant workers, the clerks and the laborers whose incomes hang in at around \$10/hour. Huge increases in rent could not be absorbed into their already stretched budgets. We also had gasoline at over \$3/gallon and increases in food costs and just about everything else. Many of our clients had already gotten second jobs to try to make ends meet.

Hit the worst were the elderly on fixed incomes (many of whom are trying to live on \$600/month from Social Security). Also seriously affected are the disabled, again living on fixed incomes. Imagine living in an apartment where you were paying \$350 per month. When renewal comes around the rent has

gone up to \$675 or \$700 and your gross monthly income is \$600. The \$350 apartment just doesn't exist in Midland anymore. Rents go up but fixed incomes don't.

Single parent families were also devastated by these increases. Imagine being a single parent, already stretched to the max by having to pay rent, utilities and childcare. All of a sudden you are faced with having to come up with another couple of hundred dollars a month to keep a roof over your head. Even if you are able to find a second job, the additional cost of childcare would eat up any profit you might make – not to mention you would never see your children.

Thanksgiving and Christmas food boxes were given to those families sent to us from MISD's Project Head Start counselors. They gave us 500 of Midland's poorest families, all of whom fall well below the poverty level. Their children received new clothing and toys for Christmas. They are considered "high risk" families that are visited by the school system's counselors on a regular basis. Money for toys came to us from donations from the public. Clothing for these children were provided primarily by the parishioners from St. Stephen's Catholic Church. Food was donated again, largely from St. Stephen's parishioners, and also from Our Lady of San Juan, although several schools, Greenwood ISD, Midland Memorial Hospital, Midland County employees and many other local businesses held food drives for us.

St. Stephen's is the largest single financial supporter of Helping Hands. The parishioners collect around \$40,000 for us each month. We are currently spending \$15,000 per week to assist those in need with rent, utilities, medical, transportation etc. We also receive financial donations from several other charitable foundations, FEMA, other local churches and many, many from the public at large. Our Lady of San Juan has also started a monthly collection for Helping Hands and they had two hugely successful food drives for us during the holidays.

We carefully screen those people asking for help through Agency Crosscheck. Agency Crosscheck is a database used by benevolence agencies in Midland that tracks histories on clients who receive help. When someone asks for help, we are able to look up his/her history in Crosscheck and find out who they have gotten help from and how much financial help they have gotten. We share our information with each other so that we can effectively "weed out" those people who are capable of working, but who are abusing the system.

Helping Hands was founded 10 years ago (Dec. 1998) by Monsignor James Bridges when St. Vincent de Paul was temporarily closed. It is non-denominational and is made up completely of volunteers. There are absolutely no paid positions in the organization.

Mary Hardin is the director of Helping Hands.

Letter from the Bishop

My dear Sisters and Brothers in Christ:

I first thank you for your constant generosity for the special collections that are taken up in our diocese to help many needy people and worthy causes in the Catholic Church within the USA and beyond.

By way of this letter, I appeal to you to be generous to the Annual Black and Indian Mission Collection that will be taken up on Sunday, March 1, 2009. The American Catholic Community has always reached out with generous hearts and giving hands to the Annual Black and Indian Mission Collection for 125 years.

Many churches and schools in the Native and African American communities depend on the annual evangelization grants to continue their programs and pastoral activities. Together, we can make a difference in the faith lives of our Black and Indian brothers and sisters when we support the National Collection. I encourage you to please be generous in giving to this National Collection.

Thank you for your past generosity for this National Collection and let us pray for God's blessings upon all the works of evangelization being done to assist our Native and African American brothers and sisters. God's peace.

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

EDICTAL SUMMONS

January 23, 2009

CASE: HALFMANN – PRATER (HOLT)

NO.: SO 09/08

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Tonya Lynn Prater (Holt) Halfmann.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 28th day of February 2009, to answer to the Petition of Joel Wayne Halfmann, now introduced before the Diocesan Tribunal in an action styled, "Joel Wayne Halfmann and Tonya Lynn Prater (Holt) Halfmann, petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: HALFMANN – PRATER (HOLT); Protocol No.: SO 09/08, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 31st day of January 2009.

**Rev. William R. Du Buisson, OMI, MCL, JCL
Judicial Vicar**

Pide perdón y perdona

por el Obispo Miguel Pfeifer, OMI

En Mateo 18, 21-25, Cristo nos da una de sus parábolas más importante y fuerte. Se trata del perdón y comienza con la pregunta que Pedro le preguntó a Jesús: ¿Cuántas veces tengo que perdonar a mi hermano—hasta siete veces?

En Pedro, como en todo hombre, se da la contradicción. A veces se comporta como un hombre generoso, que se da sin medida; otras veces como un hombre mezquino y calculador. Quizá la pregunta surgió de una discusión entre los discípulos sobre el perdón. Recurren a su Maestro para resolver el asunto. Aquel día Pedro se sentía generoso y sale con una cifra que en aquella cultura sonaba excesiva: "Si un hermano me ofende, ¿cuántas veces tengo que perdonarlo? ¿Hasta siete veces?" Pedro no le da un número al azar, escoge el siete, el número perfecto. Jesús ve a Pedro con ternura, le desbarata sus cálculos y le dice sin más: "No sólo hasta siete, sino hasta setenta veces siete". Una multiplicación que no da como resultado una cifra, más o menos elevada, sino un adverbio: siempre. Pedro toma nota que el perdón no tiene un precio, una tarifa, unas limitaciones. Hay que pasarse la vida perdonando. A todos. Todas las veces... Sin pensar: por esta vez, sí, pero ¡ya no más!; a este individuo, sí, pero a éste no. Siempre y a todos.

El perdón no es lo excepcional, lo que sucede pocas veces. Debe ser una constante, lo normal en la vida del creyente. Que el Señor nos dé su gracia para perdonar siempre y de todo corazón.

PRAYER SHARING

In a world where most people now own a computer ... why waste time when you are waiting for the screen to change, waiting for a download, etc.?

I have short little prayer reminders taped to my monitor. Praying makes my waiting meritorious!

Here are some suggestions: a "Spiritual Communion" prayer, prayer for the souls in purgatory, short indulgenced prayers, prayer to St. Joseph for a happy death, the Divine Praises

So if waiting is something you hate ... gain graces while you wait!

~D~

St. Thomas, Midkiff

Send in your most cherished prayers or prayer practices to JimmyLPatterson@grandecom.net.

Catholic Voices

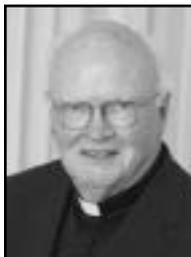
Obama must speak from the heart, to the heart

By Father William J. Byron, SJ
Catholic News Service

Since Barack Obama won the presidency, he and his back-of-the-envelope brigade of word-smiths were sculpting phrases and testing themes for his inaugural address.

Americans were inspired by the memorable inaugural phrases of past presidents. "We have nothing to fear but fear itself" and "Ask not what your country can do for you, ask what you can do for your country" were chief among them.

Franklin D. Roosevelt, at age 50 and in economic circumstances that differed in



Byron

degree, not in kind, from those the 47-year-old Obama faces today, opened his 1933 inaugural address by declaring: "This is a day of national consecration. I am certain that my fellow Americans expect that on my induction into the presidency I will address them with a candor and a decision which the present situation of our nation impels."

Then came the memorable words: "This great nation will endure as it has endured, will revive and will prosper. So, first of all, let me assert my firm belief that the only thing we have to fear is fear itself -- nameless, unreasoning, unjustified terror which paralyzes needed efforts to convert retreat into advance."

On Jan. 20, 1961, 44-year-old John F. Kennedy, speaking for a new generation that had survived the Great Depression and World War II, stirred idealism in the hearts of all Americans with the challenge: "Ask not what your country can do for you, ask

what you can do for your country."

Kennedy, as had Abraham Lincoln in his first inaugural, quoted from both the Old and New Testaments. And like Lincoln, Kennedy used the rhetorical "let" to begin no less than eight sentences of his own speech.

Much of the speech was indeed Kennedy's own, perhaps even the famous "ask not/ask" line about which his chief speech writer, Ted Sorensen, said, "I simply don't remember where the line came from." Sorensen took no credit for it, and when asked about it, said simply, "Certainly the line reflected JFK's lifelong philosophy. Calling for sacrifice and dedication for the good of the country, emphasized by his own life of service -- that makes it his line."

I hope Obama continues to go door to door, in a manner of speaking, to connect with the American people. It is, after all, his manner of speaking that will characterize

every speech he will give.

While Obama won't be going door to door to shake hands to win votes, or to discover, as he did when he was a community organizer, what the most urgent issues are, he now has to go door to door rhetorically (rhetoric is the art of persuasive communication) to connect with the hearts of his hearers.

I like to think of this as retail leadership. Lincoln did it with a skillful use of metaphor, imagery and stories. Roosevelt did it through his fireside chats.

Obama can do it well beyond his inauguration speech if he can find it in himself to speak from the heart to the heart.

(Jesuit Father Byron is university professor of business and society at St. Joseph's University in Philadelphia. E-mail: wbyron@sju.edu.)

Ending abortion: There is no time to lose!

By Tony Magliano
Catholic News Service

From the top of Capitol Hill in Washington, the scene was a sea of people marching for life. It was an uplifting sight for my oldest son Joe, 17, and me: over 100,000 pro-lifers demonstrating on behalf of our embattled unborn brothers and sisters.

Year after year we keep coming. I've participated in about 16 marches. But some very faithful souls have been coming every year since 1974, the first anniversary of Roe v. Wade and Doe v. Bolton. These two infamous U.S. Supreme Court rulings legalized abortion throughout all nine months of pregnancy nationwide.

As a result, approximately 50 million unborn babies have been brutally dismembered and murdered, countless women have suffered serious emotional and physical illnesses, and much of American society has grown increasingly indifferent to human suffering.

Now, on top of all this grief, the president of the United States has expressed his determination to contin-

ue and even expand this immoral mess.

On Jan. 22, President Barack Obama issued a very disheartening pro-abortion statement which read in part that government "should not intrude on our most private family matters."

However, government does intervene in private family matters when it detects child abuse. Yet, it illogically and immorally refuses to protect unborn children against the most brutal form of child abuse: abortion.

Adding insult to injury, on Jan. 23 Obama reversed the ban on federal funds to organizations that promote abortion in developing countries. Now millions of tax dollars will be available to groups like the International Planned Parenthood Federation to help them perform their deadly deeds.

But worst of all, Obama has made it clear that he hopes to sign the Freedom of Choice Act. If it becomes law, FOCA would overturn virtually every federal and state limitation on abortion.

For instance, FOCA would invalidate laws that exist in some states requiring a parent to be notified before his or her minor daughter has an abortion. Informed-consent laws advising women on the risks of abortion, the father's legal responsibility

to financially support the child and fetal development would also be overturned.

Participating in the U.S. bishops' postcard campaign to Congress to fight measures that support abortion is a good strategic start. But to stop FOCA, ongoing lobbying is absolutely essential.

We need to keep up the pressure!

On a regular basis please call (Capitol switchboard: 202-224-3121) and/or e-mail your two U.S. senators and your House representative, urging them to oppose the Freedom of Choice Act.

Also, regularly contact President Obama (White House comment desk: 202-456-1111/e-mail:

www.whitehouse.gov and click "contact us"). Urge him to reconsider and reverse his support for FOCA. Ask him to establish a dialogue with the pro-life community.

Additionally, find out what's going on in your region and diocese. Get on your state Catholic conference's legislative alert list and contact your diocesan pro-life office.

Also, if you are physically able, there's something else you can do: Publicly witness to the humanity of unborn children and the brutality of abortion. An annual march is simply

(Please See **MAGLIANO/16**)

Is there a Christian connection to Groundhog Day?

By Father John Dietzen
Catholic News Service

Q. I've been trying to learn the significance of Groundhog Day. I know we celebrate the Purification of the Blessed Mother on Feb. 2 (Candlemas Day), but I'm not sure why. Is there a connection? (New York)

A. Yes, there is an interesting connection between these celebrations. According to the law of Moses in the Old Testament, a mother was ritually unclean for a period of time after giving birth, 40 days after the birth of a boy, 80 days after the birth of a girl.

At the end of that time the mother came to the priest to be "purified" (see Leviticus 12).

Any firstborn male, human or animal, was considered to belong to the Lord. Animals were sacrificed. Human firstborn sons were presented in the Temple if possible, and certain payments were made that changed over time (see Exodus 34:19-20).

Both of these events, the purification of Mary and the presentation of Jesus, are commemorated on the same day. When they began to be celebrated in Rome, perhaps in the fourth or fifth centuries, the date was set on Feb. 2, 40 days after Dec. 25, the day the Roman church celebrated the birth of our Lord.



Magliano

Nation

Obama urged to follow God's will in prayer service

WASHINGTON (CNS) — Scripture readings, prayers and songs, many with a theme of following the will of God in service to the country and the world, launched President Barack Obama's first full day on the job during an interfaith prayer service Jan. 21.

After a day and a night of celebrating the inauguration, Obama and Vice President Joseph Biden and members of the Cabinet began their term as their predecessors have, at the Episcopal-administered National Cathedral.

The Rev. Sharon E. Watkins, general minister and president of the Christian Church (Disciples of Christ) in the United States and Canada, urged Obama and Biden in her sermon to remain centered on values that have guided the nation in the past: compassion, faithfulness, hope, truth and love.

The 90-minute prayer service included readings, prayers and songs led by two Catholic bishops, several rabbis, the president of the Islamic Society of North America, a Hindu leader and representatives of a dozen Christian churches.

"We, the nation that you serve, need you to hold the ground of your deepest values, of our deepest values," said Rev. Watkins, the first woman to preach at the quadrennial prayer service.

In a sermon that quoted from the prophet Isaiah and Mahatma Gandhi, from a recent statement by Muslim scholars, from poet Emma Lazarus and diplomat, lawyer and writer James Weldon Johnson, Rev.

President Barack Obama is administered the oath of office by Chief Justice of the Supreme Court John Roberts, left, January 20, as Obama's wife Michelle, right, holds a Bible that belonged to Abraham Lincoln.



Watkins noted that "in the days immediately before us, there will be much to draw us away from the grand work of loving God and the hard work of loving neighbor."

"In international hard times our instinct is to fight — to pick up the sword, to seek out enemies to build walls against the other — and why not? They just might be out to get us. We've got plenty of evidence to that effect," she continued.

"Someone has to keep watch and be ready to defend, and, Mr. President ... tag! You're it," Rev. Watkins said.

But the approach Isaiah urged for the Israelites is a path that suits today's challenges, she said. "Work for the common

good, for the public happiness and the well-being of the nation and the world, knowing that our individual well-being depends upon a world in which liberty and justice prevail."

This is also the American way, she said: "To believe in something bigger than ourselves, to reach out to neighbor to build communities of possibility, of liberty and justice for all."

The readings carried the theme of acting with love toward others, particularly those in need: Chapter 58, Verses 6-12, of the Book of Isaiah; Chapter 12, Verses 9-13 and 18, of St. Paul's Letter to the Romans; and Chapter 22, Verses 36-40, of St.

Matthew's Gospel.

Washington Auxiliary Bishop Francisco Gonzalez read the selection from Romans.

Musical selections ranged from the national anthem and Aaron Copland's "Fanfare for the Common Man," to the classic hymn "Holy, Holy, Holy" and "He's Got the Whole World in His Hands."

Washington Archbishop Donald W. Wuerl read a prayer for the nation. It asked "that we may always prove to be ourselves a people worthy of this trust and pleased to do your will."

It asked God to "save us from violence, discord and confusion, from arrogance and greed, and from every evil way."

In his welcome, the Rev. Samuel T. Lloyd, dean of the cathedral, linked the inauguration of the first African-American president to the final sermon at a Sunday service by the Rev. Martin Luther King Jr., 40 years earlier. Rev. King preached at the cathedral, on the theme of being "co-workers with God," a week before he was assassinated in April 1968, said Rev. Lloyd.

The invitation-only event was attended by members of Congress, extended family of the Bidens and Obamas and representatives of a wide range of faith groups. Former President Bill Clinton and Sen. Hillary Rodham Clinton, who was expected to be confirmed as secretary of state later in the day, sat with the Obamas and the Bidens in the front row of the cathedral.

Pro-life supporters call for change against Obama at march



By Dennis Sadowski
Catholic News Service

WASHINGTON — President Barack Obama and his vocal support of abortion came under fire from members of Congress, clergy and pro-life activists during the opening rally of the 36th annual March for Life.

For nearly two hours Jan. 22, a crowd estimated at 100,000 listened to three dozen speakers pledge to fight efforts to expand the availability of abortion and to oppose any increases in federal funding for agencies that perform abortions.

The crowd's disdain for Obama's views on abortion offered a sharp contrast to the exuberance that nearly 2 million people showered on the 44th president at his inauguration on the very same grounds 48 hours earlier.

Speakers took an almost defiant stand against the new president in pledging to

reverse the 1970s era Supreme Court decisions of Roe v. Wade and Doe v. Bolton that recognized abortion as a constitutional right and overturned state laws against abortion.

Rarely mentioning Obama by name and referring to him repeatedly as "Mr. President," Nellie Gray, president of the March for Life Fund which annually sponsors the march, invited the nation's first African-American leader to discuss "important changes" in his stance "and we want to discuss that today."

To become a president of all people, as he has pledged, Gray urged the president to take steps to end legal abortion during his presidency.

"Mr. President, you are a great orator, and we appreciate the great words ... but you must also be a great doer of the deeds to overturn the illicit Roe v. Wade and fulfill your responsibility to make right and proper changes as president of the United States and president of

all the people," she said.

Obama issued a statement Jan. 22 saying the Roe decision stands for the broad principle that "government should not intrude on our most private family matters."

The president reiterated his position that he is "committed to protecting a woman's right to choose" and called for both sides to work toward common ground to prevent unintended pregnancies, reduce the need for abortion, and support women and families in the choices they make.

More than two dozen Republican members of Congress also were on hand, speaking a total of 45 minutes about their plans to introduce legislation to limit funding to agencies performing abortions, overturn Roe v. Wade or to fund programs that support pregnant women, giving them a better chance of carrying their children to term.

Bishop Michael D. Pfeifer conferred papal honors on the following individuals at a Mass February 7, 2009, at Sacred Heart Cathedral in San Angelo:

Proto-Notary Apostolic Rev. Monsignor Larry J. Droll, St. Ann's Church, Midland

Prelate of Honor Rev. Monsignor Frederick G. Nawarskas, Holy Family, Abilene

Chaplain to His Holiness:

Rev. Monsignor James P. Bridges, St. Stephens, Midland

Rev. Monsignor Robert Bush, Sacred Heart, Abilene

Rev. Monsignor Francis X. Frey, St. Mary's, Odessa

Rev. Monsignor Bernard L. Gully, Holy Trinity, Big Spring

Rev. Monsignor James Plagens, St. Ann's, Midland

Rev. Monsignor Maurice J. Voity, Cathedral Church of the Sacred Heart, San Angelo



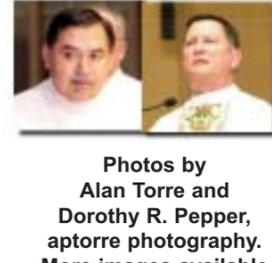
*February 6, 2009
Sacred Heart Cathedral San Angelo, TX*



*Mass Celebrating the Investiture of
Domestic Prelates
and the Conferral of Papal Honors*

Chaplain to His Holiness also Awarded Posthumously to Rev. Monsignor Louis Moeller, who died December 29, 2008.

Recipients of the Pro Ecclesia et Pontifice Medal



Photos by Alan Torre and Dorothy R. Pepper, aptorre photography. More images available online at aptorre.com

Fr. Cornelius Scanlan, OMI, Reduced Ministry in San Angelo

Fr. Joseph Uecker, C.P.P.S., St. Joseph/St. Anthony/St. Martin, Odessa

Sister Helen Rivas, CDP, Holy Family, Abilene

Sister Hilda Marotta, OSF, Office of Education and Formation, Diocese of San Angelo

Sister Adelina Garcia, OSF, Office of Education and Formation, Diocese of San Angelo

Deacon Tim Graham, Diaconate Program Director, St. Theresa, Junction

Deacon and Mrs. Alan Neff, Diaconate Program Associate Director, St. Elizabeth Ann Seton, Odessa

Miss Mary Sue Brewer, Bishop's Secretary, Chancery

Mrs. Cynthia Hubbard, Vicar General's Secretary, Chancery

Mrs. Deborah Thompson, Chancellor's Secretary, Chancery

Dr. and Mrs. Vincent Priestner, Engaged Encounter Coordinators

Mr. and Mrs. Charles Keene, Engaged Encounter Coordinators

Mr. and Mrs. Mike Wheeler, Engaged Encounter Coordinators

Mrs. Oralia Sentena, Mrs. Sentena has served as a Catechist for over 50 years. She currently serves at St. Vincent Palotti, Abilene

Rev. Ed deLeon, Master of Ceremonies, Our Lady of Guadalupe, Midland, and **Deacon Robert Leibrecht**, lector, St. Stephen's, Midland



DIOCESE OF SAN ANGELO

BOX 1829
SAN ANGELO, TEXAS 76902-1829Phone 325 / 651-7300
FAX 325 / 651-6688

Office of the Bishop

December 29, 2008

Dear Sisters and Brothers in Christ:

I am happy to present to you in an abbreviated form the Diocese of San Angelo's financial report for the most recent year ending June 30, 2008 as prepared by our outside auditors, Carneiro, Chumney & Co., L.C. This audit has been carefully studied by the Presbyteral Council, the Diocesan Finance Council, the Diocesan Finance Officer and myself.

You will want to note that this year the diocese had a profit of \$668,198 which was largely attributable to a one-time gift to the diocese from a terminating trust. This non-recurring gift has been designated by the bishop for education of future and current priests, ministry and capital projects, and a special scholarship fund. Due to the blessing of the recent increase in the number of seminarians for the diocese (and the related increase in the cost of educating them), the extraordinary gift from the trust is a timely answer to a great need. Other revenues and expenses of the diocese for the year are in line with prior years' revenues and expenses and as expected.

I want to express my sincere appreciation for your generous financial support upon which our church ministries depend. Your material generosity helps me and those who serve with me to fulfill our mission of serving Christ's people.

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

Your servant in Christ and Mary,

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

THE ADMINISTRATIVE AND PROGRAM OFFICES OF THE
ROMAN CATHOLIC DIOCESE OF SAN ANGELO

STATEMENTS OF FINANCIAL POSITION

JUNE 30, 2008 AND 2007

ASSETS

	2008	2007
Assets:		
Cash and cash equivalents	7,533,214	6,699,808
Cash and investments restricted for Seminary Dorse Endowment Fund	1,498,214	1,418,516
Accounts receivable	736,323	783,580
Prepaid benefit cost	7,132	3,786
Other prepaid assets	546,386	640,127
Parish notes receivable	952,674	751,839
Property and equipment, net	3,260,830	3,253,952
Total Assets	14,535,793	13,551,108

LIABILITIES AND NET ASSETS

Liabilities:		
Accounts payable and accrued liabilities	269,194	517,064
Accrued pension plan liabilities	1,726,196	1,272,678
Due to cemetery	429,593	373,019
Parish collections for designated purposes	36,990	18,408
Parish savings deposits	7,397,239	7,341,816
Total Liabilities	9,839,212	9,522,721
Net Assets:		
Unrestricted	2,781,188	2,381,606
Temporarily restricted	417,179	428,261
Permanently restricted	1,498,214	1,418,516
Total Net Assets	4,696,581	4,228,383
TOTAL LIABILITIES AND NET ASSETS	14,535,793	13,551,108

Diocesan Financial Report

(For the Year ending June 2008)

THE ADMINISTRATIVE AND PROGRAM OFFICES OF THE
ROMAN CATHOLIC DIOCESE OF SAN ANGELO

STATEMENT OF ACTIVITIES

YEAR ENDED JUNE 30, 2008

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Revenues, Gains and Other Support:				
Contributions	84,429	180,523	79,698	344,650
Parish assessments	2,117,141	--	--	2,117,141
Interest and dividends	226,672	48,799	--	275,471
Grants	83,608	277,500	--	361,108
Trust revenue	1,350,090	--	--	1,350,090
Other income and fees	621,175	--	--	621,175
Insurance premiums	10,069	--	--	10,069
Realized/unrealized gain on government securities (included in cash)	33,407	--	--	33,407
Amounts released from restriction	517,904	(517,904)	--	--
Total Revenues, Gains, and Other Support	5,044,495	(11,082)	79,698	5,113,111
Expenses:				
Program:				
Seminarians education	280,968	--	--	280,968
Vocations	110,235	--	--	110,235
Clergy medical and assistance	606,792	--	--	606,792
Continuing education of clergy	100,944	--	--	100,944
Permanent diaconate	129,746	--	--	129,746
Women religious	4,167	--	--	4,167
Christ the King Retreat Center	441,391	--	--	441,391
Religious Education and Formation	286,123	--	--	286,123
Communications and paper	146,766	--	--	146,766
Contributions and assessments	459,901	--	--	459,901
Tribunal	145,295	--	--	145,295
University Apostolate (Newman Center)	112,001	--	--	112,001
LIMEX	3,815	--	--	3,815
Liturgy office	10,862	--	--	10,862
Superintendent of schools	16,826	--	--	16,826
Criminal Justice Ministry	39,411	--	--	39,411
Victims assistance	71,265	--	--	71,265
Parish insurance	8,187	--	--	8,187
General and Administrative:				
Administrative office	513,776	--	--	513,776
Business services	453,655	--	--	453,655
Bishop's residence	28,100	--	--	28,100
Capital renewal and replacement	53,412	--	--	53,412
Interest	237,470	--	--	237,470
Total Expenses	4,261,108	--	--	4,261,108
Change in net assets before pension related changes other than net periodic pension cost	783,387	(11,082)	79,698	852,003
Pension-related changes other than net periodic pension costs	(183,805)	--	--	(183,805)
Change in Net Assets	599,582	(11,082)	79,698	668,198
Net assets, beginning of year	2,181,606	428,261	1,418,516	4,028,383
NET ASSETS, END OF YEAR	2,781,188	417,179	1,498,214	4,696,581

The accompanying notes are an integral part of these financial statements.

GULLY: Celebration a big step forward

(From 3)

appointed parochial vicar of the new parish of Holy Trinity. Bishop Pfeifer personally came to install them as well as the pastoral coordinator, Mr. Richard Light.

Now, a year later on February 1, 2009, at the celebration of the Holy Eucharist at Immaculate Heart of Mary, presided over by Bishop Pfeifer, people who regularly worship each Sunday at different locations came together to pray and serve in their own language in music ministry, altar servers, hospitality (ushers, greeters), environment, lectors, and Extraordinary Ministers of Holy Communion. Afterwards a reception with refreshments was held in the church hall giving further opportunity for community building.

The local council of the Knights of Columbus and the 4th Degree Council of Knights of the area were the honor guard for the bishop.

Bishop Pfeifer also blessed the new center for the St. Vincent de Paul Society, as these members volunteer their time and talents to share their love and care for those who are in need. Jesus said, "Whatever you do to the least of my brothers and sisters, you did to me." Through consolidation into one parish, the society has grown in its care for and concern for the poor and needy of all people, regardless of religion, ethnic origin, race, or color.

This celebration of unity was a giant step in the first year milestone of the vision as one faith community. The long-range vision includes the building of one church building to be the center of worship. It would have to be large enough to serve the 1000 family parish.

When Bishop Michael came a year ago for the installation, he used the symbol of a glass half full of water. In fact, he asked if the glass was half full, or half empty. The answer reflects our vision of the parish. Are we confident and hopeful and positive in our view?

This time he showed a similar glass, with a little more water in it. He asked our opinion: Does this reflect that we have grown in our final goal of being complete

(Please See **BIG SPRING/17**)



New priest in Rowena

Father Magnus blesses the children who gathered around the crib to sing "Happy Birthday, Dear Jesus" following Mass at St. Joseph, Rowena. Fr. Magnus took over for Fr. Bhaskar Morugudi who returned to India late last year.

OBISPO

(From 3)

bración del sacrificio eucarístico expresa el sacrificio de Jesucristo para el perdón de los pecados. Entonces el Domingo es el día primordial que se debe de celebrar en la forma mas completa posible. Otras celebraciones no deben de tener preferencia sobre la celebración dominical.

¿Cuándo celebra este rito una parroquia? La Diócesis de San Angelo reconoce que en el caso en que un sacerdote este ausente por causa de enfermedad o por otra razón seria e inesperada y que otro sacerdote no pueda suplirlo, la misa dominical no se podría llevar acabo. En casos así hay la posibilidad de tener una Celebración Dominical en la Ausencia de un Presbítero. Cuando hay una ausencia programada, se debe informar a la comunidad con anticipación a través de anuncios y boletines de la parroquia, y se debe proveer una lista con el horario de las misas celebradas en las parroquias vecinas. La comunidad debe ser catequizada sobre la importancia de celebrar unidos como comunidad local, alimentados por la Palabra, por la oración comunitaria y por la Comunión Sacramental.

Para usar estas celebraciones con regularidad,

se necesita el permiso del obispo.

¿Cómo se celebra este rito? La riqueza de la Sagrada Escritura y de la oración de la Iglesia se provee a fieles aun fuera de la Misa. Hay dos opciones para la celebración dominical en la ausencia de un sacerdote:

1. la Oración de la Mañana (Laudes) o de la Tarde (Vísperas) de La Liturgia de la Horas.
2. la Liturgia de la Palabra

Ambas opciones pueden incluir la distribución de la sagrada comunión si hay suficientes hostias en el tabernáculo. Aunque nuestras normas diocesanas permiten estas celebraciones en caso de emergencia, debemos de recordar que estas opciones no se deben de considerar como la solución ideal a las circunstancias presentes ni como una forma de dejarse llevar a la mera conveniencia. Solo debe de haber cuantas celebraciones de estas asambleas como sea necesario.

¿Quién debe de dirigir este rito?

A través de su ordenación, el diácono tiene la responsabilidad de dirigir a la asamblea en oración; a el se le da la preferencia para dirigir estas asambleas dominicales en ausencia de sac-

erdotes.

Laicos que han sido elegidos, capacitados, y comisionados por el obispo tienen la responsabilidad de dirigir estas asambleas en la ausencia de sacerdotes y de diáconos. El nombre de los laicos que han sido asignados por el obispo ya deben de haber estado anunciados en el boletín de la parroquia. Estos ministros dirigen a la comunidad en virtud de su sacerdocio común que han recibido a través de su bautismo y confirmación. Los laicos nombrados para este ministerio deben de ver en el oficio confiado a ellos no tanto un honor cuanto una responsabilidad y, sobre todo, un servicio a sus hermanos y hermanas bajo la autoridad del párroco. Estos ministros deben de ser personas que demuestran:

- ▶ una profunda reverencia a la eucaristía
- ▶ un aprecio a las Sagradas Escrituras
- ▶ un fuerte deseo y habilidad de fomentar la participación en la oración
- ▶ una vida moral ejemplar y siguiendo las enseñanzas de la Iglesia
- ▶ una vida activa en oración
- ▶ una participación activa en la vida pastoral de la comunidad
- ▶ el compromiso al ministerio y el tiempo necesario

ARE YOU QUALIFIED?

Are you...

- ▶ Unhappy with your current job (underpaid, overworked, blocked from promotion)?
- ▶ Currently looking for a new career (sending out resumes, asking about opportunities, unemployed)?
- ▶ Facing an uncertain future (downsizing, involved in a family business, in an appointed position)?
- ▶ Being paid less than your worth (maxed out in pay, subject to pay limits, can't go any higher)?
- ▶ A member of the Knights of Columbus (or eligible to join)?
- ▶ Personable and outgoing?
- ▶ Anxious to earn an income equal to your worth?
- ▶ Seeking independence and control of your own destiny?

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(877) 797-5632 – Toll Free, or email James.seideman@kofc.org

Family

Mornings with my wife's rude and insensitive parakeet

By Jimmy Patterson

I guess I should talk about my wife's bird today. Karen named the bird "Skittle," which in these days of Peanut Butter scares, is better than had she named it Reese's Pieces I guess. But the darn thing is aggravating me lately because he yammers on at the most inopportune times. Like when I am napping. And when I am awake.

Anybody who's ever watched my semi-comatose recitation of the morning news at 6:35 a.m. on Channel 7 each weekday (during which some days I am actually conscious and other day's I am not real sure), you'll know that recently it's been a little annoying because Skittle has decided to try to shoehorn his way into the limelight, squawking about all matters birds squawk about at 6:35 in the morning while on TV.

If you have been so lucky as to miss the early morning goings on, allow me to recap. The bird has chosen to begin his morning prayers while I am in the middle of talking on television. The morning report I deliver is done from my living room on a web cam that is part of my MacBook. The bird can be plainly heard and it has become somewhat dis-

ruptive. Short of moving the creature to another room every day (or setting it free accidentally the next time my wife goes out of town for a weekend) I don't know what to do anymore.

I tried asking him: *How would you like it if I talked over you when you were trying to read the news every morning?* And he just looked at me with that big dumb bird look on his face. Like he's all innocent. And then I looked at him again and said, *"Huh? How would you like it?"* and he gave me one of those head cocks that birds and dogs are famous for. Like he knew nothing about what I was talking about or probably more like I was stupid for talking to a bird.

So I tried to calm him down by reading to him a selection from "Chicken Soup for the Parakeet Soul" and that only seemed to upset him even more.

And so I went out and bought a new copy of the runaway NY Times Bestseller, "The South Beach Parakeet Diet" and I just sorta hold the book up outside his cage for him to look at and so far that has worked better than anything else. Birds apparently have a keen understanding and a natural dislike for being cooked alive (sorry, PETA people). Only problem is that now that he knows I have a copy of a healthy parakeet cookbook, he may not come out and try to fly away even if the door is left wide open.

If the South Beach book is ultimately viewed by the bird as being a dry and empty threat used in an attempt to get him quiet in the morning, I don't know what my next course of action will be.

In the time since the original disturbing behavior by the bird, we have come to an accord. A mutual agreement. The bird stays quiet while I'm on TV. And I let it live. So far it's worked out well.

Karen's suggestion on how to resolve the situation is this: "When you uncover his cage in the morning," she said, "say good morning to him and call him by name. Say, 'Good morning, Skittle, how are you doing this wonderful morning?'"

I'd really feel a lot more comfortable having to just scream the news above the bird's random incantations every morning rather than lower myself to talking to a bird first thing everyday, especially if I have to use the word 'wonderful' in the conversation.

Ain't gonna happen. I rarely even speak to people until about 10. And I never use the word 'wonderful' before noon.

Jimmy Patterson is the editor of the West Texas Angelus. He and his wife have three children, two dogs and a very loud and annoying bird.



Patterson

Bill & Monica Dodds

Parenting and respecting children's privacy

By Bill and Monica Dodds
Catholic News Service

Congratulations to the parents of today! You're pioneers. You face challenges your folks and grandfolks couldn't even imagine.

In the not-so-distant past, major family privacy issues probably included someone listening in on the telephone's party line. (And if you think that was some sort of 1-900 number, you need to ask your elders what a "party line" was.)

Privacy problems could also include a little brother finding his sister's diary and discovering it didn't really need a special key to open it. Just about any slender strip of metal could jimmy the lock. (A bent fork tine, for example.)

Not so in 2009. As you well know. Now it's a brave new world when it comes to teaching children about preserving their own privacy and about respecting the privacy of others.

You know why: cell phones with built-in

cameras, Web cams, YouTube, instant messaging, MySpace, personal blogs, Second Life and countless other sites and applications that youngsters and teens learn about, visit and use long before mothers and fathers become aware of those technologies.

No doubt you're familiar with some basic tips for helping kids retain their privacy when they go online or post something there. But it's good -- for yourself and for your child -- to review them from time to time.

Yes, you did that "recently." But even a year or two can be ages when it comes to technology. And the differences between an 11- or 12-year-old and a 13- or 14-year-old can be huge.

Again, pioneering parents, you're at a new disadvantage because that 13-year-old may know more about the digital gizmos and their software than you do. Not so in years past with the family camera, radio or television set.

Today's situation is a two-edged sword. You're pleased your children so easily live in the digital world (and, truth be told, at times can act as the family IT specialist) but it's a worry that their knowledge can include how to get around the appropriate safeguards you set up.

One thing that hasn't changed when it comes to parenting is that it's Mom and

Dad's responsibility to keep an eye on what the kids are doing and, if rules are broken, to dish out the appropriate consequence. And, of course, those rules and consequences are clearly spelled out ahead of time and understood by all parties.

And, as in the past, it's tough to play the bad guy when it comes to parenting but there's just no substitute for it. The old truth still applies: Your child has lot of friends but you're his (or her) parent.

A final point, one more you already know: Children -- from tots to teens -- can have incredibly bad judgment because ... they're children. Their still-growing brain says "act first and think later," if it says "think" at all.

They may need reminders that respecting another person's privacy means not posting that comment about a classmate who ...

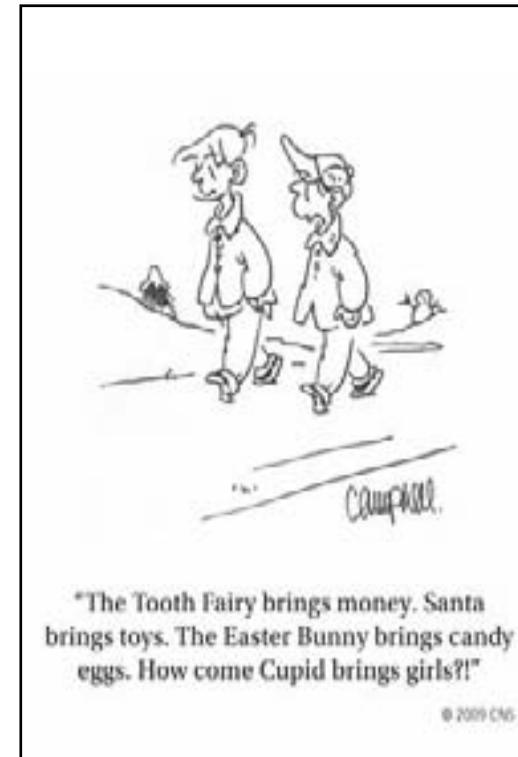
Not covertly recording that video of the teacher who ...

Not ... whatever it is "everyone's doing" that can cause embarrassment (and even worse) to another person.

On the Web: Spot the MySpace Mistakes Kim Komando offers a challenging way to see how much you and your children know about privacy on the Web. Try her MySpace "test" at www.komando.com/myspace.



Monica and Bill Dodds



ANSWERS

- | | |
|---------------------|----------------|
| 1. John the Baptist | 4. Moses; |
| 2. Simon and | 5. Bartimaeus; |
| Andrew; | 6. Judas; |
| 3. Jesus | 7. Pilate. |



READ MORE ABOUT IT Mark 1 Q&A

1. What did Jesus do for Simon's mother-in-law?
2. What did Jesus tell the leper to do after he was healed?

SPOTLIGHT ON SAINTS: St. Scholastica

Scholastica (480-543) was the sister of St. Benedict, and possibly also his twin. Like her brother, her faith was very important to her.

She joined a religious order and eventually founded a nunnery not far from her brother's monastery in Italy. She and Benedict saw each other once a year. Since she was not permitted to enter the monastery, they would meet at a house nearby. They would visit and spend time praying and praising God.

On one particular visit, Scholastica asked her brother to remain one more day so they could see each other again.

Benedict said he could not spend the night away from his monastery.

She could not change his mind, so she prayed to God to help her. A terrible storm descended shortly after, and Benedict could

not leave the house. He spent the next day with his sister, who died three days later. We remember her on Feb. 10.

PUZZLE

Fill in the blanks with the names from the list to make the statements true. Chapter numbers from the Gospel of Mark have been provided as hints:

- | | | | |
|------------------|--------|------------|--------|
| Judas | Simon | Bartimaeus | Andrew |
| John the Baptist | Pilate | Jesus | Moses |
1. _____ wore camel hair and a leather belt. (1)
 2. Jesus said to _____ and _____, "Come after me." (1)
 3. The apostles saw _____ walking on the sea. (6)
 4. Jesus spoke with Elijah and _____ (9)
 5. Jesus healed _____, a blind man. (10)
 6. _____ agreed to betray Jesus. (14)
 7. The chief priests brought Jesus before _____. (15)

JUST 4 KIDS

Jesus casts out spirits, heals the sick

After Jesus had been baptized by John, he spent time in the desert. When he came out, he went to Galilee and began preaching for the people to repent. He also began healing people who were sick and casting out evil spirits. When he entered Capernaum, he met a man tormented by such a spirit.

The spirit cried out to Jesus, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God!"

Jesus did not answer the spirit, but instead commanded, "Quiet! Come out of him!"

With shouting and groaning, the spirit came out of the man. This miracle amazed the people who had seen it happen, and Jesus' reputation spread throughout the region.

Later, Jesus went to the home of Simon, whose mother-in-law was very sick with a high fever. Jesus went to the woman's bedside, held her hand and helped her stand up. She was healed and was able to wait on her guests.

Later in the evening, many people gathered outside where Jesus was, hoping he would heal their sick family members and

friends. And Jesus healed many people before going to bed. When he woke up early the next morning, he found a quiet place where he could be alone to pray.

Simon and the other apostles found Jesus and said, "Everyone is looking for you."

And Jesus answered, "Let us go on to the nearby village that I may preach there also. For this purpose have I come."

One of the people who wanted to be healed by Jesus was a leper. The leper knelt before Jesus and said, "If you wish, you can make me clean."

Jesus felt compassion for the man. He reached out and touched him and said, "I do will it. Be made clean."

The man was immediately healed. But Jesus added one request: "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them."

But the man was so excited and grateful that he could not help but tell everyone what had happened to him. This only made more crowds seek Jesus out for healing and other miracles.

Personality test: Are you more like Tigger or Eeyore?

By Karen Osborne
Catholic News Service

The two animated characters from A.A. Milne's "Winnie the Pooh" are as alike as Madagascar and Antarctica. Tigger, a jolly tiger with an optimistic attitude about the world, bounces around on his springy tail. Eeyore, the purple donkey, is dimly gloomy at all times. He never expects anything to go right and has a pessimistic worldview.

A lot of people automatically favor Tigger, mostly because his bouncy, flouncy and trouncy attitude toward life is all about, as he says, "fun, fun, fun!"

Others choose Eeyore, echoing the sawdust donkey's thoughts that a day is just something to get through, and that there aren't any good ones at all. It's not very fun to be Eeyore, but at least he doesn't get in trouble.

At their best, Tigger-like people consistently show a shiny face to the world, optimistically taking on challenges with a bounce in their step regardless of whether those challenges are advisable or not.

Eeyore types display a suspicious eye toward those challenges, tending to stick with what they know, acting cautious and not expecting much to happen.

Tiggers feel like they can do anything. The trouble with Eeyores is that they don't even try.

One of the reasons that A.A. Milne's books have been so popular over the years is that they speak to kids, adults and teens alike with lessons about friendship and attitude. No matter what happened, Tigger, Eeyore and the others stuck together, supporting each other through pessimism and optimism alike.

Every single one of Pooh's friends, Tigger and Eeyore included, knew about his love of honey and honey pots. Tigger often helped Pooh to obtain the honey even though he didn't like it. But when Pooh found a particularly difficult pot to access, it wasn't Tigger who warned the "silly old bear" that his hand might get stuck; it was Eeyore.

Still, many times, people automatically identify Tigger as the "better" character. After all, they say, he's more fun, and his sunny attitude is more attractive.

Sure, wallowing in Eeyore-like pessimism is a self-perpetuating condition that brings on -- not banishes -- stormy weather. Self-pity isn't pretty; it's like a huge iron anchor attached to your ankle, slowing you down physically and emotionally.

But Tiggers have very little perspective. This can turn fun into danger at the drop of a hat.

In one Pooh story, Tigger is challenged by Roo to climb a tree. He responds that "climbing trees is what Tiggers do best," even though he'd never done so before. He found three-quarters of the way up, hanging precariously to a broken branch, that he hadn't considered that once he climbed the tree he had to shimmy back down.

So Tigger doesn't know his limitations and Eeyore is trapped by them. They're both stuck in a very unhealthy place.

Maybe the right path through the "100 Aker Wood" of our lives is somewhere in the center: optimism tempered with realism. If we know our limitations, we can climb the tree, like Tigger, and get back down, like Eeyore.

MCCARTY: Eucharist leads to service

(From 1)

emotional connection to the parish that gives people a sense of belonging.

"In the modern world, which is loosely defined as being before the mid-'60s, people came to worship to know more about God. In our post-modern world of today, people come to worship more to experience God"

Engagement is important, McCarty said, because more often than not it leads to spiritual commitment.

"In most cases," he said, "belief does not lead to belonging, belonging leads to belief."

McCarty grouped members into three different types: engaged, not engaged and actively disengaged. The latter category includes what McCarty called "Chreasters, those who only walk into a

church at Christmas, Easter and for weddings and funerals. Studies show 49 percent of all Catholics are not engaged and a whopping 35 percent are actively disengaged. Only about 16 percent are engaged.

How can people be led to re-engage? The key, McCarty said, is in the cross.

On Holy Thursday, Jesus breaks bread and washes feet, an example of showing a sense of community during Christ's darkest hours. "If church communities are going to recapture that image of what it means to be a Eucharistic people and to be Catholic in its wholeness and Eucharistic people of justice that's the kind of community people want to be a part of.

"We are at our best when we center on the Eucharist and that should lead us to service in the community and a broader sense of justice in the community," McCarty said.

Healing masses in diocese

The Rev. Ralph DiOrio, a Roman Catholic priest known worldwide for his evangelization and healing ministry, will lead a healing service in Abilene from 7- 9 p.m. Friday, February 13, at Sacred Heart Church, 837 Jeanette St., and from 1 p.m.- 5 p.m. February 15, at Midland Center, 105 N. Main, Midland.

Hosted by the Catholic Diocese of San Angelo, Sacred Heart Church in Abilene and Our Lady of San Juan Church in Midland, these events are free and open to the public.

Following Fr. DiOrio's talks, in Midland, Mass will be celebrated at 3 p.m. by Most Rev. Michael Pfeifer, Bishop of the San Angelo Diocese.

DiOrio was ordained to the priesthood in 1957. He is an author, educator, and psychologist who began his healing ministry in 1977.

Known as the Apostolate of Divine Mercy and Healing, DiOrio's nonprofit ministry is based in Worcester, MA. His ministry has been continuously supervised by the bishops of Worcester and is authorized by Vatican officials. According to the Web site

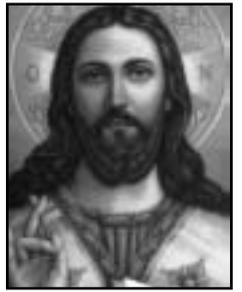
Fr. Ralph DiOrio Diocese of San Angelo Healing Services

Date: Friday, February 13
Time: 7:00 p.m.- 9:00 p.m.
Place: Sacred Heart Church
837 Jeanette St.
Abilene

Contact: Fr. Bob Bush
Telephone: (325)677-7951

Date: Sunday, February 15
Time: 1:00 p.m.-5:00 p.m.
Place: Midland Center
105 N. Main
Midland, Texas

Contact: Fr. Frank Chavez
Telephone: (432)570-0952
Our Lady of San Juan Church
Midland



Our Holy Father's Monthly Intentions 2009

February

General: That the Pastors of the Church may always be docile to the action of the Holy Spirit in their teaching and in their service to God's people.

Mission: That the Church in Africa may find adequate ways and means to promote reconciliation, justice and peace efficaciously, according to the indications of the Synod of the Bishops' Special Assembly for Africa.

March

General: That the role of women may be more appreciated and used to good advantage in every country in the world.

Mission: That in the light of the letter addressed to them by Pope Benedict XVI, the Bishops, priests, consecrated persons, and lay faithful of the Catholic Church in the People's Republic of China may commit themselves to being the sign and instrument of unity, communion and peace.

Daily Offering Prayer

O Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians.

I offer them for the intentions of our bishops and of all Apostles of Prayer, and in particular for those recommended by our Holy Father this month.

MAGLIANO

(From 8)

not enough to change public opinion. We need to prayerfully be present at every abortion location nationwide, standing up for our defenseless unborn brothers and sisters.

Consider asking your parish's pro-life committee to develop a plan for being regularly present at the nearest abortion mill. Contact www.priestsforlife.org and Helpers of God's Precious Infants (718-853-2789) for assistance.

More praying, challenging preaching, committed teaching, intensive lobbying and courageous witnessing are urgently needed.

There's no time to lose!

Poetry

By Mary Early, a formation student & parishioner at St. Elizabeth Ann Seton, Odessa

EYE OF THE ANGELS

October 29, 2006 - written for the Feast of the Archangels
Honor to You on this your day
Glorious Angels, light of the Way
I am burned by your Holy Visage

Rapt in your musical tongue,
Messengers of first light.

God's Divinity spun
from the center of His Being
A celestial Chair for the Son.
Serving Him as Sentinels
Guardians of the True Kingdom
O Angels, O Helpers,
O Mighty Surround!

I am prostrate in the Blinding
Majesty of Your Glittering Crown.

SUN RISE 11.06.2007

Angels flying in daybreak formation
Arching like a crown
Lit like a flaming nation
What is man that you should care?
Sinners we all are, yet
You send Personal
Repair with the Rising Sun
"Greetings!" from the Creator
Another day begun
"Wake up, Human!
Rise like the Sun!"

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

**Criminal Justice Ministry
Diocesan Office
325-651-7500**

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



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BURKE: Passing 'imaginary moral compass' to youth gone

(From 3)

study) that the glint of the "moral compass" that was gifted to me and raised to the level of my eyes on many occasions has not been studied as closely. Ah! Morality remains. But, the "moral compasses" that were intentionally passed on from generation to generation have all but been misplaced. Those "moral compasses," in which everyone's needles seemed to point in nearly the same direction, were expected to be referenced at least twice before making moral decisions.

Recently, I've begun to ponder what might have happened differently as Americans collectively passed from the 1960s to now. I recall that parents of my mom's and dad's generation used to gauge the success of their parenting on how their children (young and old, alike) lived moral lives. They seemed to be conscious and aware and proud that they

were part of the formation of any and all neighborhood youth by figuratively opening their "moral compass" and figuratively holding it beside the young person's "moral compass"...as though they were re-calibrating it in some way. To me, it was another of life's lessons that the "moral compass" was something like a priceless vase or grandpa's gold watch.

In our modern times, many moms and dads work tirelessly to polish a lens of morality for their children to reveal the glint and direction that the "moral compass" offers. Yet, it takes more than two dedicated people to form someone into an adult. Unfortunately, too many neighborhood moms and dads seem to have succumbed. Perhaps it is their fear of reprisal from the person with questionable behavior or the parents who have transferred their anger and frustration of parenting by accusing the outsider of judging their child, meddling in things that are not their affair. Perhaps it is their feasting on abused clichés like "it's not

my kid" or "it's not my job to tell that kid what to do." Whatever the mixed-up reasoning, one thing stands clear for me: I long for the day when a vast majority of moms and dads would participate actively in passing an imaginary "moral compass" to children...no matter whose they were. In those days, I think that more people felt as though they were part of the warp and the weft of the fabric of society. To me, in those days, I think that more people felt as though they were part of something much bigger than themselves and their individual rights. To me, I think that more people felt as though they belonged.

Thomas Burke is a layman who graduated with a pontifical degree from the Catholic University of Louvain (Belgium) and a canon law degree from St. Paul University in Ottawa (Canada). He serves Christ as a collegial judge on the marriage tribunal as well as director of Christ the King Retreat Center in the Diocese of San Angelo. He is the author of "Understanding a Valid Marriage Covenant: The Catholic Processes of Convalidation and Annulment."

BIG SPRING

(From 13)

ly unified?

The participation of so many people in this celebration reflected that we have indeed grown, and yet with God's help and grace, we have a long way to go. An important key is being mindful of God's time for the people. We must strive to have patience and compassion with people struggling to understand and accept this new level of unity. Our model is our parish namesake: the Holy Trinity. There is mutual unconditional love of Father, Son, and Spirit. How can we grow more into the Trinity?

A frequent theme song for our parish is Marty Haugen's "All Are Welcome":

*"Let us build a house where love can dwell
And all can safely live,
A place where saints and children tell
How hearts learn to forgive.
Built of hopes and dreams and visions,
Rock of faith and vault of grace;
Here the love of Christ shall end divisions:
All Are Welcome, All Are Welcome, All are welcome."*

JUSTICE: Society advocates greed at the expense of others

(From 5)

► Valentine Dinner for Homeless at Wesley Soup Kitchen: Peace Ambassadors. Feb. 14, 11-1 p.m.

► Community Picnic with Cooperative Play: April 4, 10-1p.m.

All proceeds from the events will cover costs and go toward future Peace Initiatives for the community.

We don't have to look far to see that our lives, community and our society is in great need for the Spirit of Peace and Justice. Violence has permeated our society. "We glorify violence in our media, programming our children and our citizenry through daily exposure to T.V. shows, movies, computer games, books, newscasts, and toys that dis-

play violence as a suitable or even "cool" way of solving our problems" (Louise Diamond, *Courage for Peace*, pg. 8).

We are an adversarial society with an "us" against "them" mentality. This mindset creates an argumentative way of life; a life of separateness, and competition. Not only do we argue with other countries, we argue with each other about right and wrong, and we argue with ourselves. We have created an inner battle ground in our minds questioning our self-worth, our value, our ability to be loved and our body image. We have become a divided society in the land which professes love, peace, and invisibility.

We are also a consumption society. We are a society which advocates greed at the

expense of others. The accumulation of more "stuff" is our driving past time. We participate in consumerism without thought to the impact our greed has on our planet, our children, and the other people and countries which produce our stuff.

Constant buying, shopping and accumulating keep us from looking within and without with compassion and understanding and finding the deeper and higher meaning of life.

Life in our society, in our families, schools, communities and in our minds has become a battlefield of the "haves" and the "have-nots." We have forgotten that there is a better way to live. We have forgotten what our spiritual masters have taught throughout the ages: We are All One; All of

Life is Sacred; the Kingdom of God is Now; the Kingdom of God is Within; Blessed are the Peace-makers; The World is our Family; Do no Harm; Love Thy Neighbor; Moderation in All Things; and the list goes on.

It is our intention in honoring this Season, to offer and teach practices, activities, and programs which address common factors that are at the root of peace-building in order to create a more aware, just and peaceful community. In so doing, it is our hope to effect change in ourselves, the lives of the citizens of San Angelo, and in our world.

-- Becky Benes, MPS
Coordinator, Season for Justice and Peaceful Solutions

OBAMA: Reversal of Mexico City policy only the beginning of abortion agenda

(From 3)

really abhors. The day before his inauguration, the United States Conference of Catholic Bishops made public a letter sent to Obama asking him to retain the Mexico City policy.

Obama's action came one day after the 36th anniversary of the landmark Supreme Court's ruling in *Roe v. Wade* that legalized abortion. This anti-life onslaught is the first step in Obama's abortion agenda. The worst is to come, because Obama, in

his campaign, stated that he would sign into law the most terrible abortion bill ever, if it is passed by Congress. This deadly piece of legislation is known as the Freedom of Choice Act [FOCA]. All U.S. Catholic Bishops have asked all Catholic people of the parishes of the United States to sign campaign cards to be sent to Congress asking our Representatives and Senators to never pass such terrible legislation that will remove all restrictions on abortion and sadly make abortion a fundamental right. In a move related to the lifting of the

abortion rule, Obama is also expected to restore funding to the U.N. Population Fund [UNPF]. The Bush Administration had barred U.S. money from the Fund, contending that its work in China supported a Chinese family planning policy of coercive abortion.

More than ever we need to pray to our God to bring an end to the terrible scourge of abortion that kills the unborn made in the very image and likeness of God. We need to plead with our President Obama to stop using taxpayer money to fund abor-

tions and invite him to listen to his own campaign words saying he is anti-abortion. So far his actions gravely contradict his words. To counteract the terrible evil of abortion right in our own Diocese, we also need to become much more involved in writing letters and articles to the local media and work for laws that will bring an end to abortion.

MARRIAGE PREPARATION: Many waiting to help couples in preparation process

(From 4)

reading of books or brochures provided by the Church (47%) preparation classes occurring on several nights (36%), weekend marriage preparation program (26%), one-day program (26%).

Among currently married Catholics, those most likely to say they found the marriage preparation program to be "very helpful" to their marriage were those in a weekend program (28%), those meeting with a Catholic mentor couple (26%), and those in classes occurring over several nights (24%). Fewer of those who participated in one-day marriage preparation programs (16%) or who completed a pre-marriage assessment inventory (18%) found these to be "very helpful."

Because it is the law of our Church (Canon 1063, 2^o) that marriage preparation is the responsibility of the pastor, the Diocese of San Angelo assists the pastor in fulfilling his responsibility by coordinating and developing three marriage preparation programs: Engaged Encounter weekend retreats, Sponsor Couples and Natural Family Planning (NFP).

Perhaps the most visible preparation program in our Diocese is the Engaged Encounter weekend retreat that is hosted by Christ the King Retreat Center. Each year, the Retreat Center offers five or six of these retreats. Leadership in this ministry includes:

Father Tom Barley, Monsignor Larry Droll, Dave & Linda Erickson, Charlie &

Ministry Leadership teams

ABILENE DEANERY

Holy Family Parish
(325) 692-1820 ABILENE
Steve & Kimberly Knight as well as Mike & Gail Wheeler

St. Vincent Pallotti Parish
(325) 672-1794 ABILENE
Juan & Cecilia Zertuche

St. Mary Parish
(325) 655-6278 BROWNWOOD
Fr. Serafin Avenido

MIDLAND DEANERY

St. Ann Parish (432) 682-6303 MIDLAND
Lance & Ellen Friday as well as Trey & Becky Wetendorf

St. Elizabeth Ann Seton Parish
(432) 367-4657 ODESSA
Ronald & Debbie DeFrance,

Ghassan & Jennie Fanous,
Eric & Hilda Gonzales,
Deacon Salvador & Lupe
Primera, Leonard & Patricia
Patton, and Robert & Carrie
Vasquez

St. Joseph Parish
(432) 337-2213 ODESSA
Deacon Paul & Dorothy
Hinojos, Lazaro & Manuela
Madrid, Alfonso & Amelia
Moreno, Armando & Araceli
Pulido, Ricardo & Lidia
Ruvalcaba, and Homero &
Linda Samaniego

St. Mary Parish
(432) 332-5334 ODESSA
Deacon Jesus & Celia Ortiz

St. Lawrence Parish
(432) 397-2300

ST. LAWRENCE
Dennis & Barbara Fuchs

St. Joseph Parish
(432) 756-3743 STANTON
Ramiro & Leticia Reyes

SAN ANGELO DEANERY
St. Therese Parish
(325) 465-8062 CARLSBAD
Robert & Dorothy Pustka

St. Thomas Parish
(325) 468-3171 MILES
Stan & Janice Lange

St. Joseph Parish
(325) 653-5006 SAN ANGELO

Francisco & Rose Balderas,
Thomas & Marie Siller, and
Luis & Diamantina Urtega

Kathy Keane, Vince & Maureen Priestner, Ricardo & Lidia Ruvalcaba, Homero & Linda Samaniego, Father Joe Uecker, C.P.P.S., Father Hugh Wade, and Mike & Gail Wheeler.

These dedicated volunteers devote countless hours as well as entire weekends in an attempt to make marriages stronger and spouses more committed to each other.

An equally meaningful, yet less visible preparation program is known as Sponsor Couple training. In this mentoring program, trained married couples meet with an

engaged couple and discuss issues that are important in every marriage relationship (i.e., God, religion, finances, in-laws, etc.). Although there are several "sponsor couple" formats, a majority of pastors in our Diocese utilize a book entitled For Better and For Ever written by Father Robert A. Rhunke, C.S.S.R.

Finally, Natural Family Planning is a challenging, yet often misunderstood marriage preparation program. This marriage preparation program challenges the man to focus on his wife and the biological intricacies

that will always be part of their marriage. By exploring her lived reality, a man is able to claim an active role in the monthly challenges that his wife endures. Women who have participated in NFP oftentimes tell of how she is able to trust her husband more. Male participants tell of how they have grown to become more understanding of the daily interactions with their wife because of this added knowledge. Through practicing NFP, husbands and wives are better able to become co-creators with God in the mystery of life. Leadership in this ministry includes:

Abilene Deanery

Holy Family Parish
(325) 692-1820
Mrs. Herman Blahak

Midland/Odessa Deanery

Our Lady of Guadalupe Parish
(432) 682-2581 Christina Nevarez

San Angelo Deanery

Christ the King Retreat Center
(325) 651-5352

2-4 p.m. on Designated Sundays

With the generous devotion exhibited by these volunteers throughout out Diocese, Bishop Pfeifer hopes to prepare men and women for their vocation, challenging and assisting them to grow to become one body, one Spirit in Christ.

PADRE TAD

(Para 6)

condenados a un estado estático a perpetuidad, atrapados en el tiempo, en la cruel desolación de los orfanatos de nitrógeno líquido. A raíz de esto muchos padres y madres enfrentan después dilemas atormentadores respecto a qué hacer con sus hijos en animación suspendida. Una vez impuesta esta injusticia vienen otros a argumentar a favor de una ofensa aún más flagrante contra la dignidad de estos embriones, esto es, destruirlos con tal de extraer sus células madre.

El argumento de que los embriones "se tirarán de todos modos" ha sido muy eficaz para convencer a legisladores y políticos para que favorezcan a los científicos interesados en usarlos en la experimentación. Fruto del pragmatismo estadounidense que busca "maximizar los rendimientos de la inversión", la subyugación de los embriones es casi total en nuestra sociedad al reducirlos a simples "cosas", objetos que se pueden manipular, valiosos por lo que pueden aportar a los intereses y deseos de los demás.

Recurriendo al argumento de que los embriones se tirarán de todas formas, el Dr. Chi Dang, profesor de medicina en la Escuela Médica de la Universidad Johns Hopkins, dijo

en una entrevista reciente: "La pregunta es: ¿Es éticamente más aceptable destruir estos embriones echándoles ácido encima, o reorganizar estas células aglomeradas y así crear nuevas líneas celulares que podrían beneficiarnos en el futuro?". Cuando empezamos a promover este tipo de falsas dicotomías y a construir una ética de castillos de arena, es que ya estamos cayendo en la complacencia, en una especie de letargo moral respecto a nuestros deberes elementales para con los humanos más débiles y más pequeños.

Gary Rosen escribía en una ocasión en el New York Times que un curso de Ética para Principiantes bastaría para hacernos ver cuál es el problema aquí, es decir, que no debemos tratar a otras personas como medios para nuestros propios fines sino como fines en sí mismos. Sin embargo, hasta la ética más básica parece difícil de cuadrar con las frías y bien estructuradas discusiones clínicas sobre "aprovechamiento de embriones" y "reorganización de células aglomeradas". Aunque el vocabulario de los científicos investigadores de células madre y quienes los apoyan se mantenga completamente académico, no por eso deja de tener, en palabras de Rosen, "un inconfundible olor a canibalismo".

En Estados Unidos necesitamos urgentemente una Ley de Protección al Embrión. La tentación de negar la humanidad de nuestros propios hermanos sigue presente y nos trae resonancias de tiempos pasados, cuando con fines de representación en el congreso los esclavos equivalían a sólo tres quintas partes de una persona. Tratar al ser humano como si no valiera ni una quinta parte de una persona es una violación, más deplorable aún, de los derechos humanos. Los integrantes más pequeños de nuestra familia humana merecen protección legal. Leyes como las de Alemania e Italia, aunque no podrían detener todas las injusticias contra los embriones, sí impedirían que se llegue aún más lejos con otras formas de barbarie en el laboratorio y de explotación humana, evitando así que esto se convierta en la norma.

El Padre Tadeusz Pacholczyk hizo su doctorado en neurociencias en la Universidad de Yale y su trabajo postdoctoral en la Universidad de Harvard. Es Sacerdote para la Diócesis de Fall River, Massachusetts, y se desempeña como Director de Educación en el Centro Nacional Católico de Bioética en Philadelphia. The National Catholic Bioethics Center: www.ncbcenter.org Traducción: María Elena Rodríguez

CELEBRATION: Leaders of prayer should be reverent

(From 4)

When does a parish celebrate this rite? the Diocese of San Angelo recognized that in the exceptional case when a parish priest is absent due to sickness or for some other serious reason, and when another priest cannot take his place, a complete celebration of the Eucharist on Lord's Day may not be possible. On these occasions, the Sunday Celebration in the Absence of a Priest may be used. When there is a scheduled absence of the parishioners are to be given advance notice by way of announcement and parish bulletin and provided with a list of Mass times celebrated in the surrounding area. They are to be catechized as to the importance of celebrating together as the local community, nourished by the Word, by common prayer and by sacramental Communion. To have these on a regular

basis requires the permission of the Bishop. How is the rite celebrated? The riches of Sacred Scripture and of the Church's prayer may be amply provided to the faithful in various ways apart from the Mass. Two options are provided for Sunday worship in the absence of a priest:

- ▶ 1. a celebration of Morning or Evening Prayer from the Liturgy of the Hours;
- ▶ 2. a celebration of the Liturgy of the Word.

Both options may include the distribution of Holy Communion if there are a sufficient number of hosts in the tabernacle. Although our diocesan policy allows these celebrations to be held in an emergency we are reminded that these options should not be regarded as the ideal solution or as a surrender to mere convenience. There should normally be only one assembly of this kind in each place on any given Sunday.

Who are the leaders of prayer for the rite? Through ordination the deacon has responsibility of the leading the prayer of the assembly; therefore, preference is given to the appointment of deacons as leaders of prayer when the parish gathers for one of the Sunday Celebrations in the Absence of a Priest. Lay people who have been appointed, trained and commissioned by the bishop have been given the responsibility of leading worship in the absence of a priest or deacon. The names of the parishioners who have been appointed leaders of prayer by the bishop should have been listed in your parish bulletin by now. A lay person leads the prayer of a community by virtue of the common priesthood that each Christian shares through baptism and confirmation. They should regard the office entrusted to them not so much as an honor but as a responsibility, and above all, as a service to

the parish under the authority of the pastor. Those chosen for this ministry should not merely be "volunteers." Leaders of prayer are persons who exhibit:

- ▶ a deep reverence for the Eucharist,
- ▶ living appreciation of Scripture,
- ▶ strong desire and ability to foster participation in worship,
- ▶ life consistent with the Gospel, an exemplary moral life in good standing according to the laws of the Church,
- ▶ an active prayer life,
- ▶ active involvement in the pastoral life of the community,
- ▶ a spirit of cooperation with the members and pastoral leaders of their parish,
- ▶ acceptance by members of the community,
- ▶ a willingness to be trained and receive continued instruction for this ministry.

UNBORN: March 25 to celebrate beginning of human life

(From 4)

from the very first moment that He was conceived in the womb of His mother, Mary. The reflection on the reality that Christ's Incarnation began at His conception in Nazareth, is a reminder of the sacredness of every conception which is the beginning of every human life.

Historically, the Feast of the Annunciation has been regarded both as a feast of Christ and Mary. It would be difficult to speak of the Unborn Christ without mentioning Mary. The

day that Christ was conceived, the day that Christ became Incarnate, reminds us of Mary's faith reply of total surrender to God with her "yes" – "Behold the handmaid of the Lord; be it done to me according to your word." All Christians can readily agree that both for Jesus and Mary, and the whole human race, the moment when God became man in the womb of the Virgin at Nazareth is the most inspiring event of history and should also be commemorated, under the title of the "Day of the Unborn Child" especially today when prenatal life is under such grave attack.

I am asking that the Feast of the Annunciation, celebrated on Wednesday, March 25, 2009, also be known as the "Day of the Unborn Child" in our Diocese. On this beautiful day when we celebrate the beginning of the life of Jesus Christ and the beginning of each human life, I ask that all the priests of our Diocese celebrate Mass first to thank and honor Jesus with his dear mother for accepting to become one of us to bring us God's love and salvation, but also for all the unborn of our Diocese and the world. Also, I encourage all of our priests to especially invite all cou-

ples who are expecting babies to be present to receive a special blessing for each little one waiting to be born. At their meeting in November, 2008, the U.S. Catholic Bishops approved a rite of blessing for the unborn. This should also be the occasion to stress the dignity and sacredness of all human life, from its first moment of conception, and to encourage all people to become more involved in the pro-life movement. I ask that this information be published in our bulletins and be shared from the pulpits.

BISHOP: As Christians, we believe that life begins at conception

(From 2)

of man's knowledge is not in a position to speculate as to the answer." Then the High Court went on to admit a key admission: "If this suggestion of personhood is established, the appellant's case, of course, collapses, for the fetus' right to life is then guaranteed specifically by the 14th Amendment."

The fact is that the 14th Amendment couldn't be clearer. "...nor shall any state deprive any person of life, liberty or property, without due process of law, and or deny to any person within its jurisdiction the equal protection of the law." Furthermore, the 14th Amendment says: "Congress shall have power to enforce, by appropriate legislation, the provisions of this article." Pro-lifers, this is exactly what a "Life at Conception Act" would do. This simple, logical and obviously right legislation of course will not become law without

much discussion and social and political pressure. More than ever, it is important that pro-lifers pick up the banner of this cause and do everything we can to press for this special Act.

If all pro-life activists put out enough pressure, pro-lifers can force politicians from both parties who were elected on pro-life platforms to make good on their promises and ultimately send a "Life at Conception Act" to the President's desk. But even if a Life at Conception Act doesn't pass, immediately the public attention will send another crew of radical abortionists down to defeat in the next election. Either way, the unborn win...unless we do nothing.

It is our belief as Christians, based on biblical principles, and the constant teaching of Catholic Church that all human life begins at conception and that life is sacred and precious to God. Our position is that all human life has a special dignity and sacred-

ness and must be respected from its very beginning until its natural end as determined by God. The Gospel of Luke brings out clearly how the unborn life is seen in the inspired Word of God. When Mary and Elizabeth came together for a loving visit, there was an interaction between two precious unborn in their wombs. One of these little ones, Jesus Christ, the Son of God, was only a few days old. He was only an embryo, but the inspired Word of God brings out the preciousness of that unborn life. What God said about the unborn life in that passage God says about what is conceived in the womb of every woman, "Blessed is the fruit of your womb."

The deadly Roe v. Wade decision has brought the destruction of 45 million unborn children through abortion. However in the Roe v. Wade decision, the U.S. Supreme Court declared it cannot resolve the difficult question of when life begins. On the basis of the doubt itself

raised by the Supreme Court, the 14th Amendment of the Constitution brings clarity as regards the respect to be shown to the unborn person, "...nor shall any state deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the law." If this position of personhood of the unborn is established, the appellant's case of course collapses, because the fetus' right to life is thereby guaranteed specifically by the 14th Amendment. Science is clear that human life begins at conception when a new human being is formed, and most American people oppose abortion-on-demand and want innocent life to be protected especially when it is most defenseless. Hence, this is the time for all of us to express ourselves loudly and clearly that we favor a "Life at Conception Act," declaring unborn children as persons legally entitled to constitutional protection.

OBITUARY

Catholics mourn passing of longtime leader, former San Angelo Bishop Thomas Tschoepe

The Diocese of Dallas

Bishop Kevin J. Farrell, the seventh bishop of Dallas, today spoke for Catholics throughout the diocese, "We mourn the passing of a wonderful leader, bishop and priest. Bishop Thomas Tschoepe was instrumental in building up the Catholic Church in Dallas. He built churches to meet the needs of the growing Catholic population and established ministries and programs in English and Spanish that helped so many people to grow in their faith. I ask that all join me in prayers of Thanksgiving for Bishop Tschoepe's leadership, life and priesthood and that Eternal Light now shines upon him."

During Bishop Tschoepe's tenure in the Diocese of Dallas, he continued to enact the reforms dictated by Vatican II that his predecessor had begun to implement. The years

immediately following Vatican II were times of great change. Bishop Tschoepe ministered to a flock that included Catholics who welcomed those changes as well as others who did not.

During his episcopacy, the Diocese of Dallas experienced great growth in every direction. Fifteen new parishes were established by Bishop Tschoepe: Church of the Incarnation DD, Irving, 1973; St. Francis of Assisi, Lancaster, 1973; Holy Spirit, Duncanville, 1974; Our Lady of the Lake, Rockwall, 1975; All Saints, Dallas, 1976; St. Elizabeth Ann Seton, Plano, 1976; St. Joseph, Richardson, 1976; Corpus Christi, Ferris, 1977; St. Michael the Archangel, Garland, 1980; St. Jude, Allen, 1981; Our Lady of Fatima, Quinlan, 1983; St. Francis of Assisi, Whitesboro, 1983; Holy Family, Van Alstyne, 1983; St. Ann, Coppell, 1984 and St. Michael the Archangel, Grand Prairie, 1985.

Ministry became very specialized as the church attempted to respond to new challenges brought

on by Vatican II. Bishop Tschoepe also established many new diocesan offices including Diocesan Archives Museum, Family Life Office, a full-time Vocations Office, Deaf Apostolate, Diocesan Youth Ministry, Hispanic Ministry, the Archbishop Sheen Center for Communications and the Office for Pastoral Planning and Research. Other services were expanded, including the Catholic Schools Office, the diocesan newspaper, Texas Catholic, Catholic Charities, the Diocesan Tribunal and the Confraternity of Christian Doctrine, which was established as the Office of Religious Education.

On December 12, 1976, Bishop Tschoepe promulgated the Vatican decree redesignating Sacred Heart Cathedral as the Cathedral Shrine of the Blessed Virgin Mary of Guadalupe (Catedral Santuario de Guadalupe). The Cathedral Parish had earlier been combined with Our Lady of Guadalupe Parish.

Prior to his appointment as Bishop of Dallas, Tschoepe served as chancellor and vicar general before being appointed Bishop of

San Angelo in 1966.

He is survived by three sisters: Vera Duesman and Clara Simmel, both of Pilot Point, and Bertha Holley of McKinney. He was preceded in death by a sister, Nettie Ross, and three brothers, Paul Tschoepe, John Tschoepe and George Tschoepe. He is survived by numerous nieces and nephews, including Rev. Msgr. Leon Duesman, pastor of St. Ann Parish, Coppell and Rev. Msgr. Jerome Duesman, pastor of Holy Family Parish, Irving.

The Vigil for the Bishop with Reception of the Casket was January 28, at the Cathedral Shrine of the Virgin of Guadalupe Dallas, TX, The Most Rev. Kevin J. Farrell of the Diocese of Dallas, presiding. A Memorial Mass was celebrated on January 28 at 7 p.m. in the Cathedral. The Mass of Christian Burial was January 29 in the Cathedral followed by Entombment at the Crypt of the Bishops located at the Main Altar located in Calvary Hill Cemetery in Dallas.



Tschoepe

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

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Publisher

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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.

Photos should be in jpeg format.

Letters to the editor are welcome,
and should be emailed to
JimmyLPatterson@grandecom.net.
Letters to the editor are printed at
the discretion of the editor and iden-
tities of the writer are subject to
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Rowena



Pictured, left to right, Frances Lisso, CDA member, Sandra Franke, executive director of Pregnancy Help Center in San Angelo, and Shirley Work, Counselor. Court Our Lady of Grace #1734, Catholic Daughters of the Americas, Rowena, conducted an Advent and Pro-Life activity at St. Joseph's Parish with a "Baby Bottle Project". Empty baby bottles were distributed to parishioners, who were asked to fill the bottles with pocket change during the Advent season. A total of \$1,162.87 was collected. A check was presented to Sandra Franke, Executive Director of the Pregnancy Help Center of the Concho Valley, Inc., of San Angelo, and Ms. Shirley Word, Post Abortion and Counseling and Education of the facility.

Diocce-Scenes

Midland



Knights of Columbus cooks prepare a feast fit for priests, religious and deacons January 22 at the annual Clergy Appreciation Dinner at the Knights of Columbus Hall between Midland and Odessa. Below, Sherry Atkinson, of Midland, with St. Ann's associate pastor Fr. Emilio Sosa.

