

West Texas ANGELUS

Serving the Diocese of San Angelo, Texas
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The Year of Faith

"The Year of Faith will be a moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in Him and to proclaim Him with joy to the people of our time."

— Pope Benedict XVI

Coverage of The Year of Faith / Pg. 4-5



Voter's Guide/Pgs. 10-16

Bishop Pfeifer on Election/10



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DEACON LEROY BEACH

As America prepares to honor those who fought for and defended our country, Deacon Leroy Beach of Millersview will continue doing what he does best: Working in God's service in a tiny farming community and Mission church he helped build.

Read about his remarkable life/ **Pg. 6**



Nelle Gray,
second from
right, at a Pro-
Life demon-
stration in
Washington.

Big Spring native was pro-life's 'Joan of Arc'

(Publisher's Note: The letter that follows I have sent to all the priests of our diocese as regards the wonderful and courageous Nellie Gray who I learned, after her death, was born and raised in our diocese in Big Spring. What a wonderful model and inspiration she is for all of us.)

September 6, 2012

Dear brother priests:

I was greatly surprised, but very much pleased, to learn just a couple of days ago that the founder of the huge annual March for Life in Washington, DC, Nellie Gray, was born in our diocese in Big Spring. Nellie Gray, a unique and outstanding pro-life hero, died on August 13, 2012 at age 88 in Washington, DC.

(Please See **GRAY/22**)

Rosary, dedication memorializing pro-life pioneer, October 19 & 23

By Jimmy Patterson

Editor / West Texas Angelus

MIDLAND — A rosary and march honoring Nellie Gray, the Big Spring native who later became founder of the nationwide March for Life movement in 1973, will be celebrated at 1:30 p.m., Friday, October 19, at St. Ann's Church in Midland. The rosary will be followed by a procession in her memory from St. Ann's to the Planned Parenthood location on Secor.

(Please See **NELLIE/7**)

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From the Bishop's Desk

Faith opens our eyes to life in all its grandeur, beauty



**Bishop
Pfeifer**

► Respect Life Sunday is October 7, 2012

By Most Rev. Michael D. Pfeifer, OMI

The annual National Respect Life Program begins with Respect Life Sunday which begins on October 7, 2012. The theme for this year's Respect Life Sunday is "Faith opens our eyes to Human Life in all its Grandeur and Beauty."

Foreseeing that the weakening of committed love puts innocent life at risk, 40 years ago the Catholic Bishops of the United States designated

October as Respect Life Month, and named the first Sunday of October as Respect Life Sunday. In October Catholics are asked to reflect in a special way the beautiful gift of human life, and how we can protect all persons from conception to natural death. And we are called to the true meaning of love – love that only seeks the good in others despite the personal cost.

Beginning with Respect Life Sunday, and throughout the Year of Faith, proclaimed by Pope Benedict XVI which begins on October 11, 2012, we all should resolve to pray, study and reflect on

the wise teachings of our Catholic Church on human life and the gift of married love so that we can become modern day apostles, capable of transforming American culture and building a civilization of life, love and hope.

In 2013 our country will observe a shameful anniversary, marking 40 years of a "culture of death" that began when the U. S. Supreme Court, in *Roe v. Wade*, struck down all state laws restricting abortion. Since the advent of "legalized"

(Please See **BISHOP/20**)

DIOCESAN BRIEFS

Calvary Cemetery Cleanup

On **Saturday, October 20**, there will be a general clean up of Calvary Cemetery in San Angelo. We will go through the entire cemetery and remove all flowers and decorations from the graves. We will also remove all unauthorized fencing and brick/stone/wire borders of any kind, including any items covering the grave such as white rocks, outdoor carpet, solar lights, etc. If you have anything that you do not want thrown away by the cleanup crew, please come and pick it up by Friday, October 19. On Sunday, October 21, you may place arrangements back on the graves.

St. John's Bible at St. Ann's-Midland

The St. John's Bible is a hand-written manuscript of the scriptures in English, with beautiful illuminations in modern art, produced under the auspices of St. John's Monastery in Collegeville, Minn. There will be an exhibit of prints from this work of art, as well as two volumes of the Heritage Edition (a full size, fine art reproduction of The St. John's Bible), at St. Ann's Catholic Church, 1906 W. Texas in Midland, in the new Commons building.

The exhibit will run **Oct. 15-Nov. 15, 2012**, from Monday-Friday, 9 am-4 pm, as well as before and after weekend liturgies. To make arrangements for groups or special viewing, please contact the Parish Office at 432-682-6303.

Two presentations are planned in conjunction with the exhibit:

An Introduction to The St. John's Bible, by Tim Ternes, Director of the St. John's Bible Project, of the Hill Museum & Manuscript Library, St. John's University, Collegeville, Minnesota, **Tuesday, October 23, 2012, 7 pm** in the Chapel & Commons at St. Ann's.

An Ecumenical Prayer Service, in praise of God for His revelation in Word and Art. Several local ministers and Tim Ternes will help us to focus our attention on God's Word, as presented in The St. John's Bible. **Thursday, October 25, 7 pm** in the main sanctuary of St. Ann's Church.

All are invited to attend these events. Refreshments will be served in the Commons.

Engaging a New Generation Training Seminar, October 27, 2012

10 am – 4 pm

Newman Center, San Angelo

This training seminar is for catechetical leaders, adult youth ministry leaders and teams, and other adults wanting to learn more about engaging a new generation.

"Engaging A New Generation" Seminar is an eye-opening seminar that helps clear the haze behind many teens' polite disinterest in church, religious education and youth ministry. Moving well beyond what we are doing wrong, this interactive and media-rich presentation carefully organizes and clearly articulates the need and perspectives of Millennial Generation teens by examining three cultural shifts and their evangelistic and pastoral implications. And in the end, you will walk away with practical and real life strategies for engaging 21st century teens."

Presenter: Frank Mercadante, Executive Director of Cultivation Ministries

Fee: \$25 per person (includes lunch). For more information or to register for this seminar contact the Office of Education & Formation at 325-651-7500 by October 17, 2012

Bishop's Golf Tournament

The 7th annual Bishop's Golf Tournament benefiting Catholic education scholarship funds, will be **Saturday, October 27** at Quicksand Golf Course in San Angelo. Registration begins at 7:30 a.m. with a 9 a.m. tee time. First-third place prizes awarded, longest drive and closest to the pin. Entry fee is \$100 person. Format is 4-person scramble. For more information, contact Ernest Aguirre, 325.212.7613, St. Mary's in Odessa, 432.337.6052 or St. Ann's in Midland, 432.684.4563.

Catholic scholarships announced

SAN ANTONIO — Applications for the 2013 All-American Scholar Program, sponsored by Catholic Life Insurance, are now available and must be received no later than March 1, 2013. Send your completed application package to: Catholic Life Insurance, Attn: All American Scholar Award, PO Box 659527, San Antonio, TX 78265

The All American Scholar Program awards 35 non-renewable college scholarships in the

amount of \$1,000 each to graduating high school seniors. Applicants must be Catholic Life Insurance members who will be enrolled in a private or public college, university or trade school for the upcoming fall semester. The scholarships are granted to those students whose academic achievements, leadership skills, and community service experiences set them apart from the others.

Application forms may be downloaded from the company website at www.cliu.com.

For more information, please contact Briana Frantz in the Communications Department at (800) 292-2548 or (210) 828-9921 ext. 141.

February 25 2013 Holy Land Pilgrimage — Spaces remain

Some spaces are still available for persons wishing to join the Holy Land Pilgrimage being led by Msgr. Maurice Voity, from **February 25 to March 7, 2013**. The pilgrimage will depart from Christ the King Retreat Center in San Angelo.

Msgr. Voity, the rector of Sacred Heart Cathedral in San Angelo, is a veteran Holy Land traveler and tour director.

Among the sites visited will be Capernaum, Sea of Galilee, Mount of the Beatitudes, Nazareth, Jericho, Qum Ram, the Mount of the Transfiguration, the Dead Sea, Bethlehem, Jerusalem, Ein Karim, the River Jordan, and much more. Jerusalem and Bethlehem alone will see stops at more than 15 sites, including the birthplace of Christ, Calvary and the Holy Sepulchre. A special stop will be at Cana in Galilee, where couples can renew their marriage vows following Mass. Mass will be celebrated at a different sacred site each day.

All accommodations are in First Class or better hotels. Breakfast and supper are included each day.

For more information, or to receive a flyer, contact Sacred Heart Cathedral in San Angelo, or e-mail Msgr. Voity at mjvoity@hotmail.com. **Deadline for reservations is Friday, Oct. 26.**

Job Opening

Catholic Charities of Odessa is accepting resumes for the position of Executive Director. A job description and requirements for this position is available upon request. Please contact Faye Rodriguez @ fayrod@catholiccharitiesodessatx.org or 432-332-1387 to receive a copy of the job description and/or details.



The student hand bell choir of St. Thomas performed at the program and meal, directed by Michele Halfmann.

St. Thomas celebrates 50 years as a Church

St. Thomas Parish in Miles celebrated its 50th anniversary as a parish on Saturday, September 22, beginning with a 5 p.m. Mass. Bishop Michael Pfeifer, OMI, was the principle celebrant, joined by former and current pastors. Festivities continued with a reception and a dinner. Scores of parishioners, including founding members of the parish, and their guests enjoyed visiting, the outstanding memorabilia display, and a wonderful meal prepared by the KC's of Miles.

The first Catholic family arrived in Miles as early as 1890, with more families settling in 1903 and 1908. These early families traveled 18 miles by wagon to Mass at St. Boniface in Olfen when its first church was built in 1901. When St. Joseph in Rowena built its first church in 1907, the area Catholics traveled to Rowena for Mass. In 1958, Catholics in the Miles area undertook the task of organizing what was to become their parish and build a church of their own. The former Foursquare Gospel Church was purchased in November 1960 as well as the home on adjoining property. Bishop Thomas Drury dedicated St. Thomas Parish on September 7, 1962.

As the parish grew, a new church was built and the first Mass was celebrated in it on May 12, 1968. The building was dedicated on August 18, 1968 by Bishop Thomas Tschoepe. The old church building became a parish center, classrooms were added in 1976 and 1992 for religious education, and a new rectory was built in 1980.

St. Thomas is now clustered with St. Joseph's in Rowena and St. Boniface in Olfen under the leadership of the pastor, Father Ariel Lagunilla.

DIOCESAN DATES

Bishop's Calendar

OCTOBER
13-15 — TULSA, Okla. — Holy Sepulchre Meeting
16-17 — SAN ANGELO, Christ the King Retreat Center — Fall Clergy Conference
18 — SWEETWATER, Immac. Heart — Confirmation at 6:30 pm
23 — CHRISTOVAL, Carmelite Hermitage — Day of Prayer
23 — BIG SPRING, Holy Trinity — Confirmation at 6:30 p.m.
25 — ABILENE, Sacred Heart — Confirmation at 6:30 pm.
27 — SAN ANGELO, Sacred Heart Cathedral - Wedding
30 — ODESSA, St. Mary — Mass for 19th Anniversary of Adoration Chapel at 6:30 p.m.

NOVEMBER
1 — SAN ANGELO, Sacred Heart Cathedral — All Saints Day Mass at 12:00 noon
2 — SAN ANGELO, Calvary Cemetery — All Souls Day Mass at 11:00 a.m.
4-5 — NEW ORLEANS
9 — SAN ANGELO, Christ the King Retreat Center, ACTS Retreat — Hear Confessions at 4:00 p.m.
 November 11-15 Baltimore USCCB Meeting
16-18 — SAN ANGELO, San Angelo Coliseum — Region 10 Youth Conference
19 — SAN ANGELO, First United Methodist Church — Annual Ecumenical Thanksgiving Prayer Service at 6:30 p.m.
20 — SAN ANGELO, Diocesan Pastoral Center — Staff Mass at 8:30 am. and Staff Meeting at 11:00 a.m.
22 — SAN ANGELO, Sacred Heart Cathedral — Thanksgiving Day Mass at 9:00 a.m.
 23-25 — Rest and Prayer

Christ the King Retreat Center

OCTOBER
 15 — Heart of Mercy Prayer Grp
 16 — Adoration
 16 — Deacon Quarterly Meeting
 18-21 — Women's Walk to Emmaus
 22 — Heart of Mercy Prayer Grp
 23 — Adoration of the Blessed Sacrament
 26-28 — Encounter the Cross
 29 — Heart of Mercy Prayer grp
 30 — Adoration of the Blessed

Sacrament

NOVEMBER
 1 — Office Closed — All Saints Day
 4 — CKRC Confirmation
 Retreat
 5 — Heart of Mercy Prayer Grp
 6 — Adoration
 8-11 — San Angelo Women's ACTS Retreat
 12 — Heart of Mercy Prayer Grp
 13-15 — DOSA Good Leaders, Good Shepherds
 16-18 — RCYC
 19 — Heart of Mercy Prayer Grp
 20 — Adoration
 22-25 — Office Closed — Thanksgiving Holiday
 26 — Heart of Mercy Prayer Grp
 27 — Adoration
 30-2 — Beginning Experience

DECEMBER
 Nov. 30- Dec 2 — Beginning Experience
 3 — Catholic Daughters Christmas Party
 4 — Adoration of the Blessed Sacrament
 6-9 — Cursillo De Cursillo
 10 — Heart of Mercy Prayer Group
 11 — Adoration of the Blessed Sacrament
 17 — Heart of Mercy Prayer Group
 18 — Seminarian Gathering
 24-25 — Office Closed-Christmas Holiday
 31-1 — Office Closed New Year's Holiday
 31 — Heart of Mercy Prayer Group

Ethics Workshops

Check our website for the latest:
www.sanangelodiocese.org

NECROLOGY

1 — Rev. John A. Pierce (1979)
 5 — Rev. Angel Vizcarra, OP (2004)
 12 — Deacon Nestor Perez (1993)
 12 — Rev. James Aaron (1999)
 20 — Rev. John Waldron (1995)
 28 — Rev. Nicholas Femenia, CM (1999)
 29 — Rev. Msgr. Louis Moeller (2008)
 30 — Rev. John Hoorman, C.P.P.S. (1995)

Young people prep for Region X conference

By Nik Ruiz

Holy Redeemer Church-Odessa

SAN ANGELO— Region 10 Catholic Youth Conference is a weekend filled with many opportunities to not only grow closer to one's faith but also to experience something that most of us young people could never dream of attending. From the moment you arrive, you feel like you're in another world, from the setting of the stage, to the lights and even the arena, it's like being taken to a place where the atmosphere is transformed and you are taken to a world where there are endless possibilities to find God as the center of it all. It's crazy to see how many young Catholics are willing to come together and witness the beauty of our Catholic Faith. To see the vast majority of young teens singing to the joyous music, dancing and praising our Lord, allows one to feel at home, to feel comfortable enough to let go of their troubles and be a part of this Heaven on Earth weekend. This has been my experience at Region 10.

And what a blessing it is this year, to have the one and only Father Tony Ricard be a part of this year's conference. A man so great, so dynamic and enthusiastic, the moment he enters the arena it feels as though another transformation in the atmosphere has taken place. This man's words and messages have inspired me and many people in the conferences that he attends, he touches my heart and the hearts of everyone around him and more. What a blessing it is for me to be a part of this year's Region 10 Catholic Youth Conference that is being held right here at home in our diocese, and what an even more blessing it is for me to share my Catholic faith with not hundreds but thousands of others longing for our Lord Jesus Christ. This weekend will be filled with prayer, music, activities and lots and lots of fun. I encourage all young people to come and join over 2000 teens from Arkansas, Oklahoma, Texas, and allow yourselves to be transformed and be ready to be Shaken by the Spirit!

Region X Youth Conference Schedule Friday, Nov. 16

7 p.m.	Stadium gates open
7:15	Exhibits open in coliseum
	Gathering in stadium
	Flash Card Icebreaker
7:45	Pep Rally / General Session
8:30	March to Coliseum
9:00	Fr. Tony Ricard, Keynote
9:45	Closing Prayer
	Saturday, Nov. 17
8:30 a.m.	Doors/exhibits open
9:00	Gathering music
9:30	General session/prayer
10:00	Keynote: Doug Tooke
11:15	Instructions for workshop
11:30	Load buses and head to Convention Center
Noon	Lunch
1:15 p.m.	Workshop Session I
2:45	Transition break
3:00	Workshop Session II
4:30	Load buses for Ft. Concho
5:00	Ft. Concho Saturday Entertainment and Dinner
7:15	Load buses for Coliseum
7:45	Gathering music
8:00	Evening general session
8:30	Keynote: Fr. Tony Ricard
9:40	Night Prayer
	Sunday, Nov. 18
8:15 a.m.	Doors open
8:30	Gather music
8:45	General Session
9:15	Closing Liturgy (Bishop Pfeifer celebrating)
11:15	Dismissal

Del Escritorio del Obispo

La nueva evangelizacion da vida al año de fe

Por el Obispo Miguel Pfeifer, OMI

El Año de Fe es una celebración por la entera Iglesia que comienza el 11 de octubre del 2012 – el quincuagésimo aniversario del Segundo Concilio Vaticano – y el vigésimo aniversario de la publicación Catecismo de la Iglesia Católica, y concluirá el 14 de noviembre del 2013— la Fiesta de Cristo Rey. El Papa Benedicto XVI anunció el Año de Fe para enfrentar la secularidad y otros desafíos enfrentados por nuestra Iglesia, y para animar a los católicos a descubrir de nuevo su fe y el gozo y entusiasmo del encuentro con Cristo.

El Año de Fe se enfoca en la Nueva Evangelización. Para marcar el Año de Fe, el Papa Benedicto también ha designado la Nueva Evangelización para la transmisión de la Fe Cristiana de ser el tema principal del sínodo de Obispos que se llevará a cabo en el Vaticano el 7-28 de octubre.

Es por medio de vivir, tomar una parte activa en la Nueva Evangelización, que edificamos nuestra fe, y ayudamos a traer nueva vida no solamente para nosotros mismos, sino también a la Iglesia entera, al vivir el Año de Fe. El Año de Fe es un tiempo para que tomemos tiempo individualmente, como familias, y

como comunidades parroquiales a visitar de nuevo nuestras creencias más fundamentales como una comunidad de discípulos de Jesús.

Al vivir el Año de Fe por medio de tomar parte en los esfuerzos de la Iglesia de evangelización, nos recordamos que la Iglesia no necesita primeramente otro programa. Lo que la Iglesia necesita es Cristo, y gente que no solamente profesa su creencia en Él, pero lo hacen el centro de sus vidas, y hacen todo lo posible de ayudar a otros a conocer a Cristo y su gran amor por todos. En el corazón de la fe cristiana está un verdadero encuentro y relación con Jesucristo. El objetivo de nuestra evangelización es de crear la posibilidad de este encuentro. El Año de Fe entonces es una llamada a conversión y fe en el amor misericordioso de Dios. El Reino de Dios crecerá según la manera que cada persona aprende a buscar a Dios por medio de oración y seguir el ejemplo de Jesucristo, y viviendo la gran meta de vida la cual es de cumplir la voluntad de Dios.

La Evangelización y la llamada a la santidad y conversión están muy cercanamente entrelazadas. Al grado de que desarrollamos nuestra relación con Cristo y creemos en la primera llamada de bautismo a la cual es la santidad, al mismo grado testificaremos aun mejor de la fe en la cual vivimos en cada día de nuestras vidas.

(Mira OBISPO/20)



Obispo
Miguel Pfeifer
OMI



Catholics eager for coming 'Year of Faith'

By Jimmy Patterson
Editor / West Texas Angelus

SAN ANGELO — Catholics in West Texas and around the world are eagerly anticipating the opening of the Year of Faith, a time designated by Pope Benedict XVI to give the faithful an opportunity to "turn towards Jesus Christ, encounter him in the Sacraments and to rediscover their faith and Church." First announced by the pope last October, the Year of Faith will open on October 11, 2012, the 50th anniversary of the opening of the Second Vatican Council, and will conclude on November 24, 2013, the end of the following Church year.

The Year of Faith will provide priests the opportunity to re-fortify the emphasis placed on the diocese's No. 1 priority: marriage and family life, and the diocese's No. 1 pastoral priority: protection of all human life, especially the unborn. Additionally, a number of pastoral initiatives and directions set forth in Pope Benedict XVI's papal statement on the Year of Faith as well as the USCCB's documents on

evangelization will be emphasized by priests and pastoral councils.

"The initiatives provided by the Holy Father that our priests and people will study during the Year of Faith will continue to focus on our diocese's No. 1 ministry: Marriage and family life, and our diocese's No. 1 pastoral priority: the protection of all human life, especially the unborn," said San Angelo Bishop Michael D. Pfeifer, OMI.

Catholics in West Texas will celebrate special Masses on October 11, 2012, to mark the opening of the Year of Faith:

► San Angelo — Sacred Heart Cathedral, 6:30 p.m., celebrated by Bishop Michael D. Pfeifer.

► Midland-Odessa — St. Stephen's Church, Midland, 7 p.m., celebrated by Msgr. Bernard Gully.

► Abilene — St. Vincent Pallotti, 6:30 p.m., celebrated by Msgr. Fred Nawarskas.

"As we go through this important Year of Faith, let us remember to stress constantly that the most important thing is that we open our lives to the light and inspiration of the great

Holy Spirit, who is the one to teach us about how to build up our life of faith, and then share this faith with others, and express it in love and service," said Bishop Pfeifer.

Bishop Pfeifer has also asked the year be observed:

- by the offering of additional rosaries in local Catholic communities,
- by placing added emphasis on the 'Three R's': Renew, Revitalize and Rejoice, through education/formation, liturgy, community and service,
- by offering ongoing formation so that proper in-servicing can be carried out, and
- emphasizing parental responsibility for ongoing formation.

The USCCB has referred to the Year of Faith as a "summons to an authentic and renewed conversion to the Lord."

"The Year of Faith will be a moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in him and to proclaim him with joy to the people of our time," the pope said in his homily last year upon announcing the observance.

Q&A: What is the Year of Faith anyway?

U.S. Conference of Catholic Bishops

1. What is the Year of Faith?

At certain times in the history of the Church, popes have called upon the faithful to dedicate themselves to deepening their understanding of a particular aspect of the faith. In 1967, Pope Paul VI announced a Year of Faith commemorating the 19th century of the martyrdom of Sts. Peter and Paul. The 1967 Year of Faith called upon the Church to recall the supreme act of witness by these two saints so that their martyrdom might inspire the present day Church to collectively and individually make a sincere profession of faith.

The upcoming Year of Faith declared by Pope Benedict XVI is a "summons to an authentic and renewed conversion to the Lord, the One Savior of the world" (Porta fidei 6). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion — to turn back to Jesus and enter into a deeper relationship with him. The pope has described this conversion as opening the "door of faith" (see Acts 14:27). The "door of faith" is opened at one's baptism, but during this year Catholics are called to open it again, walk through it and rediscover and renew their relationship with Christ and his Church.

2. Why is the Year of Faith this year?

With his Apostolic Letter of October 11, 2011, Porta fidei, Pope Benedict XVI declared that the Year of Faith will begin on October 11, 2012 and conclude on November 24, 2013. October 11, the first day of the Year of Faith, is the fiftieth anniversary of the opening of the Second Vatican Council (Vatican II) and also the twentieth anniversary of the Catechism of the Catholic Church.

During the Year of Faith, Catholics are asked to study and reflect on the documents of Vatican II and the catechism so that they may deepen their knowledge of the faith.

3. The Year of Faith begins in October 2012 with a Synod on New Evangelization. What is a synod?

A synod of bishops is a gathering of bishops, selected from different areas of the world, who meet with the pope to discuss questions pertaining to the activity of the Church in the world. This meeting of bishops helps to foster a closer unity between the bishops and the pope, and provides counsel to the pope. Pope Benedict XVI has situated the Synod on the New Evangelization (October 7-28) at the beginning of the Year of Faith (October 11).

4. How are Year of Faith and New Evangelization linked?

The New Evangelization is a call to each Catholic to deepen his or her own faith, have confidence in the Gospel, and possess a willingness to share the Gospel. The New Evangelization is first and foremost a personal encounter with Jesus Christ; it is an invitation to deepen one's relationship with Christ. It is also a call to each person to share his or her faith with others. The Year of Faith, just like the New Evangelization, calls Catholics to conversion in order to deepen their relationship with Christ and to share it with others.

5. How does the Year of Faith affect the average Catholic?

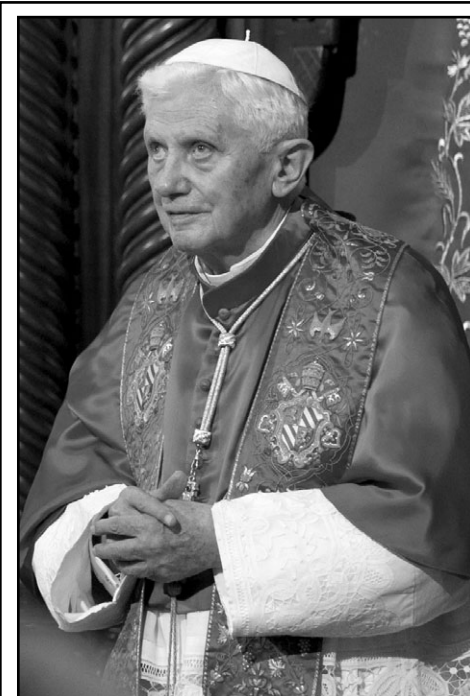
Every baptized Catholic is called through baptism to be a disciple of Christ and proclaim the Gospel. The Year of Faith is an

opportunity for each and every Catholic to renew their baptismal call by living out the everyday moments of their lives with faith, hope and love. This everyday witness is necessary for proclaiming the Gospel to family, friends, neighbors and society. In order to witness to the Gospel, Catholics must be strengthened through celebrating weekly Sunday Mass and the Sacrament of Reconciliation.

Pastors are encouraged to provide their parishioners with opportunities to deepen their faith during the Year of Faith through retreats, special liturgies, Bible studies, service opportunities and formation sessions on the catechism and sacraments.

6. What are some key resources for the Year of Faith?

Catholics wishing to deepen their faith during the Year of Faith should start by exploring the Evangelization and Catechesis section of the USCCB website. Numerous catechetical resources, prayers and other resources have been prepared for the Year of Faith and the New Evangelization that can be viewed and downloaded for free. Catholics should also consider studying the documents of Vatican II and the catechism. Another resource is the United States Catholic Catechism for Adults, which takes the teachings of the catechism and shares them within a uniquely American context and highlights American Catholic saints and role models. Catholics can also talk to their pastors and other parish leaders to learn about what activities and opportunities will be taking place within their communities. Most importantly, Catholics seeking to deepen their faith should pray daily, study Scripture and celebrate weekly Sunday Mass.



"The Year of Faith will be a moment of grace and commitment to an ever fuller conversion to God, to reinforce our faith in him and to proclaim him with joy to the people of our time." — **Pope Benedict XVI**

YEAR OF FAITH 2012
2013

Year of Faith

Opening Masses in the Diocese of San Angelo

October 11, 2012

San Angelo — Sacred Heart Cathedral, 6:30 p.m.

Midland-Odessa — St. Stephen's Midland, 7 p.m.

Abilene — St. Vincent Pallotti, 6:30 p.m.

The 2nd Vatican Council and Pope John XXIII

By Father Joe Uecker
C.P.P.S.
Odessa

Pope Pius XII died October 9, 1958. Angelo Cardinal Roncalli was elected pope on October 28 and took the name John XXIII. At the time he was called a "caretaker pope," that is, since he was already 78, he would occupy the chair of Peter until the cardinals could come up with a younger candidate after John's death. He wouldn't make any waves and wouldn't live much longer. Or so thought the cardinals that elected him.

Just like a new president, a new pope sets the tone for his administration. Pope John's new tone was a lot more relaxed and the formalities were less. But no matter how much that surprised people, there was no way that any of this prepared the world for January 25, 1959 when Pope John XXIII was praying at St. Paul's Outside-the-Walls in Rome and he made the

El Concilio Vaticano II: El Papa Juan XXIII

Fr. Joe Uecker, C.P.P.S.
Odessa

El Papa Pio XII se murió el 9 de octubre de 1958. El Cardenal Angelo Roncalli fue elegido papa el 28 de octubre y tomó el nombre de Juan XXIII. En ese tiempo se consideraba un "papa provisional," es decir, porque ya tenía 78 años, iba a ocupar la silla de Pedro hasta que los cardenales pudieran encontrar a un candidato más

joven después de la muerte de Juan. El no iba a "crear ondas" y no iba a vivir mucho más. O así pensaban los cardenales que lo eligieron.

Así como un nuevo presidente, un nuevo papa también marca la pauta para su administración. La del Papa Juan estaba mucho más relajada y menos formal. Pero aunque eso sorprendió mucho a la gente,

(Mira VATICANO/23)

announcement: "I am calling an ecumenical council." But this announcement did not come out of the blue. Who was Angelo Roncalli, Pope John XXIII?

Angelo Roncalli was born a peasant farmer in northern Italy, but he quickly found his way around the entire continent of

Europe, as well as the Middle East, especially Turkey. He served in the Italian army and later as assistant to his local bishop at Bergamo and traveled widely with him. This bishop was a warm, wise and coura-

(Please See VATICAN II/23)

The New Evangelization

By Tom Burke

Jesus gave each believer and the community of believers a great commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Mt 28:19-20)

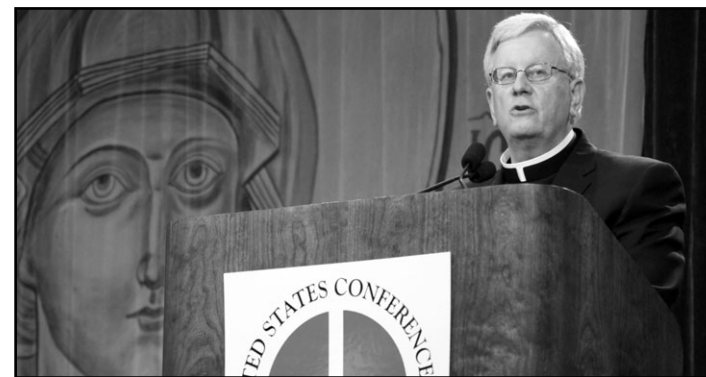
As we celebrate the 50th anniversary of the beginning of Vatican Council II (our 21st ecumenical council), we recall that it declared unambiguously the reality that you and I are the Church. We have come to understand that the family is "the basic Church" and community of believers. Therefore, in order for our Church to grow into God's marvelous Light, our basic Church must be nourished and supported in this great commission.

Throughout these two millennia, our Church has sought to fulfill this commission and it has learned that the best and most effective way to evangelize is by

welcoming people. And, we need to do better at welcoming people...especially within our families.

Ten years after Vatican Council II, Pope Paul VI issued his apostolic exhortation entitled *Evangelii Nuntiandi*. The Pope wrote that our words of proclaiming the good news of salvation matter in the world. In paragraph 28, Pope Paul VI writes that each of us is to preach

(Please See NEW/21)



Bishop David Ricken, of Green Bay, Wisc.

'Year of Faith' activities aimed at bringing Roman Catholics closer to Jesus

WASHINGTON—To honor the fiftieth anniversary of the Second Vatican Council and the twentieth anniversary of the Catechism of the Catholic Church, Pope Benedict XVI has announced a Year of Faith, starting October 11 and ending November 24, 2013. The goal is to strengthen the faith of Catholics and draw the world to faith by their example.

Bishop David Ricken of Green Bay, Wisconsin, chairman of the Committee on Evangelization and Catechesis of the U.S. Conference of Catholic Bishops, offers "10 Ways Catholics Can Live the Year of Faith." Rooted in guidelines from the Vatican's Congregation for the Doctrine of the Faith, some of these suggestions are already requirements for Catholics; others can be embraced by Catholics at all times and especially during the Year of Faith:

1. Participate in Mass. The Year of Faith is meant to promote the personal encounter with Jesus. This occurs most immediately in the Eucharist. Regular Mass attendance strengthens one's faith through the Scriptures, the Creed, other prayers, sacred music, the homily, receiving Communion and being part of a faith community.

2. Go to Confession. Like going to Mass, Catholics find strength and grow deeper in their faith through participation in the Sacrament of Penance and Reconciliation. Confession urges people to turn back to God, express sorrow for falling short and open their lives to the power of God's healing grace. It forgives the injuries of the past and provides strength for the future.

3. Learn about the lives of the saints. The saints are timeless examples of how to live a Christian life, and they provide endless hope. Not only were they sinners who kept trying to grow closer to God, but they also exemplify ways a person can serve God: through teaching, missionary work, charity, prayer and simply striving to please God in the ordinary actions and decisions of daily life.

4. Read the Bible daily. Scripture offers first-hand access to the Word of God and tells the story of human salvation. Catholics can pray the Scriptures (through lectio divina or other methods) to become more attuned to the Word of God. Either way, the Bible is a must for growth in the Year of Faith.

5. Read the documents of Vatican II. The Second Vatican Council (1962-65) ushered in a great renewal of the Church. It impacted how Mass is celebrated, the role of the laity, how the

(Please See 10/Pg. 21)

WW2 veteran returned home, built Millersview Church

► Deacon Leroy Beach fought and helped win World War II and returned home to help establish the Catholic Church in rural West Texas.

By Jimmy Patterson
Editor / The Angelus

MILLERSVIEW — World War II veterans often never share with loved ones their experiences in combat. Some talk of them openly. And some wait until they realize their time here isn't as long as it used to be and finally open up about some of the remarkable and horrific times they endured.

Deacon Leroy Beach falls into the last class.

It has been only recently that Beach has told his loved ones the story of an almost miraculous conversion that happened to a female German Commandant in the European theater. Beach was told the story by a Catholic Army Chaplain who served a neighboring regiment in the region where he had been stationed. Almost 60 years later, he is still unable to share the story without being overcome with emotion.

The German commandant routinely abused and neglected allied soldiers placed under her watch, forcing them to spend freezing overnights naked after having routinely cut back the prisoners' rations of cabbage soup — little more than green, cabbage flavored water — so that death would come more quickly to the soldiers' undernourished systems. When the camp was liberated by allied forces and the female German commandant taken into custody and imprisoned herself, she asked to see a Catholic Army chaplain who would later share the story with Beach.

"She asked to see a priest," Beach said. "Several days later, after confessing her sins, they returned to her cell and found that her tears had been so prolific the pillow where she had laid her head had become a solid block of ice. She was found kneeling on a large rock that was inside her prison cell. The repentant commandant stayed in that kneeling position until she died three days later. When she was discovered, medical personnel at the camp were unable to move her bones into their original position and she was buried, bent and in a praying position."

While Beach was not directly involved in what happened to the woman, the story, replete with its power of God's overwhelming grace, still intensely moves him to this day.

Beach's daughter Loretta Burgess, who grew up in Millersview, said her father only started telling stories of the war a little over 10 years ago, "a little at a time."

"I think as he moves toward the end of his life, some of these things have had to come out," Burgess said.



Leroy Beach, with a statue of the Sacred Heart of Jesus, outside the Our Lady of Guadalupe Church. Beach had the statue constructed as a memorial to his wife of 64 years, Dorrace.

When Beach returned to the United States, he married his wife of 64 years, Dorrace, and together they moved west to Millersview, then in the Diocese of Amarillo. Raised in a beautiful double-spired church in Westphalia, the young couple moved to Millersview and found the closest places to attend Sunday Mass were in Olfen and Eden. After noticing that nothing had been done for Catholics in the West Texas farming area, Beach talked to Father Michael Moore, OMI, in Menard, about beginning a Mass in Millersview. Beach, who wouldn't become a deacon until a quarter-century later, in 1979, was told that only a weekday Mass would be possible. He told the priest that he could provide religious instruction to the area's many Catholics, Hispanic or otherwise, if the priest would simply celebrate one weekday Mass in Millersview.

"We attended First Friday services in Menard every month and that is how we originally got to know the Oblates well," Burgess said.

Burgess gave credit to her father for literally building Our Lady of Guadalupe Church in Millersview in 1954, but only after years of BBQ fundraisers had brought in enough money.

"He painted, repaired, mowed, polished candlesticks; whatever needed doing," Burgess said. "Mom washed and ironed cloths, purificators, cleaned the church and cut flowers out of the yard for bouquets at the altar. We have always said dad and mom did God's work long before he was ordained a deacon in 1979.

He is fluent in the Church's history in that

part of the diocese.

During the 1930s, when the area was under the jurisdiction of the Diocese of Amarillo, in the time of the Great Depression, Beach said money had been appropriated by the diocese to establish a mission in the community about 45 miles east of San Angelo. Studies showed Millersview had more Catholics than any other denomination. After the Amarillo bishop appropriated \$6,000 for the construction of the new church, priests from the more northern environs of the diocese visited Millersview and were unable to communicate or become familiar with the customs and ways of the Spanish-speaking people in and around Millersview. For that reason, the visiting priests would recommend to the Amarillo Bishop that the money that had been appropriated for Millersview be re-directed to establish a church in Pep, near Lubbock.

Beach's hard work was not confined to construction, cleaning or repairs. For 20 years, Burgess said, her father left Millersview a couple of hours before Mass to pick up children from area ranches and bring them to CCD and Mass. Burgess said her parents were active in teaching others about the faith long before it was called RCIA and said her father taught religious education for 49 years.

Years ago, when the Millersview school was across the street from Our Lady of Guadalupe Mission, Beach asked the school's administration if the Catholic students could be dropped off at the Church so they could pray the Rosary before the school day. Beach led the children in the Rosary

every day before beginning work on his farm.

Beach credits Dorrace for all the good in his life, even though he says it was Dorrace who insisted that it was Beach who made her what she was.

Together, they did God's work in difficult circumstances, much as oblate priests are also taught. In addition to their own 11 children, Beach and Dorrace helped children whenever and however they could. One of his favorite memories is the story of Erasmo, a Mexican teenager falsely accused of stealing tires in Rio Grande City, near San Antonio.

"There was a priest in Rio Grande City and he had a Mexican boy named Erasmo, who ran elevators in San Antonio. Erasmo was raised poor by his mother and grandfather. We looked out after him for about a year after the police there accused him of stealing tires even though he had just taken one old, discarded tire from a stack so that he could replace the flat on his car and take food to his grandmother.

"A priest familiar with Erasmo's story called Dorrace and told her that our taking care of him for a year was the only way to keep him out of reform school. The priest told my wife, 'When your husband comes home, ask him whether you can take the boy for a year.' She told the priest, 'I don't have to ask him. I know what he'll do. You don't know my husband like I do.' She said, 'I say we'll take them and so will my husband.'"

Authorities in charge of Erasmo's case insisted that the Beaches work the youth hard every day and give him no money, and after a year, the Beaches would be the judge as to whether he was fit to return to society.

"All he supposedly did was take a tire that had been discarded," Beach remembered. "Erasmo came and stayed for the year and we took him back. I signed the letter the authorities asked me to sign about him being ready to be back in society."

In the year on Beach's farm, Erasmo learned how to raise a calf, care for it, and then sell it. Beach allowed him to keep the earnings from the sale and in the process taught Erasmo how to care and show livestock. Erasmo not only successfully reintegrated himself into society, but would later join the Navy and become a pastor of a Protestant church.

"Dad's legacy was that every night before his grandkids or great-grandkids went to bed, or would return to their homes, Dad would draw little crosses on the backs of the hands to remind them what Jesus did for all of us," Burgess said.

"Dad's and Mom's greatest gift to all of us was teaching us to love God and have faith in him, and to have a willingness to serve Him and His people."

FAIRS AND FESTIVALS — FALL 2012**OCTOBER 14****St. Boniface-Olfen**

Featuring homemade sausage (made by Olfen parishioners)

11:00 - 1:30 — Dining Room lunch meal

10:45 - 1:00 - Drive through and Walk-up Plates-to-Go

12 p.m. Games, Bingo, Country Store and Concessions

1:00 pm -Auction 3:00 p.m. - Candy Drop for the kids

Raffle tickets available for Quilt made by Parish Ladies

Sausage/Turkey/Dressing meal \$8.00 for adults & \$5.00 for children under 10 years All plates-to-go \$8.00

Raw sausage \$4.00 per pound

OCTOBER 20**St. Ann's Parish Colorado-City****OCTOBER 21****St. Ambrose, Wall**

HOME ON THE RANGE

ST. AMBROSE 73RD FALL FESTIVAL 11 am-2 pm

Turkey, Sausage & Dressing Meal, 1:00 pm Local

Entertainment, Bingo, Arts & Crafts, Games

1:30 pm Cotton & Merchandise Auction

OCTOBER 21**Sacred Heart, Coleman**

Parish Hall, 201 San Saba St. A meal will be served from 11 am-2pm. The meal will consist of an Adult Plate at \$7 with 2 Beef Enchiladas, 1 crispy taco, rice, beans, salad, dessert and tea. The Childs plate at \$3.50 will have 1 beef enchilada or 1 crispy taco, rice beans, salad, dessert and tea. This year we will be selling Homemade Tamales for \$8 and Hot Sauce for \$5 during our Festival. Also: Outdoor games including a Train Ride, Horseshoe tournament, Football Throw, Money ring toss, Plinko and many more. Indoor activities include: Cake Walk, Silent Auction and Bingo. Annual raffle will include these prizes: 1st Prize: Apple iPad 64GB (Black); 2nd Prize: 50" Plasma HD TV; 3rd Prize: \$300 Visa Gift Card; 4th Prize: \$200 Visa Gift Card. Raffle Tickets: \$5 a ticket or 5 tickets for \$20. You need not be present to win. Tickets can also be purchased the day of the festival or from Co-Chairman, Adel Hunter 325-220-1789.

For questions, please call our Parish Office at 325-625-5773 or Festival Chairman, Mandy Ridgeway 325-726-9268

OCTOBER 28**Angelo Catholic School's Oktober Fiesta**

10 a.m.-3 p.m. at Holy Angels Campus, 2315 A&M St. Come enjoy games, booths, live and silent auctions, and shop for Christmas gifts from your favorite vendors. Enjoy a delicious brisket dinner and purchase raffle tickets for \$1 for a chance at three \$1,000 Visa gift cards.

OCTOBER 28**St. Ann Catholic Church-Sonora**

Sutton Co.Civic Center, 1700 N. Crockett, 11 am-1:30 pm, Delicious meal of brisket and sausage, with

all the trimmings; home-made desserts will be served. Adults plates--\$8, Children's (7 & under) plates \$5. To go available.

Games, activities, silent auction from 11 am-4 pm.

Entertainment during the afternoon. Drawings for the raffle and quilts at 4:00 pm.

FMI contact the church office 325-387-2278.

NOVEMBER 11**St. Joseph Church-Rowena**

90th Annual Festival "Land of the Free Because of the Brave"

10:30a.m. — Flag Ceremony and Balloon Release.

11 a.m.-1:30 p.m. - Turkey and Rowena Style German

Sausage Dinner with Trimmings. Games for all ages.

Country Story opened all day. Auction begins at 1:30 p.m.

4:30 p.m. Sausage Sandwich Supper

NOVEMBER 18**St. Peter's Church, Mertzon**

Remembering Nellie Gray

"To me, she's the Joan of Arc of the Gospel of life."

— Cardinal Sean O'Malley, Boston

By William Devlin

It's a long way from Big Spring, in western Texas, to Washington, D.C. It probably seemed even farther during WWII, when Nellie Gray joined the Woman's Army Corp. She grew up in Big Spring during the Great Depression. As a young adult she was received into the Catholic Church, earned a degree in business, a master's in economics, and a law degree from Georgetown University. Settled in D.C., she worked for the Departments of State and Labor.

Newly eligible for retirement in 1973, Nellie began planning a new career in her own private law firm. Little did she realize that Providence was about to call her to a different path.

During the 1960s efforts were

underway to decriminalize abortion in several states. At that time the legal status of abortion was determined by the states. It was not yet a matter of federal law. That would change on January 22, 1973, when the U.S. Supreme Court, in Roe vs. Wade, denied the personhood of pre-born babies.

The court described the point at which human life begins as undeterminable prior to birth, and justified abortion as protected by a newly affirmed constitutional right to privacy.

Since the Supreme Court is the final authority in interpreting what the Constitution means and requires, legal protection for all stages of human life now requires an amendment to the U.S. Constitution.

With the pro-life focus now on Washington, D.C., people from all parts of the country had to find ways of determining a common agenda and strategy — and ways to raise the

funds necessary to maintain an office and staff in the nation's capital. Difficulties were amplified by the fact that pro-life workers were virtually all volunteers, who had to attend to ordinary responsibilities of family, work and community. With about four months remaining before the first anniversary of Roe there were no plans for a public demonstration opposing the Court's decision.

At the grassroots level, however, people were getting restive — at least on Long Island. The L.I. Coalition for Life made overtures to pro-life people in neighboring states. The N.Y. State delegate to the newly formed National Right to Life Committee was consulted for a referral to someone in D.C. who might be able to help make a demonstration possible.

That someone was Nellie Gray. About 20 people from seven states (Please See **DEVLIN/22**)

NELLIE

(From 1)

"It thrills me to know that the one who started the biggest March for Life in our country, perhaps the biggest in the world, is from our diocese," said Bishop Michael Pfeifer, of the Diocese of San Angelo. "I have vague remembrances of hearing the name, 'Nellie Gray,' in reference to the march, but never knew that she came from Big Spring until her death in August."

During the October 19 prayer service, Bishop Pfeifer will officially rename the Diocesan Pro-Life Committee the "Nellie Gray Pro-Life Committee of the Diocese of San Angelo." After the prayer ceremony at St. Ann's, there will be a march from the church to Planned Parenthood, where pro-life supporters will pray the rosary for the unborn in honor of Gray.

Born in Big Spring, June 25, 1926, Gray was found dead in her home in Washington's Capitol Hills neighborhood, August 13. She was 86.

She has been called the "Joan of Arc of the Gospel of Life," by Cardinal Sean O'Malley of the Archdiocese of Boston.

Gray moved away from Big Spring early in her life, however in 1984, was asked to return to the town to be honored as a "Notable Citizen," who had accomplished many great things in her life.

"She was in Big Spring for two days to receive her honor, and enjoyed it thoroughly," said Kay Marie Donovan, Gray's niece. "It gave her a tremendous morale boost to continue with her passion — preborn lives."

(Please See **MARCH FOR LIFE/20**)

Decree Honoring Nellie Gray

(The following is a decree written and issued by Bishop Michael D. Pfeifer in honor of Nellie Gray, founder of the March for Life and native of Big Spring who died in August):

To remember the life and the outstanding pro-life service to protect the unborn by Nellie Jane Gray, who was born in Big Spring, Texas on June 25, 1924 and baptized at St. Joseph's Church in Stanton, Texas on July 20, 1924, and who 40 years ago founded the annual National Pro-Life March for Life in Washington, DC, and who died on August 13, 2012, it is with great joy that today, I re-name the diocesan pro-life committee for the unborn in her honor.

Hence today, October 19, 2012, at St. Ann's Church in Midland, Texas, I am officially proclaiming that the diocesan pro-life committee for the Diocese of San Angelo will be known in the future as the Nellie Gray Pro-life Committee for the entire Diocese of San Angelo.

We thank God that Nellie Jane [her baptismal name] Gray was born and baptized in the Diocese of San Angelo and is recognized as one of the greatest pro-life leaders in the USA, because of her work to organize the annual National Pro-Life March in Washington. Nellie Gray has been called by Cardinal Sean O'Malley of the Archdiocese of Boston as "the Joan of Arc of the Gospel of Life."

- Bishop Michael D. Pfeifer, Diocese of San Angelo

Catholic Voices

Of Pharisees, pots, bronze kettles, liturgical rubrics, cups and cats

By Rev. Ron Rolheiser

Several years ago, I was at church meeting where we were discussing liturgical rubrics. There was heated discussion over a number of issues: Should the congregation be standing or kneeling during the Eucharistic prayer? What is the most reverent way to receive communion? Should laypersons be allowed to cleanse the chalice and cups after communion?



Rolheiser

At one point, a woman made a rather pious interjection, inviting us to ask ourselves: "What would Jesus do?" The man chairing the meeting, already drained of patience by the disagreements in the room, responded in irritation: "Jesus has nothing to do with this! We're talking about liturgical norms!" The words were barely out his mouth when, to his credit, he realized that somehow that didn't sound right. We all realized it too, and have reminded this good man many times of his faux pas; but, in honesty, his remark voiced the feeling of 95% of the room.

Allow me a second story, to illustrate the same point: I am part of a theological

faculty that is helping over one hundred young men prepare for ordination and is helping several hundred lay persons deepen their spiritual lives and prepare to serve in various forms of ministry. Who could ask for a higher task? But the sacredness of the task is not always front and center. A couple of years ago, we came to an Executive meeting and the two salient items on the agenda were "cups and cats": Our school, not with complete unanimity, was phasing out all disposable cups. As well, we were debating as to whether to open up our campus as a certain sanctuary for feral cats. As he introduced the agenda, our Dean of Theology asked the question: "How did we get to this? We're a theological institute preparing people for ministry - and the big-ticket items on our agenda are 'cups and cats'?"

What these two stories have to teach us is that we struggle, still, with the same issues that beset the Scribes and Pharisees in Jesus' time. And I say this sympathetically. We're human and invariably we lose perspective, just as the Scribes and Pharisees did. Jesus regularly chided them for, as he put it, "abandoning the commandment of God and holding to human traditions" and consequently getting overly- focused on rituals to do with "the washing of cups, pots, and bronze kettles". We generally stand under this

same indictment. We too tend to lose the center for the periphery.

What is the center? The great commandment of God, that Jesus chides the Scribes and Pharisees for losing sight of, is the invitation to love God above all else and to love your neighbor as yourself. That is the one, great, central law. But in order to live that out practically, we need many ancillary laws, about everything from liturgical rubrics to cups and cats. And these laws are good, providing that they never stand alone, autonomous, not bending to the one great commandment to love God and neighbor.

In both society and in our churches, we have made many laws: civil laws, criminal laws, church laws, canon laws, liturgical laws, and all kinds of laws and guidelines inside our families and within the venues where we work. It is naïve to believe, idealistically, that we can live with laws. St. Augustine once proposed that we could live without laws: "Love and do as you wish!" But, love, as he defined it in this context, meant the highest level of altruistic love. In other words, if you are already a saint you don't need laws. Sadly, our world, our churches, and we ourselves, don't measure up to that criterion. We still need laws.

But our laws, all of them, and at every level, are not meant to stand alone, to have their own autonomy. They must

bend towards and give acquiescence to a center, and that center is the one great law that relativizes all others: Love God above all else and love your neighbor as yourself.

There is a principle central in all moral theology that in part encapsulates this, the principle of Epikeia (from the Greek, epieikes, meaning reasonable). Laws are meant to be reasonable and are meant to be obeyed in a way that doesn't violate rationality and common sense. Epikeia is what St. Paul had in mind when he taught that the letter of the law kills while the spirit of the law brings life. In essence, what Epikeia asks of us is that, as we apply a given law in any circumstance of our lives, we ask ourselves the question: "If the law-maker were here, given the intent of this law, what would he or she want me to do in this situation?" That would bend the law to its center, to its sacred intent, to its spirit, and ensure that all our disagreements about pots, bronze kettles, liturgical rubrics, cups, and cats would remain loyal to the question: "What would Jesus do?"

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ron-rolheiser.com.

Finding joy in work

By Moises Sandoval
Catholic News Service

At my mother's wake some years ago, each of her sons spoke a few words about her life. I said what impressed me most was that she sang as she worked. She had married at 15, reared 12 children, two who died in infancy, and then raised two grandchildren from her youngest son's failed marriage.

Modern-day feminists would have been aghast at her sacrifice, a life overflowing with the drudgery of cooking, cleaning and caring for others, even for an alcoholic son who moved in with his wife and four children when he lost his job and home because of his drinking. Yet she could sing while going about her work every day.

Her life came to mind as I thought of Labor Day. Somehow labor has a bad connotation, like the monotony of the assembly line or the frustration of a handyman trying to fix a leaky faucet. Yet, work is the currency of our self-worth, the source of our security.



Sandoval

Without it we seem to lose our compass and wander adrift. We work all our lives yearning to retire to a life of leisure and when that day comes, we find we must still find something to do. But that is a far stretch from being able to be joyful about it.

People like my mother exist and though they are often poor and anonymous, they seem to possess a secret denied to the rest of us.

Perhaps it is fitting that their secret be revealed by a little known French Jesuit, Jean-Pierre de Caussade, who was born in 1675 and lived until 1751. His insights come from a book he never wrote, the notes of conferences he gave to the Visitation nuns. This mystical treatise was finally published in French in 1966 and in English in Scotland and in the U.S. in 1981 under the title, "The Sacrament of the Present Moment."

The secret is simply this: People who find joy in their work, however burdensome it might be, are those who realize that, in de Caussade's words, "God speaks to every individual through what happens to them moment by moment."

The sacrament of the present moment "requires us to do our duty, to carry out God's purpose for us, not only this day, or this hour, but this minute, this very minute -

- now." People who can discern God's purpose in the most mundane chores may not be able to articulate it, but they certainly sense it. They are able to see purpose in what to others seems pointless, to see how the little grain of sand they bring to the building of the kingdom contributes to the whole.

As theologian Richard Foster notes in his introduction, de Caussade calls us to be joyful, free and serene. He calls us to a life within the reach of ordinary disciples: "Let us unceasingly impress upon every soul that the invitation of this gentle, loving savior expects nothing difficult or extraordinary of them. ... He only asks that their good intention be united in his so that he may lead, guide and reward them accordingly."

To be sure, my mother's (and father's) sacrifices were rewarded, even in this life where they never escaped the worries and trials of the working poor. (In a brief autobiography, my mother wrote of having "so many bills.") Although they could pay for only one of them, nine of their children graduated from college and their grandchildren went further, earning doctorates in law, medicine and mathematics.

God is good.

Making Sense of Bioethics

What to decide about dialysis

By Father Tad Pacholczyk

Patients and families sometimes struggle with the question of whether dialysis is “worth it.” A young woman wrote recently on a website addressing dialysis patients’ concerns, “My father has been on dialysis for three years, and he’s 62 years old. A few days ago he said he wanted to stop going because he was ‘sick of it’. We talked to him and told him that it would hurt us if he did that, but now I’m thinking that maybe I shouldn’t have talked him out of it -- this isn’t about me and my feelings. This is about what he has to deal with.”

**Pacholczyk**

When would discontinuing dialysis be a reasonable and morally acceptable choice? Could discontinuing dialysis ever be tantamount to suicide?

While every person is obligated to use ordinary (or proportionate) means to preserve his or her life, no person is required to submit to a health care procedure that he or she has judged, with a free and informed conscience, to provide little hope of benefit or to impose significant risks and burdens.

Weighing benefits and burdens is at the heart of the question of starting, continuing or stopping dialysis. As the US Conference of Catholic Bishops has noted: “We have a duty to preserve our life and to use it for the glory of God, but the duty to preserve life is not absolute, for we may reject life-prolonging procedures that are insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options.”

The benefits of the commonly-used procedure known as hemodialysis (filtration of the blood) are well known: as kidney function declines, dialysis performs part of the work that healthy kidneys normally do, filtering toxins from the body. Dialysis can serve as a bridge to a kidney transplant, which can offer the patient a new lease on life. Discontinuing dialysis during complete kidney failure usually means that the patient will die in a matter of days or weeks.

The burdens of dialysis vary from patient to patient. The procedure can be time-consuming, requiring visits to a dialysis center three times a week for three to four hours at a stretch, with additional time for transportation. One can also feel washed out the next day.

Other burdens may include sharp drops in blood pressure during or after the procedure. Fainting, vomiting, nausea, muscle cramps, temporary loss of vision, irritability, and fatigue can occur. Some patients manifest abnormal heart rhythms from electrolyte imbalances, while oth-

ers may experience allergic reactions or bleeding problems from the chemicals or blood-thinning medicines used during the dialysis.

Long term dialysis can cause bone and joint pain from a deposit of various proteins known as amyloid in the hands, wrists, shoulders, and neck. Cost may represent yet another burden, depending on the patient’s personal finances and insurance situation.

Still other burdens may include problems with the access point made for the dialysis — called a fistula — which usually occurs in the arm. This is a surgical connection made under the skin between an artery and a vein, allowing needles to access bloodflow for dialysis. As many as 25 percent of hospital admissions among dialysis patients are due to problems with fistula malfunction, thrombosis, infection, and access. Multiple surgeries may be required to assure that a fistula continues to function during the time it is used.

In sum, then, dialysis can prolong and save a patient’s life, but can also impose significant burdens. Depending on the various side effects and problems associated with the procedure, and depending on how minimal the benefits may be in light of other medical conditions the patient may be struggling with, it can become reasonable, in some cases, to discontinue dialysis. The burdens of hemodialysis can sometimes be lessened by using a different kind of dialysis known as peritoneal dialysis, where fluid is instilled in the abdomen via a permanently positioned catheter and later drained. Peritoneal dialysis can be performed by the patient at home each night.

It’s not possible with the limited information we have to draw any moral conclusions about the case of the father who is “sick of it” and wants to stop dialysis. We need further details, such as: What is the reason for his request? Is he experiencing serious complications and significant burdens from dialysis? Does he have other medical problems besides kidney failure? Is he suffering from depression, for which he could be treated?

We should never choose to bring about our own or another’s death by euthanasia, suicide or other means, but we may properly recognize, on a case by case, detail-dependent basis, that at a certain point in our struggle to stay alive, procedures like dialysis may become unduly burdensome treatments that are no longer obligatory. In these cases, it’s always wise to consult clergy or other moral advisors trained in these often-difficult bioethical issues.

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.ncb-center.org

‘Youth 2000’ returns to San Angelo Diocese in January 2013 at Midland’s St. Stephen’s Church

► Hundreds expected to attend spirit-filled youth weekend set for January 25-27, 2013 at St. Stephen’s.

By Steven Zimmerman

Deacon / Diocese of San Angelo

In 1989 at World Youth Day in Santiago de Compostello, Spain, Pope John Paul II declared to the young people, “It is to you young people that the task first falls of bearing witness to the faith and bringing into the third millenium the Gospel of Christ, who is the Way, the Truth, the Life.”

YOUTH 2000 responds to the Holy Father’s call. YOUTH 2000 organizes and promotes retreats with catechism on the true presence of Jesus in the Eucharist as the central part of the retreat. This focus of the Blessed Sacrament demonstrates to young people that Christ must be the center of their lives. Through the Sacraments, Adoration, prayer, talks, meditation and music, young people are drawn into a closer relationship with God. Young people are given the opportunity during the retreat to grow in their understanding of the Catholic Faith and to deepen their commitment to the service of the Church and others. In this way, YOUTH 2000 also responds to the U.S. Bishop’s directives as stated in “Renewing the Vision,” to draw young people into a relationship with Jesus Christ and to encourage young people to become active in their parishes and in the programs in their Diocese.

YOUTH 2000 is an international initiative founded by Ernest Williams, a citizen of the United Kingdom. The first YOUTH 2000 Retreat was held in former Yugoslavia in the summer of 1990 and was attended by over 6,000 young people from all over the world. YOUTH 2000 has since spread to England, Germany, Ireland, Scotland, Mexico, the Caribbean, Canada, Australia, and the United States. The first YOUTH 2000 in the U.S., of which Bishop Michael Pfeifer O.M.I. presided, was held in Dallas in June of 1992. Since that time, hundreds of YOUTH 2000 Retreats have been held all over the country, with many retreats scheduled every year.

Recently, in October 2011, the directors of YOUTH 2000 were invited by Archbishop Rino Fisichella, president of the new Pontifical Council for the New Evangelization, to their first meeting. At this meeting, YOUTH 2000 made a presentation on how the weekend retreats have brought so many youth to the Eucharistic Jesus through these retreats all over the world. Archbishop Fisichella recently invited them back to Rome to help plan the gathering of movements on the eve of Pentecost. YOUTH 2000 will be part of the Catholic movements, both old and new, that will be meeting in St. Peters Square on May 18th.

In January 2000, San Angelo hosted its first YOUTH 2000 Retreat with an attendance of 650 youth and chaperones. Six other retreats have been held since, with the latest in 2011 having an attendance of over 800 youth and chaperones. The Diocese of San Angelo will be hosting a YOUTH 2000 Retreat on the weekend of January 25 – 27, 2013 at St. Stephen’s Catholic Church in Midland. For more information, or to request registration forms, please call Isabel Garza at St. Stephen’s Parish, (432) 520-7394.

Divine truth, defined Catholic teaching our guide for election

By Most Rev. Michael D. Pfeifer, OMI
Bishop of San Angelo

As we approach the Presidential elections and other elections, our ultimate guide in selecting the candidates for whom we cast our vote should be first and foremost Divine truth and the defined teaching of our Catholic Church. Our selection of the candidate for the top office of our nation should be based on biblical and moral principles explained to us by our Catholic Church, and not primarily on party platforms or party affiliation. Sadly, many Catholics put party affiliation and party platform ahead of even the Divine truths that are given to us by God in the Bible and sacred Tradition, and above the defined teaching of our Catholic Church on some specific moral issues.

As a nation and as a Church, we are facing unprecedented challenges that threaten to undermine the integrity of our moral, social, political life and foundational principles of society, and we are letting mere human judgments and laws become the ultimate standards that guide us for voting for political candidates and for formulating laws and policies instead of Divine laws and doctrines of our Catholic Church. We should let our selection of government leaders on all issues be guided by the social justice teaching of our Catholic Church.

To guide us in the political selection of the person that we choose as our President, we must seriously ask ourselves which candidate's political position is most in accord with Divine truth and defined teaching of our Catholic Church. The socio-political-economic issues before us must be analyzed in the moral framework of these two guiding principles. Guided by these two principles, I present to you the issues that Catholic voters and other people of good will must take into account as they cast their votes.

The number one issue that should guide our vote for the President of our country is our understanding and belief that the unborn human life, from the first moment of conception, is true human life, sacred because it is stamped with the very image and likeness of God and that direct abortion is seriously immoral and a crime. Based on the latest study of embryology and several passages of Sacred Scripture, the Catholic Church holds that a new human being begins at conception, and that this human life must be given the highest respect and protection through pregnancy and throughout the life of this new person until the natural end of life as determined by God. Simply said, our Catholic Church teaches that we are pro-life at every stage of life—from the womb to the tomb. Catholics need to seriously consider which Presidential candidate will do the most to show respect for the precious unborn, to work to overcome abortion, and provide protection for this



precious life of the unborn and the grave evil of abortion, which is a crime.

A major critical life issue that must be taken into account as one casts a Presidential vote is the issue of the present Administration wanting us to fulfill the HHS mandate that would force Catholics and other Christians to support health care insurance plans to cover practices of contraception, sterilization, and the providing of abortion-inducing drugs. The United States Catholic Bishops have told our President that we cannot and will not comply with this mandate as it is a violation of freedom of religion given to us by the First Amendment, and a serious moral violation of conscience—expecting us as followers of Christ to pay for immoral practices that we hold to be gravely evil and sinful. In our pluralistic democracy, we should never formulate laws that would force individuals to violate their consciences. Freedom of conscience rests on the principle that there is a world of difference between a law that makes me do something I do not want to do, and a law that makes me do something I have an obligation not to do. The latter is an assault on our moral integrity. The mandate must be considered in this context.

Another integrally related issue to this important principle about when life begins is the Divine teaching given by God in the Bible as regards how we understand the traditional meaning of marriage, from which new life comes. The critical question is which candidates uphold the teaching on marriage that comes from God? There are many today who want to change the Biblical and constant Judeo-Christian teaching about marriage. From the Bible it is clear, and from the constant teaching of our Catholic Church, that a true marriage can only be between a man and a woman in the sacred union of matrimony. The idea that marriage should only be defined as a sacred and lifelong covenant between a man and a woman is under serious attack in our times. Sadly, there is a strong movement in our country approved by many present government officials who are using their political office to promote human laws that would give approval to so-called marriages between the same sexes. This is a very critical issue, and Catholics need to study very carefully the Catholic teaching that is involved here. Which candidate will do the most to preserve the Biblical and the constant

human life throughout pregnancy and when the new human person is born. Pope John Paul II outlined in his magnificent Gospel of Life, the defined teaching of the Catholic Church as regards the pre-

traditional understanding of marriage as taught by our Catholic Church? God has clearly determined that marriage can only be between a man and woman, and Sacred Scripture teaches that homosexual acts (same-sex marriages) are immoral and bring about Divine condemnation. No President, no government, no mere human being is authorized to change the Divine meaning of marriage.

It needs to be stated very clearly as we enter the Presidential election process that we Catholics are pro-life at every stage of human life, beginning at conception and until that life is ended as determined by God. Respect for the sacredness of the unborn and the traditional understanding of marriage are central and foundational issues that a Catholic must take into account in voting for a Presidential candidate. Which Presidential candidate will uphold the Divine truth and the defined teaching of the Catholic Church about these critical basic issues and other important life issues that affect the quality and holiness of human life?

Linked to these foundational life issues is euthanasia and assisted suicide. Based on Scripture, the Catholic Church teaches that only God is the master of life and no human being can usurp the Divine authority as when human life should end. In light of Church teaching, consider carefully the position of political candidates on this issue.

Besides the issue of abortion, freedom of liberty, and the traditional biblical understanding of marriage and euthanasia, there are other vital life issues that need to be looked at very carefully, and we must study how these issues are grounded in Scriptural teaching about the human person and the constant social teaching of our beautiful Catholic Church. Catholics are pro-life at every stage of life, and we must be concerned about respect for human life as regards issues of economy, poverty, employment, health, education, housing, racism, peace and environment, and the death penalty.

After considering the issues of the sacredness of the unborn, of abortion and the Divine understanding of marriage and religious liberty, surely in this election year much will be discussed and debated about the economy and the effects that it has on the human person. In the economic system, it should always be stressed that the human person is pre-eminent and not primarily motives for profit and financial gain. At the present time, as we approach the Presidential election, our country is facing critical economic issues. Some 14 million are unemployed, and millions more are underemployed. More than 15 million families live in poverty in our country, the land of prosperity and opportunity. Our President and elected government leaders must assist and protect the poor and jobless as they seek to promote economic growth and fiscal responsibility. The present economic failures have fundamental institutional and

systemic elements that have either been ignored or made worse by political and economic behaviors which have undermined the trust and confidence of most people.

As we cast our vote, another critical issue to consider is racism which is intrinsically evil and a follower of Christ can never approve the discrimination of another human being based on color or ethnicity, as this violates human dignity. Another issue to be kept in mind before casting a vote for a person to assume the highest office in the land is the Catholic understanding of human cloning and destructive research on human embryos. Research that destroys human embryos had been defined by Pope John Paul II as eugenic abortion. According to Catholic teaching, this can never be permitted, as it is intrinsically evil as it destroys human life at its earliest stages of development. Which Presidential candidate best represents the Church's teaching on this critical issue?

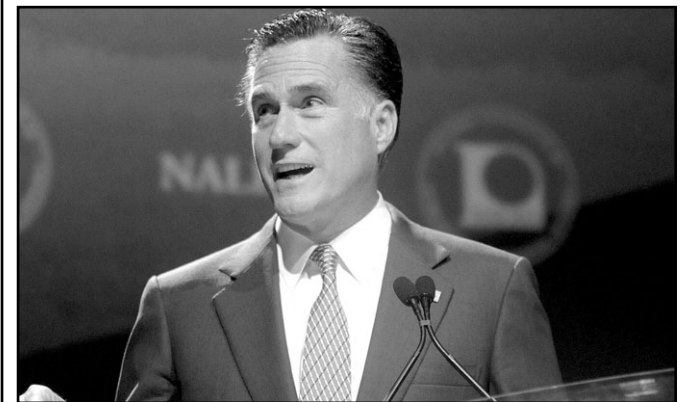
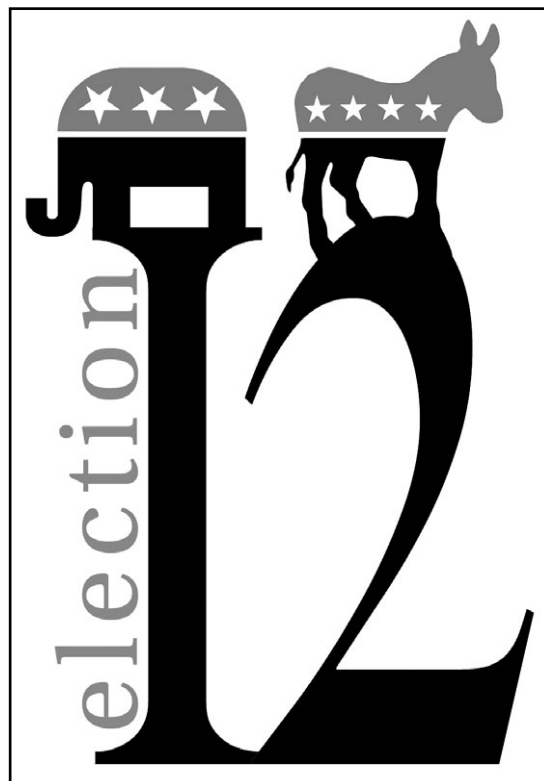
As we enter this Presidential election year, there is a loss of the sense that there is a natural law given to us by God to guide us to lead good moral lives. The natural law helps us to understand our dependency on our Creator and basic obligations to one another, helping both them and ourselves to flourish. Morality is the idea that there are standards for life that are ultimately beyond just human opinion or majority vote but come to us from the nature of reality, from the nature of creation as determined by God.

As people of God and loyal citizens of our country, we should all have a great concern that God is more and more being removed from our political and social life. There is loss of the sense that there is a loving Creator and Redeemer, and that He will come to our assistance in the midst of unbelievable challenges and suffering if we put our trust in Him. Without this knowledge and hope, despair soon follows. How else can we understand the now rapid descent down the slippery slope and openness to such evils as killing the inconvenient and non-productive members of society, if not as a logical result of the widespread despair and loss of love and hope? What is happening basically is that mere creatures are trying to play God.

As we discuss how we can overcome this growing moral decay in our society, the primary solution must be a return to a living faith in an all-loving and all-powerful God and basic moral values and principles. We have to live our faith with total coherence, what we say we believe, we must put into action. Living by example is far stronger and more convincing than a flood of words. In this important Presidential election year, a challenging question for all voters is: Will we let Divine truth, and defined Catholic doctrine and Catholic social teaching guide the casting of our vote—or party platform and affiliation and the opinion of fallible human beings?

*"We in America do not have government by the majority.
We have government by the majority who participate."*

-- Thomas Jefferson



Presidential candidates on opposite sides of abortion issue

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON-- At the Democratic National Convention in Charlotte, N.C., the differences on abortion between President Barack Obama and his Republican presidential opponent, former Massachusetts Gov. Mitt Romney, were clear.

Speeches in prime time on successive nights touted the president's support for keeping abortion legal, and videos praised his stands on "reproductive choice" and "women's rights."

The speakers included Nancy Keenan, president of NARAL Pro-Choice America; Cecile Richards, president of the Planned Parenthood Federation of America; and Sandra Fluke, a Georgetown Law School graduate who has spoken out against religious exemptions to the Department of

► Life

Health and Human Services' contraceptive mandate.

At the Republican National Convention in Tampa, Fla., there were few speeches that touched on abortion, but candidate Romney pledged in his acceptance speech to "protect the sanctity of life" and the GOP platform states that "the unborn child has a fundamental individual right to life which cannot be infringed."

"We support a human life amendment to the Constitution and endorse legislation to make clear that the Fourteenth Amendment's protections apply to unborn children," the platform adds. "We oppose using public revenues to promote or perform abortion or fund organizations which perform or advocate it and will not fund or subsidize health care which includes abor-

tion coverage."

The Democratic Party's platform approved in Charlotte says the party "strongly and unequivocally supports Roe v. Wade and a woman's right to make decisions regarding her pregnancy, including a safe and legal abortion, regardless of ability to pay. We oppose any and all efforts to weaken or undermine that right."

In recent years, there has been much debate about whether Catholics can legitimately support a candidate who does not oppose abortion, if the candidate's positions on other issues are in line with church teaching.

In a document prepared for the 2012 elections, the Catholic bishops of Kansas answered that question with a decisive no.

"The Catholic faith requires Catholics to oppose abortion, embryonic stem-cell research, euthanasia, assisted suicide and the redefinition of marriage," said

Archbishop Joseph F. Naumann of Kansas City and Bishops Michael O. Jackels of Wichita; John B. Brungardt of Dodge City; and Edward J. Weisenburger of Salina.

"These matters are not negotiable, for they contradict the natural law, available to everyone through human reasoning, and they violate unchanging and unchangeable Catholic moral principles," they added.

As a matter of fact, the Kansas bishops said, those issues should not be seen, strictly speaking, as political issues.

"Instead, they are fundamentally moral questions involving core Catholic teachings on what is right and what is wrong," they said. "Catholics who depart from church teaching on these issues separate themselves from full communion with the

(Please See **LIFE/19**)



Religious freedom at home and abroad an election-year issue for many on November 6

By Carol Zimmermann
Catholic News Service

WASHINGTON — Over the past several months, the U.S. Catholic bishops and other religious leaders have urged Americans to defend religious liberty in the United States in the face of what they see as threats to that freedom. And the issue continues to gain momentum as the November election draws near.

It has been at the forefront for the Catholic bishops since the U.S. Department of Health and Human Services announced in January that it would require most religious employers to provide free contraceptive coverage against their moral objections. The bishops have repeatedly described the mandate, which violates church



teaching, as a restriction on religious liberty. Theologians and Catholic leaders discussed the issue of religious freedom at recent seminars at The Catholic University of America

freedom's cause." During a closing benediction Sept. 6 at the (Please See **FREEDOM/18**)

Catholic parishioners Stephanie Oswald and her father, Robert, hold up First Amendment placards during a rally for religious freedom June 29 in Topeka, Kan. (CNS photo/Lori Wood Habiger.) and Georgetown University in Washington and a forum at St. John's University in New York. At both of the national political conventions this summer, Cardinal Timothy M. Dolan of New York, president of the U.S. Conference of Catholic Bishops, mentioned religious liberty in his closing prayers.

At the close of the Republican National Convention Aug. 30 in Tampa, Fla., he gave thanks for the "singular gift of liberty" and prayed for a renewed "respect for religious freedom" and a "new sense of responsibility for

Health care among top five issues for Catholic, general electorate

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON — There are few issues in the 2012 presidential campaign on which the major candidates have more clearly differentiated opinions than health care.

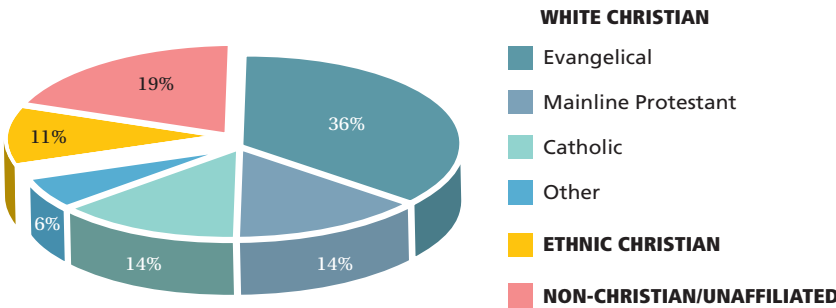
Much of President Barack Obama's stand on health care is built on provisions of the 2010 Patient Protection and Affordable Care Act, which former Massachusetts Gov. Mitt Romney, the Republican candidate, has said should be repealed.

"President Obama believes that quality, affordable health insurance you can rely on is a key part of middle-class security," says the Democratic candidate's campaign website. "By putting a stop to insurance company abuses, Obamacare is giving millions of Americans peace of mind."

Romney, on the other hand, says on his campaign website that the Affordable Care Act "relies on a dense web of regulations, fees, subsidies, excise taxes, exchanges and rule-setting boards to give the federal government extraordinary control over every corner of the health

Religious Affiliation of Tea Party Activists

White Christians make up the majority of the people who identify with the tea party, a political movement that supports lower taxes, less government, deficit reduction and the repeal of President Barack Obama's health care expansion.



Source: Public Religion Research Institute

care system."

The Republican candidate told AP in mid-September he would replace the health care law with his own plan that would still allow young adults and those with pre-existing conditions to get coverage.

Both Catholic voters and the general public place health care among the top five issues that affect their voting decisions.

In a survey earlier this year by the Pew Research Center for the People and the

Press, 74 percent of registered voters and 72 percent of Catholic voters named health care as an issue that was very important to their voting decision. Both groups placed a higher priority, however, on the economy, jobs and the federal budget deficit as issues influencing their vote.

Rep. Paul Ryan, R-Wis., and the Republicans' vice presidential candidate, has become the point man for his party on the issues surrounding Medicare, Medicaid and the Affordable Care Act.

In a Sept. 21 address to the AARP convention in New Orleans, Ryan said he and Romney "respect all the people of this country enough to talk about the clear choices we face on Medicare, Social Security, the economy, and the kind of country our children will inherit."

He called repeal of the Affordable Care Act "the first step to a stronger Medicare" and said the law "weakens Medicare for today's seniors and puts it at risk for the next generation."

Obama, addressing the same gathering by satellite on the same day, said that despite what the Republicans might say, health reform "actually strengthened Medicare." He said repeal of the law would mean billions of new profits for insurance companies.

"No American should ever spend their golden years at the mercy of insurance companies," he added.

Obama and the Department of Health and Human Services also have touted the benefits already achieved by the law, including nearly \$4.5 billion saved on prescription drugs by closing the "doughnut hole" for 5.5 million seniors and people with disabilities and the free preven

(Please See **HEALTH/19**)



In budget debate, candidates offer wide contrast in spending

Georgetown University students hold a banner as they protest while Rep. Paul Ryan, R-Wis., a Catholic who chairs the House Budget Committee, speaks April 26 at the university in Washington. Ryan said the federal budget he developed to reduce the country's deficit evolved in part from his understanding of Catholic social teaching. (CNS photo/Bob Roller)



By Dennis Sadowski
Catholic News Service

WASHINGTON -- Determining what to spend taxpayer money on is being scrutinized this presidential election cycle perhaps more closely than in elections past even as the overriding concerns are jobs and building a robust economy.

Is government too big or does government contribute to the common good? Should taxes be raised for the highest wage earners or should there be another round of tax cuts for those at the top? To reduce deficit spending, should cuts come in entitlement programs such as Medicaid, Medicare and food stamps or do such programs always deserve support?

In the end, as Matthew Shadle, associate professor of moral theology

at Loras College in Dubuque, Iowa, told Catholic News Service, "It's not so much a matter of budget. It's a matter of how we think of the government ... to meet human needs."

While questions on the government's role have been debated throughout the past 40 years of presidential elections, this time around the divide between Democratic and Republican views is perhaps as wide as ever and is illustrated in their approach to federal spending priorities.

Republicans Mitt Romney and Rep. Paul Ryan favor a reduced role for government so that personal initiative is not stifled and individuals can assume more responsibility in their lives. That strong sense of individualism is reflected across the Republican budget plan, especially in calls for (Please See **BALANCE/19**)

Budget

Candidates agree on one issue

By Patricia Zapor
Catholic News Service

WASHINGTON — The vastly different approaches of Democratic President Barack Obama and Republican presidential candidate Mitt Romney on immigration share a common denominator: Both men agree that Obama didn't accomplish what he intended to when he was elected in 2008, when he promised that comprehensive immigration reform was high on his agenda.

As Obama put it in a Sept. 20 forum on the Spanish-language network Univision, his priority after taking office had to be getting an economic slide under control, and that when he could turn to immigration, support he counted on in Congress had evaporated.

"I am the head of the executive branch," Obama said, "I'm not the head of the legislature." He said he was naive about expecting continued support from Republicans who previously backed comprehensive reform, making it impossible to get a super-majority of 60 votes needed in the Senate to move legislation.

Cardinal Roger M. Mahony, retired archbishop of Los Angeles, who has made immigration reform the focus of his work in retirement, described both Romney and Obama as "totally vague" in explaining how they will tackle immigration.



Veronica Castro stands with her daughter, Jennifer, in the entrance of their home in Phoenix in May. The mother was planning to return to Mexico with her four children after her husband, an undocumented worker, was deported. (CNS)

Immigration

the candidates would be challenged to state clearly three or four elements they believe are essential in future immigration legislation.

"The presidential candidates need to give leadership on this issue, and they need to explain more fully to the American people how they value our immigrant history, the presence of immigrants in our midst today, and how to bring millions of people out of the shadows of our society," the cardinal said. (Please See **IMMIGRATION/14**)

Same-sex marriage an issue for voters at state level this year

By Carol Zimmermann
Catholic News Service

WASHINGTON — This November, voters in a handful of states across the country will decide if state law should uphold traditional marriage or allow same-sex marriage.

Four states -- Maine, Maryland, Washington and Minnesota -- have ballot initiatives on the issue.

Supporters are hoping for victory in those states, saying it could be the start of a new momentum for legalizing same-sex marriage -- which in previous years has lost more than 30 ballot initiatives.

Opponents of same-sex marriage say legalizing such unions undermines traditional roles of marriage and family.

The U.S. Catholic bishops, in their document "Forming Consciences for Faithful Citizenship" -- which outlines church teaching on contemporary issues for Catholic voters -- states that "marriage must be defined, recognized, and protected as a lifelong commitment between a man and a woman, and as the source of the next generation and the protective haven for children."

So far, the economy, the budget, Medicare and the health care law have been the focus of the presidential race and whether same-sex marriage is an issue that will carry much weight remains to be seen.

Former Massachusetts Gov. Mitt Romney, the Republican candidate, and President Barack Obama, the Democratic candidate, hold opposite views on legalizing

(Please See **MARRIAGE/18**)



Activists hard to impress on candidates' environmental positions

By Mark Pattison
Catholic News Service

WASHINGTON — Given their knowledge of Catholic social teaching on the environment, those who make it their stock in trade to promote stewardship of the earth using Catholic principles say the two major presidential candidates' positions on environmental issues leave something to be desired.

"Like many issues of concern to the Catholic community, neither President (Barack) Obama nor Governor (Mitt) Romney seem to give climate change or environmental justice the serious attention these issues deserve," said Dan Misleh, executive director of the Catholic Coalition on Climate Change. "But the same could be said of reducing poverty, ending abortion and the death penalty and so on."

Holy Cross Brother David Andrews, a senior representative for the Washington-based think tank Food and Water Watch, noted that both candidates are supporters of hydraulic fracturing, a process by

which water is injected into rock to release natural gas.

"The organization I work for, Food and Water Watch, opposes hydraulic fracking, wants to ban hydraulic fracking, is opposed to both candidates' positions," Brother Andrews said.

"Fracking" is the colloquial term for the process. Opponents say it has the potential to contaminate ground water and affect air quality.

"So far in the election, the quality of the environment is really not on the map," said Walt Grazer, a consultant for the National Religious Partnership on the Environment and a former director of the U.S. bishops' environmental justice program. "Whether that changes between now and the election, or in the debates, remains to be seen."

Grazer, though, gave credit to the Catholic bishops for keeping the environment on their national agenda.

"They're right on the mark," he said. "They call it a moral issue, protecting the earth and

(Please See ENVIRONMENT/15)



CNS Photo

IMMIGRATION

(From 13)

Obama and Romney have pointedly wooed Latino voters at various events such as the conference of the National Association of Latino Elected and Appointed Officials. Each has Spanish-language campaign materials and promises to fix what both say is a broken immigration system. But the details of how they would do that are a little harder to find, and they define the goals quite differently.

Both candidates' websites emphasize a range of issues on their Spanish-language pages: the economy, jobs, education and immigration. Romney's English-language pages include immigration among the topics covered. The section is short and not particularly specific. A search of the site provides links to pages of references to immigration in speeches.

Obama's site includes immigration as a key individual theme only on the Spanish section. It takes searching through the English page to come up with a lengthy list of links to various articles that define his immigration positions and actions.

In Romney's appearance on Univision, his talking points on immigration primarily criticized Obama for not doing more, without saying what he'd do differently. Romney promises "a national immigration strategy that bolsters the U.S. economy, ensures our security, keeps nuclear families together, addresses the problem of

illegal immigration in a civil and resolute manner, and carries on America's tradition as a nation of legal immigrants."

Romney talks about making it easier for people with advanced degrees to immigrate and making "the system for bringing in temporary agricultural workers and other seasonal workers functional for both employers and immigrants." The Romney page says he will "take a strong stand against illegal immigration" and that he "believes that illegal immigration must end and has a proven track record of advancing that goal." There is no explanation of what that "track record" entails.

On the campaign trail, Romney has said he opposes the DREAM Act, which would give a path to legal status for undocumented young people who arrived in the U.S. as children. He also has praised Arizona's S.B. 1070 immigration law -- much of which was overturned by the Supreme Court in June -- describing it as a model for the nation, in part because it encourages "self-deportation" for undocumented immigrants.

Obama's campaign site emphasizes his support for the DREAM Act; his creation of a Deferred Action for Childhood Arrivals program, known as DACA; stepped-up deportations of immigrants with criminal records; and efforts to get a bipartisan comprehensive immigration reform law.

Most supporters of comprehensive reform, including the U.S. Conference of Catholic Bishops and other faith-based

organizations, describe comprehensive reform as a law that allows families to reunite more easily; offers the estimated 11 million undocumented people in the country a path toward legal residency and citizenship; revamps the employment-based visa system; allows for control of the borders and whittles the years-long backlog for legal immigration among its key provisions.

The Obama administration also has aggressively challenged state laws that have attempted to put immigration enforcement in the hands of state and local law agencies and prevent undocumented immigrants from accessing services such as public utilities. Those challenges led to the June Supreme Court ruling that blocked most of S.B. 1070, and lower federal court rulings blocking major portions of similar laws in Alabama and Georgia.

The Univision program offered perhaps the best head-on comparison of the two candidates' approaches on immigration, which was one of the topics covered in the separate sessions that aired Sept. 19 and 20.

Romney in his interview sidestepped questions about whether he would continue DACA, launched by the Obama administration in August. It offers a temporary stay from deportation and provides successful applicants with a work permit. It includes a two-year renewable deferral of deportation and a work permit for undocumented people between ages 16 and 30 who arrived before age 16, have clean

records and either completed or are attending school.

When announced in June, Obama described it as a temporary fix for the category of people who would benefit from the DREAM Act, a legislative approach to giving the same group permanent legal status. The bill enjoys popular support but has repeatedly stalled in Congress.

When pressed on what he'd do with DACA by Univision interviewers Maria Elena Salinas and Jorge Ramos, Romney didn't directly address the question, saying, "I'm not in favor of a deportation, mass deportation, a rounding up of 12 million people and taking them out of the country. I believe people make their own choices as to whether they want to go home and that's what I mean by self-deportation."

In his interview, Obama was pressed to explain why he'd broken a promise to pass a comprehensive immigration reform bill, he replied his priority had to be the economy, but also that he and his party couldn't address immigration without those Republicans who previously supported comprehensive reform but backed away.

"We have to have cooperation from all these sources in order to get something done. And so I am happy to take responsibility for the fact that we didn't get it done," he said, "but I did not make a promise that I would get everything done, 100 percent, when I was elected as president."

'Catholic vote' no longer a bloc, but it does reflect general trends

By Patricia Zapor
Catholic News Service

WASHINGTON — Columnist E.J. Dionne is fond of saying, "there's no such thing as 'the Catholic vote' and it's going to decide the election."

What Dionne's seeming non sequitur hints at is that the Catholic vote is no longer the solid voting bloc it was in the past. However, though now it's more amorphous, it does serve as an indicator of outcome.

For generations, Catholics were a firmly Democratic vote, with more than 50 percent sticking with the party's presidential candidate. Then, beginning with President Richard Nixon's re-election in 1972, Catholics have often provided the vote on which the course of an election could turn for either party, with a majority voting for the winner, whether he was a Republican or a Democrat. More recently, Catholic voters have become less concretely definable by religious affiliation.

The bottom line: Most American Catholics do not vote primarily on the basis of issues that unite them as a faith group; however, the vote of the majority

of Catholics does mirror the popular vote.

A panel of Catholic University of America professors of politics and religious studies Sept. 27 agreed that there's really no monolithic Catholic vote the way there was in 1928 when Al Smith became the first Catholic to be a major party's nominee, bringing the overwhelming majority of his co-religionists to the polls in supporting what was ultimately a losing bid.

Nor does the Catholic vote resemble the 1960 campaign, when John F. Kennedy felt compelled to distance himself from the pope to convince wary Protestants that he would not let the Vatican run the White House. That year the 78 percent of Catholics who voted for Kennedy helped him eke out his two-tenths of a percent winning margin over Nixon.

With less than a month to the 2012 presidential election, both major campaigns are concentrating on the small sliver of the electorate in a handful of swing states that might still be "persuadable." Several of those states have large Catholic populations and mid-September polls by Pew and Gallup tilt Catholics nationwide toward President Barack

Obama.

The Pew Research Center for the People & the Press in a Sept. 12-16 poll found 54 percent of Catholic voters nationwide support Obama, compared to 39 percent who support his Republican opponent, former Massachusetts Gov. Mitt Romney. In the 2008 election, 54 percent of Catholics voted for Obama and 45 percent voted for Sen. John McCain.

But despite that, the professors said, the notion that a single issue or approach will bring a majority of Catholics to rally behind a candidate is an outdated myth.

At the program hosted by the university's alumni relations office and its alumni association, Catholic University politics professor John White said, "I don't think there is a Catholic vote, in that Catholics bring their religion to the forefront as they vote."

William Dinges, a professor of theology and religious studies, said what might look like a "Catholic vote" may well be motivated by factors such as ethnic interests, gender or region of the country. "Religion doesn't count as much as other variables," he said.

Politics professor Steve Schneck, who also heads the university's Institute for

Policy Research & Catholic Studies, said while there isn't a monolithic vote of Catholics, "there are lots of smaller slices of Catholic voters" that he described as "gettable" by one party or another.

For example, he described about equal thirds of U.S. Catholics being in three groups: Latinos; "intentional" Catholics, who are active in their parishes and pay close attention to church teachings when they vote; and "cultural" Catholics, who are less frequent churchgoers but identify with it culturally. Of those, Schneck said, upward of 70 percent of the Latino Catholics likely will vote for Obama. Among the "intentional" Catholics, about 60 percent will vote for Romney, he said.

The "cultural" Catholics that Schneck

(Please See **CATHOLICS/24**)



ENVIRONMENT

(From 14)

the environment, and then they attach it right away, I think, to issues of vulnerability."

In the U.S. bishops' statement "Forming Consciences for Faithful Citizenship," it says: "We have a moral obligation to protect the planet on which we live -- to respect God's creation and to ensure a safe and hospitable environment for human beings, especially children at their most vulnerable stages of development."

Later in the statement, it adds, "Protecting the land, water and air we share is a religious duty of stewardship and reflects our responsibility to born and unborn children, who are most vulnerable to environmental assault."

Obama has called for an "all of the above" energy strategy, which includes fracking, offshore oil exploration and drilling and nuclear power. The offshore oil exploration segment was delayed, but not dropped, after the Deepwater Horizon explosion and massive oil spill in Louisiana's Gulf Coast in 2010. While nuclear power is on the table, no new plants are being built, and existing plants

still have no place to send their radioactive waste.

Romney has touted a "North American energy independence" platform which would include energy from Canada and Mexico in a bid to keep energy costs down. He would eliminate tax breaks for solar and wind power, and has said that, if elected, he would approve the Keystone XL pipeline that would send crude oil extracted from Canadian oil sands through the Plains states and on to the Gulf Coast for refining.

"There are some clear differences that I see between the two parties and the two candidates on the environment," Misleh told Catholic News Service in a Sept. 26 email.

"For instance, Gov. Romney's website does not even include 'environment' as one of the issues his campaign discusses. There is an energy page but nothing about the environment. On the energy page, the discussion has primarily to do with more domestic production of fossil fuels but very little about alternative fuels. The Obama campaign website includes both energy and environment and makes the case for an 'all of the above' approach to

energy."

Brother Andrews also sees distinctions between the two candidates' platforms.

"I would suggest that Mitt Romney's position is probably not as nuanced as Obama's, because Obama will say you can have natural gas production in the United States through hydraulic fracking, but also give us energy independence," he said. "I think Mitt Romney's position is you can have hydraulic fracking and natural gas production, but he's less concerned; he won't tell you about the environmental impact."

Brother Andrews said Pennsylvania and Ohio -- both states rich in electoral votes -- are currently the two states with the most fracking. But New York state, now under a fracking moratorium, is knocking on the door, and he is apprehensive as to what the state's bishops will say on the topic.

"The bishops of New York, through their Catholic conference, have taken a modest supportive step for the moratorium, but so far, they're not settled on a definite position," he said. "They're not supportive until certain conditions are met," he added. Such conditions, according to Brother Andrews, should include provisos that fracking

"doesn't poison our wells and our groundwater, if it doesn't hurt us too badly."

In a campaign where the environment has been a quiet topic, left even more hush-hush is the subject of climate change. The National Weather Service noted that July had the warmest average U.S. temperature in recorded history.

"What's the leadership role of the United States in terms of addressing the issues of poverty and climate change?" Grazer asked.

"These are very large issues and they are so intertwined in the way we run our country and our economy -- literally, to fuel our economy -- and again what's the environmental impact of that and what long-range policies can we adopt to minimize their impact (on the environment), while minimizing the impact on the economy?" he continued.

"These are challenging questions. I think the bishops are at a good place in addressing these questions because they have a good policy base from which to work."



Voters: Economy, candidate solutions top concern

WASHINGTON (CNS) -- The nation's economy, which has been put through the wringer, is on center stage for the November elections as voters look to what the two major presidential candidates are saying about the situation and what their response is for getting it back on track.

New economic data reveals a grim picture: The nation's unemployment rate remains stuck above 8 percent, and the U.S. has been in a slow recovery since the recession that began in December 2007 officially ended in June 2009. As the U.S. Bureau of Labor Statistics puts it, despite the official end to that severe economic downturn, many statistics related to indicators of U.S. economic health -- such as employment, construction, manufacturing and consumer spending -- have yet "to return to pre-recession levels."

In August, about 12.5 million Americans were unemployed, while 8 million worked part time and sought full-time jobs.

A report released Sept. 27 by the U.S. Labor

Department indicated a slight improvement -- mainly for the first time since President Barack Obama took office, the number of jobs in the U.S. has increased. In the year after his inauguration in January 2009, about 4.3 million jobs in the U.S. were lost, but new figures show that since that time 4.4 million jobs have been added.

The other slight bump in economic good news was a jump in consumer confidence in August and steady gains in home prices. White House officials emphasized there has been steady progress in rebuilding the economy under Obama, while Republican Mitt Romney's campaign said the president has failed to do enough to boost the nation's struggling economy or create more jobs. Both presidential campaigns put a lot of emphasis on the economy and claim their respective plans will better help the middle class and create more jobs.

Obama's job creation plan puts emphasis on short-term efforts to stimulate hiring as well as

promote jobs in "green technologies." His plan also emphasizes increased spending in education to better prepare the nation's future workforce.

Romney's job creation plan is centered on making the environment better for businesses through changing current government regulations on businesses and reworking government taxation and spending policies.

Both candidates acknowledge the sluggish economy has a long way to go to improve. The U.S. bishops similarly have noted the economy's poor condition but have taken it a step further to say it "represents a serious economic and moral failure for our nation."

The annual Labor Day statement issued Sept. 3 by the U.S. bishops' Committee on Domestic Justice and Human Development said: "Our country continues to struggle with a broken economy that is not producing enough decent jobs. Millions of Americans suffer from unemployment, underemployment or are living in poverty as their basic needs too often go unmet."

Our faith should transform our politics during this season

By Carl Anderson
Supreme Knight
Knights of Columbus

► Commentary

The start of the Year of Faith and our country's elections will take place less than a month apart. And we have an excellent opportunity as Catholics to apply the principles of our faith to our political system -- not only in how we vote, but in how we choose to influence our country's political discourse, too often marred by angry and hateful rhetoric.

In this effort, two themes from Pope Benedict's message announcing the Year of Faith are of great importance to Catholic Americans.

First, he called for public witness by Catholics, writing: "Faith implies public testimony and commitment. A Christian may never think of belief as a private act. ... Faith, precisely because it is a free act, also demands social responsibility for what one believes."

Second, he called on Catholics to redouble their commitment to charity: "Faith without charity bears no fruit," he wrote.

Seldom does America suffer a more profound lack of charity today than in its political process.

Often, we see that commentators and politicians don't see the ideas of their

political adversaries as deficient. They see their political adversaries themselves as personally deficient.

The result is an almost endless cycle of personal attacks in our country's political conversation.

For the vast majority of Americans -- who know how to have civil disagreements over everything including politics with family and friends -- this doesn't sit well. Our K of C-Marist poll has found that almost 8 in 10 Americans say they are "frustrated" with the tone of our political debates. Almost three-quarters say the problem is getting worse, and just under two-thirds say this is harming our political process.

But we need not accept this status quo as "good enough."

Now numbering one in four Americans, our country's Catholics can offer a better alternative.

Charity demands respectful discourse -- on every issue. For this reason, the Knights of Columbus launched the Civility in America petition, asking politicians and the media to focus on debates on issues and policies rather than on personal attacks.

Cardinal Timothy Dolan has asked both presidential candidates and their running mates to sign it, joining the more

than 1 million members of the Knights of Columbus and more than 25,000 other Americans supporting it.

Such a project is consistent with the best of Catholic thought.

In "The City of God," St. Augustine observed, "Let this city bear in mind, that among her enemies lie hidden those who are destined to be fellow citizens, that she may not think it a fruitless labor to bear what they inflict as enemies until they become confessors of the truth."

And St. Thomas More wrote this prayer while awaiting execution in the Tower of London for refusing to take an oath supporting King Henry VIII's takeover of the Catholic Church in England:

"Almighty God, have mercy ... on all that bear me evil will, and would me harm, and their faults and mine together... vouchsafe to amend and redress, make us saved souls in heaven together, where we may ever live and love together with thee and thy blessed saints." We are called to public witness in all circumstances.

In the early days of evangelization, when St. Paul preached to the Athenians, he chose to do so at the Areopagus: a powerful council, and the oldest in Athens. Those men who made up the Areopagus were not Christians: that was precisely why they needed to be evangel-

ized.

With Cardinal Dolan calling for civility from our political candidates and delivering prayers at both the conventions of both the Republicans and the Democrats, a descendant of the apostles is once again bringing Christ's message into the halls of power.

Today, most in both political parties are Christian -- and many are Catholic -- but the call to conversion is endless. In what is becoming an increasingly secularized country -- where many believe religion ought to be kept out of our modern Areopagus -- this form of new evangelization is timely and needed.

By calling on our candidates and the media to show charity and civility, Catholics can help Cardinal Dolan and our bishops to bring the new evangelization to our own public square as St. Paul did in Athens.

By witnessing to charity and civility in our own discussions and our own lives, we can lead the way and show that such a goal is attainable.

Editor's Note: To sign the civility pledge, go to civilityinamerica.org.

Our Faith

La fe abre nuestros ojos a la vida humana en toda su belleza y su esplendor

Por el Obispo Miguel Pfeifer, OMI

Domingo de Respetemos la Vida – 7 de octubre del 2012

El programa anual nacional de Respetemos la Vida se iniciará con domingo de Respetemos la Vida el cual comienza el 7 de octubre del 2012. Este año, el tema del domingo de Respetemos la Vida es “La fe abre nuestros ojos a la vida humana en toda su belleza y su esplendor.”

Previendo que la debilitación del amor cometido pondría la vida inocente en riesgo, hace 40 años que los Obispos Católicos de los Estados Unidos designaron el mes de octubre como el Mes de Respetemos la Vida, y nombraron el primer domingo como Domingo de Respetemos la Vida. En octubre, se le pide a los católicos que reflexionen en una manera especial el don hermoso de la vida



Pfeifer

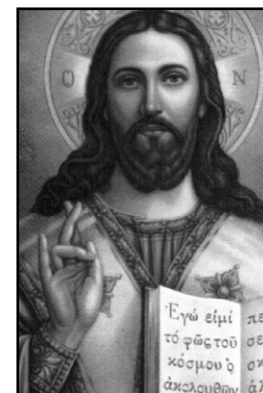
humana, y como se puede proteger a toda persona desde la concepción hasta la muerte natural. Y somos llamados al verdadero significado de amor—un amor que solo busca el bien en otros a pesar del costo personal.

Comenzando con el Domingo de Respetemos la Vida, y a través el Año de Fe, proclamado por el Papa Benedicto XVI el cual comienza el 11 de octubre del 2012, debemos todos estar resueltos a rezar, estudiar y reflejar en las enseñanzas sabias de nuestra Iglesia Católica y el don del amor matrimonial para que podamos ser apóstoles modernos, capacitados de transformar la cultura americana y edificando una civilización de vida, amor y esperanza.

En el año 2013, nuestro país observará un aniversario vergonzoso que marca los cuarenta años de una “cultura de la muerte” que comenzó cuando la Corte Suprema de Estados Unidos, en Roe vs. Wade, derogó todas las leyes de los estados que restringían el aborto. Desde la llegada del aborto “legalizado”, más de 53 millones de niños han perdido la vida, y

sus padres y familiares han sido cambiados irrevocablemente para siempre. Esta decisión terrible de la corte más alta de nuestro país hizo perder el respeto por la vida humana y llevó a una creciente aceptación de la muerte como la “solución” a los problemas personales y sociales. Hoy la eutanasia y el suicidio asistido se promocionan como respuestas a la salud en decadencia y a la discapacidad. Se defiende la investigación con células madre embrionarias humanas como un medio para curar enfermedades.

Todos debemos tomar parte en el Domingo de Respetemos la Vida y el Mes de Respetemos la Vida, y necesitamos abrir nuestras vidas a la dignidad dada por Dios, la belleza y su esplendor de la vida humana. Necesitamos prestar atención a la petición del Papa Benedicto durante el Año de Fe de seguir un camino de penitencia, renovación y conversión auténtica y un testimonio de caridad para que la Iglesia—nosotros—podamos ser la comunidad visible de la luz, verdad y misericordia de Dios.



Our Holy Father's 2012 Monthly Intentions

OCTOBER

General Intention: New Evangelization. That the New Evangelization may progress in the oldest Christian countries.

Missionary Intention: World Mission Day. That the celebration of World Mission Day may result in a renewed commitment to evangelization.

NOVEMBER

General Intention: Ministers of the Gospel. That bishops, priests, and all ministers of the Gospel may bear the courageous witness of fidelity to the crucified and risen Lord.

Missionary Intention: Pilgrim Church. That the pilgrim Church on earth may shine as a light to the nations.

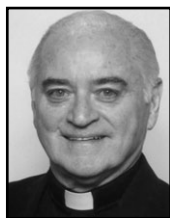
Daily Offering Prayer

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.

Reading in groups can help lift the spirit

By Father John Catoir
Catholic News Service

It thrills me when prayer groups use my books on joy as the basis of their meetings. They greet and pray and then discuss favorite passages from the book chosen for that cycle. The first, "Enjoy the Lord: A Path to Contemplation," was written more than 30 years ago. It is about prayer without using words, which is contemplation.



Fr. Catoir

All prayer is essentially giving yourself to God, with the understanding that God loves you back. "God Delights in You: An Introduction to Gospel Spirituality" is the second book of my joy trilogy. It explores the experience of God's love. Lots of testimony is included.

We all believe that God is love, but the

idea that the divine lover delights in each of his loved ones is difficult to grasp. When you get it, it makes all the difference. Appreciative knowledge is higher than cognitive knowledge.

"Enjoy Your Precious Life: Spiritual Joy Through Faith and Will-Training" is the third book, and it teaches the art and skill of putting spiritual knowledge into practice. Each member is assigned the task of reading the assigned chapter and then returns ready to discuss the particular paragraph that was most helpful.

Some who read these books in a group over a period of two years said the readings had helped them through rough times.

One reader named Pat wrote: "Circumstances in my life had left me with deep emotions of fear, unworthiness and sadness. The readings and discussions of Father's joy trilogy changed my life. Listening to his words read aloud and pondering over them for deeper meaning was enlightening. I began to realize that I was

allowing my negative thoughts to darken my soul and depress my spirit. Finding the discipline to reject self-sabotage wasn't easy, but I gradually realized it was possible."

Another said the readings increased her sense of thankfulness for life, which led to increased happiness and lower stress.

Another said she realized prayer is a conversation between two hearts in love.

I also was glad to see that one wrote that I reminded her that laughter is good for the soul and that at the end of the meetings where the books were read, she felt uplifted.

Anyone can form one of these groups. Find just one other person and experiment. Make your own rules. Others will join you, but try to keep the number from eight to 10. If it gets too large, break in half and form a new group. Group dynamics work better with small groups.

MARRIAGE

(From 13)

same-sex marriage, as do the platforms of their respective political parties.

Romney has stressed the need to preserve traditional marriage between one man and one woman. In May, Obama announced his support for same-sex marriage as a matter of civil rights, but polls have shown that his stance on this issue has had little effect on people's voting plans.

The GOP platform calls the institution of marriage the "foundation of civil society."

"Even as we believe that marriage, the union of one man and one woman must be upheld as the national standard, a goal to stand for ... we embrace the principle that all Americans should be treated with respect and dignity," it said.

The Democratic Party platform says it supports "marriage equality" and "the movement to secure equal treatment under law for same-sex couples." It also supports repealing the Defense of Marriage

Act and passage of the Respect for Marriage Act.

The party platform also stressed the need for "churches and religious entities to decide how to administer marriage as a religious sacrament without government interference."

Earlier this year, laws were passed in Washington state and Maryland to legalize same-sex marriage, but opponents in both states gathered enough signatures to force a referendum on the law, placing it before voters this November.

Archbishop J. Peter Sartain of Seattle and Bishop Blase J. Cupich of Spokane, Wash., released video statements urging Washington Catholics to reject the bill to legalize same-sex marriage in their state.

In early September, the Washington Catholic Conference, the public policy arm of the state's bishops, published a pastoral statement on the referendum. If the new marriage law is accepted, it said, the civil meaning of marriage would be lost and replaced by a "genderless contract without reference to children." It also

said the "foundational nature of marriage for the good and the strength of human society will be harmed beyond repair."

The statement stressed that the bishops' support for traditional marriage "is not born out of bias or intolerance toward anyone" and hoped the vote on the issue would provide an "opportunity to debate this social issue in an atmosphere of respect, honesty and conviction."

In a letter to Catholics in his diocese, Bishop Cupich urged that debate on the issue be "marked by civility and clarity." He noted that the law would not create any new legal rights for same-sex couples since the state already extends rights to registered domestic partners.

He also stressed the vote could be a "major shift in an institution that serves as the foundation stone of society."

In Minnesota, where a constitutional amendment to ban same-sex marriages comes before voters in November, Archbishop John C. Nienstedt of St. Paul and Minneapolis has urged Catholics to "stand up for the truth, always with love,"

especially when it may be difficult.

In an Aug. 30 column in *The Catholic Spirit*, archdiocesan newspaper, he said the church's "effort to support God's unchanging plan for marriage is not a campaign against anyone but rather a positive effort to promote the truth about marriage as a union between one man and one woman."

He also stressed that ensuring this definition of marriage remains intact "does not take away anyone's existing rights or legal protections."

In Maine, the same-sex marriage issue in this election is whether to keep in place a 2009 ballot measure that banned same-sex marriage after the state legalized same-sex marriage.

Currently, six states and the District of Columbia allow same-sex couples to marry. Thirty states have constitutional amendments banning same-sex marriage; some of those also prohibit civil unions and other approaches that grant legal rights to such couples. Twelve states permit civil unions.

FREEDOM

(From 12)

Democratic National Convention in Charlotte, N.C., the cardinal prayed that God would "renew in all our people a profound respect for religious liberty: the first, most cherished freedom bequeathed upon us at our founding."

In April, the U.S. bishops' Ad Hoc Committee on Religious Freedom issued a 12-page statement on threats to religious liberty, including the HHS mandate but highlighting other examples:

► Immigration laws in Alabama and other states that "forbid what the government deems 'harboring' of undocumented immigrants."

► Government actions in Boston, San Francisco, the District of Columbia and the state of Illinois that have "driven local Catholic Charities out of the business of providing adoption or foster care services" because the agencies would not place children with same-sex or unmarried heterosexual couples.

► Changes in federal contracts for human trafficking grants that require the U.S. bishops' Migration and Refugee Services to refer clients "for contraceptive and abortion services in violation of Catholic teaching."

On the state level, ballot measures dealing with religious freedom protec-

tions have emerged in North Dakota, Missouri and Florida.

In North Dakota's June primary election, voters ultimately rejected a ballot measure to broaden state constitutional religious freedom provisions. Meanwhile, Missouri voters in their August primary approved a similar measure that guaranteed people could pray and worship in all private and public areas including schools as long as the activities are voluntary and subject to the same rules and regulations that apply to all other types of speech.

Missouri legislators voted to override the governor's veto of a religious liberty bill specifying that no one should be forced to pay for abortion drugs and similar items in their health insurance when it violates their religious beliefs.

The Missouri law addresses the federal contraception mandate that became effective Aug. 1. The Missouri Catholic Conference noted that federal law supersedes state law. However, several lawsuits challenging the HHS mandate as unconstitutional have been filed in various federal courts, and if the mandate is ultimately found to be unconstitutional, the new Missouri law will stand.

In November, Florida will vote on a constitutional amendment to prohibit discrimination against individuals and institutions on the basis of religious beliefs

and remove a long-standing ban on public funding "in aid of any church, sect, or religious denomination or in aid of any sectarian institution."

Supporters of the amendment say it is necessary to ensure that social service organizations with religious affiliations can compete on an equal footing with other organizations providing similar services. Opponents have argued the amendment is an attempt to lay the groundwork for Catholic school vouchers when faith-based organizations already receive government funding for public services they provide.

Both political parties mention religious liberty in their platforms. The Democratic Party platform states the Affordable Care Act "ensures that women have access to contraception in their health insurance plans," adding that President Barack Obama "has respected the principle of religious liberty."

The HHS mandate does have a religious exemption, but its critics say it is so narrow it would protect only those religious employers who seek to inculcate their religion and who primarily employ and serve people of their own faith.

The GOP platform uses the phrase "war on religion" to describe the Obama administration's "attempt to compel faith-related institutions, as well as believing

individuals, to contravene their deeply held religious, moral, or ethical beliefs regarding health services, traditional marriage, or abortion."

The U.S. Catholic bishops, in their document "Forming Consciences for Faithful Citizenship" -- which outlines church teaching on contemporary issues for Catholic voters -- speaks broadly on the issue of religious freedom by stating: "U.S. policy should promote religious liberty and other basic human rights."

The broader implications of religious freedom were addressed by Pope Benedict XVI in his mid-September visit to Lebanon, where he called religious freedom a basic human right and a prerequisite for social harmony.

The pope said peace requires a pluralistic society based on "mutual respect, a desire to know the other and continuous dialogue." He also said "religious freedom is the basic right on which many rights depend."

At a Sept. 12 forum at Catholic University on what the Catholic Church can do to defend religious freedom abroad, Cardinal Dolan stressed the urgency of the issue.

"Many need to be respectful of other religious traditions at the same time that we unequivocally proclaim that violence -- violence in the name of religion -- is the ultimate oxymoron," he said.

BALANCE

(From 13)

sizeable cuts in discretionary spending and entitlement programs and the restructuring of Medicaid and Medicare so that only the neediest people receive government assistance.

Romney has endorsed much of the plan introduced by Ryan, a Catholic from Wisconsin, whose 2013 budget adopted by the House of Representatives in March reflects a belief in smaller government and that too many people depend on federal programs.

In addition to reduced spending, the GOP platform calls for simplifying the tax code by closing loopholes, eliminating certain tax credits and lowering individual and corporate tax rates. Under the plan the highest tax rates would be set at 25 percent, down from 35 percent.

Romney and Ryan maintain that such steps are the best way to address the country's \$15 trillion debt.

President Barack Obama and Vice President Joe Biden, the Democratic ticket, see a bigger role for government and call for government spending on things such as road

construction, education and environmental protection to remain largely unchanged. They also want to largely preserve entitlement programs, especially as the economy slowly recovers from a deep recession.

Additionally, they want to see the 2001 and 2003 tax cuts expire for the highest income earners as one way to offset spending and begin reducing government debt.

Despite their views, both tickets have revealed few specifics.

Allocating limited resources is not easy, said Bishop Stephen E. Blaire of Stockton, Calif., chairman of the U.S. Conference of Catholic Bishops' Committee on Domestic Justice and Human Development. Nevertheless, he said, budgets must be judged by basic moral principles.

"I always find it a matter of balance," he told Catholic News Service. "I feel you're constantly trying to achieve a balance and that's not easy. Different people are going to come to different perspectives. I think the question is you have to make all these choices, so you've got to be guided by (moral) principles."

Bishop Blaire offered three questions for people of faith to consider:

► How does a budget promote the life and dignity of the human person?

► How does a budget follow the principles of Matthew 25 in caring for the "least of these"?

► How does it address the issues of the moment, such as unemployment and hunger?

"No matter what political persuasion you are, you still have to ask these questions," Bishop Blaire said. "It's not just a matter of saying who has the better approach. It's raising the issues with the person you support."

By examining the budgets of the major candidates, Vincent J. Miller, professor of religious studies at the University of Dayton in Ohio, told CNS the candidates' motivations become clearer.

"If you read the (Republican) budget plan there are two concerns: (Ryan) emphasizes the fiscal crisis. But the other one that is always there is dependency is the

(Please See **BUDGET 21**)

HEALTH

(From 12)

tive services received by more than 19 million people on original Medicare in the first eight months of 2012.

Another success was heralded when the U.S. Census Bureau announced a drop in the number of uninsured young adults -- a decline attributed by the Democrats to the fact that Affordable Care Act allows those ages 19 to 25 to remain on their parents' health insurance policies.

The law mandates preventive services for women, which include well-woman visits, breast-feeding support and counseling, and domestic violence screening and counseling. In addition to these services, the mandate also requires employers to provide contraceptives, including some abortion-inducing drugs, and sterilizations free of charge to their employees, even if they have objections based on their religious beliefs.

Catholic and other religious leaders as

well as secular employers who morally oppose artificial contraception say the religious exemption is too narrow, because it mainly protects those religious institutions that seek to inculcate their values and that primarily employ and serve people of their own faith.

Bruce Berg, an associate professor of political science at Fordham University in New York, predicted that each party will continue to make health care an issue -- but without changing very many

minds.

"Everything that is going to be said about health care with a degree of certitude has already been said," he told Catholic News Service Sept. 21.

"There's a lot we won't know until three, four, five years down the road," as other parts of the law are implemented, Berg added. After all the changes mandated in the law have taken effect, he said, "then we can have the real debate."

LIFE

(From 11)

church."

On the issue of assisted suicide, neither candidate has taken a clear stand, although the Republican platform states: "We oppose the nonconsensual withholding or withdrawal of care or treatment, including food and water, from people with disabilities, including newborns, as well as the elderly and infirm, just as we oppose active and passive euthanasia and assisted suicide."

The Democratic Party's platform makes no mention of the issue.

In response to a question about assisted suicide in 2008, Obama said he was "mindful of the legitimate interests of states to prevent a slide from palliative treatments into euthanasia" but thought that "the people of Oregon did a service for the country in recognizing that as the population gets older we've got to think

about issues of end-of-life care."

Assisted suicide has been legal in Oregon since voters approved it in 1994. It also is legal in Washington state and in Montana.

As president, Obama revoked President George W. Bush's policy on embryonic stem-cell research, which limited such research to cell lines derived from embryos before August 2001. He allowed the National Institutes of Health to expand the acceptable lines to any embryos created for in vitro fertilization purposes and later discarded, if the couple agreed to such research.

Romney's campaign site calls stem-cell research "a great scientific frontier," but says it "must be pursued with respect and care."

"When confronted with the issue of stem-cell research as governor of Massachusetts, Mitt Romney chose to support life by vetoing a bill that would have allowed the cloning of human

embryos," it added. "Quite simply, America cannot condone or participate in the creation of human life when the sole purpose of its creation is its sure destruction."

The campaign site expresses support for adult stem-cell research and "alternative methods to derive pluripotent stem cells, such as altered nuclear transfer and direct reprogramming" and says Romney as president "will focus his energy on laws and policies that promote this kind of research to unlock the medical breakthroughs that our loved ones so desperately need."

On the issue of the death penalty, the Democratic platform says it "must not be arbitrary."

"DNA testing should be used in all appropriate circumstances, defendants should have effective assistance of counsel, and the administration of justice should be fair and impartial," it adds.

The Republican Party's platform says,

"Courts should have the option of imposing the death penalty in capital murder cases."

"Our national experience over the last several decades has shown that citizen vigilance, tough but fair prosecutors, meaningful sentences, protection of victims' rights, and limits on judicial discretion can preserve public safety by keeping criminals off the streets," it adds.

The U.S. Catholic bishops, in their document "Forming Consciences for Faithful Citizenship," say "our nation's continued reliance on the death penalty cannot be justified."

They support efforts to end the use of the death penalty "and, in the meantime, to restrain its use through broader use of DNA evidence, access to effective counsel, and efforts to address unfairness and injustice related to application of the death penalty."

MARCH FOR LIFE

(From 7)

Before joining the Army and later moving on as founder of the March for Life, Gray graduated from high school in May, 1940 at age 15.

The memorial program distributed at her funeral Mass at St. Mary, Mother of God, Church in Washington, included the following information about her life:

“Following her service in World War II in the Women’s Army Corps, she earned her undergraduate degree in business, her Masters in economics and a degree in law from Georgetown Law Center. For more than 20 years, Nellie served her country working in the Department of State and Labor. And then her life changed. Immediately after the heart-breaking decision made by the Supreme Court in Roe v. Wade, Nellie was asked by a group of people reacting to the decision if they could use her home as a center for their meetings in Washington, D.C. Their goal: To establish an immediate and effective protest to the slaughter of innocent children. Nellie not only opened her home. She opened her heart. And the March for Life was born.

“An outspoken advocate for our preborn citizens, Nellie quickly became the bond linking thousands of like-minded Americans in an effort to save our country from the first pernicious step toward moral collapse.

“Recognizing the value of each and every human being, Nellie’s philosophy was formalized in ‘Life Principles.’ Point by point, she summed up the cause for all pro-lifers: the inalienable right to life and its preservation and protection by society in every stage of life, regardless of health or condition of dependency.”

Thirty-nine marches later, Gray regrettably did not live to see two of her cherished goals: the overturning of Roe v. Wade and the adoption of a mandatory Human Life Amendment in the U.S. Constitution.

A plaque in honor of Gray (wording at right) will be unveiled at Holy Trinity Church in Big Spring coinciding with Confirmation Mass at 6:30 p.m., October 23.

IN MEMORY OF NELLIE GRAY – 1924 – 2012 OF BIG SPRING, TEXAS

Who Founded The Annual Pro-Life March For Life In Washington, D.C.

To Remember This Courageous Woman Of Great Faith And Vision

And In Gratitude For All Of Her Pro-Life Efforts At A National

Level To Preserve The Life Of The Precious Unborn And To

Overcome The Evil Of Abortion, Bishop Michael D. Pfeifer, OMI,

Has Named Her As The Patroness Of The Pro-Life Committee Of

The Diocese Of San Angelo, Texas.

May This Joan Of Arc Of The Gospel Of Life Inspire All Of Us To

Imitate The Courageous Public Witness For The Lives Of The

Unborn In Our Prayers And In Our Actions.

OBISPO

(Para 3)

La perspicacia clave del mensaje de la Nueva Evangelización es la de comenzar con uno mismo. Hasta que nosotros nos evangelicemos de nuevo, y verdaderamente hacer a Cristo el centro de nuestras vidas, hay poca posibilidad de tener mucho impacto en otros. El Papa Pablo VI hace muchos años escribió: “El hombre contemporáneo escucha más a gusto a los que dan testimonio que a los que enseñan”.

En preparación para el Año de Fe, los Obispos Católicos de los Estados Unidos publicaron un documento pastoral, “Discípulos llamados a ser Testigos”, y en este documento los obispos enfatizan que

la Nueva Evangelización cae en la parroquia, y la parroquia ha de ser renovada en Cristo antes de que verdaderamente se encuentre evangelización efectiva de la comunidad más extensa. Como manera de vivir la Nueva Evangelización, los Obispos enfatizan que nuestras parroquias han de ser mucho más acogedoras. Nuestros párrocos y todos nosotros deberíamos demostrar más hospitalidad en nuestras iglesias, y debemos desarrollar liturgias de más participación y ofrecer la disponibilidad del Sacramento de Reconciliación y visitar a nuestros fieles en sus hogares. El documento también llama por un esfuerzo más grande en educación en la fe, incluyendo catecismo sacramental y educación en las oraciones

de la Iglesia. Formación adulta ha de ser una prioridad, comenzando con ellos quienes están más comprometidos y extendiendo la mano al resto de la comunidad. Este es el tiempo para invitar a miembros familiares y otros quienes se han alejado de la Iglesia Católica a volver a su casa.

Una manera esplendida de preparar y vivir el espíritu del Año de Fe, es con una buena visita al confesionario—seguida con visitas regulares durante el año. Una gran meta del Año de Fe ha de ser la de renovar nuestra fe con las gracias de este Año especial y por medio de compartir en los Sacramentos de nuestra Iglesia, especialmente en participar frecuentemente en la Eucaristía, en la Misa. Otra manera de vivir el Año de Fe es que todos los Católicos conozcan en una manera familiar íntima el Catecismo de la Iglesia Católica. Sería maravilloso si los padres familiares tomaran algún tiempo con sus hijos para revisar partes de este hermoso Catecismo con ellos. Esto profundizaría la fe en todos, y guiaría a una relación más profunda de amor con Jesucristo como familia.

Muy a menudo cuando hablamos de la Nueva Evangelización, hablamos de actividades. Pero hablando de las familias, parece ser que la cosa más importante es ser—estar juntos, haciendo tiempo para oración juntos, hacer tiempo para comer

juntos, hacer tiempo para compartir y celebrar juntos—siendo quien y lo que Dios nos hizo ser.

Para vivir verdaderamente el Año de Fe, enfocado en la Nueva Evangelización, ha de haber una nueva apertura al gran poder y amor del Espíritu Santo que se nos ha dado a cada uno en Bautismo y Confirmación. Es primeramente y mas que nada, por medio de dejar que el Espíritu Santo se apodere de nuestros corazones y la manera de vivir, que así podemos llegar a conocer mejor a nuestro Dios amoroso y Padre, y como Dios ha manifestado el gran amor por nosotros en la persona de Jesucristo, quien nos demostró el amor de Dios al punto de dar Su vida por nosotros en la cruz. El Espíritu Santo entonces quiere que tomemos parte en el gozo de la nueva vida que se nos ha dado en la Resurrección de Cristo, y para compartir ese amor con otros por la manera como vivimos, por la manera que demostramos compasión, por la manera que perdonamos el uno al otro, por la manera que nos extendemos en servicio a todos, especialmente al pobre, el necesitado, el abandonado y gente que sufre de cualquier modo, y esos quienes se sienten rechazados por la Iglesia. Cuando hacemos esto, estamos viviendo el Año de Fe y somos verdaderamente Evangelizadores.

BISHOP

(From 2)

abortion, over 53 million children have been destroyed, and their parents and family members have been forever, unalterably changed. This terrible decision from the highest court in our land eroded respect for human life and led to a growing acceptance of death as the “solution” to personal and societal problems. Now euthanasia and assisted suicide are promoted as answers to declining health and disability. Human embryonic stem cell

research is championed as a means to cure disease.

We all need to take part in Respect Life Sunday and Respect Life Month, and we need to open our lives to the God-given dignity, beauty and splendor of human life. We need to heed Pope Benedict’s request during the Year of Faith to follow a path of penance, renewal and authentic conversion and witness to charity so that the Church - we - might be the visible community of God’s light, truth and mercy.

BUDGET

(From 19)

danger. His budget in fact cuts the safety net first, but without stating specifics on how it will cut the benefit."

In contrast, Miller explained, Obama "understands the government and its relation to the common good and that the government needs to do what the economy can't do on its own."

"There's the notion there's more to the common good than the economy and government has a role and responsibility there," he added. "The Democrats' desire for sacrifice from both sides with some cuts in benefits and programs and raising taxes."

Father Robert A. Sirico, co-founder and president of the Acton Institute for the Study of Religion and Liberty, told CNS he did not think bigger was better. The more local the source of services and the less government is involved, the better, he said.

"The biggest obstacle is not a financial obstacle, but the way we think about a social commitment,"

Father Sirico explained. "Many of these (social service) groups that have been calling for more government largess, to take on more as government contractors, is a paradox. A lot of these groups have created the environment that has caused the American people to shift in their attitudes about service to the poor so that we have begun to think of the government as the resource of first resort."

Presentation Sister Richelle Friedman, director of public policy at the Coalition on Human Needs, said the massive changes proposed under the Republican budget would likely "erode" programs she said are vital to the poor and elderly.

"The truth of the matter in today's economy the needs are too great to be met by communities and individuals," she said.

"Society has to decide the direction it wants to go in," she added. "This is clearly a stark choice."

Shadle, the moral theologian, suggested that from whatever perspective a person comes, Catholic social teaching offers insight into

the role of community in upholding human dignity and guidance on determining the best course of action for the country to follow.

Writing the Catholic Moral Theology blog Sept. 14, he said, the Compendium of the Social Doctrine of the Church explains that "God is seen as the origin of what exists." Therefore, he reasoned, dependence -- on each other and in community and its representatives in government or otherwise -- is not something to be shunned outright.

"The political implications of the gracious acceptance of dependence do not easily fit into partisan categories," he wrote. "We are called to be neither the self seeking control of its own destiny or the self demanding personal fulfillment from society. We are called beyond ourselves, to build a society in which every human life is received as a gift, in which families, communities and government work to provide the conditions for human flourishing and in which we give gratitude to God for our existence."

10

(From 5)

Church understands itself and its relationship with other Christians and non-Christians. To continue this renewal, Catholics must understand what the Council taught and how it enriches the lives of believers.

6. Study the Catechism. Published exactly 30 years after the start of the Council, the Catechism of the Catholic Church covers the beliefs, moral teachings, prayer and sacraments of the Catholic Church in one volume. It's a resource for growing in understanding of the faith. Another helpful resource is the U.S. Catholic Catechism for Adults (USCCA).

7. Volunteer in the parish. The Year of Faith can't only be about study and reflection. The solid grounding of the Scriptures, the Council and the Catechism must translate into action. The parish is a great place to start, and each person's gifts help build up the community. People are welcome as ministers of hospitality, liturgical musicians, lectors, catechists and in other roles in parish life.

8. Help those in need. The Vatican urges Catholics to donate to charity and volunteer to help the poor during the Year of Faith. This means to personally encounter Christ in the poor, marginalized and vulnerable. Helping others brings Catholics face-to-face with Christ and creates an example for the rest of the world.

9. Invite a friend to Mass. The Year of Faith may be global in its scope, focusing on a renewal of faith and evangelization for the whole Church, but real change occurs at the local level. A personal invitation can make all the difference to someone who has drifted from the faith or feels alienated from the Church. Everyone knows people like this, so everyone can extend a loving welcome.

10. Incorporate the Beatitudes into daily life. The Beatitudes (Matthew 5:3-12) provide a rich blueprint for Christian living. Their wisdom can help all to be more humble, patient, just, transparent, loving, forgiving and free. It's precisely the example of lived faith needed to draw people to the Church in the year ahead.

NEW

(From 6)

"...and this is always urgent - of the search for God Himself through prayer which is principally that of adoration and thanksgiving, but also through communion with the visible sign of the encounter with God which is the Church of Jesus Christ...."

In 1990, Blessed John Paul II continued this holy mission when he wrote an encyclical entitled *Redemptoris Missio*. It begins, "The mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion." Blessed John Paul II proclaimed that now is the time for a new evangelization and he identified three specific groups of people whom we need to welcome: (1) those who have never heard the Gospel, (2) those who are present in Christian communities, and (3) those members of Christian communities who "have lost a living sense of the faith, or even no longer consider themselves members of the Church."

In his recent *Porta Fidei*, Pope Benedict XVI has taken up this same great com-

mission by declaring October 11 as the beginning of the Year of Faith throughout our Church. Pope Benedict XVI calls you and me to return to our central duty. He states clearly that we are to evangelize within our modern culture by confronting the cultural crisis brought on by secularization.

To this same end, the United States Conference of Catholic Bishops issued recently a resource entitled *Disciples Called to Witness: The New Evangelization*. It reminds each of us of our great commission within the context of welcoming others. It states, "How often do we fail to realize that we are called to be Christ's witnesses to the world? Do we realize that our Baptism, Confirmation, and reception of the Eucharist bestow on us the grace we need to be disciples? Are we like the disciples staring at the sky rather than inviting those around us to experience Christ's love and mercy through the Church? How often do we reach out to our missing brothers and sisters by inviting them to join us at Mass or by asking why they no longer feel welcomed at the Lord's

Table? The answers to these questions underlie the evangelizing mission of the Church, especially in the call of the New Evangelization."

Bishop Pfeifer has stressed that Family Life and Marriage is the No. 1 priority of our Diocese. There is no better place to begin evangelizing and welcoming people (back) into the faith than within our own family. By welcoming those nearest to us, we become evangelizers.

In an effort to promote and assist us as we live out this great commission, plans are being made for several events. For example, the Year of Faith is going to begin with a special Mass that will be celebrated in each of the Deaneries within our Diocese (San Angelo, Abilene, and Midland/Odessa). These Mass celebrations will occur on the same date, October 11, and be of the same format (with the same scripture readings and the same prayers). Furthermore, there will be entries in parish bulletins throughout the upcoming Church year. These are intended to offer you and your family an opportunity to reflect upon and discuss the wisdom of our Church. In addition,

discussion questions will be presented at upcoming Pastoral Council meetings and Deanery meetings. Bishop Pfeifer is requesting that the Rosary be prayed in all parishes before one of the Saturday evening Masses and before one of the Sunday morning Masses. These are intended to help the leadership by giving them opportunities to reflect upon and discuss how our parish community is reaching out to families in an effort to better enable them to welcome people (back) into the faith and/or Church. In upcoming months, expect to read articles about these and other opportunities in the *West Texas Angelus*.

It begins with you and it begins with me. So, let us begin by welcoming people, inviting them to come and worship our God through the Sacraments.

(Each of these documents noted above can easily be found through your favorite search engine. They are worthwhile reading.)

GRAY

(From 1)

It thrills me to know that the one who started the biggest March for Life in our country, perhaps the biggest in the world, is from our diocese. I have vague remembrances of hearing the word “Nellie Gray” in reference to the march, but never knew that she came from Big Spring. Nellie Gray was born in 1924 and grew up during the time of the Great Depression and received her education through high school in Big Spring. Our diocesan records indicate the Nellie Gray was baptized in Stanton, Texas by an Oblate priest on July 20, 1924, and during World War II joined the Women’s Army Corps. After the war, she worked for both the State Department and the Labor Department and earned a law degree from Georgetown University.

In 1974, after the Supreme Court’s 1973 Roe v. Wade decision, Nellie Gray, with a few friends, founded and stayed

active in the March for Life for 40 years that now draws tens of thousands of supporters. Her battle cry as regards combating abortion and supporting the unborn was “No Exception! No Compromise!”

To honor this great woman of courage, faith and vision I will have a prayer service at St. Ann’s Church in Midland, Texas on October 19, 2012 at 1:30 p.m. During this prayer service I will give the official new name to the Diocesan Pro-Life Committee for the entire diocese, calling it the “Nellie Gray Pro-Life Committee of the Diocese of San Angelo.” After the prayer ceremony at St. Ann’s Church there will then be a march with all those present, and others who wish to participate, from St. Ann’s Church to Planned Parenthood where we will pray the rosary for the unborn in honor of this outstanding woman who hails from our diocese. While I know this is a busy Friday afternoon, I advise you early so that you can be present with me for this service, and

please encourage as many of our people as possible to take part in this unique celebration, honoring a great woman of outstanding courage, and who is indeed a national hero of the pro-life movement in our country. To also remember this great holy woman of faith and her courageous action, I will be placing in the near future a plaque at Holy Trinity Church in Big Spring, Texas in memory of her.

For her outstanding service and dedication to the March for Life, Boston Cardinal Sean O’Malley stated that Nellie Gray was the Martin Luther King Jr. of the Pro-Life Civil Rights Movement. “But to me,” he added, “She is the Joan of Arc of the Gospel of Life.”

What a great model and heroine we have in the person and the outstanding service for protecting the unborn in Nellie Gray. And, what a great honor and joy it is to know that she was born in our midst in Big Spring. A few days before her death she stated, “We shall unify and

stop the evil of abortion because it is evil.”

My brother priests please make every effort to be with me as we honor this great abortion foe and leader of the annual March for Life. And, may she be the inspiration for all of us to show much more public witness not only by our prayers but in our actions, in our speech, in our writings, and in our marching (marching for love), proving that we are indeed totally committed to the great ministry of protecting the precious unborn. Nellie Gray pray for us and may we all imitate your public courageous stance for the unborn. May you rest in peace.

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

DEVLIN

(From 7)

and Washington D.C. met in the dining room of her home. An ad hoc “March for Life” committee was formed. There would be a peaceful march around the Capitol building on Jan. 22. There were many logistical, financial, security and promotional difficulties to be resolved. Though she couldn’t have known at the time, Nellie Gray’s life was about to change radically for the remaining 40 years of her life.

Here she was, newly retired, not yet 50 years old, and a resident of D.C. with a working knowledge of D.C. and federal government protocol. It fell, almost by default, to her to deal with the permits, rental of public address system and sanitary facilities — and other things that required a presence in D.C.

The first march was a great success. There were 20,000 participants and congressional offices were filled with red roses sent in the names of constituents supporting the march. Even the weather cooperated; the temperature reaching 70°.

It didn’t take long after the first march to realize that the committee could no longer remain “ad hoc.” It also didn’t take long to realize that despite loyal supporters and volunteers, the heavy lifting of keeping the march’s presence alive and growing increasingly fell on Nellie Gray. Through all these years Nellie served as a full time volunteer.

Under her guidance the annual march grew from 20,000 to become what was described on ABC news as consistently one of the largest protests of the year in Washington — despite the often difficult January weather. Nellie also maintained a continuing lobbying presence in D.C. as president of the March for Life Education and Defense Fund.

From the beginning there were well-meaning pro-life people open to compromise on principles in order to gain protection for some of the babies at risk. Nellie had no objection to supporting incremental advances — provided there were no compromises of fundamental respect life principles. She understood that there are some issues for which there are no acceptable compromises. Remember how Solomon determined the real mother of the infant claimed by two different women! The “Life Principles” of the march committee are part of her legacy. It should be remembered that at each march she repeatedly said “Not even a little bit of abortion.” She believed the life of every human person should be respected and protected to the extent possible at every stage of life. The wisdom of the “Life Principles” has become increasingly evident as “life control” proponents advance the cause of cloning and in-vitro fertilization.

The niece of Dr. Martin Luther King, Dr. Alveda King, called Nellie a vision-

ary for her awareness and attention to the damage inflicted by abortion on African-Americans — victimized by a search and destroy policy in a campaign to eliminate poverty. Starting with the Rev. Thomas Jennings, at the very first march, African-American clergymen have addressed the march participants.

Nellie never retired from the march committee. She was scheduled to participate in a meeting on the morning of Aug. 13. She didn’t make the meeting. Nellie was found dead in her home on the morning of Aug. 13 at age 88. She did not live to see a Human Life amendment to the Constitution achieved. But she faithfully gave a powerful witness to the value and dignity of every human life — a witness that will continue to resonate with a growing and youthful pro-life movement.

Let us continue to remember her in prayer and give thanks for her presence among us. Borrowing the words of Cardinal Newman, may the Lord grant her “a safe lodging, a holy rest, and peace at the last.”

William Devlin, a member of St. Frances de Chantal Parish in Wantagh, was one of four founding members of the March for Life Committee from Long Island, along with the late Jack Short of St. James, Seaford, and the late John Mawn and Lew Gardner of St. Joseph’s, Ronkonkoma.

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Spanish programming

Las estaciones de radio en las tres deanerías de la diócesis de nuevo están transmitiendo programas regulares en español cada fin de semana por las mañanas. Las siguientes son las estaciones y el horario donde usted puede escuchar EWTN y otros esfuerzos de programaciones católicas en español en Abilene, Midland-Odessa y San Angelo:

Abilene — KKHR (106.3 FM) está transmitiendo La Hora Católica de EWTN en español los domingos a las 10 a.m.

Midland-Odessa — Padre Gilberto Rodríguez, el Vicario Parroquial de la parroquia San Esteban (St. Stephen’s Church) de Midland, presenta el programa los sábados desde las 5-10 a.m. en KQLM (108 FM) con entrevista cada sábado con el Obispo Miguel Pfeifer, OMI a las 8:45 a.m.. Además, La Hora Católica de EWTN se puede escuchar los domingos a las 7 a.m.

San Angelo — KSJT en San Angelo está transmitiendo la Hora Católica de EWTN los domingos a las 7 a.m.

EWTN Spanish programming

Radio stations in all three of the deaneries of the diocese are again running regular weekly programming on weekend mornings. The following is the stations and times where you can hear EWTN and other Spanish-programming efforts in Abilene, Midland-Odessa and San Angelo:

ABILENE — KKHR (106.3 FM) is airing EWTN’s Catholic Hour in Spanish, Sundays at 10 a.m.

MIDLAND-ODESSA — Fr. Gilbert Rodríguez, parochial vicar at St. Stephen’s Church in Midland, hosts a Saturday program from 5-10 a.m. on KQLM (108 FM). Additionally, EWTN Catholic programming can be heard Sundays at 7 a.m.

SAN ANGELO — KSJT in San Angelo is airing EWTN’s Catholic Hour Sundays at 7 a.m.

VATICAN II

(From 5)

geous gentleman who was a true pastor to his flock, and also well travelled. He became Roncalli's teacher and friend. And still as a young priest, Roncalli found himself suspected him of being a modernist.

In 1921 he was called to Rome by Pope Benedict XV where he worked in the office in which oversaw the finances of the Italian foreign missions. Benedict gave Roncalli broad and sweeping authority to restructure this office and Roncalli rose to the task.

Later he was named archbishop and sent to Sofia in Bulgaria as representative of the Holy See. The Holy Spirit was already preparing him, giving him an openness

to all nations and all faiths. In 1934 he was assigned to Istanbul, Turkey, where he was named Apostolic Delegate for Turkish and Greek Catholics. He learned the local languages and urged them to use their languages rather than Latin in their liturgical ceremonies.

He interested himself in the entire Near East. His time in the Balkans and Near East deepened within him a desire to unite the Eastern Churches with Rome again. He remained in Istanbul until 1944 and was then appointed Papal Nuncio to France. There, after the war, he charmed the entire nation, even the chilly Charles de Gaulle. Here he polished his abilities to bring together separated factions diplomatically and learned first-hand

how to work amid cultural anti-clericalism. In France he learned about the Church's needs in a "new world" whose political and spiritual lives had to be rebuilt in the wake of a devastating war. He was aware of the "new theology" brewing in that part of Europe, and personally involved himself in the question of whether the Church in France, or indeed, in all of modern Europe would continue to decline or experience a rebirth.

A formative experience for him in Paris was the rise of UNESCO (United Nations Educational, Scientific, and Cultural Organization). His vision that the Church should be involved and invested in this worldwide educational and cultural movement forced the Holy

See to join forces with this much more anti-clerical organization. The experience gave Roncalli a strong sense of the Church's place in the modern world.

From France he moved to Venice as patriarch in 1954. Finally, he told the people of Venice, at age 74 he would be able to enjoy pastoral work which had been his life-long dream. Here, too, he polished his skills at administration, equipping him to deal eventually with the many complex administrative problems at the Vatican, especially those associated with the calling of a council.

This is taken from What Happened at Vatican II, by Fr. John W. O'Malley, Harvard: Belknap Press, 2008.

VATICANO

(Para 5)

nada de esto preparó el mundo para el 25 de enero de 1959 cuando el Papa Juan XXIII estaba rezando en la Basílica de San Pablo Fuera las Murallas en Roma e hizo el anuncio: Voy a convocar un concilio ecuménico. Pero este anuncio no llegó cuando menos lo esperaba el mundo. ¿Quién era Angelo Roncalli, el Papa Juan XXIII?

Angelo Roncalli nació un campesino en el norte de Italia, pero muy rápidamente llegó a conocer tanto el continente entero de Europa, como el Medio Oriente, especialmente Turquía. Sirvió en el ejército Italiano y más tarde como ayudante a su obispo de Bérgamo, y viajó mucho con él. Este obispo era un caballero afectuoso, sabio, y valiente que era verdadero pastor a su rebaño, y también viajado. Llegó a ser el maestro y amigo de Roncalli. Y todavía sacerdote joven, Roncalli se encontró sospechado de ser

modernista.

En 1921 fue llamado a Roma por el Papa Benedicto XV y trabajó en la oficina que supervisaba las finanzas de las misiones extranjeras Italianas. El Papa Benedicto le dio a Roncalli una autoridad ancha y completa para reestructurar esta oficina y Roncalli aceptó el trabajo.

Más adelante fue nombrado arzobispo y enviado a Sofía en Bulgaria como representante de la Santa Sede. El Espíritu Santo ya estaba preparándolo, dándole una actitud receptiva a todas las naciones y religiones. En 1934 fue enviado a Istanbul en Turquía donde fue nombrado Delegado Apostólico para los Católicos Turcos y Griegos. Aprendió los idiomas locales y los exhortaba a usar sus idiomas en vez de Latín en sus ceremonias litúrgicas.

Fue muy interesado en el Cercano Oriente entero. Su tiempo en los países balcánicos y el Cercano Oriente profundizó dentro de él un

deseo de reunir las Iglesias Orientales con Roma. Premanció en Istanbul hasta 1944 cuando fue nombrado Nuncio Papal a Francia. Allí, después de la guerra, encantaba a la nación entera, hasta el frío Charles de Gaulle. Aquí perfeccionó sus habilidades de juntar grupos separados diplomáticamente y aprendió de experiencia personal cómo trabajar en un ambiente de anticlericalismo cultural. En Francia aprendió de las necesidades de la Iglesia en un "mundo nuevo" cuyas vidas políticas y espirituales tuvieron que reconstruirse después de una guerra devastadora. Se daba cuenta de la "nueva teología" comenzando en esa parte de Europa, y personalmente se metió en la cuestión de si la Iglesia en Francia, o en toda Europa moderna, iba a continuar a declinarse o experimentar un renacimiento.

Una experiencia formativa para él en París fue el comienzo de UNESCO

(Organización de las Naciones Unidas Científica, y Cultural) Su visión que la Iglesia debe ser envuelto e invertido en este movimiento mundial educacional y cultural esforzó que la Santa Sede se juntara con esta organización mucho más anticlerical. Esta experiencia le dio a Roncalli un sentido fuerte del lugar de la Iglesia en el mundo moderno.

De Francia movió a Venecia como patriarca en 1954. Finalmente, le dijo a la gente de Venecia, a la edad de 74, podría gozar del trabajo pastoral, que había sido su sueño de toda la vida. Aquí también, mejoró sus habilidades de administración, preparándolo a tratar con los muchos problemas administrativos en el Vaticano, especialmente los de convocar un concilio.

Esto es tomado de What Happened at Vatican II, by Fr. John W. O'Malley, Harvard: Belknap Press, 2008.

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Dioce-Scenes



Odessa

Bishop Michael Pfeifer, OMI, at left, and Father Santiago Udayar, pastor of St. Mary's in Odessa, at a special Mass in September celebrating the recently completed construction work at the school.

(Photo by Alan P. Torre / aptorre.com)



CATHOLICS

(From 15)

described as "the real battle-ground between the parties."

Schneck also is co-chair of the organization Catholics for Obama, but he and conference moderator Sheilah Kast cut off efforts by a few people in the audience to turn the session into a forum about his role with that

organization.

Politics associate professor Matthew Green noted that voters across the board this election are primarily concerned about the economy. Among Latinos, how a candidate will address immigration is a key secondary concern.

Tracking polls since summer of how Catholics intend to vote did show a shift toward Romney

Midland

Parishioners chat with Father Ed deLeon at his going-away dinner in September. Fr. deLeon, stepping down from his pastorate at Our Lady of Guadalupe in Midland for health reasons, will reside in the oblate house in San Antonio.

(Photo by Alan P. Torre / aptorre.com)



San Angelo

ACS First and Second Grade students present Bishop Pfeifer with a pumpkin basket to remind him to attend the Oktober Fiesta sponsored by Angelo Catholic School and the Knights of Columbus on Sunday, October 28, at 2315 A&M from 10 to 3. For more information about the ACS Oktoberfest, see the Parish Festival Information n Page 7.

(Courtesy Photo)

not long after the U.S. bishops launched their "Fortnight for Freedom" campaign to rally opposition to federal policies that they say threaten religious rights. Support that had been slightly more in favor of Obama -- 49-47 percent -- dipped to 45-44 percent in August and early September before climbing back to the previous range, Green

showed in results of Gallup polling.

Schneck said that among "intentional" Catholics, the religious rights concern is likely to contribute to their voting decision, but beyond that, he said, Catholic voters will make their electoral choices on a range of issues.