

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
Volume XXXI, No. 8 AUGUST 2011



**Diocese of
San Angelo
50th Anniversary
Mass
11 a.m., Sunday,
October 16, 2011
San Angelo
Coliseum**



'Hermanamiento' marks 10-year anniversary

The Diocese of San Angelo commemorated the 10th anniversary of its partnership with the Diocese of San Pedro Sula, Honduras. *Hermanamiento* began in September 2001. Several members of the diocese returned to commemorate the jubilee in July. See Monsignor Larry Droll's story of the trip, Page 3.

Facebook Countdown

As the Church prepares to celebrate 50 years as a diocese on October 16, 2011, we're preparing at our Facebook page. We are counting down, just so you'll be reminded daily about how many days until the big event, and we are also featuring a new photograph of each church in the diocese to help with the countdown. Odessa photographer Alan P. Torre, in preparing for the book, photographed every church and mission in our diocese. Those pictures will be available in our commemorative book and in poster form at the diocesan jubilee Mass, but you can see smaller versions of photos of all of the Churches and Missions on our Facebook page. To get the updates, simply like the Diocese of San Angelo page on Facebook. Help us get to 500 'Likes' before our 50th.



Down economy, drought drying up Abilene's 'Loaves & Fishes' Program

(Editor's Note: The following article was published in the July 15, 2011 *Abilene Reporter News*. It is reprinted in its entirety with the permission of the *Reporter-News*.)

By Charles G. Anderson, Sr.
Abilene Reporter-News

ABILENE -- Jesus took a few fish and loaves and fed thousands of people. Although Sacred Heart Catholic Church's Loaves & Fishes program can't accomplish such a miracle, the food pantry is trying to feed as many people as possible.

Kyle and Valerie Clement, who oversee the program, said the pantry is facing challenges from the economy and the drought.

Valerie Clement said that so many people are seeking aid from the pantry's limited supplies that the program has had to cut back.

"We are open only on Tuesday afternoon now," she said. "We used to be able to open two days a week."

"We are seeing many people that are here for the first time," she said.

"With the drought so severe, a lot of people are out of work," she said of people who do gardening or lawn work. "We have a lot of people who are unemployed."

Valerie Clement said Loaves & Fishes gets most of its food through the Food Bank of West Central Texas.

"We are the social service food ministry representing all the Catholic parishes in Abilene, and we get support from other churches, too," she said.

"I drive the truck to pick up the (Please See **DROUGHT/20**)



50 Years: Our Countdown Begins



John Paul II never visited W. Texas, but his impact is still immeasurable

Editor's Note: From the forthcoming book "50 Years: The Story of the Diocese of San Angelo."

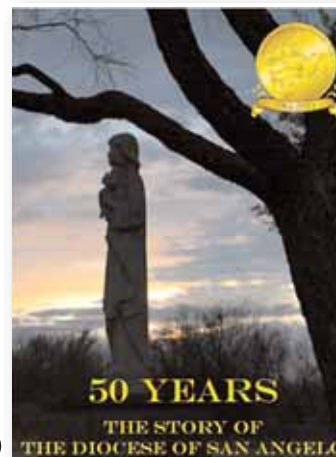
By Jimmy Patterson / Editor

Karol Wojtyla may have never set foot within the geographic boundaries of the Diocese of San Angelo, but that physical absence didn't lessen the impact he had on the faithful. Pope John Paul II's legacy was nothing short of profound and his reach was both far and wide, felt not only by Catholics but by most anyone who lived in the 20th century.

"He is one of the great historical figures of the 20th century," Bishop Pfeifer noted. "I have a great admiration for him. He turned out to be one of the Church's (Please See **POPE/22**)

Send us your memories

For the diocese's 50th anniversary, send your favorite memories of the Church and your parish that you have enjoyed through the years. A special priest, friends, a baptism, a confirmation or a wedding for instance. Keep your stories under 500 words. Email JimmyLeePatterson@gmail.com. See the first two stories on Page 6.



Anniversary Book

Reserve your copy of the commemorative book "50 years: The Story of the Diocese of San Angelo," celebrating 50 years of the Church in West Texas. Find out how on Page 24.

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From the Bishop's Desk

Family Day: A day to eat dinner with your children



By Bishop Michael Pfeifer, OMI

Bishop Pfeifer

The annual celebration of Family Day, focusing on eating together as a family, is celebrated every year on the fourth Monday of September, which this year is September 26. Parents, mark this special day on your calendars and plan a wonderful dinner together with your children. I encourage all of our parishes to celebrate this day, as it is a unique way to give life to our number one diocesan priority—Family Life and Marriage.

Parents, dinner time is the perfect time to connect with your kids on a daily basis. Through the reflective

prayers said during grace plus the array of favorite meals served and the loads of laughs shared about the day's events, you can help continually feed your child's mind, body and soul.

Family Day is a national movement that encourages parents to frequently eat dinner with their children. The parental engagement fostered during your frequent family dinners can also help keep your kids substance free. More than a decade of research by The National Center on Addiction and Substance Abuse at Columbia University has consistently found that the more often kids eat dinner with their families, the less

likely they are to smoke, drink or use drugs.

Moms and Dads, here is a guide -- the Family Day Star Pledge -- to bring families together:

Spend time with your kids by having dinner together;

Talk to them about their friends, interests and the dangers of drugs and alcohol;

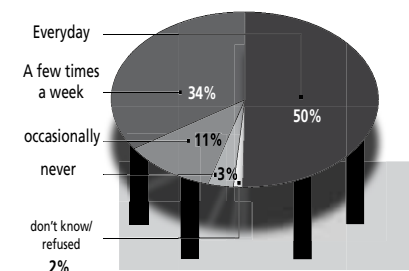
Answer their questions and listen to what they say;

Recognize that YOU have the power to keep your kids substance-free!

More information on Family Day/Pg. 14.

Around the Table

Percent of U.S. parents with children age 17 or younger who say their family eats dinner together



Source: Pew Research Center for the People & the Press

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DIOCESAN BRIEFS

Correction

Reverend Patrick Akpanobong's name has been misspelled in earlier editions of the West Texas Angelus. Father Akpanobong was ordained in June and is now serving the churches on the Southside of Odessa.

The Angelus regrets the error.

San Angelo Concert

"On That Holy Mountain"

Choir Concert

August 14, 7:30 p.m.

Cathedral of the Sacred Heart

Come join us after 6 p.m. Mass to praise and glorify god through song! This summer, the choir has been under the direction of Josh Diaz, recent graduate of the University of Notre Dame. We would like to share our gifts with you as we "Make a joyful noise unto the Lord!"

Bishop's Golf Tournament

Bishop Michael D. Pfeifer's Annual Golf Tournament, benefiting Catholic Schools in Midland, Odessa and San Angelo, is **Sunday, August 28** at Nueva Vista Golf Course in Midland.

Format for the tournament is a four-person scramble.

Registration is \$100 per person, which includes green fees, cart and lunch.

Entry form deadline is August 25. Mail entries to St. Mary's Central Catholic School, 1703 N. Adams, Odessa, TX, 79761.

For more information, in Midland, call William Hernandez, 432-684-4563; in Odessa, David Balerio, 432-352-2064, and in San Angelo, call Angelo Catholic School, 432-325-655-3325.

ACS Endowment

Since its inception December 2004, Angelo Catholic Scholarship Endowment Fund has provided \$7,030 in funds to help families send their children to ACS in San Angelo. The fund is administered by the San Angelo Area Foundation and has an asset value of \$61,566.12. For more information, or to make a donation or endowment, call 325-947-7071

Help Wanted

Job Announcement: Teacher

St. Mary's Central Catholic School is currently looking for a 1st grade teacher. The candidate needs to hold a valid teach-

ing license and a Bachelors Degree in Elementary Education, preferably with a specialization in Math and Science. Please send resume and transcripts to the School; 1703 Adams Ave. Odessa, TX 79761. For more information call the Principal, Bethany McKee-Alexander at 432-337-6052

2012 Lenten Holy Land pilgrimage

A Lenten Pilgrimage to the Holy Land is being sponsored by Sacred Heart Cathedral in San Angelo. Dates for the trip are **February 27 to March 7, 2012**. Msgr. Maurice Voity, cathedral rector and veteran pilgrimage director, will be with the group as they explore the Fifth Gospel -- the Holy Land. The current pricing is only \$3,090 per person in double occupancy, but may fluctuate because of air taxes and fuel supplements. Pilgrims will depart San Angelo via chartered motor coach to the DFW Airport, and then will fly together to Tel Aviv. Those on the pilgrimage will see many of the holiest sites of our faith, and will also have the privilege of attending daily Mass offered by Msgr. Voity at these locations. Some of the locations to be visited include Galilee and the Sea of Galilee, the Mount of the Beatitudes, Cana, Nazareth, the Mount of the Transfiguration, Jericho, the River Jordan, Qumram, Bethlehem and Jerusalem, the Holy Sepulchre and Calvary. Last year's pilgrimage was a sell-out, so book your space early! Reservations are first-come, first-served. For more information, or to request a flyer, please call Sacred Heart Cathedral at 325-658-6567, or contact Msgr. Voity by email at monsignor@sacredheart-sanangelo.org.

Catholic Life scholarships

The deadline is drawing near for two seminarian scholarships currently being offered by Catholic Life Insurance, available to college graduates enrolled or who will enroll in the fall in a Catholic Seminary. The Henkes and Stuebber Scholarship programs are now accepting applications, and all required materials must be received at the Home Office by September 15, 2011. Materials may be sent to the Communications Department at P.O. Box 659527, San Antonio, Texas 78265

A list of criteria and application for both of these scholarships can be found online at www.cliu.com under "Living Benefits." If you have questions regarding scholarships, call the Communications Department at (210) 828-9921 or (800) 262-2548 ext. 141.

Parish Festival Listings, info / Pg. 16

Official says Sambi was to have received Vatican post; Pfeifer reflects on nuncio

VATICAN CITY (CNS) -- At the end of the funeral for Italian Archbishop Pietro Sambi, the former nuncio to the United States, a Vatican official confirmed that Pope Benedict XVI had been planning to bring the archbishop back to Rome to take up an important post at the Vatican.



Sambi

Archbishop Giovanni Becciu, who holds the No. 3 position at the Vatican Secretariat of State, said Aug. 2, "The Holy Father wanted to recognize the valid work carried out by his Excellency Msgr. Sambi, especially in the last few years, by calling him to an important position in the Roman curia. But the Lord, in his inscrutable plan, wanted to call this good and faithful servant home."

Earlier in the summer, Italian media reported Pope Benedict would be giving Archbishop Sambi a Vatican position that would guarantee he would become a cardinal at the next consistory.

The funeral Mass for Archbishop Sambi, 73, who died July 27 at Johns Hopkins Medical Center in Baltimore, was celebrated in a sunny public square in his hometown, Sogliano al Rubicone.

San Angelo Bishop Michael D. Pfeifer, OMI, had kind remembrances of Sambi, who was also invited to the diocese's 50th anniversary in October and was in Texas last March for the installation of former San Angelo priest and new Austin Bishop Joe Vasquez.

"I was shocked to learn of the death of dear Archbishop

(Please See **SAMBI/21**)

DIOCESAN DATES

Bishop's Calendar

AUGUST

13 -- BROWNWOOD, St. Mary -- Install New Pastor at 5:00p.m.
14 -- SAN ANGELO, Christ the King Retreat Center -- Mass with Deacons at 11:00 am.
17-22 -- MADRID, Spain -World Youth Day
24 -- SAN ANGELO, Newman Center -- Mass at Noon
27 -- ODESSA, St. Mary -- Diocesan School Commission meeting -2:00 to 6:00 p.m.
28 -- ODESSA, Golf Tournament for Schools
30 -- SAN ANGELO, Christ the King Retreat Center -- Meeting of 50th Anniversary Committee Meeting at 11:30 a.m.

SEPTEMBER

1 -- SAN ANGELO, Diocesan Pastoral Center -- Presbyteral Council at 11:00 a.m.
2 -- SAN ANGELO, Diocesan Pastoral Center -- Staff Mass at 8:30 am, Staff Meeting at 11 a.m.
3 -- MIDLAND, Pro Life Mass in Front of Planned Parenthood at 9:30 a.m.
4 -- ODESSA, Holy Redeemer -- 50th Anniversary Mass of the Parish at 10:30 am.
5-6 -- SAN ANTONIO, Meeting of Texas Bishops
7-8 -- CORPUS CHRISTI, Meeting of Kenedy Foundation Board
9-11 -- EAGLE PASS, Meeting of Tex-Mex Bishops
13-15 -- WASHINGTON, DC, Memorial Mass for Archbishop Pietro Sambi
16 -- SAN ANGELO, Angelo Catholic School Mass at 8:30 a.m.
17 -- FORT STOCKTON, Mass at Lynbaugh Prison at 11:00 a.m.
19 -- ODESSA, St. Mary - School Mass at 2:00 p.m.
20 -- MIDLAND, St. Ann - School Mass at 8:30 a.m.
20 -- BIG SPRING, Holy Trinity -- Meeting and Lunch with Priests of the Midland/Odessa Deanery - 11:00 a.m.
22 -- ABILENE, Holy Family -- Meeting and Lunch with Priests of the Abilene Deanery at 11:00 a.m.
23 -- SAN ANGELO, Diocesan Pastoral Center - Meeting and Lunch with Priests of San Angelo Deanery at 11:00 a.m.
25 -- SAN ANGELO, Bless Franciscan Center at 2:00 p.m.
28 -- ABILENE, St. Vincent --Meeting of Abilene Association of Congregations at Noon
29-30 -- FREDRICKSBURG

Christ the King Retreat Center

AUGUST

12-14 -- DOSA Deacons Annual Retreat
15 -- Heart of Mercy Prayer Group
16 -- Adoration of the Blessed Sacrament 5-6 pm
18-21 -- Men's Walk to Emmaus
22 -- Heart of Mercy Prayer Group
23 -- Adoration of the Blessed Sacrament 5-6 pm
23-26 -- DOSA Good Leaders, Good Shepherds
26-28 -- Goodfellow AFB Couples Retreat
Beginning Experience
29 -- Heart of Mercy Prayer Group
30 -- Adoration of the Blessed Sacrament 5-6 pm

SEPTEMBER

5 -- Office Closed -- Labor Day Weekend
5 -- Heart of Mercy Prayer Grp
6 -- Adoration of the Blessed Sacrament, 5-6pm
9-11 -- Engaged Encounter
11 -- Natural Family Planning Class
12 -- Heart of Mercy Prayer Grp
13 -- Adoration of the Blessed Sacrament, 5-6pm
16-18 -- Lubbock Deacons Annual Retreat
17-22 -- Renew Overnight Rooms
19 -- Heart of Mercy Prayer Grp
20 -- Adoration of the Blessed Sacrament, 5-6pm
22-25 -- San Angelo Men's ACTS Retreat
26 -- Heart of Mercy Prayer Grp
27 -- Adoration of the Blessed Sacrament, 5-6 pm
30-Oct 2 -- Encounter the Cross

NECROLOGY SEPTEMBER

1-Rev. James Delaney, OMI (2007)
2-Rev. Hilarin Lapinski (1994)
4-Rev. John Busch, OMI (2003)
5-Deacon Jesus Mercado (2009)
6-Rev. Vincent Daugintis (1990)
10-Rev. James Franchi (1969)
10-Rev. Leo St. John, OMI (1976)
15-Rev. Peter Vergauwen (2003)
21- Rev. Domingo Estrada (2009)
23-Rev. Herman Valladares (1997)
25-Rev. William Lensing (1978)
26-Rev. William Cadigan, MSC (1971)
28-Deacon Paul Ramos (1990)

From the Editor

Countdown for 50th anniversary begins

By Jimmy Patterson

If this were a space shuttle launch -- you remember those? -- we would be in the final countdown. As I write this we are 74 days until the 50th anniversary jubilee Mass for the Diocese of San Angelo, to be celebrated Saturday, October 16, 2011, at the San Angelo Coliseum.

Officials from across Texas, including bishops from a number of dioceses will attend the event, to be presided over by Cardinal Daniel DiNardo, Archbishop of the Galveston-Houston Diocese. A dinner will be celebrated



Patterson

Saturday night for all of the visiting dignitaries and clergy, and Sunday's Mass will begin at 11 a.m. at the Coliseum. You should take note that the Sunday Mass on October 11 is the only Mass in the diocese that day as Bishop Pfeifer has dispensed the celebration of all other Masses. There will, however, still be Masses of anticipation on Saturday at individual parishes -- check local listings.

The September West Texas Angelus will be chock full of historical information, including excerpts from the just-completed "50 Years: The Story of the Diocese of San Angelo" book, comment from assorted long-time clergy in the diocese as well as a pull out section that will, among other items, feature a composite poster of all 73 Churches and

Missions in the diocese. The poster that we will publish in the September Angelus, will also be for sale at the Anniversary Mass. It represents a compilation of all of the Churches and Missions from around the diocese photographed by Alan P. Torre, who has provided many of the photos for the history book.

Leading up to the celebration, we invite you to also Friend us on Facebook. We really do need a lot more visitors. We are providing a daily countdown to the celebration as well as providing additional photos of parishes on the popular social networking site.

Find us on Facebook by entering "Diocese of San Angelo" in your search field.

See you in October.

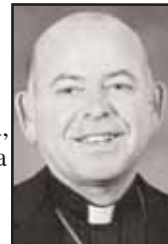
Del Escritorio del Obispo

El día de la familia: un día de cenar con nuestros hijos e hijas

Por el Obispo Miguel Pfeifer, OMI

La celebración anual del Día de la Familia, enfocando en comer juntos como familia, es celebrada cada año, cada cuarto lunes de septiembre, la cual este año es el 26 de septiembre. Padres de familia, apunten este día especial en su calendario y planeen una cena maravillosa juntos con sus hijos. Animo a todas nuestras parroquias a celebrar este día, que es una manera única para dar vida a nuestra prioridad diocesana principal -- Vida Familiar y Matrimonio. Padres de familia, la hora de la cena es el tiempo perfecto para conectar con sus hijos e hijas diariamente. Por medio de las oraciones reflexivas ofrecidas para bendecir la comida mas la variedad de comidas favoritas servidas y las muchas risas compartidas tocante los eventos del día, pueden continuamente ayudar a alimentar la mente, el cuerpo y el alma de sus hijos e hijas.

El Día de la Familia es un movimiento nacional que anima a padres de familia que cenén frecuentemente con sus hijos. El compromiso paternal fomentado durante las cenas familiares frecuentes también podrá ayudar a mantener a sus hijos libres de abuso de drogas. Más de una década de investigación por El Centro Nacional de la Adicción y Abuso de Drogas en la



Obispo Miguel Pfeifer OMI

Universidad de Columbia ha encontrado, consistentemente, que lo más frecuente que sus hijos e hijas cenén con sus familias, menos es la probabilidad que fumen, tomen o usen drogas.

Padres y madres, aquí está una guía -- la Promesa Estelar del Día de Familia -- para reunir a las familias: --Pasen tiempo con sus hijos por medio de cenar juntos --Háblenles acerca de sus amistades, intereses y los peligros de las drogas y el alcohol --Contesten a sus preguntas y escuchen a lo que ellos dicen

--¡Reconozcan que USTEDES tiene el poder de mantener a sus hijos e hijas libres de las drogas!

El Día de la Familia -- Un Día para Cenar con sus Hijos e Hijas del Centro Nacional de la Adicción y el Abuso de Drogas en la Universidad de Columbia es un movimiento nacional que recuerda a los padres de familia que lo que sus hijos realmente quieren en la mesa de cena es a USTEDES! El once aniversario del Día de la Familia será celebrado nacionalmente el 27 de septiembre del 2011.

Para aprender más acerca del Día de la Familia y para unirse con padres de familia en América en tomar la Promesa del Día de la Familia, conecta a www.CASAFamilyDay.org. Para aprender más acerca del libro How to Raise a Drug-Free Kid: The Straight Dope for Parents, visite la red www.straightdopeforparents.org.



Above, representatives of the Diocese of San Angelo pose with the principal of San Diego de Alcalá School, people from Exaltacion de la Santa Cruz Parish and Santisima Trinidad Parish.



At left, the 10th anniversary celebration of the Hermanamiento began on July 4. The Honduran hosts offered fireworks to celebrate!



Below left, Msgr. Larry Droll and Father Carlos Felipe Rodriguez, pastors of Catholic Schools in partnership: St. Ann's in Midland and San Diego de Alcalá in San Pedro Sula.

Below, the parish Exaltacion de la Santa Cruz, with which St. Joseph/St. Anthony in Odessa is partners.



Hermanamiento!

Missionaries from San Angelo, San Pedro Sula dioceses celebrate 10 years of partnership

Bishop Michael Pfeifer and the Partnership Team of the Diocese of San Angelo traveled to San Pedro Sula, Honduras in July for the 10th Anniversary Celebration and Meeting of the "Hermanamiento" among the Dioceses of Tyler, San Pedro Sula and San Angelo. A Solemn Mass was celebrated in Santa Ana Church in Chamelecon and the business sessions were held at Monte Horeb Retreat Center.

Everyone recalled that it was on "9/11" (September 11, 2001) when the agreement was signed in San Angelo by Bishop Pfeifer and Bishop Angel Garachana. It would be our special effort for world peace, on a day that was shattered by events in New York, Washington and Pennsylvania. Bishop Alvaro Corrada of Tyler signed the document later that week.

During these 10 years, relationships that express our common Catholic faith have grown into friendships. There have been frequent visits among the Diocesan Teams to the three participating dioceses. Several parishes are twinned with one another: St. Ann's of

Midland with Santisima Trinidad of Chamelecon; St. Joseph/St. Anthony of Odessa with Exaltacion de la Santa Cruz of Baracoa. Schools have attempted partnerships, with St. Ann's of Midland currently paired with San Diego de Alcalá in the La Luisiana section of San Pedro Sula. Campus ministries have engaged in mutual activities. Many mission trips and projects in solidarity have been completed.

Also attending the 10th Anniversary activities were Msgr. Larry Droll and Leonor Spencer of St. Ann's in Midland, Diana Madero of St. Joseph/St. Anthony in Odessa and Adam Droll, seminarian from San Angelo.

Plans were made for activities to continue to develop the Hermanamiento. Specifically, Holy Redeemer Parish of Odessa will partner with San Isidro Parish in the La Ceiba, a town on the Caribbean coast. The participants in the events of the celebration and meetings pledged themselves to propel the Hermanamiento forward for the next ten years.

-- By Monsignor Larry Droll



Bishop Michael Pfeifer joins Bishop Angel Garachana in posing with the Partnership Team of the Diocese of San Pedro Sula.

May God who has begun this good work in you bring it to fulfillment

By Ryan Rojo

May God who has begun this good work in you now bring it to fulfillment.

These words are commonly proclaimed by the Bishop when a young man is to be ordained for the priesthood. It is a proclamation that affirms that the very call of God is in-itself “good.” On June 28-30, more than 15 men gathered at Christ the King Retreat Center in San

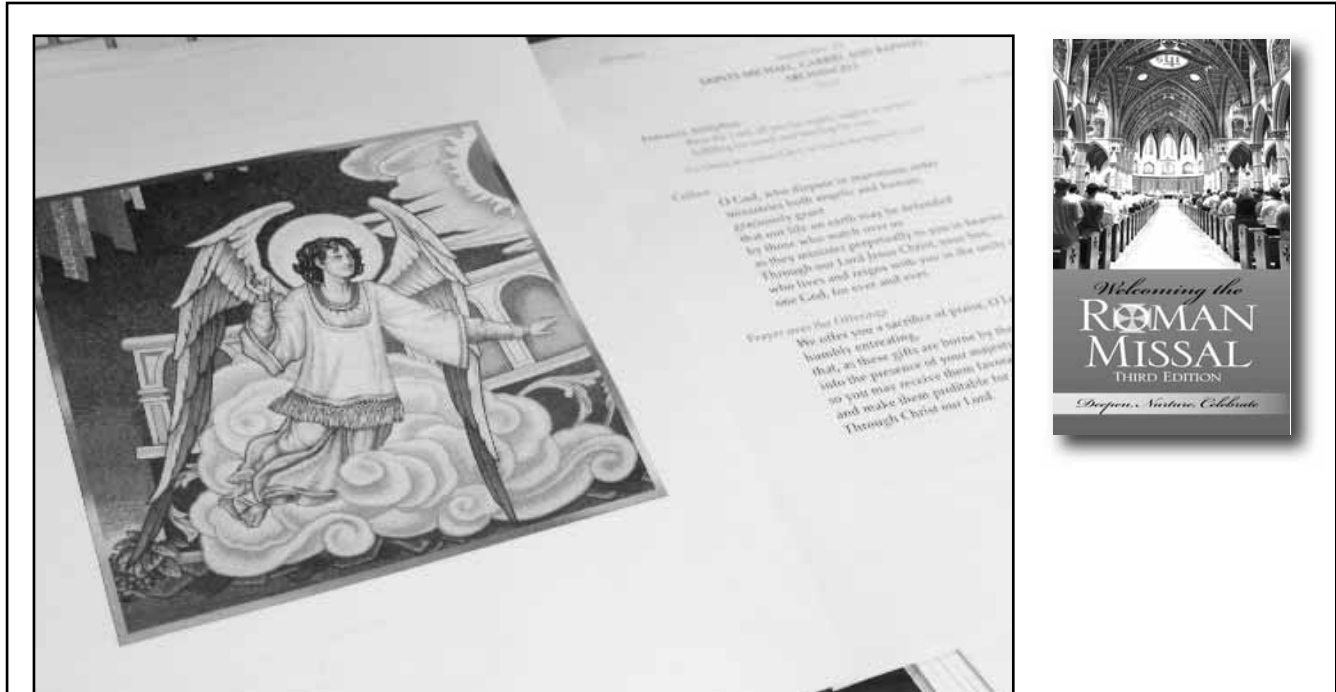
Angelo to pray and discern if God was calling them to this “good work.” The retreat was led by the seminarians from the diocese, and the retreatants heard a variety of talks and discussions on life in the seminary, priestly spirituality, and discernment. They were given the opportunity to participate in Mass, adoration, the Liturgy of the Hours, and a volunteer service project at Catholic Outreach. Justin Eccles, a young man from Odessa

who participated in the retreat, said that the retreat was “a very good experience to discern with the seminarians. Hearing the seminarians’ testimonies were a big help in my discernment process.” Throughout the course of the retreat, many of the young men began the application process while working directly with our diocesan vocations director, Fr. Barry Mclean. Fr. Barry said that, “It [the retreat] was an awesome experience for

the seminarians, but more importantly, for the young men discerning where God is calling them in their life.”

A special thanks to all those who worked hard to make this discernment retreat possible. Please keep the young men who attended this retreat in your prayers, and may we all encourage vocations in our own parishes and families.

Ryan Rojo is a seminarian for the Diocese of San Angelo at Conception College Seminary in Conception Missouri.



An illustration of St. Michael is seen on a page proof of the new edition of the Roman Missal at the U.S. Conference of Catholic Bishops in Washington May 26. The new Roman Missal will go into use in the United States Nov. 27, the first Sunday of Advent. The USCCB is one of seven publishers that will release the new edition in the United States Oct. 1.

A few questions from the pews

By Deacon Stanley Lange
Diocesan Liturgical Commission

With change comes questions; and that is certainly the case with the New Roman Missal

Priests and deacons lately have had a lot of questions from the congregation about the New Roman Missal English translation of the Mass. It is an ordinary reaction of people. After all, we are just being human. God gave us free will and the ability to think and reason. The questions I have been asked come from three different groups: First, “Why are they changing things AGAIN? Why can’t they just leave things alone?” Second, “Just tell me what to do and I’ll do it. Don’t explain anything and I’ll just follow along.” Third, the silent ones who are not aware of any translation changes or just do not care about them. I

do hope there is a fourth group: those who are happy with the changes and are reading articles, checking for information in the *West Texas Angelus*, and researching on the Internet and elsewhere, taking advantage of the Diocesan workshops, and are pleased with what our Church is doing.

To understand why the Church is making some word changes in the Mass, we first have to understand what the Eucharist, the Mass, is. A simple definition is that the Mass is the greatest public prayer of the people of God. It belongs to the Church and everyone is encouraged to participate in it as fully as possible. During the Mass we re-present the Son, body, blood, soul, and divinity, to the Father in an un-bloody way. (Please See **MISSAL/22**)

Support needed for ‘Respect for Rights of Conscience Act’

By Bishop Michael Pfeifer, OMI

On July 19, an advisory body recommended to the Department of Health and Human Services (HHS) a list of “preventive services” for women to be covered under the new health care reform law, the Patient Protection and

► **Related Story / Pg. 10**

Affordability Act (PPACA). The Chairman of the USCCB’s Committee on Pro-Life Activities, Cardinal DiNardo, objected to the report’s mandated coverage not only for surgical sterilization but also for “all FDA-approved birth control (including the IUD, ‘morning-after’ pills, and the abortion-inducing drug Ella)” and for “education and counseling” to promote these among all women of reproductive capacity.

If the Department of Health and Human Services accepts these recommendations, all insurance plans will be required to cover these controversial immoral practices without a co-pay from recipients. “The considerable cost of these practices will be paid by all who participate in health coverage...Such a mandate would require all...to carry health coverage that violates the deeply-held moral and religious convictions of many.”

Now it is “especially critical” for members of Congress to co-sponsor and pass legislation that would apply strong conscience protection provisions to the health care law.

Earlier this year, Reps. Jeff Fortenberry (R-NE) and Dan Boren (D-OK) introduced the Respect for Rights of Conscience Act (H.R. 1179). This measure will ensure that those who participate in the health care system “retain the right to provide, purchase, or enroll in health coverage that is consistent with their religious beliefs and moral convictions” and ensure that (Please See **ACT/21**)

The Diocese of San Angelo Celebrates 50 Years

FROM THE ARCHIVES: 1961 SAN ANGELO STANDARD TIMES

New diocese formed here

(Editor's Note: As part of our 50th anniversary, *The Angelus* has reprinted historic articles from past issues of *The Angelus*. This article, the final in our series of reprints, is from a 1961 edition of the *San Angelo Standard-Times* and details the new diocese being formed in West Texas. The reprint is featured in its entirety in the commemorative book, "50 Years: The Story of the Diocese of San Angelo," which will be available for purchase at our 50th anniversary Mass, October 16, or through pre-orders (see Pg. 24 for details).

SAN ANGELO — Catching many persons by surprise, a new Roman Catholic diocese was established today in San Angelo. The city was formerly in the Amarillo diocese.

The new diocese will cover 34 counties with San Angelo the headquarters, and Sacred Heart Church here will be the cathedral.

Msgr. Thomas Joseph Drury, now pastor at Christ King Church in Lubbock, was assigned as the diocese's first bishop.

The appointment by Pope John XXIII was announced through Archbishop Egidio Vagnozzi, the apostolic delegate.

Contacted in Lubbock, Msgr Drury, 53, said he was very pleased with his

appointment.

"I've known about it for about a week, but the official word came today.

"We were talking about it yesterday and didn't think it (the new diocese) would be formed for another three years," said the Rev. Eugene Rousseau of St. Mary's Catholic Church here.

Formation of a new diocese is important to the Catholic Church, Father Eugene said, because "it shows that the church is expanding so much. It shows that the number of Catholics in a diocese is too great for the diocese."

Priests here said Sacred Heart Church would be the logical choice for a cathedral of the new diocese.

The diocese of 34 counties has been carved out of four previously existing sees — 24 of them from Amarillo, 4 from Dallas-Fort Worth, 3 from Austin



and 2 from El Paso.

Church authorities estimate the area has 51,000 Catholics in a total population of 592,000.

"It's wonderful, the Rev. Raymond Soper of Holy Angels Church said when he heard the news about the new diocese. "As far as the efficiency is concerned, I think it's wonderful."

Father Raymond personally knows the bishop-elect and describes him as a "very capable man" and a "good organizer."

The creation of a new diocese is good, Father Raymond said, because, territorially we're too big. The bishop lives 300 miles away from us.

"We either have to go up there personally or communicate by letter. Some of these things have to be done on the spur of the moment."

Father Eugene said the bishop travels and works with parishes all over his diocese.

Msgr. Drury said the territory of the new diocese goes into effect immediately but he will not move to San Angelo for another several months.

This article will be reprinted in its original form in the Diocesan History Book, available October 16 at the 50th anniversary Mass.

Diocese of San Angelo 50th Anniversary Mass

**11 a.m.,
Sunday
October 16, 2011**

**San Angelo Coliseum
San Angelo**

One Mass

Bishop Michael Pfeifer has announced that on Sunday, October 16, the day that marks the 50th anniversary of the diocese's official establishment, only one Mass will be celebrated throughout the diocese — at 11 a.m. at the San Angelo Coliseum. No masses will be said except for the anniversary Mass in San Angelo and pastors should advise their parishioners of this. Ordinary masses of anticipation and perhaps added masses of anticipation will be said on Saturday, Oct. 15 at individual parishes, but there will be only one Mass in the entire diocese on October 16." Those unable to attend the anniversary Mass in San Angelo are dispensed of their obligation the weekend of Oct. 15-16.

Parishioner remembers Sacred Heart pastor Fr. Lawrence Cyr

(Editor's Note: As part of our 50th anniversary celebration, *The Angelus* asked readers to submit their favorite memories of their parish, priest or friends. This article, written by Dennis Scott, a longtime parishioner in Coleman, concerns his experiences with former pastor Father Lawrence Cyr.)

By Dennis Scott

COLEMAN -- Father Lawrence S. Cyr, C.P.P.S., served as pastor of Sacred Heart Parish in Coleman for 25 years (1979-2005). He is currently 93 years young and has been a priest for 67 years. Most of his priestly life was spent teaching in various schools. For eight years he served as Provincial of the Precious Blood priests of the Kansas City Providence.

In a telephone interview on July 13, 2011, Father Cyr agreed to share some of his memories of that quarter of a century at Sacred Heart (Coleman). Father Cyr stated that a priest shortage was the reason he came to Texas to help in parishes wherever the priest was on vacation or sick in the hospital. During his first six months of traveling around to different parishes, he realized the great need to understand Spanish. So, at each parish he would

enlist a parishioner to tutor him in the language.

In December 1979, Father Cyr received a request to come to Coleman to celebrate Mass because the pastor, Father John Pierce, was in the hospital. The next day, Father Cyr received word that Father Pierce had passed away. Father Cyr was told that in the previous three years, the parish had five pastors. The people wanted a priest who would stay with them. Father Cyr received permission to stay in Coleman, and remained as pastor for 25 years.

Father Cyr found Coleman to be a very friendly community. The day after he arrived, the Episcopal pastor paid him a visit and welcomed him to town. Father Cyr's activities were not just confined to Sacred Heart, but to the community at large. The Protestant churches and the people of Sacred Heart enjoyed many ecumenical services together on Thanksgiving, Easter sunrise services at the airport, and sharing Seder meals at various churches. The churches also had an annual Hunger Walk. Father Cyr recalls serving as president and treasurer of the very active Ministerial Association in town.

Father Cyr has fond memories of celebrating his 50th and 60th priestly jubilees at Sacred Heart Parish. His

60th Jubilee celebration was saddened by the news that Father Sam Homsey was killed in an auto accident as he traveled with other deanery priests to attend the jubilee celebration.

Father Cyr remarked that he had never been embraced so much as he was at Sacred Heart. Everyone treated him as family and everyone was family to him. Father Cyr witnessed a generation being born and maturing in the parish. He recalls that he had administered the sacraments of Baptism, First Holy Communion, and Marriage to many of the people. In the early 1980s Father Cyr and his capable Building Committee visited others parishes to get ideas for building a parish hall at Sacred Heart. His design was approved and the hall was built and completed in 1982. Two years after Father Cyr's retirement in December 2005, the parishioners of Sacred Heart called Father Cyr home again to Coleman, for a celebration to honor him by naming the parish hall: Father Lawrence S. Cyr Hall.

Dennis Scott is a longtime parishioner at Sacred Heart Church in Coleman.

World Youth Day

17 pilgrims from Diocese of San Angelo to attend WYD 2011

The Angelus

Young adults set to depart August 14 for trip of a lifetime

The Diocese of San Angelo's Office of Education and Formation will accompany 17 pilgrims from parishes throughout the diocese for World Youth Day 2011 in Madrid Spain. The travelers will leave DFW Airport Sunday, August 14, and return Wednesday, August 24.

The young adults making the trip are from Holy Redeemer in Odessa, Good Shepherd in Crane, Sacred

Heart in McCamey, Holy Trinity in Big Spring, Sacred Heart Cathedral in San Angelo, St. Joseph in Stanton, Our Lady of Lourdes in Andrews, and St. Joseph in Rowena. A second group from St. Stephen in Midland will also make the trip.

Travelling with the pilgrims will be Most Rev. Michael D. Pfeifer, OMI, Bishop of San Angelo; Father Ariel Lagunilla, pastor in the

Rowena, Olfen and Miles cluster, and Father Joey Faylona, pastor at Our Lady of Lourdes in Andrews. Sister Adelina Garcia, who leads the diocesan youth ministry, will also attend World Youth Day.

"We're looking forward to experiencing the global Church and also to visiting the different holy sites of Madrid," Sister Adelina said. "We ask for prayers during this experience and if anyone has requests for

us to take to the different shrines please email them to me, at dosaoef@aol.com."

There will be a U.S. Mass with the U.S. bishops celebrating at the Palacio de Deportes the morning of August 20. A Theology on Tap session will be held August 19 at the same location.

The group is remaining two extra days after World Youth Day to visit and tour the area.



US bishops named to lead WYD sessions

WASHINGTON (CNS) -- The Pontifical Council for the Laity has named eight U.S. bishops to lead English-language catechetical sessions during World Youth Day 2011 in Madrid.

They will be among 250 bishop-catechists, representing many different countries and languages, who will lead catechetical sessions Aug. 17-19 at various sites around the metropolitan area of Spain's capital city.

The U.S. prelates chosen by the council, official sponsor of the Aug. 16-21 youth gathering, are: Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops;

Cardinals Francis E. George of Chicago and Sean P. O'Malley of Boston; Archbishop Charles J. Chaput, newly appointed as archbishop of Philadelphia; Bishops Samuel J. Aquila of Fargo, N.D., Edward J. Burns of Juneau, Alaska, and William F. Murphy of Rockville Centre, N.Y.; and Auxiliary Bishop Frank J. Caggiano of Brooklyn, N.Y.

On July 25, the same day the bishops named as catechists were announced, the World Youth Day organizers reminded participants that the only official catechetical sessions and other World Youth Day events are those endorsed by bishops' conferences.

Photo: People pose for a group photo, gather for a Mass and concert May 8 at an arena in Madrid, marking 100 days until the start of World Youth Day 2011. Preparations for the international event in Madrid are heating up and organizers are promising a "fiesta," adding a Spanish flavor to the traditional opportunities for prayer, friendship, music and religious education (CNS Photo)

Pope Benedict XVI's WYD: Space made for silence, solemnity

By Cindy Wooden
Catholic News Service

VATICAN CITY — Pope Benedict XVI has put his own stamp on the church's celebration of World Youth Day, and it's especially clear in the gathering's moments of prayer.

In Cologne, Germany, six years ago -- Pope Benedict's first WYD as pope -- he surprised the youths at the Saturday night vigil by urging them to quiet down.

The Cologne event was where he started a major new WYD tradition: Instead of ending the vigil with a boisterous musical finale, he ended it with eucharistic adoration -- with tens of thousands of young people kneeling silently in a field. The scene was repeated in Australia in 2008.

During World Youth Day 2011, scheduled for Aug. 16-21 in Madrid, eucharistic adoration again will cap the pope's participation at the vigil. Adoration and prayer also will continue throughout the night on the edges of the military airport where many of the young people are expected to camp overnight.

In fact, organizers are planning to have 17 tents set up as chapels for all-night adoration.

The visual focal point when the pope leads the adoration and Benediction will be a monstrance set into a towering 16th-century gothic structure of silver and gold usually housed in the Toledo cathedral.

The traditional, solemn sense communicated by the Toledo monstrance will be echoed in the papal liturgies throughout the trip, organizers said.

"The point is to highlight that the central person of World Youth Day is Jesus Christ, and the pope is coming to proclaim him," said Father Javier Cremades, Madrid coordinator of the liturgies.

However, not all of Father Cremades' plans emphasize the formal.

Catholic Voices

Why a Catholic newspaper is a necessity to a diocese

By **Stephen Kent**
Catholic News Service

Catholics trying to function in today's world without continuing their faith formation since leaving school have difficulty understanding faith, let alone trying to bring a Christian perspective to secular culture.

Mary Ann Glendon, former U.S. ambassador to the Vatican, made that point recently in Wilmington, Del.

In order to avoid "faith illiteracy," Glendon said Catholics must be given a solid foundation in their faith both in schools and through continuing religious education.

"We 21st-century Christians still have to figure out how to live out our faith in a pluralistic and secular society," the Harvard Law professor said.

The faith illiteracy seen by Glendon is a problem not only of defending the faith



Kent

but in letting others define it for us, and many times they are wrong.

Some are the annoying but not substantive misstatements in the media, the ones that grate on the ear, such as the pope was "performing Mass" or a priest was "taking confessions."

Matters of our religion are coming more into everyday conversation in public and culture. We need to know why we believe as well as what we believe. There are sound philosophical and theological bases for many things that must be understood to properly understand the latest fact or news item.

Things such as marriage, annulment and divorce; same-sex marriage; the meaning of infallibility; respect for human life and the proper role of the church in public -- all of these require a background of understanding.

What makes the news is not just some arbitrary rule but something based on centuries of developing dogma.

There are theological reasons for the coming change in the liturgy; it is much

more than "rebranding."

Background is necessary to understand the facts. The Catholic message as presented by the Catholic media is the best way to provide this.

It is ironic that Glendon's plea for better faith formation was made in a diocese that, in the same month, announced it was shutting down the diocesan newspaper for financial reasons. A newspaper is not a luxury.

"There has been no greater and more consistent success in Catholic communications in the United States than through the use of print," Pittsburgh Bishop David A. Zubik said in talk at the Catholic Media Convention in Pittsburgh.

"Absolutely and fundamentally the best option ... to evangelize the evangelizers is through Catholic print," said Bishop Zubik. No surprise, his remarks were greeted with applause from the audience of journalists.

Evangelizing the evangelizers is what it is all about. "The job of evangelizing the culture belongs to the laity," said

Glendon, who is also president of the Pontifical Academy of Social Sciences. So the laity must have a firm understanding of the faith that must be continually updated and refreshed.

Social media -- Twitter, Facebook, blogs -- have their place but are no substitute for the permanency of the word in print.

An incorrect understanding of freedom of speech, Glendon said, is that it is for everybody "except those trying to advance religious rights."

We have not only the right but the obligation to be out in the public square, but at the same time we need to know what we are doing. There is a resource for that.

"A Catholic newspaper today is not a luxury. It is a necessity," said Bishop Zubik. "And to my mind, at least for the moment, it remains the best vehicle for adult faith formation that we have."

(Kent, now retired, was editor of archdiocesan newspapers in Omaha and Seattle. He may be contacted at: considerk@gmail.com.)

Big anniversary for Latin American Church

By **Moises Sandoval**
Catholic News Service

August marks the 500th anniversary of the founding of the first two dioceses in the Americas, those of Santo Domingo, in the Dominican Republic, and San Juan, in Puerto Rico. From these humble beginnings, the church spread all over the Caribbean, Mexico, Central and South America and many regions now in the United States. Today it encompasses half of the world's 1 billion Catholics.

Moreover, this church continues to grow as Hispanics become a larger and larger proportion of Catholics in the United States. By the year 2050, they will be the overwhelming majority, according to demographers.

In its fundamentals, the Latin American church is like other Catholic churches in the world. But it has unique characteristics that were once considered defects, but now they are beginning to be seen as pearls of great value.

The Mexican novelist Carlos Fuentes, in a beautiful book published for the 500th anniversary of Columbus' arrival in the Americas, wrote that when both new immigrants from Latin America and U.S. Hispanics speak of religion, it is "not only Catholicism but something more like a deep sense of the sacred, a recognition that the world is holy, which is probably the oldest and deepest

certitude in the Amerindian world."

That belief is particularly relevant in the light of how industrial development has contaminated the soils, water and even the air we breathe, threatening to destroy the planet.

Fuentes describes Latin American religion as the product of the meeting between the Mediterranean civilization and the Indian world of the Americas. In a similar way, the religiosity of the church in the Caribbean has incorporated aspects of African religious beliefs brought by slaves.

The leading Marian devotion in the Americas (to Our Lady of Guadalupe) owes its origin to an Aztec Indian peasant named Juan Diego. He brought the message of the Virgin to the bishop of Mexico City in 1531. Pope John Paul II canonized Juan Diego in 2002.

Similarly, the devotion to Our Lady of Charity in Cuba sprang from the testimony of two Taino Indians, Juan and Rodrigo de Hoyos, and of a black slave named Juan Moreno.

Holy Cross Father Daniel Groody, who spent many years working with migrant workers in California's Coachella Valley, found that aspects of pre-Columbian religion permeate the worldview and popular religiosity of these farm workers.

Though indigenous belief and practice were once seen as fatal defects, modern theologians now believe that God has spoken in the history of every culture. Those elements therefore enrich the Latin American

(Please See ANNIVERSARY/23)



Sandoval

Un gran aniversario de la iglesia Latino americana

By **Moises Sandoval**
Catholic News Service

Agosto marca el 500 aniversario de la fundación de las primeras dos diócesis en las Américas, la de Santo Domingo, en la República Dominicana, y la de San Juan, en Puerto Rico.

De ese comienzo humilde, la iglesia latina se propagó por todo el Caribe, México, Centro y Sur América y muchas regiones de Estados Unidos. Esa iglesia abarca la mitad del billón de católicos en el mundo. Es más, esa iglesia sigue creciendo, como demuestra el aumento de hispanos en la iglesia de Estados Unidos. Para el año 2050, ellos van a ser la gran mayoría, según los demógrafos.

En sus fundamentales, la iglesia latinoamericana es como todas las iglesias Católicas en el mundo. Aún, tiene características únicas antes consideradas defectos pero actualmente viéndose como perlas de gran valor.

El novelista mexicano Carlos Fuentes, en un lindo libro publicado para el quinto centenario del descubrimiento de las Américas por Cristóbal Colón, escribió que cuando ambos inmigrantes de América Latina y latinos de Estados Unidos hablan de religión, es "no sólo de Catolicismo sino de algo más como un

(Mira SANDOVAL/23)

Catholic Voices II

What teens can learn from jurors in the Casey Anthony trial

By Karen Osborne
Catholic News Service

Many people were riveted by the high stakes of Casey Anthony's murder trial that was seen on TV, in the papers and online.

There were 17 people, though, who experienced the trial in a very different way: the trial's 12 jurors and five alternates. The state went to great lengths to protect them from experiencing outside opinions regarding the case.

The amount of care taken to make sure that the jury heard and saw only the evidence presented in the courtroom made me wonder about how much our own thoughts are unconsciously shaped by the world around us.

The jurors in the Casey Anthony trial stayed in a hotel and were allowed to speak only with one another and with police deputies. They were barred from watching television and couldn't go shopping for themselves. They couldn't surf the Internet, use their own cell phones or visit with family more than once a week.

Something as simple as visiting the dentist, shopping for food or getting a haircut was incredibly complicated for the jurors. What if they accidentally overheard another

client or patient chatting about the trial?

People like to think that we're all solitary ships in the clear and clean river of life, choosing what ports to visit and what cargo to take onboard.

Actually, we're more like tiny skiffs in a crowded, cloudy stream, bumping into one another all the time, and every time that we bump into one another, we exchange "cargo" whether we like it or not -- our ideas, thoughts, hopes and opinions. Soon the contents of our little boats are full of the influences of others.

This isn't necessarily a bad thing -- unless you're a juror on a murder trial. But we still have to watch out, making sure that the cargo given to us will help us stay afloat and not sink our boats.

Teens deal with being influenced every day. They hear the talking heads, shock jocks and opinionated friends, then make their own decisions about politics, school lunch and Paris Hilton's latest outfit. They know they're up against a lot of peer pressure. They know that advertisers are out to change the way they think about brands and consumerism.

But do teens know about the unconscious influences that affect them all of the time?

Can a tabloid headline influence their opinions on love and life?

Can conversation in the lunchroom change the way they think?

Can parents' political or social views shift how teens see the world?

Can seeing skinny magazine models encourage eating disorders in girls?

Can violent video games affect how boys react?

Sociologists and psychologists agree that the answer to all of the above is "yes."

Teens can't -- and shouldn't -- keep themselves sequestered from the world like jurors at a trial. But identifying unconscious influences and dealing with them in a healthy way is a major survival skill for teens in today's hyper-talkative, hyper-opinionated world.

So, yes, teens can learn something from those anonymous, sequestered jurors: how to guard against potentially negative influences.

The next time they come across something that wants to influence them one way or the other, they would do well to stop and think before they make a snap decision.

Teens must ask themselves: Am I being influenced by someone who doesn't have my health and happiness in mind? Is the influence a positive one, or is it going to encourage me to choose a darker path?

Will teens' eventual verdict help them to sail, or will it sink their boat?

In a very real sense, teens are the jury here, and only they can decide.



Osborne

Faith? What faith?

Anonymous anger and the wrath of the 'blogosphere'

By Effie Caldarola
Catholic News Service

Are we angrier than we used to be? Or is the anonymity of technology giving folks license to unleash anger in unhealthy ways?

One night not long ago, my husband and I headed out to a movie -- as it turned out, the wrong movie.

As Civil War buffs, we wanted to see "The Conspirator." It was about the trial and execution of Mary Surratt, a woman accused of participating in the plot to assassinate Abraham Lincoln.

Desperate for a night out but forgetting the title, we saw "The Lincoln Lawyer" advertised at a local theater and mistakenly ended up sitting through not a Civil War tale but a shallow murder mystery about a lawyer who works out of the back of a Lincoln -- the car, obviously, not the president.

OK, that didn't make me angry. I'm getting to the anger part.



Caldarola

After we arrived back home, feeling sheepish but mildly entertained, I turned on my cell phone to check for messages. Wow, four or five texts. I rarely get texts.

My mouth dropped open as I began to read.

"You sleep with my husband and you'll pay for it," an anonymous text threatened.

What?

I ventured through the other texts. My confused correspondent called me obscenities; she said she'd talk to my manager (what manager?). She used expletives. She knew I was with her husband. Tell him to call, she said.

What should I do? I asked my husband.

Tell her she has the wrong number, he suggested.

But that would mean making contact.

I had an eerie feeling. I knew it was ridiculous, but I looked outside at the darkened hedges, half expecting some threatening figure to be lurking beyond my deck.

How silly, I realized. My cell phone's area code is from another city hundreds

of miles from the one where I reside, and the writer had that same area code.

Obviously, she was nowhere near me, not even in the same state. She didn't have a clue as to whom she was writing, and had put the wrong number in her phone, possibly aided by alcohol and definitely by uncontrolled anger.

In bed that night I thought of her, a woman somewhere feeling betrayed with no remedy but to lash out anonymously.

How many people are there, I wondered, roiling with anger and unable to deal with it constructively?

The next morning it continued. First came a three-word, unprintable description of me. Then, oddly, a few minutes later, this: "I just want to say that I am sorry I was mad n sad please forget me."

Emboldened by the morning light, I decided to reply with the briefest of unsigned messages: "U have the wrong number."

If she felt that she'd made a fool of herself with someone she knew, would

(Please See **CALDAROLA/23**)



Making Sense of Bioethics

Gay genes, sexual attractions and the call to chastity

People often surmise that same-sex attraction is inborn, and that homosexuals are "naturally gay" or "born that way." They suppose that if God made them that way then it must not be a sin to act on their sexual desires. The possibility of a "gay gene" is sometimes offered as a further defense, suggesting that the condition, and its associated behavior, are inevitable and inescapable. One commentator summarized it this way: "Asking someone to stop being homosexual would therefore



Pacholczyk be equivalent to asking an Asian person to stop being Asian or a left-handed person to stop being left-handed."

Even if a hypothetical "gay gene" were ever found, all it would likely determine, similar to most genes governing behavior, would be a genetic predisposition towards a particular sexual preference. This would be something very different from the genetic determinism or "hard-wiring" of, say, eye color or blood type. Multiple twin studies have already demonstrated that only about a third of the identical twins of those with same-sex attractions also experience same-sex attractions; whereas if sexual attractions were determined strictly by genes, those with identical genes would be expected to have identical attractions.

Even if we have genes that predispose us towards certain behaviors, we still have a space of freedom within ourselves, and do not have to engage in those behaviors. Our genes may impel us strongly in certain behavioral directions, but they can't compel us.

This reminds us of one of the fundamental truths about our human nature - namely, that we are not creatures of sexual necessity. We are not compelled to act on our inclinations and urges, but are always free to act otherwise, even directly against the grain of those inclinations. In fact, to be truly free as a human means to have the strength to act against ourselves, so that we do not live in bondage to our own inner impulses and drives, a key consideration that distinguishes us from the animals. Human freedom involves the mastery of those drives by redirecting them and ordering them to higher goals. So while we cannot in any way be held responsible for in-born inclinations, we certainly can be held responsible for how we choose to act in the face of those inclinations.

Sherif Gergis summarizes this idea in a recent article: "We do not pretend to know the genesis of same sex attraction, but we consider it ultimately irrelevant to this debate. On this point, we agree with same sex marriage advocate Professor John Corvino: 'The fact is that there are plenty of geneti-

cally influenced traits that are nevertheless undesirable. Alcoholism may have a genetic basis, but it doesn't follow that alcoholics ought to drink excessively. Some people may have a genetic predisposition to violence, but they have no more right to attack their neighbors than anyone else. Persons with such tendencies cannot say 'God made me this way' as an excuse for acting on their dispositions.'"

Even though God did make each of us in a certain way, it is clear there are other factors that have influence over our personal constitution and inclinations as well, including actual sin and original sin. It is not difficult for us to see, through the turmoil of our own disordered inclinations, how our human condition, our general biology, our psychological depths, and even our DNA, seem to be subject to a fundamental fallenness.

It would not be unexpected or surprising, then, if we eventually discovered predisposing factors (genes, hormones, developmental cues, etc.) that give rise to heterosexual or homosexual inclinations. What is of real moral relevance to the discussion, however, is the universal call to chastity, irrespective of genes and hormones.

Chastity refers to the successful integration of sexuality within the person, and all men and women are called to live chastely in keeping with their particular states of life.

Some will do so by professing a life of consecrated virginity or consecrated celibacy.

Married people will do so by living conjugal chastity, in the exclusive and lifelong gift of husband and wife to each other, avoiding the unchastity of contraceptive sex, and sharing the marital embrace in openness to new life. Professor Robert George speaks of "marriage as a union that takes its distinctive character from being founded, unlike other friendships, on bodily unity of the kind that sometimes generates new life."

Those who are single will practice chastity in continence, steering away from fornication, masturbation, and pornographic pursuits.

Those who experience an exclusive or predominant sexual attraction toward persons of the same sex are similarly called to chastity in continence. By refraining from sexual activity with members of the same sex, and engaging in an apprenticeship of self-mastery, they come to acquire, like all who pursue lives of chastity, an abiding inner freedom and peace.

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

Cardinal speaks out against controversial contraceptive mandate

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON -- A recommendation that all health plans be required to cover contraceptives without a patient co-payment "fails the tests of logic and sound science" and "does not constitute good clinical medicine," according to the Catholic Medical Association.

In a July 20 statement, the Bala Cynwyd, Pa.-based association criticized the Institute of Medicine's Committee on Preventive Services for Women for recommending that the Department of Health and Human Services include "the full range of Food and Drug Administration-approved contraceptive methods, sterilization procedures and patient education and counseling" as mandated services for all health plans under the new health reform law.

Such a mandate "threatens substantial harm to the health of women and to the civil rights of millions of Americans," the association said.

The statement was released the day after Cardinal Daniel N. DiNardo of Galveston-Houston said the panel's recommendation showed that "there is an ideology at work ... that goes beyond any objective assessment of the health needs of women and children."

If HHS Secretary Kathleen Sebelius accepts that recommendation, "these controversial practices will be mandated for all insurance plans -- public and private -- without co-pay from anyone receiving them," said Cardinal DiNardo, who chairs the U.S. bishops' Committee on Pro-Life Activities.

Sebelius, who was expected to act on the recommendations by Aug. 1, called the panel's report "historic" and said, "Before today, guidelines regarding women's health and preventive care did not exist. These recommendations are based on science and existing literature."

Asked about the proposed mandate, the president and CEO of the Catholic Health Association told Catholic News Service that "the Catholic health ministry will expect the same conscience protection that allows us to carry out our mission in this pluralistic environment respecting our religious beliefs."

Sister Carol Keehan, a Daughter of Charity, had no other comment about the panel's recommendations.

Writing July 20 in the online blog of The Washington Post, Mercy Sister Mary Ann Walsh, spokeswoman for the U.S. Conference of Catholic Bishops, said she would "shudder to think ... that the U.S. government would force me to subsidize abortion and other services to get health insurance from a private company."

Some of the contraceptives approved for use by the FDA have an abortifacient effect, she said.

"This is Big Brother at its worst and I cringe at the thought that anyone, including a church organization, might be told by government to fund a procedure through private insurance plans for their own employees," Sister Walsh said. "Having government decide such questions is a clear violation of conscience."

Cardinal DiNardo and Sister Walsh both urged passage of the Respect for Rights of Conscience Act, H.R. 1179, which would allow health insurance plans to exclude procedures that violate the moral or religious convictions of those providing or purchasing the plan.

Catholic Schools enable students to deal with mystery, wonder, live in complex world with necessary spiritual and intellectual tools

By Bishop Michael Pfeifer, OMI

In its pastoral document, "The Church in the Modern World," Vatican II stated that the Church, "go forward with humanity and experiences the same earthly lot that the world does. 'She (the Church) serves as a leaven and a kind of soul for human society.'"

This statement of the Second Vatican Council, I believe, applies in a very special way to Catholic Schools. Catholic Schools engage their students with the world in which they live, while at the same time helping students to interpret it and give them the skills and tools necessary to live their faith in a meaningful way in our mod-

ern, complex world.

Christ is the ultimate reason for our Catholic Schools. So, all of our programs and goals must relate to Him, and to enable our students and their parents and families and those who teach them to come into a deeper relationship with Christ. The world in which we live is filled with mystery and wonder, and Catholic Schools equip their students to live in a complex world with all the necessary intellectual tools to navigate through it. The words of Pope Benedict XVI, in his address to students, state "schools enable people to look to the future with hope."

(Please See **SCHOOLS/22**)

'We will not be confused by all the conflicting messages in our culture'

[In preparation for their Confirmation Mass on Sunday, June 26, 2011, I received the following letter from the candidates (now newly-confirmed) for Confirmation of St. Ann's Parish, Colorado City. —Bishop Michael Pfeifer, OMI]

In preparation for our Confirmation, we have all learned and reflected on the gifts of the Holy Spirit which we received in baptism and which were strengthened when we made our First Communion. The catechism teaches us that,

"The reception of the sacrament of Confirmation is necessary for the completion of baptismal grace." [88] For "by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed." [89] (Catechism of the Catholic Church #1285)

In our daily lives we strive to use the gifts of the Holy Spirit in the following ways; we strive to see God at work in our lives and in the world and also to be able to see God in everyone and everything everywhere. By doing this we can hopefully live the Wisdom that the Holy Spirit has bestowed upon us. In doing so we will not be confused by all the conflicting messages in our culture about the 'right' way to live. It is very important to have wisdom in this day and age especially since some of the most powerful and influential people in America, such as politicians, recording artists, movie stars and many other people in the public eye, are distorting our judgment and making us believe that what we know is wrong seems acceptable.

Through the gift of Counsel or Right Judgment we can hope to always choose what is right, to

avoid sin and to live the values taught by Jesus. Through this gift we can hope to learn to look up to a different kind of role model; and instead of looking up to actors and actresses, we hope to emulate people like Mother Teresa or John Paul II. We take their example and learn from it in order to strive for sainthood because during the sacrament of baptism we were all baptized as Priest, Prophet, and King.

Through the gift of Courage we learn to overcome our fear and therefore become more willing to take risks as followers of Our Lord Jesus Christ. We strive to be willing to stand up for what is right in the sight of God, even if it means accepting rejection at the hands of our friends.

Chastity is an important part of our lives as young Catholics. We understand that the gifts of the Holy Spirit will help us to live a more chaste life by understanding that God created sex as a sacred act between a Husband and his Wife in order to create new life.

In the Gospel John tells us that Jesus is the living bread. he died for each of us, so that we could have eternal life. Each time we receive the Eucharist, it is a privilege that should not be taken for granted. Each time we receive communion we have life within us, and so we have the promise of eternal life, through Our Lord.

Through the sacrament of Confirmation, we hope to continue to grow as adults in our Church but also in our faith. By continuing our ministries as lector, usher, altar servers, choir and children's liturgy we can extend the Word of Jesus Christ beyond us. We can be living examples of his faith and goodness. Just as we have seen Jesus in the members of our faith community, we want them to see Jesus in us.



Students at St. Mary's Central Catholic School present the colors at St. Mary's Church. (Photo by Alan P. Torre/aportorre.com.)

St. Mary's Central Catholic School offers gratitude

By Bethany McKee-Alexander

Principal

St. Mary's Central Catholic School

Last summer, the three Catholic Schools of the San Angelo Diocese attended an education summit to discuss the implementation of goals set forth by the Bishops of Texas. One of the goals talks about the financial stability of Catholic schools. Additionally, members of the summit recognized that money was necessary to meet many of the other important goals. Recognizing this important aspect of the summit goals, the diocesan commission requested permission to have a diocesan-wide special collection that would help each of the diocesan Catholic schools.

In February, each Church held a special second collection to raise monies for our Catholic Schools. The community at St. Mary's Central Catholic School was ecstatic when they learned about the monies raised for our schoolchildren. Understanding that all children should have the opportunity to receive the quality education offered by St. Mary's, we are using a portion of this money for Tuition Assistance. Many of our families in Odessa are experiencing financial hardship due to the state of the economy. Some members of our community have either become unemployed or underemployed. Despite these difficult times, our families still believe wholeheartedly in the value of Catholic education and have sacrificed a great deal to provide their children with an education at St. Mary's. Moreover, we know that education is vital to ending poverty and therefore must find ways to help our financially troubled families continue at St. Mary's. We are truly grateful to have this additional money for this important purpose.

We will continue providing a quality Library for our children by making additional improvements to this space. We will advance our technology and enhance our collection of books, thereby encouraging our children to extend their love for reading. Lastly, we will be able to manage other expenses that are not covered by the budget but incurred by the school. On behalf of the St. Mary's Central Catholic School community, I would like to extend my gratitude to all those who support Catholic Education. I ask for your continued support and prayers. May God Bless.

One weekend Two celebrations 120 years of service



On July 1 and 2, two unique celebrations occurred at the Our Lady of Grace Monastery and the Mt. Carmel Hermitage, marking significant anniversaries in the history of the Diocese of San Angelo. On July 1, Sister Mary Grace Erl, O.Carm., right in top photo and left in bottom photo, prioress of the monastery, and Sister Malachy Griffin, OP, left in top photo and right in bottom photo, jointly celebrated their 50th year of their profession of vows. A day later, on July 2, Father Fabian Maria Rosette, far right facing page, and the hermits in the Mt. Carmel Hermitage, marked the 20th anniversary of their community.



Photos by Alan P. Torre/www.ap Torre.com



Bishop Michael D. Pfeifer, OMI, consecrates the host, top photo, during a Mass celebrating the 20th anniversary of the Mt. Carmel Hermitage, July 2. A brother from the hermitage kneels before the altar during the anniversary Mass, above left. Above right, Fr. Fabian Maria Rosette, prior of the hermitage. In the two photos at left, the hermits are pictured with fellow members of the clergy (top) and family members (bottom).



Dinner Table Discussion

The Bible is divided into the Old Testament and the New Testament, and those two major sections are divided into smaller categories.

The books of Proverbs and the Song of Songs, which are believed to have been written at least in part by Solomon, are included in the category called the Wisdom books. Other books in this section are the books of Job, Psalms, Ecclesiastes, Wisdom, and Sirach.

Proverbs are wise sayings that are intended to teach the value of good living and making good choices in life. Many scholars and Christians in general believe that Solomon's writings were a result of the gift of wisdom that God gave him.

In the Introduction to the Book of Proverbs, Solomon tells us, "The fear of the Lord is the beginning of knowledge."

Let us always love the Lord and seek his guidance.



Solomon asks God for to give him a wise heart

By Joe Sarnicola

Solomon loved the Lord and would often offer sacrifices to him. Any offerings that were given to the Lord or any incense that was burned had to be done on one of the high places, because there was no temple.

When Solomon was in Gibeon to offer his own sacrifices, the Lord appeared to him in a dream during the night.

The Lord said to Solomon, "Ask something of me and I will give it to you."

Solomon thought carefully before he made his request: "O Lord, my God, you have made me, your servant, king ...; but I am a mere youth, not knowing at all how to act. I serve you in the midst of the people whom you have chosen, a people so

vast that it cannot be numbered or counted. Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong. For who is able to govern this vast people of yours?"

God was very happy that Solomon had made such a request. He said to Solomon, "Because you have asked for this -- not for a long life for yourself, nor for riches, nor for the life of your enemies, but for understanding so that you may know what is right -- I do as you requested. I give you a heart so wise and understanding that there has never been anyone like you up to now, and after you there will come no one to equal you."

As if it were not enough that God said that he would give Solomon the wisdom

he had asked for, God gave him more than that. "In addition," the Lord said to Solomon, "I give you ... such riches and glory that among kings there is not your like. And if you follow me by keeping my statutes and commandments, as your father David did, I will give you a long life."

When Solomon woke up, he immediately went to Jerusalem and made a peace offering to the Lord by the ark of the covenant, then held a feast of celebration for all of his servants.

During Solomon's reign as king, he showed many examples of the wisdom that God had given to him, and the people of Israel were amazed. They knew that Solomon was a very special king that God had blessed in many ways.

Coming of Age

Remembering someone who made a difference in lives

By Erick Rommel
Catholic News Service

I didn't know Melissa Mularo very well. I was barely an acquaintance. I always referred to her as "Ms. Mularo," not having known her first name. She was just one of those people that you'd encounter in everyday life that made a difference.

We all know people like that. It could be a neighbor, a co-worker or someone like a doctor, plumber or policeman that you go to in a time of need. You don't know their names or anything about their personal life, but the little that you do know is all good.

I last saw Ms. Mularo a year ago. She worked with



Rommel

young children as a speech pathologist. For a few months, she treated my own daughter. A year before that, she had taken another job, but she returned to her former class to attend the pre-kindergarten graduation ceremony.

That immediately tells you something about her. She had moved on in her life, but returned because it would make a group of 4- and 5-year-olds happy.

It doesn't take a lot for someone to make an impression: a kind word, a shared joke, a moment when you connect with someone you barely know.

Who are the people in your life like that? Are you that person to someone else? If you are, would you even know it?

Can you imagine spending every moment wondering what you should do to make a difference with every person that you encountered? How would you find time to live your life?

But more importantly, how annoying would you be, always hovering, always trying to make a difference?

The unsung and unknown people who improve our lives do so precisely because they're not trying. They don't go out of their way to make a difference; they make a difference by going their own way.

In other words, if you're a good person, people will know it. You don't need to draw attention. Just be genuine.

When I learned that Ms. Mularo had died, I was shocked. It felt like I just saw her. She was young. She was happy. What happened?

I read her obituary to learn more. Last October, she had married Matthew Blum, a friend from high school. In late-February, they discovered that she was pregnant. Two weeks later, he collapsed and died

(Please See **ROMMEL/23**)

The Homefront

We must pray for the poor in spirit just as we pray for the poor

By Jimmy Patterson
Editor

I've always been mystified by the theory of threes; that notion that events, good or bad (mostly bad it always seems), happen three at a time. We often still wonder these days when the third celebrity will perish after two have gone before. It's ingrained into the popular-culture thinking of today.

And then there was what happened to me in San Antonio in July. Certainly not as revelatory or shocking, it still made me shake my head.

I was fortunate enough to be in San Antonio at the peaceful Oblate School of Theology for a meeting of Texas Catholic Communicators. At Mass the first

night, the messages were, "Whatever you do to the least of them, you do to me" and "Blessed are the poor in spirit, for they shall inherit the world."

The second day, at another Mass, the 'Poor in spirit' theme repeated itself in a homily.

I thought, unusual that the same message would be heard at consecutive daily Masses. And then, I returned home and that night and opened the Catholic magazine, "First Things," to a story about the preferential option for the poor. You guessed it. There it was again: "Blessed are the poor in spirit" jumped right off the page.

I know a man who has a daughter who left home to "make it on her own." He is worried sick about her because she doesn't have fulltime work, doesn't go to school, has questionable transportation, lives

in below-standard living conditions and is lacking in drive and ambition. And she likes to party. A lot.

And so the man spends plenty of his waking hours concerned for his daughter's well being, and although he knows about turning it over to God and, to a certain extent, feels he has, he and his wife still can't manage to quite completely overcome the feeling that all will not be well before this chapter in her life is over.

As Christians we rely on prayer and I don't need to tell any of you how that works for us. So when we pray for the poor, we must pray for the poor in spirit just as we do the homeless man on the street corner and the single woman raising five children

(Please See **SPiRiT**/20)

For Your Family

Seven tips for having more patience with yourself as a parent

By Bill and Monica Dodds
Catholic News Service

If it's sometimes hard to be patient with your children -- and it is! -- it can be even harder to be patient with yourself as a parent.

In the words of St. Paul, "For I do not do the good I want, but I do the evil I do not want" (Rom 7:19).

Like Paul and every other saint, you're not perfect - not a perfect son or daughter, brother or sister, husband or wife, dad or mom.

But that doesn't mean you can't be a good child, sibling, spouse or parent. And it doesn't mean that you can't be a better one.

Part of being better at any of those roles, those vocations, is accepting that sometimes you mess up. But that's not a reason to beat yourself up.

To quote another saint, Francis de Sales (1567-1622) advised: "Have patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them -- every day begin the task

anew."

Here are some suggestions to help you do that:

1. Erase or at least edit the negative "recordings" about you that tend to play over and over in your head: "You always get mad." "Can't you do anything right?" "There's no excuse for that." "You're so stupid," and on and on.

Sometimes they trace their origin to a parent or other authority figure who said things he or she shouldn't have. Sometimes a person creates them himself or herself, and, sadly, repeats them often.

2. Don't be in denial about the bad or the good. Humility makes parents realize that they aren't perfect, and a good kind of pride helps them to remember that, even though they are not perfect, they are doing a good job.

As parents, you do some things right. In fact, you do some things very well. And you can improve in the areas that need improvement.

Simply put, parenting, like all of your life on earth, is a work in progress.

3. Keep learning! The basics of good parenting remain the same, but how they apply to your child at a particular age can really vary. Read solid articles and books on good parenting. Watch helpful videos. Get advice from a friend whose parenting you admire. (You may be surprised to learn that your friend has a

much less lofty opinion of his or her own parenting skills.)

4. Remember: The only way you will learn to be more patient with yourself is to be more patient with yourself when you really don't want to be! As with so many virtues, patience increases and gets stronger each time you use it.

5. Cultivate patience within your household. Point it out when you see it in your children or spouse.

6. Pray about it. Ask for patience when you feel those "recordings," those negative outlooks, gaining force. Pray for patience in calm times. Take advantage of the sacrament of reconciliation to ask forgiveness for the times that you failed to be patient, and then accept God's grace to help you do better.

7. Be patient with yourself about your wanting to be more patient with yourself.

On the Web: More Advice from St. Francis de Sales

You'll find "Daily With de Sales" at www.oblates.org/spirituality/daily_with_desales.

(Bill and Monica Dodds are the founders of the Friends of St. John the Caregiver and editors of My Daily Visitor magazine. Their website is www.FSJC.org. Bill's latest novels are "Pope Bob" and "My Great-grandfather Turns 12 Today."



Jimmy Patterson



National Family Day

The National Center on Addiction and Substance Abuse at Columbia University's Family Day - A Day to Eat Dinner with Your Children™ is a national movement that reminds parents that what your kids really want at the dinner table is YOU! Family Day's 11th Anniversary will be celebrated nationwide on September 27, 2011.

To learn more about Family Day and to join parents all across America in taking the Family Day Pledge, log on to CASAFamilyDay.org. To learn more about the book *How to Raise a Drug-Free Kid: The Straight Dope for Parents*, visit www.straightdopeforparents.org.

Read more about Family Day in Bishop Pfeifer's column, page 2.



The Dodds

2011 PARISH FESTIVALS

August 12

St. Margaret of Cortona -- Big Lake

Our Annual Family Festival will be held in Big Lake on August 12-14 at Reagan County Park. We will have a Men's Softball Tournament, Bingo on Friday night, Loteria on Saturday afternoon, food booths, other activities.

August 20-21

Southside Churches of Odessa

The Catholic Churches of South Odessa invite you to our Annual St Joseph Parish Festival which will be at our St Anthony Grounds located at 1321 W Monahans St. The event will be Saturday August 20 from noon until 11 pm and Sunday August 21 from 1-10 pm. We will have games for the kids, jumpers, plus lots of food and entertainment for everyone. We will also have a volleyball and washer tournament. We will have our annual raffle on Sunday evening which includes two trips for four with a two-night stay — one to Schlitterbahn in New Braunfels and the other one to SeaWorld in San Antonio. We also have a 42" TV, a BBQ Grill and a Hand-made Entertainment Center plus lots more prizes. For more info or for raffle tickets, come by our office located, 907 S Dixie Blvd or call 432-337-2213.

September 11

St. Mary, Star of the Sea -- Ballinger

St. Mary, Star of the Sea, Ballinger will hold its annual festival on Sunday, September 11, Patriot's Day. A beef fajita dinner will be served both in the hall and in the drive through for only \$8.00 for adults and \$5.00 for children. The large auction will start at 12:30 pm and continue until the last item has been sold. Bingo, a country store and a silent auction will be held as well as a block long row of booths for children games. All are invite to attend and to support the ministry outreach of the parish.

September 18

St. Therese Catholic Church -- Carlsbad Annual Fall Festival

Held at the Knights of Columbus Hall
3636 N. Bryant, San Angelo

A barbecue brisket/homemade German sausage dinner with all the trimmings will be served from 11 a.m.-2 p.m. The meal may also be purchased from a drive-thru at the same location. Cooked/Uncooked sausage and barbecued brisket may be purchased in the afternoon. An auction featuring donations from various merchants and parishioners will begin at 1:15 p.m. A Country Store, Silent Auction, Bingo and other games will be available throughout the afternoon. For more information, call St. Therese Church, 325/465-8062.

September 24

St. Ann's -- Midland

St. Ann's of Midland will host the 63rd annual Family Fair and carnival on the church grounds (1906 W. Texas) on Saturday, September 24th from 10am till 10pm. Additional carnival hours are 6-10 pm on September 22-23, and 1-6 pm, September 25. The raffle's 1st Prize -- 2011 FLSTN Soft tail Deluxe Harley Davidson Motorcycle (MSRP \$17,174.00). 2nd Prize -- \$1000.00 gift card to Carter's Furniture. 3rd Prize -- 43" Samsung PDP Series Plasma HD TV. There will be non-smoking bingo, arts and crafts, dunking booth, a country store, and the

famous odds and ends booth. The great food available includes burgers, tacos, fajitas, nachos, quesadillas, turkey legs, funnel cakes and more. There is something for everyone to enjoy including loads of children's games!!! For more info, please call 432-682-6303. The Family Fair benefits St. Ann's Catholic School.

September 24

St. Theresa -- Junction

St. Theresa Catholic Church Junction, will have their annual festival on Saturday, September 24, 2011, from 10 a.m.-3 p.m., on the church grounds. There will be a drawing at 3:00 PM for prizes of a 42" LG TV, a Samsung Camcorder, Visa Card, gift cards for HEB, Walmart, & Super S. There will be bingo, auction, cakewalk, food booths of Mexican food, BBQ, and a Tapas Bar. Also, different games for the children, dunking booth, and a booth called Trash, Trinkets, and Treasures, with a variety of fun things. For more information, please call the church office at 325-446-3393.

September 24-25

Holy Redeemer -- Odessa

Holy Redeemer Family Fun Festival, 2011
Saturday, September 24th and Sunday 25th
St. Anthony's Church Grounds

September 25

Immaculate Conception -- Knickerbocker

Mesquite Cooked Brisket & Sausage
Bar-B-Que Plate with all the Trimmings
Served from 11 a.m. - 2 p.m.
\$8 a plate (\$5 for 12 & under)
Music by the Old Hat Band
Raffle-Bingo-Games & lots more!
LIVE AUCTION begins at 1 p.m.
No Dogs, Cats (except Service Animals)

October 2

St. Margaret of Scotland -- San Angelo

St. Margaret of Scotland Catholic Church will be having its fall festival on Sunday, Oct. 2, 2011 at Knights of Columbus Hall (3636 N. Bryant). We will have a delicious brisket dinner being served from 11:00 a.m. until 2:00 p.m. for only \$8.00 per adult plate and \$5.00 per child plate. We will also have drive thru plates to go at \$8.00 each. The Festival will run from 11:00 a.m. until 4:00 p.m. with activities such a raffle, Auction, country store and new and exciting Games for all ages and much more. Come and join us for a day of family fun and fellowship. FMI contact St. Margaret's 651-4633

October 23

St. Mary -- Odessa

10 a.m.--10 p.m.

St. Anthony Festival Grounds
1321 W. Monahans St., Odessa

Delicious food, Raffle, Fun-filled games, inspirational music, live entertainment by Parish Youth Group, CCD students, Daughters of Mary and others, dancing, more. Phone: 432.332. 5334

October 28-29

Holy Trinity

Big Spring

Our church festival is going to be on October 28 & 29, 2011 at IHM Campus.

(To publicize your parish festival information,
email JImmyLeePatterson@gmail.com)

Diocese-Scenes



Corpus Christi Procession

JUNCTION -- Dcn. Tim Graham, holding the monstrance with the Body of Christ, led the Corpus Christi Procession, sponsored by St. Theresa Catholic Church, on Sunday, June 26, at 3 p.m. Thirty-five pilgrims processed down Main St. from the N. Llano River bridge to the S. Llano River bridge, singing, praying and claiming Junction for Christ. On Corpus Christi (Body of Christ) Sunday, the Church honors the Body, Blood, Soul and Divinity of Jesus Christ; invokes Him to bind Satan, principalities and powers of darkness—all evil—from the community; and implores Him to bless our community with healing and a spirit of serving and cooperation. The Corpus Christi Procession is an annual event.



St. Boniface Day

OLFEN -- The youth group from St. Boniface Parish at Olfen presented a short program about the life of St. Boniface on his feast day. Father Ariel Lagunilla is pastor of St. Boniface Church. Seminarian Sam Matthiesen narrated the story.

St. Boniface was a native of England and descended from a noble family. He was given the name Winfrid and from an early age he felt called to the religious life. In 719, Pope Gregory II gave him full authority to preach the gospel to the heathens in Germany. Peyton Curry carried an axe representing St. Boniface chopping down the oak that was so sacred to the thunder-god Thor on Mount Gutenberg.

Julia Williams depicted a nun who St. Boniface introduced to the active apostolate of education. Chantz Curry as Bishop Boniface. St. Boniface brought Christianity to the Frankish empire during the eighth century. He was appointed as the first Bishop of Germany in 722 and Pope Zachary appointed him as Archbishop of Mainz and the Primate of Germany in 747-748. He is the patron Saint of Germany.

The books held by Cade Garza represent books used in his teachings to hold synods and to enforce sacred canons. St. Boniface also built a monastery on the River Ohrn. Cameron Henry carried a log church representing St. Boniface Church, erected from the wood of the sacred oak. He dedicated the church to the Prince of the Apostles.

Our Faith

Baptisms during Mass; Sunday Mass after 65

By Father Kenneth Doyle
Catholic News Service

Q. Could you tell me if having baptisms during Mass is a practice that is required by papal edict? Years ago, all baptisms were on a Sunday afternoon. Having a baptism -- or sometimes several baptisms -- during Mass can result in a parking problem for the following Mass.



Doyle

(Williamsburg, Va.)

A. There is no "papal edict" or directive of the church requiring that baptisms be done during Mass. The introduction to the church's official ritual book (in concert with Canon No. 856 in the Code of Canon Law) recommends that baptisms be done either at the Easter Vigil or on a Sunday since it is at those times in

particular that the church remembers Christ's resurrection, the central belief of our faith.

As to the context of the baptism ceremony, that is, whether it should be within a Mass or outside of Mass, there is no fixed rule. That same introduction to the ritual states simply that "on Sunday, baptism may be celebrated even during Mass, so that the entire community may be present."

Significantly, though, the text goes on to say that baptism within a Sunday Mass "should not be done too often." (In offering that caution, I'm not sure that the authors of the ritual were thinking of the "parking problem" that you mention; perhaps, instead, they felt that the entire congregation is most impacted when they witness a baptism occasionally rather than every Sunday.)

In our own parish, we offer families the option; if they specifically request to have their child baptized during a regular

Sunday Mass -- and this generally happens no more than once or twice a year -- we do that. Otherwise, our baptisms (80 or 90 annually) are celebrated early on Sunday afternoons when the parish's Masses are over.

There is great wisdom, I think, in having a baptism from time to time in front of the whole Sunday congregation. First of all, baptism signifies the child's entrance into an entire parish community of believers who will help that child to grow in holiness. Second, witnessing a baptism reminds the congregation of the mission that each member undertakes at his or her baptism and of God's pledge to accompany them along the way.

Q. When I was in grammar school, I vaguely remember a rule that excused parishioners from Sunday Mass after the age of 65. I mentioned this to a daily com

(Please See DOYLE/23)

The average parish today and in the future

By Father Peter J. Daly
Catholic News Service

It is good to be average. At least, I used to think so.

My parish is almost precisely average in terms of size.

We have 1,162 registered households. The U.S. national average in 2010 was 1,167. That is according to a study done by the Center for Applied Research and the Apostolate at Georgetown University in Washington, D.C., funded by the Lilly Endowment.

If we could just get five more households, we would be precisely the average-size Catholic parish.

According to the CARA study, the average parish grew from 855 families in the year 2000 to 1,167 in 2010. Again, my parish tracked the average growth exactly. We had about 800 families at the turn of the millennium.

Why are Catholic parishes growing?

There are two reasons: population growth and parish closures.

The frightening factor is the huge reduction in the number of parishes. CARA says that from 2000 to 2010, there was a 6.6 percent reduction in the number of Catholic parishes

in the United States. In the same time period there was an 8.5 percent increase in Catholic population. More people go to fewer and bigger parishes.

The Official Catholic Directory listed 19,431 parishes in 2004. Five years later, it listed 18,674 parishes. That means that 757 parishes closed in just five years.

From what I can observe, parishes tend to be closing in the Northeast and Midwest and opening in the South and West. I have friends in Iowa, Maine, Wisconsin and Pennsylvania who are all pastoring more than one parish or a consolidated parish formed from several smaller ones that were closed. I also have friends in Florida and the Carolinas who are pastoring huge new parishes.

In our area, the Mid-Atlantic state of Maryland, we are experiencing more population growth than parish closures. No parish nearby has closed, but we have a mini-boom in population because of the expansion of the nearby Navy base.

My parish is also average in the number of Masses celebrated, and that number is increasing.

Just more than half of U.S. parishes (51 percent) offer four or more Saturday vigil/Sunday Masses in English.

My parish has four Sunday Masses in English. A decade ago, most parishes did not offer four or more Sunday Masses.

Increasingly, U.S. parishes also offer at least one Mass in a language other than

English, most commonly (22 percent) in Spanish. My parish follows the trend exactly. We offer a fifth Sunday Mass in Spanish.

According to the CARA study, 92 percent of the parishes in the United States have a priest on staff. This means that an incredible 8 percent of U.S. parishes are now without a priest.

But more and more parishes have a permanent deacon. My parish has two permanent deacons and two men in training to be deacons. Today, 41 percent of U.S. parishes have a permanent deacon. The number of permanent deacons is increasing, while the number of priests continues to decrease.

I could not live without our deacons and deacons in training and their wives.

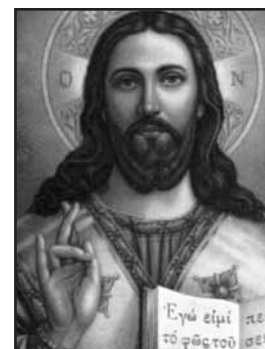
According to CARA, the number of diocesan priests declined 25.3 percent in the 25 years from 1985 to 2009. In the next 25 years, from 2010 to 2035, it is projected that the number will decline even faster, by 34.5 percent.

There were 29,483 diocesan priests in the United States in 2009. In 25 years the number will be 12,520, according to CARA.

So my parish is average today.

If we remain average over the next 25 years, we will probably see many more people in the pews, more Sunday Masses celebrated in more languages and eventually no resident priest.

If I am still alive in 25 years, I will not want to be average.



Our Holy Father's Monthly Intentions

2011

AUGUST

General Intention: That Christians may contribute to alleviating the material and spiritual suffering of AIDS patients, especially in the poorest countries.

Missionary Intention: For the religious who work in mission territories, that they may be witnesses of the joy of the Gospel and living signs of the love of Christ.

SEPTEMBER

General Intention: That all teachers may know how to communicate love of the truth and instill authentic moral and spiritual values.

Missionary Intention: That the Christian communities of Asia may proclaim the Gospel with fervor, witnessing to its beauty with the joy of faith.

Daily Offering Prayer

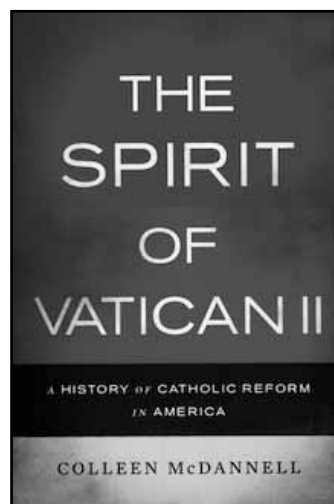
Jesus, through the Immaculate Heart of Mary I offer you my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart: the salvation of souls, reparation for sin and the reunion of all Christians.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

Answers from Page 14 Puzzle:

1. Saul, 2. 2, 3. David, 4. King of the Jews, 5. Herod, 6. King of kings and lord of lords, 7. Pharaoh.

Culture: Books & Film

Personal story tracks U.S. Church before, after Vatican II



"The Spirit of Vatican II: A History of Catholic Reform in America" by Colleen McDannell.
Basic Books (New York, 2011). 304 pp., \$26.99.

Reviewed by Brother Jeffrey Gros, FSC
Catholic News Service

One of the monumental moments of global history, secular or religious, in the 20th century is the Second Vatican Council of the Catholic Church. It was an event that had a rich and deep prehistory and continues to cast its long shadow down the halls of the world's future.

For those who lived through these years and remember the resurgence of religion after World War II in America and the com-

ing of age of Catholicism in the United States and U.S. Catholicism in the universal church, Colleen McDannell's "The Spirit of Vatican II" will be a warm and welcome reprise. For those for whom the council and its prehistory is known only from the elders' stories and the history books, this will be a vital and engaging introduction to how life was lived on the ground and how the faith evolved in congregations, families and communities across this country.

The book is a personal tale, woven around the mother, family and congregations of the author. However, it a volume richly informed by the history and theology of universal Catholicism and the details of the council debates, as well as by the history, demogra-

phy and personal stories of the congregations and dioceses through which the author's family moved -- from the Second World War marriage of her parents before the council, through their travels and developments in the years during and after the council, including their relationships to the church, the culture and the particular congregations in which they were active in their life.

The book shows how the council was received by faithful Catholics, as we see the author's mother moving from family focus during the period of the council, engaged in rosary circles in her parish to engagement in liturgical participation and small group Bible

(Please See **VATICAN II/20**)

Aliens get in the way of good western

NEW YORK (CNS) -- When aggressive extraterrestrials attack a ramshackle 19th-century frontier village in "Cowboys & Aliens" (Universal), the hopelessly out-gunned townsfolk are -- not surprisingly -- perplexed. "Who are these celestial invaders, armed with machines that can fly," they seem to wonder, "and why are they interrupting our Western?"

While judgments may vary as to the aesthetic success of this experiment in genre bending, this much can be said with certainty: Interludes of harsh violence, ranging from brutal fistfights to more high-tech mayhem, restrict the appropriate audience for director Jon Favreau's adaptation of Scott Mitchell Rosenberg's graphic novel.

So, too, do some tacked-on but dubious theological trimmings. These come courtesy of the two-bit burg's resident preacher, Meacham (Clancy Brown).

Though the filmmakers have done enough research to create an atmospheric, if downbeat, evocation of the Old West, their inquiries -- or, perhaps, the original author's -- do not seem to have extended to the Protestantism that prevailed amid the tumbleweeds. That much becomes clear when Meacham talks, incongruously, of granting "absolution" to another

character.

That term, if it had meant anything to a minister of Meacham's ostensible stripe, would have been exclusively associated with the Catholic clergy, and therefore with the supposed "errors" of the Church of Rome. Yet Absolution, we learn, is also the name of the very town Meacham shepherds.

In the same conversation, Meacham seems to suggest that being true to ourselves is more important than following God's plan for us, though his phraseology -- as supplied by no fewer than five credited screenwriters -- is too diffuse to pin down precisely.

On the receiving end of Meacham's discourse is one of the two flawed heroes of the piece, ex-outlaw Jake Lonergan (Daniel Craig, pictured)), a man who -- as it develops -- could certainly afford to be well shriven. At the moment, however, Jake can remember nothing of his past, sin-



Daniel Craig

ful or otherwise, because he's just back from an alien abduction that left him with a bad case of amnesia and a strange bracelet on his wrist.

The film contains intense, sometimes gory violence, including torture, brief partial nudity, ritual drug use, about a half-dozen uses of profanity, as well as a few crude and some crass terms. The Catholic News Service classification is L -- limited adult audience, films whose problematic content many adults would find troubling. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children.

'America's Church' also tells story of rise of Catholicism in U.S.

"America's Church: The National Shrine of the Immaculate Conception and Catholic Presence in the Nation's Capital" by Thomas A. Tweed. Oxford University Press (New York, 2011). 365 pp., \$35.

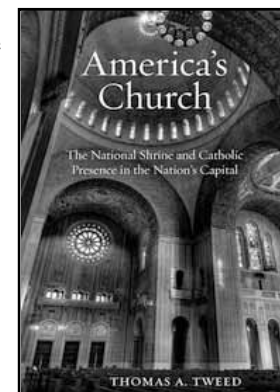
Reviewed by Hugh J. McNichol
Catholic News Service

In "America's Church," Thomas A. Tweed, a professor of religious studies at the University of Texas in Austin, gives us a long overdue historical overview of the crucial components of American Catholicism that led to the establishment of the Basilica of the National Shrine of the Immaculate Conception in Washington. Over the years, the basilica has come to represent many things to various groups within the American

Catholic Church and a historical overview of the political and social intrigues that were part of its construction and completion are part of that rich tapestry.

Taking a historical chronology that illuminates the multiple groups, clergy and laity alike, that advocated the initiation of a national Catholic cathedral, the author provides a clear portrait of the intense dynamics at play between the concept of the separation of church and

(Please See **CHURCH/20**)



Letter from the Bishop

Please give generously to the National Collection for the Catholic University of America

My dear sisters and brothers in Christ:

I appeal to you today to give generously to the National Collection for The Catholic University of America in Washington, D.C. which will be taken on the weekend of September 3-4, 2011.

Catholic University is unique as the national university of the Catholic Church and the only higher education institution founded by the U.S. bishops and chartered by the Vatican. As such, it has a special responsibility to educate future leaders for our Church and our nation. In this sense, The Catholic University of America belongs to all of us in the Church, regardless of where we live.

The financial sacrifices required of Catholic parents to provide a truly Catholic college education are enormous. All of the funds received through this collection underwrite the financial aid program at the university. Simply put, your contribution directly benefit students at Catholic University from all over the United States, including our own diocese, by funding scholarships for those who would not otherwise be able to attend. Last year, nearly 1,500 students at CUA received scholarship support through the funds raised via the National Collection for Catholic University.

I sincerely thank you for your past generosity and ask you to give generously to this year's collection. May God bless you.

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

Pope: Summer novels are fine, but don't forget to pick up the Bible, too

CASTEL GANDOLFO, Italy (CNS) -- While there's nothing wrong with a bit of light reading in the summer, reading a book or two of the Bible also can be a relaxing -- as well as enlightening -- vacation activity, Pope Benedict XVI said.

"Naturally, many of the books of literature we pick up during vacation are for a diversion, and this is normal," he said Aug. 3 as he held his weekly general audience in the town square at Castel Gandolfo.

With some 4,500 visitors and pilgrims present for the audience, the gathering was too large to be held in the courtyard of the pope's summer villa.

The human need to relax is something to be thankful for, the pope said, because "it tells us that we were not made only to work, but also to think, reflect or simply to follow, with our mind and heart, a story we can identify with or even lose ourselves in and so find ourselves enriched."

Pope Benedict said, "The Bible is a little library born over the course of a millennium," and some of the books inside are very short. They would be a great place to start

for someone who has never read an entire book of the Bible.

The short ones the pope suggested were Tobit, "an account which contains a very elevated sense of family and marriage," Esther "in which the Jewish queen -- with faith and prayer -- saves her people from extermination," or Ruth, the story of "a foreigner who knows God and experiences his providence."

The three books, he said, "can be read in less than an hour."

Longer, "true masterpieces," he said, include the Book of Job, "which faces the great problem of the suffering of the innocent; Ecclesiastes, which is striking for the disturbing modernity with which it discusses the meaning of life and of the world; and the Song of Songs, a stupendous symbolic poem of human love."

The pope said that by reading the Bible, and not just novels, "moments of relaxation can become not only moments of cultural enrichment, but also nourishment for the spirit that increases knowledge of God and dialogue with him in prayer."

The Adult Catechism

Promise of eternity makes it easier to nurture a lively faith

By Cardinal Donald Wuerl
Archbishop of Washington

In the parable of the sower and the seeds, Jesus likens the word of God to the seed and the ground on which it falls to our human hearts. Unfortunately, the seed can wither because it does not take deep root or because it is entangled in weeds, or because it is trampled under foot. Only the seed that falls on good ground grows and flourishes.



Wuerl

We live in an age that prides itself on the power of human reason and our ability to develop technology so that we advance the human condition far beyond that of our predecessors. In the enthusiasm for science and in the exultation of human reason, there is the danger that we lose the perspective that faith brings and that we may even be tempted to see faith and reason in contradiction to each other.

In dealing with faith under the heading of the "First Commandment," the Catechism of the Catholic Church touches on the tension that can be introduced between faith and reason. When exalted disproportionately, reason can lead to atheism which the Catechism points out "is often based on a false conception of human autonomy, exaggerated to the point of refusing any dependence on God" (2126). At the same time, we are reminded in the teaching of the Second Vatican Council that "The Church knows full well that her message is in full harmony with the most secret desires of the human heart" (Gaudium et spes 21, 7).

The most extensive treatment of the relationship of faith and reason that the Church has presented in recent years is the encyclical letter *Fides et Ratio* published by Pope John Paul II in 1998. While over a decade has passed, the clarity and truth of the encyclical remain. The pope goes into great detail on the rooting of both faith and reason in God's wisdom. We approach wisdom, knowledge, our understanding of reality through the use of our intellect but also through the free gift of God's revelation. Since the truth is one, how we arrive at it does not change the truth. Both roads -

reason and faith - lead us to the same God who is all truth. Human reason, however, has limits that are intrinsic to its very nature: it is finite, easily swayed by prejudice, emotion and misunderstanding, its conclusions are often wrong.

Revelation, on the other hand, is God's word breaking into our world to help us see directly and immediately the truth. Not that revelation is free from misuse or abuse, it often happens that some will quote the Scriptures for their own purposes. But when the meaning of God's revelation is presented and authenticated by the teaching Church under the guidance of the Holy Spirit, we know we have a sure guide to the truth.

The Catechism teaches us that the sins against faith include voluntary doubt about the faith or a refusal to assent to it. A difficulty in understanding an article of the faith is not the same as a voluntary doubt. Even the question that can arise, "how is this possible?" is not the same as a doubt or a refusal to assent to the faith.

The United States Catholic Catechism for Adults reminds us that "God has given us the virtue of faith, which is a personal response to the Lord's Revelation of his holiness, love, beauty and transcendence" (Ch. 25). We offer our assent of faith to all that God reveals, all that his Church defines and all that is presented by the Church in her ordinary and universal Magisterium as Christ's way to salvation.

The Catechism of the Catholic Church goes on to list a number of sins against the faith. "Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him" (2089).

The commandment to recognize God and to have no other God is the starting point for our faith life. Secure in the realization that God is and that God loves us, we can proceed with our life's journey hopefully anticipating the promises of our faith that some day we shall live forever in the love of God.

SPIRIT

(From 15)

who's barely making ends meet.

Spiritual poverty can be as detrimental to people as fiscal, material poverty.

The man's daughter may be eating every day and she may consider herself happy, but there's something in this scenario that's just not "Big Picture" for the young woman.

The man tells me he is not even sure his daughter knows who God is. He and his wife raised their daughter in the Church, but now it seems it didn't take.

People keep telling my friend that because she was raised in a good family, she'll come back.

What's more, the poor in spirit encompass more than just those among us who are depressed and saddened by life. The poor in

spirit, I think Jesus meant, are those people who have lost their way spiritually. And for those young twentysomethings who are eager to leave home to "make a go of it on their own," when so many of them leave home, they leave behind the one item that would make their lives so much more manageable — their faith.

So when you say your prayers tonight for the poor in spirit, remember those young people who are trying to find their way. Pray that they might take up their faith again. Having it along for the ride makes the journey so much more rewarding.

Remember that old bumper sticker from the 1970s: "God is my co-pilot." We need to slap a few of those on some broken down cars of young adults these days who think they're doing fine flying solo.

DROUGHT

(From 1)

food from the Food Bank," Kyle Clement said. "We also get individual and church donations of food."

Those seeking help must fill out an application that involves financial information.

"We also do a check to see if the person has received help from other organizations recently," Valerie Clement said.

On a typical Tuesday, the Clements, along with numerous volunteers will hand out about 20 boxes of food.

The pantry's volunteers work many hours getting boxes of cereal, canned goods, paper towels, bread and even frozen food ready as people line up for aid.

"We have to limit it to every 30 days," Valerie Clement said.

"We had 19 applications and filled all but two on Tuesday," Valerie said. "Two did not qualify."

Shannon Lewis came to Loaves & Fishes for help when she was not able to provide for herself. Now, she seeks to help others.

"Now, I am a volunteer," Lewis said. "I have been stocking shelves now for about a year."

Those seeking help shared stories of illness or unemployment — or both.

Gregory Homan, 54, was one of the first to fill out an application when the doors opened a little early on Tuesday.

"I have had all kinds of health problems, including heart surgery," Homan said. "I am drawing disability, but that is not enough."

He said that at one time he took care of his parents while he was working.

"I have a lot of medical expenses," he said. "I have to rely on friends for transportation."

"I also get food stamps," Homan said. "But they do not last all month."

Sheri Davis, 44, said she has terminal cancer. She put out her hands to show a big lump on one of them.

"I was told that I had 12 months to live," she said. "I have used up seven of those."

"We are both just waiting for tombstones," Homan said.

Davis said she had worked in the health care field for many years, but also had held other jobs.

Asked if she was getting any disability payments or retirement, Davis said:

"I am fighting for those now."

Diana Bailey, 49, said she had worked in health care for about 15 years.

"I am now unemployed," Bailey said. "I find it very difficult to ask for help, but I have to pay my rent and utilities."

She said that after those necessities are paid, there is little money for food. "The food I get here last about three weeks," she said. "I do get some food stamps."

Bailey said she found out about Loaves & Fishes through calling 211 A Call for Help.

When Kyle Clement was asked why he and his wife had taken on the task of feeding the poor and heading up the Loaves & Fishes, he quoted from Matthew 25:35.

"Jesus said 'when I was hungry, you fed me, when I was poor, you clothed me.'"

"We try to follow that example," he said.

CHURCH

(From 18)

state, the internal intrigues between members of the U.S. Catholic hierarchy and the devotional needs of multiple segments of various Catholic ethnic groups that desired a symbol of their Catholic identity in the nation's capital.

In a detailed and remarkable manner, the author narrates the individuals, groups and events that successfully overcame obstacles of internal Catholic Church politics, governmental and bureaucratic red tape, the shortages of the Second World War and many other unforeseen problems to finally provide a home for American Catholicism that incorporated the multicultural notions and ideals of a growing American Catholic Church.

Most interesting are the various unrelated groups such as Catholic schoolchildren, Catholic women, various influential American prelates and multiple groups representing Catholic immigrants that joined forces to finance, plan and finally achieve the magnificent edifice we today call the Basilica of the National Shrine of the Immaculate Conception.

Through his exposition of the various dynamics of these many groups, Tweed presents an interwoven historical redaction of the story of American Catholicism

VATICAN II

(From 18)

study. It shows how the current polarization can be traced to the variety of leadership styles of those returning from the council, from resistance and foot-dragging on the part of some bishops to serious educational programs and promotion of the renewal of the spiritual life of the church in the spirit of the council. Above all, the book demonstrates the positive effects of the council in the spiritual lives of laypeople and congregations where it was implemented with vigor and fidelity.

The book consists of eight chapters, the first three setting the stage recounting the immigrant church, the move to the suburbs and early stirrings of renewal even before the council opened in Rome. The story is traced through the author's three generations of progenitors and the parish dynamics in which they lived out their Catholicism. The fourth chapter deftly summarizes the council's debates and its decisions. The next two chapters outline the complexity and diversity of the council's reception and implementation in different dioceses and

through the prismatic view of the construction of a national shrine dedicated to the Virgin Mary that not only united American Catholics but allowed them to display the many political, social and religious assets they bring collectively to American society in the 20th century.

Often when we Catholics visit the national shrine in Washington, we neglect to remember the great struggles on many levels that allowed American Catholics to achieve a presence in the United States on equal par with other religious denominations. The narrative history presented by Tweed shows not only the struggle endured by American Catholics in achieving social and political harmony, it also illustrates the great advances toward Catholic theological understanding that were made in the 20th century and continue in the present day.

"America's Church: The National Shrine of the Immaculate Conception and Catholic Presence in the Nation's Capital" is a significant work of historical scholarship that exposed the monumental tasks that accompanied not only the building of a Catholic place of worship, but also the great skills employed by American Catholics to become a civil and religious presence in the nation's capital and in all aspects of American society.

parishes across the U.S., during a period when the author's parents gave them the opportunity of providing a window on the experience of this diversity in Catholic schools, parishes and dioceses. The last two chapters develop the emerging role of the laity and lay conscience formation in the wake of the 1968 birth control encyclical and as the more recent sex abuse scandal came to light. The last chapter reflects on the legacy of American Catholicism as it enters the 21st century and some of the author's personal reflections.

The United States may be a minor part of global Catholicism, in spite of the secular influence of the nation in which it lives. However, it provides a fascinating story of the Spirit's action in one moment of history in one corner of the worldwide Christian movement. For the depth of scholarship and intimacy of this narrative we can be grateful.

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Brother Gros, a member of the Brothers of the Christian Schools, is resident scholar in Catholic studies at Lewis University in Romeoville, Ill.

SAMBI

(From 2)

Sambi," Pfeifer said. "I knew Archbishop Sambí very well and he gave great service to the entire Catholic Church in the U.S. and was always very helpful in assisting me as Bishop of the Diocese of San Angelo. May God grant him eternal peace and guide our Holy Father as he names a new Apostolic Nuncio for the US."

Bishop Francesco Lambiasi of Rimini presided over the Mass and over the archbishop's burial near his parents in the town cemetery.

The funeral Mass began with the reading of a telegram of condolence from Pope Benedict XVI, who said the archbishop had given "generous service to the Holy See in different countries" during his long service as a Vatican diplomat.

The pope praised the archbishop's "diligent diplomatic and pastoral activity," especially "in the Holy Land and, most recently, in the United States where he worked wisely, revealing the giftedness of his intellect and

I knew Archbishop Sambí very well and he gave great service to the entire Catholic Church in the U.S. and was always very helpful in assisting me as Bishop of the Diocese of San Angelo."

-- Bishop Michael Pfeifer

his heart."

During the homily, Bishop Lambiasi said Archbishop Sambí was a man who lived the values of mercy, faith and mission.

The bishop read from a spiritual testament Archbishop Sambí had written in May and told mourners, "the password to enter into his spiritual testament is 'mercy,'" because the archbishop's life was "the story of mercy received and given."

Speaking at the end of the Mass, Archbishop Becciu expressed his condolences to Archbishop Sambí's family and to the people of Sogliano al Rubicone, "where he took the first steps of his human and Christian journey," and to the Diocese of Rimini "where he was formed spiritually and culturally and from where he departed to go to different nations as ambassador of the pope and messenger of the justice and peace

of the Gospel."

He said the archbishop dedicated his entire life to serving God and the church, "working in many difficult places to bring the concern of the church and to share the mysteries of redemption with different peoples, always with an authentic priestly spirit and joyful availability."

While he worked in Cameroon, Cuba, Algeria and Nicaragua, among other places, the archbishop is best known for "his capable and diligent activity as apostolic nuncio in the Holy Land and in the United States of America, undertaken in difficult times and in complex and delicate social and ecclesial circumstances," he said.

No matter how difficult the challenge, Archbishop Sambí "showed he was a man of firm and profound faith, a zealous and fervent pastor," Archbishop Becciu said.

ACT

(From 5)

the PPACA does not create new pressures to exclude these participants from the PPACA's plans or programs.

My brothers and sisters, for all of us who call ourselves proliferers, now is the time to express our faith in action by contacting our U.S. Representatives by mail, phone, or fax. The message we need to deliver is clear and simple: please co-sponsor H.R. 1179, the Respect for Rights of Conscience Act. This measure ensures that the rights of conscience of all participants in our nation's health care system will be respected.

The Department of Health and Human Services (HHS) needs to hear that the elective procedures promoted by Planned Parenthood and the Institute of Medicine (IOM) are not the kind of basic health care that all men, women and children should be forced by law to include in their health coverage. If HHS does not listen, it will be especially urgent for Congress to pass the "Respect for Rights of Conscience Act" (HR 1179), to prevent PPACA from creating new coverage mandates that violate insurers' and purchasers' moral and religious beliefs.

Now is the time for action. Contact your U.S. Representatives by phone by calling the U.S. Capitol switchboard at 202-224-3121 or email <http://capwiz.com/catholicbishops/issues/alert/?alertid=51861501>.

Memorial Mass for nuncio will be celebrated Sept. 14 at National Shrine

WASHINGTON (CNS) -- A memorial Mass for Archbishop Pietro Sambí, who died July 27, will be celebrated Sept. 14 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Archbishop Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, will be the main celebrant of the noon Mass, according to an Aug. 1 announcement by the USCCB.

The 73-year-old Italian archbishop, apostolic nuncio to the United States since February 2006, died at Johns Hopkins Medical Center in Baltimore from complications related to lung surgery performed

approximately three weeks earlier.

On July 29 and 30, his body lay in state at the apostolic nunciature in Washington and then was transported to Italy for funeral services.

His body arrived at the airport in Rimini, Italy, the morning of July 31 and was taken to the parish church in his hometown, Sogliano al Rubicone, where a prayer service was held that evening and another was scheduled for Aug. 1.

Bishop Michael D. Pfeifer will represent the Diocese of San Angelo at the Memorial mass.

WYD

(From 7)

"We'll wake the young people with mariachi music" the morning of Aug. 21, hours before the pope arrives to celebrate the final Mass at the Cuatro Vientos military airport, he said.

"Young people will come to World Youth Day to celebrate with the Holy Father," he said. "If they did not want to attend a liturgy in the pope's style, they wouldn't be coming."

Young women and men will proclaim the Scripture readings at the Mass and read the prayers of the faithful; seminarians will fulfill the role of altar servers. Up to 6,000 singers 25 years old and

younger -- members of choirs from around the world -- will sing the hymns at the Mass.

Blessed John Paul was the pope with the reputation for rallying and energizing thousands of young Catholics and particularly for drawing energy from them.

But in a passage that sounds like he was surprised about the impact that the celebration had on him, Pope Benedict told an interviewer, "these youth days have actually turned out to be a genuine gift for me."

In the book "Light of the World," he told Peter Seewald that he was struck by the "intense joy" and "the spirit of recollection that, amazingly, pervades the

actual World Youth Days themselves."

Talking about the experience in Sydney at WYD 2008, he said, "It was quite simply the common joy of faith that carried us through and that made it possible for hundreds of thousands of people to remain in silence before the sacrament and so to become one."

Pope Benedict has insisted that real, even prolonged moments of silence be added to every liturgy he celebrates.

Visiting Sulmona, Italy, in 2010, he said, "We live today in a society in which every space, every moment must be 'filled' with initiatives, activities and sound," so that there is no time for listening and dialogue.

"Dear brothers and sisters, don't be afraid of silence outside and inside ourselves, if we want to hear not only the voice of God but also of those who are close to us, the voices of others," he said.

Yago de la Cierva, executive director of World Youth Day Madrid, said that while organizers, priests and even the pope cannot control what the Holy Spirit does in the lives of the young pilgrims, they must be serious about preparing an atmosphere where the Spirit's action can be recognized.

"One important thing is to take great care with the liturgy, so the young will say, 'Wow, the Mass is beautiful,'" he said.

SCHOOLS

(From 11)

To deal with the complexities of our modern world, our Catholic Schools add growth in faith to growth in intellectual development. In our Catholic Schools, students guided by their well-prepared teachers are enabled to confront the questions of life in an environment where they can feel safe to experience the questions and doubts that lead to a mature faith. This faith is expressed in living good, moral lives based on biblical principles and the wise and constant teaching of our Catholic Church.

Students of Catholic Schools do not just learn about their religion at a certain time allotted to the teaching about religion, but more importantly teachers of students in all their classes are influenced by the teaching authority of the Church

and are guided by the best teaching of our Catholic Church as they deal with so many theological and pastoral issues that overlap into the general teaching in our schools. Catholic schools bring a faith dimension into every part of a school day, not only in religion classes, but also into math, discipline, sciences, history, and extracurricular activities—in everything that happens in the Catholic School.

An enormous gift that is given to students in Catholic Schools is the opportunity to take part often in the Mass, and to receive our Lord and Savior in the Eucharist. Our Catholic Schools provide the opportunity for our students to participate in this greatest prayer of our Catholic religion at least once, or many times during the week, and to receive our Lord often.

Simply put, Catholic Schools provide the opportunity to celebrate the Eucharist more often. Catholic Schools integrate the celebration of Eucharist into the curricula, on a daily, weekly, or monthly basis.

What a great blessing it is for our students to be able to take part often in the celebration of the Eucharist, because the Eucharist is at the heart of Catholicism, as Pope John Paul II reminded us. John Paul II told us: “The Church was born of the Paschal Mystery ...for this very reason the Eucharist, which is in an outstanding way the Sacrament of the Paschal Mystery stands at the center of the Church’s life.”

Thank God that we have three Catholic elementary schools in our Diocese, and I am very grateful to our priests, the superintendent, the principals

and teachers, parents and all school personnel for all that they do to provide for a solid academic and Catholic formation for all of our students. I encourage the parishes close to these Catholic schools to encourage our parents to send their children to these Catholic Schools. Our schools are happy to negotiate on the tuition for each student.

The challenge in our parishes is to support our Catholic schools financially, through volunteer work, and by encouraging all the people of the cities where we have Catholic schools to make a Catholic School a choice for their children. I am deeply grateful to all those in our Catholic Schools for what they do to maintain and make strong the Catholic Schools of our Diocese.

MISSAL

(From 7)

The Mass has been celebrated since the Last Supper and has evolved into the prayer we have today. The Mass is not something static that never moves or changes, but is dynamic, alive, constantly growing with the guidance of the Holy Spirit through the bishops, the successors of the apostles, doing their job as Jesus charged them to do. What could be more meaningful to God the Father than to receive His Son back to Him through the offering of the Mass?

With an understanding of the Mass, we want our prayer to be as perfect as it can be so that we may worship God through the Son in the best way we can. We are

not merely gathering together on Sunday to be entertained by the priest and the deacon, or the choir, but we are worshipping God! That is the ultimate reason to use the best translation (language, wording or phraseology) that is possible—to worship God. It is a more formal response, a literal rendering of the original Latin texts, to express them more accurately in English. Pope Paul VI, in an address to translators in 1965, explained: “...the language should always be worthy of the noble realities it signifies, set apart from the everyday speech of the street and the marketplace, so that it will affect the spirit and enkindle the heart with love of God.”

Let us use the most picked-on change, the response to the priest or deacon’s,

“The Lord be with you.” The response will be changed from “And also with you,” to “And with your spirit.” Up front, that does not seem like a big change. In the old response “you” connotes what the priest or deacon personally feels at this time. Does it depend on his mood, or what he had for breakfast this morning, or how the parish council meeting went last night, and all of the human element and feelings about “you?” The new response, “your spirit,” does not mean his own personal spirit but the priest or deacon’s spirit of ordination, which when conferred, tied them to the Spirit of Christ through the Holy Spirit. This removes any human weakness, connection, or intention. It makes it about what Jesus Christ wants for humankind.

It is not dependent on the priest or the deacon, whether he is right, wrong, or indifferent, but puts all our hopes on Jesus and his intentions to minister to the people of God and to receive His forgiveness.

The other texts of the New Roman Missal, from the opening prayer to the dismissal, have been translated with the same vigor so that we express our feeling a bit more elaborately and poetically in a way that the worship of God will be set apart from the language of the “street and marketplace,” and returned to the meaning of the original Latin text. The simple answer to all of the questions regarding the changes is “So that we are able to pray at our best.”

POPE

(From 1)

greatest leaders ever.”

Pope John Paul II, beatified in 2011, brought people closer to the church simply by bringing himself closer to the people. Known as the Traveling Pope, he made trips to 129 countries and logged 1.1 million miles. His pontificate stretched from 1978-2005, second only to Pope Pius IX’s papacy.

“Pope John Paul II took the Church to the people,” Pfeifer said. “He placed a great emphasis on youth, especially early on, and started World Youth Day.”

An event that continues to this day,

when World Youth Day was begun in Manila in 1995, it attracted over 5 million people, which some experts have speculated was the largest single gathering of Christians ever.

The closest the pope came to the Diocese of San Angelo was when he made his pilgrimage to San Antonio in 1987. That event gathered some 350,000 worshipers, and 24 years later remains the single largest event ever organized in the state of Texas.

Known as much as for his travels, he will also be remembered as a staunch conservative defender of the faith. Rarely, if ever, did Pope John Paul II

introduce anything that would be viewed as progressive or against the traditions of Catholicism.

In a 2003 thanksgiving Mass celebrating the 25th anniversary of his pontificate, then Joseph Cardinal Ratzinger, who would one day succeed him, addressed the gathering.

“You have crossed the continents of the spirit, often far from one another and set against each other, to bring strangers close, to make the distant friends, and to make room in the world for the peace of Christ,” Ratzinger said of Pope John Paul II. “You have spoken to young and old, to rich and the poor, powerful and hum-

ble -- after the example of Jesus Christ -- and you have always shown special love for the poor and defenseless, bringing to all a spark of God’s truth and love. You have proclaimed God’s will fearlessly, even when it was in opposition to what people thought and desired.”

Pope John Paul II was beatified by the Church on May 1, 2011.

“50 Years: The Story of the Diocese of San Angelo” can be pre-ordered (see Pg. 24 for details), or it will also be available at the diocese’s 50th anniversary Mass, October 16, 2011.

ROMMEL

(From 14)

after playing hockey with friends. I was left speechless. It was hard to imagine them having so much happiness that would disappear without warning. Ms. Mularo, now Mrs. Blum, as I learned, had returned to work. She had spent a lot of time driving for her job, and loved feeling the baby move. Everyone talked about her strength at a time of great difficulty. Then came June 17, the day she was to go with her mother, mother-in-law, sister and sister-in-law to see a sonogram of the

A beautiful memory and positive effect on others will live longer than grief in the hearts of loved ones.

baby that she had already named Madison Michelle. Instead, that's the day she died of "natural causes." During her funeral at St. Barnabas Church in Bayville, N.J., Father Kevin Keelin said that she died of a broken heart. It's not a great answer, but it's the only one

we have. I know how I feel, and I only knew Melissa Mularo Blum in passing. I can't imagine her family's anguish, having gone through such highs and lows only eight months apart. If there's any consolation, it's this: Melissa may have lived for only 31 years, but her beautiful memory and the positive effect that she had on countless others will last far longer. She set an example by being herself. She was a good person. It's our job to follow in her footsteps.

DOYLE

(From 17)

municant last week and was looked at as though I were crazy. I am now 80. Is there such a rule? (Norfolk Beach, Va.)

A. There is no such rule. The Catechism of the Catholic Church (No. 2042) states as the first precept of the church, without any reference to age, the obligation of the Catholic faith-

ful to attend Mass on Sundays and holy days of obligation. (I believe that your memory may have confused this obligation with the rule on fasting; that rule requires Catholics to eat only one full meal, and not to eat between meals, on Ash Wednesday and Good Friday, but it applies only to Catholics between the ages of 18 and 59.) It's important to clarify, though, that the obligation to be present at Mass does not apply to those for whom -- because of

age, infirmity or disability -- attendance at Mass would be a grave burden. I am regularly amazed (inspired, really) by people who are elderly or unwell and who risk life and limb by coming to Mass even on winter's worst days, and I am continually telling them that they don't have to. Many people, though, are uncomfortable excusing themselves, so they probably would do best to speak to a priest who could put them at peace. When

excused by such circumstances, they can, at home, unite themselves to the Mass by reading the prayers and scriptural passages for the day, watching Mass on television, and, in many parishes, by having Communion brought to them by parish volunteers. (Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 40 Hopewell St., Albany, NY 12208.)

SANDOVAL

(Para 8)

profundo sentido de lo sagrado, reconocimiento que el mundo es santo, probablemente la más antigua y profunda certeza del mundo amerindio". En vista de cómo el mundo moderno ha contaminado el suelo, agua y hasta el aire que respiramos, amenazando la destrucción del planeta, esta creencia tiene gran relevancia. Fuentes describe la religión latinoamericana como el producto del encuentro entre la civilización mediterránea y el mundo indígena de las Américas. Similarmente, la religiosidad popular de la iglesia en el Caribe integra aspectos de las creencias africanas de los esclavos. La devoción mariana predominante en las Américas (a Nuestra Señora de Guadalupe) originó con el testimonio de Juan Diego, un campesino azteca. Él trajo el mensaje de la Virgen al obispo de la Ciudad de México. El papa Juan Pablo II canonizó a Diego en 2002.

Similarmente, la devoción a Nuestra Señora de La Caridad en Cuba originó con apariencias de la Virgen a Juan y Rodrigo de Hoyos, indígenas tainos, y a un esclavo africano llamado Juan Moreno. Padre Daniel Groody, de la congregación de la Santa Cruz, quien trabajó muchos años con campesinos latinos en el valle Coachella de California, halló aspectos de religión pre-colombiana en su perspectiva universal y religión popular. Aunque en un tiempo creencias y prácticas indígenas se consideraban defectos fatales, teólogos hoy creen que Dios ha hablado en la historia de todas las culturas. Por eso, esos elementos enriquecen la iglesia latinoamericana. Así también beneficia el mestizaje de razas y culturas simbolizado por el lema: "muchas caras en la casa de Dios". Siempre una iglesia pobre, a menudo vista como campo de misión, la iglesia latinoamericana proclamó su propio mensaje misionero en la última mitad

del siglo veinte. Un sinnúmero de mártires masacrados por regímenes repressivos contribuyeron su testimonio poderoso. Teólogos y pastoralistas desarrollaron nueva teología y eclesiología, en especial comunidades cristianas de base y la opción preferencial por los pobres. Para una iglesia que, con algunas excepciones, históricamente se había aliado con los ricos y poderosos, fue un cambio extraordinario, en particular porque surgió de las declaraciones de conferencias generales de los obispos. En la segunda de tres conferencias, celebrada en Puebla, México, en 1979 y asistida por el papa Juan Pablo II, los obispos declararon: "Del corazón de Latinoamérica, un grito asciende a los cielos con más y más intensidad. Es el llanto de un pueblo que sufre y demanda justicia, libertad y respecto por los derechos fundamentales de la humanidad". Yo estuve en Puebla para reportar sobre la reunión. Fue bello ver los pastores reconocer y defender su rebaño.

CALDAROLA

(From 9)

that help? Or would she think that her possible betrayer was mocking her? One way or the other, I never heard from her again. As Congressman Anthony Weiner's recent misguided tweeting illustrates, we live in an era when people can throw themselves intimately and creepily into the lives of strangers. Sending obscenity-laced phone missives without even hearing the recipient pick up the phone and say "hello" is but one example. In the old days, an angry letter had to be written, stamped and dropped in the mailbox, providing cooling-off time. And people usually signed their names; only cowards refused to stand behind their convictions. Today the blogosphere, even the Catholic blogosphere and my cell phone, fill with angry, often misdirected anonymity, unleashed by a finger click. It's not a good thing.

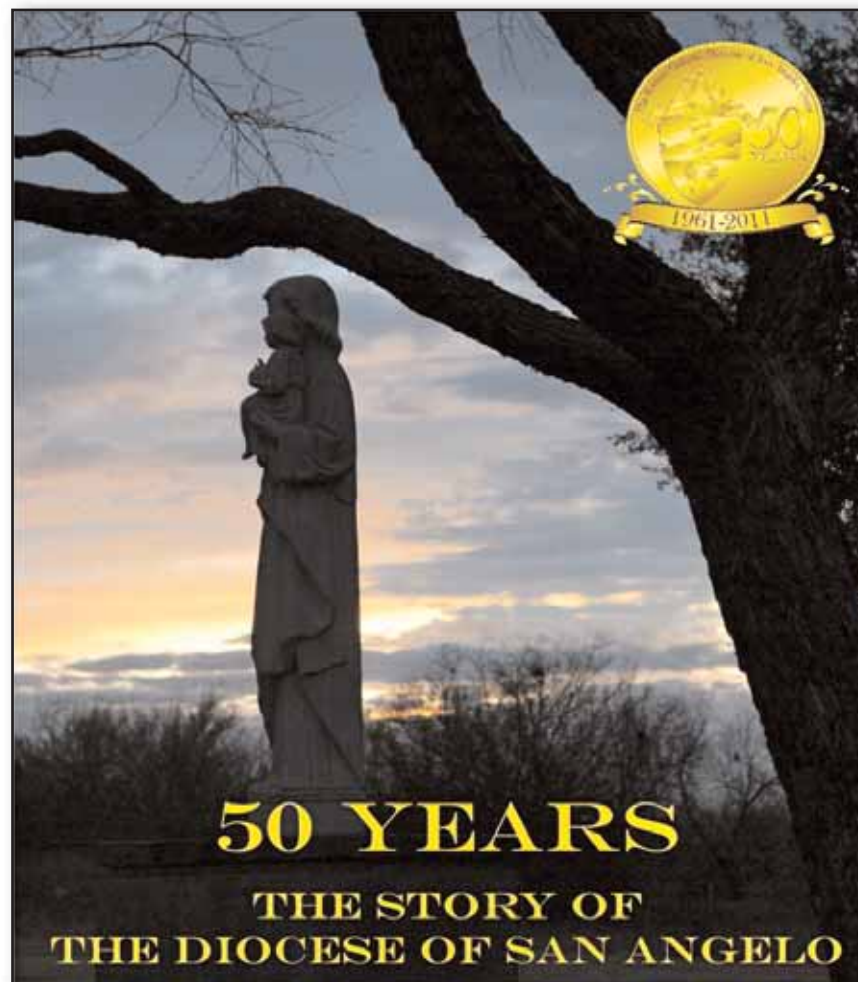
ANNIVERSARY

(From 8)

church. So does the mix of races and cultures symbolized by the motto "many faces in God's house." Always a poor church, often seen as mission territory, the Latin American church proclaimed its own missionary message in the last half of the 20th century. Countless martyrs massacred by repressive regimes contributed their powerful testimony. Theologians and pastoralists developed new theology and ecclesiology, especially basic Christian communities and the option for the poor. For a church that, with a few exceptions, historically sided with the rich and powerful, this was a remarkable change, particularly because it came from general conferences of all the bishops. At the second of these, held in Puebla, Mexico, in 1979 and attended by Pope John Paul II, the bishops declared: "From the heart of Latin America, a cry rises to the heavens even louder and more imperative. It is the cry of a people who suffer and who demand justice, freedom and respect for the fundamental rights of man." I was in Puebla to report the proceedings. It was beautiful to see the shepherds acknowledge and defend their flock.



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