

Vocation Circle, p. 3

New Education Package, p. 3

Youth 2000, p. 4

Troubled World Situation, p. 5

Bishop Vasquez's Ordination, p. 6-7

Diocesan Conference Day, p. 8

Prolife Petitions, p. 9

Importance of Lay Ministry, p. 10

Ecumenical Service for Christian Unity, p. 12



VOLUME XXIII
NUMBER 2

FEB
2002

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THE
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ANGELUS

NEWSPAPER OF THE DIOCESE OF SAN ANGELO

PMangelus@aol.com • www.san-angelo-diocese.org

DIOCESE OF SAN ANGELO
PO BOX 1829
SAN ANGELO TX 76902-1829

Pope, In Assisi, Says Religious Leaders Want To Help End Terrorism

By Cindy Wooden
Catholic News Service

ASSISI, Italy (CNS) – Saying religious leaders wanted to do their part to fend off “the dark clouds of terrorism, hatred (and) armed conflict,” Pope John Paul II led an interreligious pilgrimage to Assisi, birthplace of St. Francis.

The winter sky above Assisi was leaden with thick clouds Jan. 24, but the pope and more than 200 religious leaders were protected from the cold wind and the after-

noon rain by a huge tarp and plastic sheeting that turned lower St. Francis Square into a tent.

“Violence never again,” the pope said at the end of the afternoon meeting.

“War never again. Terrorism never again,” he said.

“In the name of God, may every religion bring upon the earth justice and peace, forgiveness and life, love,” the 81-year-old pope said before his guests set lighted glass and terracotta oil lamps on a large

table as a sign of hope.

During the brief afternoon service, 10 religious leaders, reading in 10 different languages, recited 10 commitments they all promised to fulfill to help bring peace to the world.

The Rev. Konrad Raiser, secretary-general of the World Council of Churches, read the first pledge in German: “We commit ourselves to proclaiming our firm commitment that violence and terrorism are
see “POPE,” page eleven



Pope John Paul II presides at the spiritual peace summit in Assisi, Italy, Jan. 24. The pope said religious leaders would do their part to fend off “the dark clouds” of terrorism, hatred and armed conflict. (CNS photo by Max Rossi, Catholic Press Photo)

The Wait Is Over: New Auxiliary Bishop Ordained

By Jennifer Lim
Herald Staff
Writer

HOUSTON - Before a crammed arena that swayed from reverent song to stadium-like ovations, Rev. Joe S. Vasquez was ordained the new Auxiliary Bishop of Galveston-Houston Jan. 23, filling a post that had been vacant for nearly 18

months.

The 44 year-old priest of the Diocese of San Angelo became the nation's youngest active Catholic bishop when he was ordained to the episcopacy at the Catholic Charismatic Center (CCC), 1949 Cullen.

More than 2,500 from the Dioceses of Galveston-Houston and San Angelo squeezed into the CCC for the two-hour ordination liturgy, joining 100 of Bishop Vasquez's family members from West Texas, Oklahoma and California at the event.

During his remarks at the close of the bilingual Mass, Bishop Vasquez expressed his gratitude for the priestly formation he received in his native diocese. “The Diocese of San Angelo, (San Angelo) Bishop Michael Pfeifer, the priests, the la-

ity: I thank all of you for all that you have done for me,” said Vasquez, the first priest of San Angelo to be named a bishop. “Through your love and support, I've reached this point.

“And now,” he continued, “my heart goes out to this diocese, the Diocese of Galveston-Houston.”

His comments pronounced a bittersweet insight for members of the Diocese of San Angelo, where the Mexican-American bishop ministered for 17 years.

“He's going to be missed in the West Texas area,” said Robert Villescaz, a parishioner at St. Joseph Church in San Angelo, where Bishop Vasquez was serving as pastor when his episcopal appointment was announced, Nov. 30. “(But) it's a ‘positive’ for the people

in Galveston-Houston. It's great that he's going to be down here.”

Vasquez's elevation to the College of Bishops marks his return to the Galveston-Houston diocese. From 1976 to 1980, Vasquez studied for the priesthood at St. Mary Seminary in Houston while simultaneously working towards his bachelor's degree in theology at the University of St. Thomas.

In 1984, Bishop Vasquez was ordained a priest for the Diocese of San Angelo by Bishop Joseph A. Fiorenza, who was then Bishop of San Angelo. The following year, Vasquez completed his theological studies at Gregorian University in Rome, where he earned the equivalent of a Master's degree in theology.

see “BISHOP,” page six



Bishop Pfeifer “Lays Hands” on Bishop-Elect Vasquez. (Photo by Pete Micale - WTA.)



Lent – A Time For Reconciliation

By Bishop Michael D. Pfeifer, OMI

“In the name of Christ, we appeal to you to be reconciled to God.” To begin the season of Lent, St. Paul gives us these words in the second reading for the Mass on Ash Wednesday. Reconciliation is a key word in the liturgy of Ash Wednesday and a major theme during the entire season of Lent. Reconciliation calls for turning back to God. Lent is a season with God’s grace to be reconciled to our God, with ourselves, and with one another.

In that same reading for Ash Wednesday, Paul reminds us that “We are ambassadors for Christ; it is as though God were urging you through us.” St. Paul shows us the ecclesial dimension of reconciliation. We are all called to be agents of Christ to promote reconciliation for our Church and the wider community. It is God who places in our hearts the gift of reconciliation, and it is we who hopefully welcome it. The season of Lent reminds us that we are all called to promote reconciliation, and be available to reconcile people with God and with one another.

In reconciliation the same thing happens as in love. If love is not nourished, it grows cold, it deteriorates and dies. The same happens with reconciliation. Day after day we must renew the attitude of our souls toward reconciliation, and we must practice acts of reconciliation even when they seem small.

During our Lenten journey, we should be especially aware of the many opportunities that we have to practice reconciliation. There are countless opportunities each day. With God’s grace, we need to take advantage of them, and as we do so, we slowly begin to change the world, beginning by changing our own hearts.

The traditional Lenten practices: more **prayer**, celebrating the Eucharist and the Sacrament of Penance, reading sacred Scripture, family prayer; **fasting** especially from greed, gossip, hate, and certain foods and drinks; giving **alms**, sharing one’s gifts, reaching out in service and care for others, are all connected to and foster a spirit of reconciliation.

Cuaresma – Un Tiempo Para La Reconciliación

Por Obispo Miguel D. Pfeifer, ONU

«En nombre de Cristo les pedimos que se reconcilien con Dios.» Para empezar la temporada de la Cuaresma, San Pablo nos da estas palabras en la segunda lectura para la Misa de Miércoles de Cenizas. Reconciliación es una palabra importante en la liturgia de Miércoles de Cenizas y el tema mayor durante toda la temporada de la Cuaresma. La reconciliación nos llama a volvernos a Dios. La Cuaresma es una temporada con la gracia de Dios a ser reconciliados a nuestro Dios, con nosotros mismos, y uno y con otro.

En esa misma lectura para el Miércoles de Ceniza, Pablo nos recuerda que «Somos embajadores de Cristo, y por nuestro medio, es Dios mismo el que los exhorta a ustedes.» San Pablo nos enseña la dimensión eclesial de reconciliación. Todos somos llamados a ser agentes de Cristo para promover la reconciliación para nuestra Iglesia y para todas personas. Es Dios que pone en nuestros corazones el don de la reconciliación, y somos nosotros que le damos la bienvenida. La temporada de la Cuaresma nos recuerda que somos llamados a promover la reconciliación, y ser dispuestos a reconciliar la gente con Dios y uno y con otro.

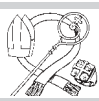
En la reconciliación la misma cosa pasa como en el amor. Si el amor no es alimentado, crece frío, se deteriora y se muere. Lo mismo pasa con la reconciliación. Día tras de día tenemos que renovar la actitud de nuestras almas hacia reconciliación, y debemos practicar actos de reconciliación hasta cuando parezcan pequeños.

Durante nuestra jornada de Cuaresma, debemos ser especialmente conscientes de las muchas oportunidades que tenemos para practicar la reconciliación. Hay innumerables oportunidades cada día. Con la gracia de Dios, necesitamos aprovecharnos de ellas, y como lo hacemos, empezamos lentamente a cambiar el mundo, empezando con cambiar nuestros mismos corazones.

see “CUARESMA,” page ten



The Bishop’s Schedule



February 2002

- February 1: San Angelo, Convention Center - NACCP Banquet at 7:00 p.m.
- February 2: Midland, St. Ann - Catholic Schools Commission Meeting
- February 3-7: Fort Worth - Retreat for Bishops of Region X
- February 9: Midland, First Presbyterian Church - Presentation at the Faces of Children Conference at 4:00 p.m.

- February 10: Odessa, St. Anthony - Mass at 10:00 a.m.
- February 12: San Angelo, Diocesan Pastoral Center - Personnel Board Meeting at 11:00 a.m. Cathedral Church of the Sacred Heart - Endowment Board Meeting at 7:00 p.m.
- February 13: San Angelo, Cathedral Church of the Sacred Heart - Ash Wednesday Mass at noon
- February 14-15: Rest and Prayer
- February 16: San Angelo, Cathedral Church of the Sacred Heart - Annual Scouts Mass at 5:00 p.m.
- February 17: San Angelo, Cathedral Church of the Sacred Heart -

- Rite of Election at 1:30 p.m. and 4:00 p.m.
- February 18-19: Houston, Texas, Conference of Churches - Board Meeting and General Assembly
- February 20: San Angelo, Diocesan Pastoral Center - Meeting of Diocesan Legal Team from 11:00 a.m. to 1:00 p.m. Wall, St. Ambrose - Presentation to the RCIA at 7:00 p.m.
- February 21: San Angelo - Dinner to Honor Mary Sue Brewer on her 40th Anniversary of Service to the Diocese
- February 23: San Angelo - Diocesan Conference Day Mass at 2:45 p.m.
- February 24: Millersview, Our Lady of Guadalupe - Mass at 9:30 a.m.
- February 27: San Angelo, Newman Center - Mass at noon
- February 28: San Diego - Dialogue of Border Bishops
- March 2002**
- March 1: San Angelo, Lenten Retreat for Diocesan Pastoral Center Staff at 10:00 a.m. to 1:00 p.m.
- March 2: San Angelo, Meeting with Catholic Schools Commission

- at 12:00 noon.
- March 3-4: San Antonio, Oblate Renewal Center - Meeting of Texas Bishops.
- March 6: San Angelo, St. Mary - Soup-n-Sermon at 12:00 noon.
- March 7: Abilene, Sacred Heart - Lenten Night of Prayer for Abilene Deanery at 7:00 p.m.
- March 9: Coynosa, St. Isidore - Mass at 6:30 p.m.
- March 10: Iraan, St. Francis - Mass at 10:00 a.m.
- March 12: Big Spring, Immaculate Heart of Mary - Meeting with Pastoral and Finance Councils at 7:00 p.m.
- March 13: San Angelo, Christ the King Retreat Center - Seminar of Hispanic History given by MACC at 9:00 a.m. to 4:00 p.m.
- March 14: Abilene, Holy Family - Meeting with Pastoral and Finance Councils at 7:00 p.m.
- March 16: Odessa, San Martin - Mass at 7:00 p.m.
- March 17: Midland, Our Lady of Guadalupe - Mass at 10:00 a.m.
- March 18-20: Private Lenten Retreat.
- March 21: San Angelo, Cathe-

- dral Church of the Sacred Heart - Chrism Mass at 11:00 a.m.
- Presbyteral Council Meeting at 1:15 p.m.
- March 22: San Angelo, La Quinta Motor Inn - Luncheon prayer and presentation for Pan American Association at 12:00 noon to 1:00 p.m.
- March 24: San Angelo, Cathedral Church of the Sacred Heart - Palm Sunday Procession at 9:45 a.m. Palm Sunday Mass at 10:00 a.m.
- March 28: San Angelo, Cathedral Church of the Sacred Heart - Holy Thursday service at 7:00 p.m.
- March 29: San Angelo, St. Margaret - Procession and Way of the Cross at 1:00 p.m.; St. Joseph - Good Friday service at 7:00 p.m.
- March 30: San Angelo, Cathedral Church of the Sacred Heart - Easter Vigil at 8:00 p.m.
- March 31: San Angelo, St. Margaret - Easter Sunday Mass at 10:00 a.m.

MEMBER

CATHOLIC PRESS ASSOCIATION

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

Publisher: Bishop Michael D. Pfeifer, OMI
 Editor: Peter N. Micale (PMangelus@aol.com)
 Layout: The Talley Press
 Production: Kenneth Grimm

Automatic circulation to parishioners in the Diocese of San Angelo
 Subscription rate for all others: \$10.00 per year
THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS
 Printed by the San Angelo Standard-Times
 A Scripps-Howard Company

Pray for Peace



Vocation Circle

A Dream Changed and Here I Am

by Ariel Lagunilla

I'm Ariel R. Lagunilla, 28 years old, and from the Philippines. I come from the town of "Irosin", which is six hundred kilometers from the capital, Manila. I was born on November 23, 1973, a year highlighted by the Martial Law in the history of the Philippines. I came from a happy and devout Catholic family. I am the second eldest of three brothers and four sisters.

The idea of the priesthood never came to me while I was young. I would tell everyone that my dream was to become mechanical engineering. But as the time went by, this dream of mine would unexpectedly change. When I was in second year of high school, I was studying in one of the Catholic schools in our town where I learned essential things concerning the Catholic Faith. Eventually, these matters of faith would drastically shape my vocation. My appreciation of my faith deepened through praying, attending Mass, reading spiritual books and lives of the saints, doing services, and other activities. During this time, I gradually became aware of a vocation to priesthood through my admiration for a priest who preached very inspiring sermons over the local radio every Sunday over the radio. Unexpectedly, this admiration would gradu-

ally shift into a deeper desire to become like him. I didn't respond to this idea for quite sometime, but surprisingly the more I ignored it the more it bothered my mind. At the end, I decided to completely accept where my heart and faith were leading me. Now that I knew what I wanted to be I decided to take an entrance examination conducted by the local Divine Word (SVD) Seminary. At this time I was already a senior and was determined that if I passed the examination I would pursue priesthood no matter how hard it would be. But when I failed the entrance test, I was very disappointed. I thought God didn't want me to follow Him.

However, God had plans for me, which I only realized when I was in college. After high school graduation, I decided to take a college course that I never had considered before. I started a major in Accounting in one of the Catholic colleges in the nearby town. Knowing that I wanted to become a priest, my political science professor introduced me to one of his students who belonged to a religious congregation known as a Somascan Fathers and Brothers. This seminarian invited me to visit their school. Over time I made frequent visits in their place. I got to know personally all the brothers assigned there. After a year

I decided to enter in their seminary about 700 kilometers from my home. My family was very happy and supported my decision. I was really scared at that time because it was my first time to be far away from my family. Yet, I left my family with the assurance in myself that everything would be all right. Indeed, my stay in Somascan Fathers Seminary was a happy, fruitful, and memorable one. I studied here for almost five years under the charism of the founder St. Jerome Emiliani, the patron saint of orphans. My formation included prayers, manual works, service and study.

After finishing the AB Major in English I decided to leave the seminary. I worked as stockman in a supermarket in Manila for almost one year. I experienced how hard working during the night with the pressure of a deadline. However, my experience was beneficial in that I grew up in a deeper sense. I learned so much in dealing with a variety of people. I also learned to live independently, which was a new experience. After a year of working, I realized that I missed my seminary life and had a strong desire to go back in the seminary. I asked God to show me the way. God responded through my classmate in the seminary who showed me a brochure concerning the Diocese of San Angelo. I was interested and felt drawn to the diocese by the scarcity of priests. I wrote to the vocation director. Surprisingly, a month later I received his response and that was the start of our communication. After one year of exchange-



Ariel Lagunilla, a Seminarian of the Diocese of San Angelo.

ing letters, the diocese invited me to become a seminarian of the diocese. I accepted the invitation. Once again I received the support of my parents.

I arrived in San Angelo in December 1998. My first month in the Diocese was difficult since I had to learn the language, culture and the people. I was tempted to go back to the Philippines. Then I was assigned to live for six months at St. Mary's Church in Odessa where there is a big Filipino community. While I stayed in this parish I had the opportunity to meet the people of the parish – Filipinos, Hispanics, and Anglos. They were all very supportive and welcoming. This friendliness helped me in so many

ways. After six months, I went to Assumption Seminary in San Antonio where I started my pre-theology studies. I have been at Assumption for almost three years now enjoying the seminary formation. I am now in first year theology and looking forward for priestly ordination, God willing, in 2006.

My journey is not yet over, but I am determined to reach my goal. It is a joyful journey and at the same time a difficult journey. No matter how difficult and challenging my vocation journey might be, I know that I would be able to reach it because I am not alone. God is my best companion in this journey.

Catholic Educators View New Education Package As A Mixed Blessing

by Carolyn Stratford

WASHINGTON, D.C. – President George W. Bush's signing of the Leave No Child Behind Act represents an important step in the right direction for education policy, but much remains to be done to reach the goal of access to quality education for all of the nation's children.

That is the view of Michael J. Guerra, president of the National Catholic Educational Association (NCEA), representing 200,000

Catholic educators. "The new legislation signals a return to the original concept of the landmark 1965 Elementary and Secondary Education Act with its emphasis on benefits for children and its continued insistence that public educational agencies provide services to eligible students in Catholic and other private and religious schools. With President Bush's leadership, a bipartisan coalition put the needs of children first and broke important new ground in calling for standards

and assessments. These are not small accomplishments, given the resistance of some sectors of the educational establishment to accountability" said Mr. Guerra.

The new education bill, valued at almost \$30 billion, includes funds earmarked for helping disadvantaged children meet high standards, improving teacher quality, strengthening skills and enhancing education through technology. The legislation also includes provisions to foster greater control and in-

creased flexibility at the state and local levels in deciding how to spend some of the federal funds.

"While there is some progress in the area of educational choice, it is modest at best, and a disappointment to Catholic educators," said the NCEA president. He continued, "Although the bill holds public schools responsible for improving the academic achievement of all students, it provides little support for low income parents whose children are trapped in failing public

schools."

According to the new legislation, after three years in a designated failing school, a poor parent may be able to obtain financial support for after-school tutoring from a broad range of providers, including religious organizations.

"Politically that's an important new initiative, but it falls far short of the help we believe parents deserve to choose the schools they want for their children," noted Mr. Guerra. Catholic educators have been longtime supporters of school choice, arguing that giving parents an opportunity to choose schools is a matter of justice. "School

see "EDUCATORS" page eleven



Youth 2000

by *Lori Hines*
Holy Angels Youth Director

On the weekend of January 11-13, approximately 600 teenagers and adult sponsors gathered at the Concho Pavilion for the YOUTH 2000 Retreat. The retreat was led by Priests and Brothers from the Franciscan Friars of the Renewal from New York and from the Family of Jesus, Healer from Florida.

Dioceses participating in the event included San Angelo, Lubbock, San Antonio, Corpus Christi, Dallas, Ft. Worth, Austin, El Paso, and Las Cruces, N.M.

Participants stand during Mass.



All night vigil of exposed Blessed Sacrament.



(Photos by Pete Micale, WTA.)



Bishop Pfeifer presides at Mass.

Are The Bread And Wine “Merely Symbols”?

by *Bishop Michael Pfeifer, OMI*

As I have mentioned before, in each addition of the Angelus, I am featuring for your reflection a question from the U.S. Catholic Bishops' document, "The Real Presence of Jesus Christ in the Sacrament of the Eucharist." This month I feature question #6: Are the Consecrated Bread and Wine "merely symbols?" I encourage all, especially parents and their children, to reflect on this question and the answer that is given in this inspiring document.

Are the Consecrated Bread and Wine "mere symbols"?

In everyday language, we call a "symbol" something that points beyond itself to something else, often to several other realities at once. The transformed bread and wine that are the Body and Blood

of Christ are not merely symbols because they truly are the Body and Blood of Christ. As St. John Damascene wrote: "The bread and wine are not a foreshadowing of the body and blood of Christ-By no means!-but the actual deified body of the Lord, because the Lord Himself said: 'This is my body'; not 'a foreshadowing of my body' but 'my body,' and not 'a foreshadowing of my blood' but 'my blood'" (The Orthodox Faith, IV [PG 94, 1148-49]).

At the same time, however, it is important to recognize that the Body and Blood of Christ come to us in the Eucharist in a sacramental form. In other words, Christ is present under the appearances of bread and wine, not in his own proper form. We cannot presume to know all the reasons behind God's

actions. God uses, however, the symbolism inherent in the eating of bread and the drinking of wine at the natural level to illuminate the meaning of what is being accomplished in the Eucharist through Jesus Christ.

There are various ways in which the symbolism of eating bread and drinking wine discloses the meaning of the Eucharist. For example, just as natural food gives nourishment to the body, so the eucharistic food gives spiritual nourishment. Furthermore, the sharing of an ordinary meal establishes a certain communion among the people who share it; in the Eucharist, the People of God share a meal that brings them into communion not only with each other but with the Father, Son, and Holy Spirit. Similarly, as St. Paul tells us, the single loaf that is shared among many during the eucharistic meal is an indication of the unity of those who have been called together by the Holy Spirit as one body, the Body of Christ (1 Cor 10:17). To take

another example, the individual grains of wheat and individual grapes have to be harvested and to undergo a process of grinding or crushing before they are unified as bread and wine. Because of this, bread and wine point to both the union of the many that takes place in the Body of Christ and the suf-

fering undergone by Christ, a suffering that must also be embraced by his disciples. Much more could be said about the many ways in which the eating of bread and drinking of wine symbolize what God does for us through Christ, since symbols carry multiple meanings and connotations.

7th Annual Heart Health Program
Tuesday, February 12, 2002
4:30 – 8:30 p.m.
San Angelo Convention Center

Tickets \$15 each or \$150 for reserved table of 10

- Health Fair with Free Screenings
- Keynote Presentation Following Dinner
- Grand Prize Drawing
- "Heart Heroes" Recognition
- Educational Breakout Sessions
- Heart Healthy Cooking Show
- Heart Healthy Gourmet Dinner

Dinner Keynote Speaker: Mary Kay Mueller, motivational speaker and author of *Taking Care of Me: The Habits of Happiness*. Platinum Sponsor: San Angelo Community Medical Center. Silver Sponsors: Ethicon, West Central Wireless, West Texas Medical Associates.

Call the American Heart Association at 223-2345 for more information.



Troubled World Situation Is Opportunity For Reflection, Says Pope

by John Norton
Catholic News Service

VATICAN CITY (CNS) – Reviewing the troubled world situation, Pope John Paul II said Christians contribute to peace by offering – especially to Muslims – the values of forgiveness and humility before God and neighbor.

In an annual “state of the world” address to Vatican-accredited diplomats Jan. 10, the pope also said fresh global tensions at the start of 2002 had “one advantage” of forcing people to re-examine fundamental human and spiritual truths.

“It makes us squarely face our responsibilities. Everyone is forced to ask the real questions: the truth about God and the truth about man,” he said.

Picking up a theme from his message for World Day of Peace 2002, the pope told the diplomats he wanted to emphasize again to the international community that killing in the name of God “is an act of blasphemy and a perversion of religion.”

“It is a profanation of religion to declare oneself a terrorist in the name of God, to do violence to others in his name,” he said.

The pope said God is “not at the beck and call” of one individual or people and cannot be “monopolized” by any one group.

“The children of Abraham,” he said, referring to Christians, Jews and Muslims, “know that God cannot be commandeered by anyone: God is to be received.”

He said humans cannot be true to themselves without recognizing, “in an attitude of poverty,” that they were created by God. That acknowledgment of a higher truth allows believers to “transcend themselves” and forgive and seek forgiveness, he said.

“This truth about God and man is a gift which Christians offer to all people, especially to their brothers and sisters who are followers of authentic Islam, a religion of peace and love of neighbor,” the pope said.

The pope’s survey of humanity’s “setbacks” in the past year focused

special attention on the Israeli-Palestinian conflict, which he said had made the Holy Land, “through man’s fault, a land of fire and blood.”

“No one can remain indifferent to the injustice of which the Palestinian people have been victims for

paths of peace,” he said.

The pope said the only way to “break the hellish cycle of hatred and vengeance” was Israel’s evacuation of occupied Palestinian territories, respect for people “and their legitimate aspirations,” application of international law and an inter-

fective means of eradicating terrorism, and “the measures to be taken to bring about a process of ‘healing’ in order to overcome fear and to avoid evil being added to evil, violence to violence.”

The pope also warned the international community not to ignore

sis and to work together to overcome it by drawing on “the great human and natural resources available.”

“If this is to happen, private or partisan interests must be set aside, and the interest of the nation must be promoted by every legitimate means, through a return to moral values, open and frank dialogue, and the renunciation of what is superfluous in order to help those who are in any way in need,” he said.

Among positive developments this year, the pope identified the continuing unification of Europe and adoption of a common currency.

But he criticized the “marginalization” of religious representatives from talks on a proposed European constitution as “an injustice and an error of perspective.” Religions contributed to Europe’s culture and humanism in the past and continue to do so today, he said.

“To recognize an indisputable historical fact in no way means to disregard the modern demand for states to have an appropriate nonconfessional character, and therefore Europe as well,” he said.

The pope also identified what he considered priority challenges for humanity in coming years:

- Defense of human life, “especially in relation to the challenges proposed by genetic manipulation.”

- Promotion of the family.
- Elimination of poverty through development, reduction of debt and loosening trade barriers.

- Respect for human rights, especially of children, women and refugees.

- Disarmament and the reduction of arms sales to poor countries.

- The fight against major diseases and access to basic health care and medicines for the poor.

- Protection of the environment and prevention of natural disasters.

- “Rigorous” application of international law and conventions.

“If these priorities became the central concerns of political leaders; if people of good will made them part of their daily endeavors; if religious believers included them in their teaching, the world would be a radically different place,” the pope said.

Interfaith Dialogue Between Islam And Christianity



The public attended an interfaith dialogue discussing the relationship of Islam and Christianity that was sponsored by Bishop Pfeifer on Jan. 10, 2002 at St. Mary’s Catholic Church. Local Muslims present for this dialogue were Dr. Murat Kara (center photo), Dr. and Mrs. Rahman (lower photo on the right) and Dr. Chris Ellery (not pictured). (Photos by Pete Micale, WTA.)

more than 50 years. No one can contest the right of the Israeli people to live in security,” he said.

“But neither can anyone forget the innocent victims who, on both sides, fall day after day under the blows of violence. Weapons and bloody attacks will never be the right means for making a political statement to the other side. Nor is the logic of the law of retaliation capable any longer of leading to

nationally guaranteed status for Jerusalem’s holy places.

“One against the other, neither Israelis nor Palestinians can win the war. But together they can win peace,” he said.

The pope said the “legitimate fight against terrorism” following the Sept. 11 attacks in New York and Washington also should prompt reflection on “the factors underlying such acts,” the most ef-

less-noticed situations of human misery in Africa and Latin America, especially recently bankrupted Argentina.

“In the face of these outbreaks of irrational and unjustifiable violence, the great danger is that other situations will go unnoticed and leave whole peoples abandoned to their sad fate,” he said.

He urged Argentines not to resign themselves to the current cri-



From San Angelo . . .

BISHOP from page one

He then returned to the Diocese of San Angelo to begin a series of pastoral assignments at three parishes, each named for St. Joseph.

Vasquez's former parishioners characterized the new bishop as one who wants to serve people, with people. "He had an attitude of serving others and he always thought it would be done better by all of us working together, not just by a few or one person (serving)," said Daniel Holguin of St. Joseph Church in Fort Stockton, where Vasquez was pastor for 10 years. Holguin, who drove 550 miles to witness the episcopal ordination, noted that Bishop Vasquez stressed the Church was "not just the clergy, but the clergy and the people working together."

Bishop Fiorenza explained part of the mission of every bishop is to foster such bonds of communion among the members of the Body of Christ.

It is a mission that requires "proclaiming the Gospel to the poor, to captives, to the blind, (to) the oppressed," said Bishop Fiorenza, referring to the liturgy's first reading from Isaiah.

Bishop Fiorenza also observed that Vasquez's episcopal motto, "Sigüeme" (or "Follow Me" in Spanish) expresses that call to discipleship for Bishop Vasquez. "It is clear that in becoming (Jesus') disciple, one must be prepared to live the paradox of losing one's life in total dedication to Him, so that one can find a meaningful and full life. In choosing the motto, 'Follow Me,' Bishop Vasquez wants his episcopal ministry to be lived in total service to Christ and the Church which continues His life and mission."

Reflecting on his prayer for the new auxiliary, Bishop Fiorenza offered Vasquez "the words of the ordination ritual, when your head is anointed with sacred Chrism: 'May God pour out on you the oil of mystical anointing and enrich your episcopal life with every spiritual blessing.'"

Bishop Fiorenza served as principal celebrant and consecrating bishop during the ordination, with Archbishop Patrick F. Flores of San Antonio and Bishop Pfeifer serving as concelebrants and co-consecrators.

Archbishop Gabriel Montalvo, Pope John Paul II's official representative to the U.S., also attended the Mass to deliver the papal letter lawfully mandating Vasquez's appointment as an auxiliary bishop.

Twenty-one other bishops attended the liturgy, including former diocesan auxiliary bishops James A. Tamayo and Curtis J. Guillory.

Bishop Vasquez fills a position left open since July 2000, when then-Auxiliary Bishop Tamayo was named the first Bishop of Laredo.

Since Bishop Tamayo's departure, the Diocese of Galveston-Houston has anticipated receiving a Spanish-speaking auxiliary to also serve as Episcopal Vicar for Hispanics for the 11th largest diocese in America.

According to Jorge Delgado, diocesan Director of Hispanic Ministry, more than 50 percent of the 1.5 million Catholics in the diocese are Hispanic.

The pope's appointment of a Hispanic bishop in Galveston-Houston is "a recognition of the presence of the Hispanic population in this city," Delgado said. "In this community, the percentage of Hispanics is growing every day."

Barna Research Group, a leading marketing firm in the analysis of church trends, projects Hispanics to be the fastest growing ethnic group in the U.S. The firm estimates Hispanics will become the second largest ethnic segment in the country within the next five years.

Cristinia Patetta, a parishioner at Christ the Good Shepherd in Spring, said she was excited Bishop Vasquez could offer a voice for the rapidly growing Hispanic population in the Church and in the society at large. "It's wonderful to have a representative of the Church who is part of our community, part of our customs, part of our same background, part of our same thinking."

At the same time, Patetta welcomed the new auxiliary to a 10-county diocese that includes not only Hispanics, but many other cultures.

Bishop Fiorenza likewise said Vasquez has "been called to serve a diocese which is rich in its diversity of races, nationalities and languages."



Photos taken at St. Joseph's Church, San Angelo during Mass. (Photos by Pete Micale - WTA).

"Truly, " he continued, "we reflect the whole world. And this multi-cultural diocese, like so many large dioceses in the U.S., reflects the universal nature of the Catholic Church."

San Angelo priest Father Bernard Gully explained his colleague Vasquez has a deep love for all the people of God. "He just really has a real care, concern - 'cari-o' - for the people. He cares about the people. He will burn himself out, in a good way, for the service of the

people."

Gully - whom Bishop Vasquez identified as an early inspiration in his vocation discernment - said when he reflected on the announcement of Vasquez's appointment to the College of Bishops, it made sense. In addition to handling "some challenging ministries at a young age," Vasquez also had "just a good family background and just been steady and faithful (to the priesthood) through the years," Father Gully said.

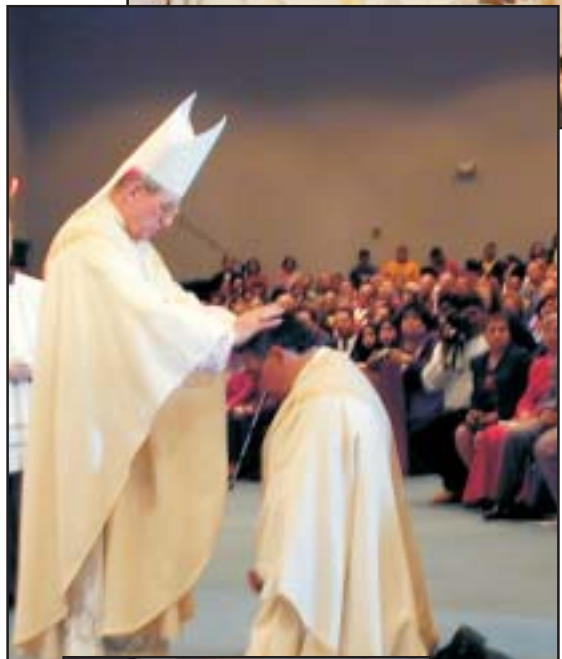
The auxiliary bishop similarly credits his family as the primary influence on his faith and his early vocation to the priesthood.

Born July 9, 1957 in Stamford, Texas (north of Abilene), he is the oldest of Juan and Elvira Vasquez's six children.

Though his siblings did not expect Vasquez to become a priest when they were young, the authenticity of his vocation became evident in later years. "I think he had the potential to become a bishop,"



... To Houston



Bishop Vasquez's Coat of Arms.

P. Sullivan 28 XII-01



Photos taken at Catholic Charismatic Center in Houston. (Photos by Pete Micale - WTA).

said his sister, Cynthia Martinez. "I just didn't expect it to be so soon, because he's very young to have become a bishop."

Martinez's pastor in Abilene told her he believed Vasquez might become a bishop one day. "And I think, in the back of my mind, I thought, 'Yeah, he has the potential to become that.'"

Neither of Vasquez's parents anticipated their son would become a priest, either. When the bishop first told them about his desire to enter

the seminary after high school graduation, Vasquez's father told the oldest child to consider becoming a lawyer or a doctor instead.

The night of their son's episcopal ordination, however, it was difficult for the Vasquezes to hide their pride in their child's decision to become a priest. "I feel overwhelmed and I feel proud and I feel humble," said Juan, age 69. "I didn't expect this." The retired mechanic's own father and siblings often talked about faith to young

Vasquez, and Juan believes that shaped the auxiliary bishop's passion for the Catholic Church.

The father also joked that his son's choice became easy to accept once he understood the joy it brought to his wife. "My wife here said, 'If (Joe's) happy, I'm happy.' And I said, 'If she's happy, I'm gonna be happy!'"

"We're still happy," chuckled Elvira, also 69 years-old. The retired seamstress said she couldn't stop shaking when her son told her

the news of his appointment to the College of Bishops. "I said, 'If that's God's will, we are happy for Joe,'" she said. "We have to support him in prayer. I ask all the people to pray for him."

Bishop Vasquez made the same appeal as his final words at the Mass of Episcopal Ordination. "I thank God for the privilege to serve you, the people of this great diocese. All I ask of you is what (Bishop Fiorenza) asked of you during the homily: to pray for me.

"That is the most important thing you can do for me as a bishop: to pray for me.

"Support me with your prayers," Bishop Vasquez said to his new family of faith. "Because I will truly need them."

To view pictures of Bishop Vasquez's episcopal ordination, visit www.diogh.org.



Diocesan Conference Day for Diocese Of San Angelo on February 23, 2002

by Sr. Joan Markus

Keynote Speaker: Reverend Richard Fragomeni is a priest of the Diocese of Albany, NY. He received his S.T.B. in Theology and MA in Religious Studies at the University of Louvain. He also received his M.A. and Ph.D. from Catholic University of America.

Currently, Father Fragomeni is an associate professor of Liturgy and Homiletics and chair of the Department of Word and Worship at the Catholic Theological Union in Chicago. He has authored a number of books and also the new Silver Burdett Ginn Religion series, **Blest Are We.**

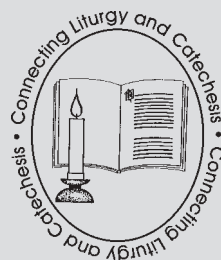
Connecting Liturgy and Catechesis

Christ is always present in his Church, especially in "liturgical

celebrations." Communion with Jesus Christ leads to the celebration of his salvific presence in the sacraments, especially in the Eucharist. The Church ardently desires that all the Christian faithful be brought to that full, conscious and active participation which is required by the very nature of the liturgy and the dignity of the baptismal priesthood. For this reason, catechesis, along with promoting a knowledge of the meaning of the liturgy and the sacraments, must also educate the disciples of Jesus Christ "for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit, for understanding correctly the meaning of the creeds . . ." as all of this is necessary for a true liturgical life. (GDC #85)



Keynote Speaker: Reverend Richard Fragomeni



SCHEDULE

- 7:45 Registration, Hospitality, Visiting Exhibits
- 9:00 Welcome
- 9:15 **Prayer:** Liturgy of the Hours
- 9:45 **Session I: How Does Liturgy Catechize?** This session will focus on liturgy, the summit and source of church life. It will explore how our common priesthood, founded on baptism, calls us to holiness and service.
- 10:45 Break (Visit Exhibits)
- 11:15 **Session II: How Do We Catechize About Liturgy?** Catechesis promotes a deeper knowledge of the liturgy and leads to a true liturgical life. This session will focus on the ways we catechize about the liturgy in our families and communities.
- 12:15 Lunch
- 1:30 **Session III: The Common Goals of Catechesis and Liturgy.** The Christian community, having received the gospel, is responsible to understand it, to celebrate it, to live it and communicate it to the world.
- 2:30 Break
- 2:45 **Celebration of Eucharist** (Bishop Michael Pfeifer, OMI)
- 4:00 Departure

For more information, call Vivian Book at 915-651-7500.

Popular Religiosity And The Sacred Liturgy

by Bishop Michael Pfeifer, OMI

The Sacred Liturgy is the high point of the life in the Church. The Liturgy and life are inseparable realities. Liturgy that is not reflected in life would become empty and certainly would not be pleasing to God.

As there is a close relationship between Liturgy and life, there is also a close relationship between the Sacred Liturgy and what is called popular religiosity. Popular religiosity is manifested in many ways.

In this article, I share an insightful presentation that Pope John Paul II gave on September 21, 2001 in which he explains the relationship between the Sacred Liturgy and popular religiosity.

"Popular religiosity constitutes an expression of the faith which utilizes cultural elements from a given setting, in such a way as to interpret and enter into dialogue with the sensitivities of the participants in a lively and effective manner. Popular religiosity is manifested in

a great variety of widespread forms. "When it is genuine, it has its wellspring in the faith, and has, therefore, to be appreciated and fostered. In its-most authentic manifestations, it does not stand in opposition to the centrality of the Sacred Liturgy, but, in fostering the faith of the people which considers it a natural mode of religious expression, it predisposes people for the celebration of the sacred mysteries.

"A proper relationship between these two expressions of the faith needs to keep in mind a number of fixed points, among them above all an awareness that the Liturgy is the center of the life of the Church and that no other religious expression can replace it or be considered as being on the same level.

"Moreover, it is important to recall that popular religiosity finds its natural crowning in liturgical celebration, toward which it has to be ideally oriented, even if habitually it does not flow into it. This must be explained by means of ap-

propriate catechesis. The expressions of popular religiosity sometimes appear to be contaminated by elements that are not compatible with Catholic doctrine. In such cases these expressions are to be purified with prudence and patience, by means of contacts with those in charge and by careful and respectful catechesis, unless more radical incompatibilities necessitate clear and immediate measures.

"Such evaluations are in the first place the province of the diocesan Bishop or the Bishops of the territory concerned with such forms of religiosity. In this case, it is opportune that the Pastors discuss their experiences together so as to offer common pastoral orientations, avoiding any points of contradiction such as would be damaging for the Christian people. Nevertheless, unless there are clear reasons to the contrary, the Bishops should have a positive and encouraging attitude towards popular religiosity."

African American History Month Honors Legacy Of Forebears

by Bishop Michael Pfeifer, OMI

February, African American History Month, recognizes the contribution African Americans have made to the development and culture of our country. In the past 50 years, there has been an explosion in growth and celebration of African American art, history, music, literature, and culture.

The possession of one's own history is the first step in an appreciation of one's culture. The history of African American people in America is a poignant one. African Americans must never forget their roots nor fail to cherish the memory of their forebears-men and women who suffered indignities beyond comprehension to people with white skin.

The cultural dimensions of African Americans have enriched and enhanced our country. African Americans especially offer a spirituality rooted in family that is so much needed in our nation today. This unique cultural dimension, with its varied expressions, is woven into many religious, literary and artistic expressions that make our country strong.

Sadly, what has so often blocked the full expression of African American culture and heritage is racism. African American History Month reminds us that racism will be eliminated only when human beings acknowledge and respect every other human being as persons made by God in the Divine image and likeness.

In this special month African Americans experience a special pride in their color and their heritage. The challenge today is to bring this rich heritage into the family and home where people learn who they are and why. This month helps all of us to appreciate the great contribution African Americans have made to our country.

Three Events Took Place In Early January Concerning The Death Penalty

by Bro. Richard Daly

Three events in early January show once again that capital punishment is bad public policy and that the good people of Texas and the United States should not have to wrestle with the moral dilemmas that this public policy imposes.

On January 2, the Texas Court of Criminal Appeals ruled in a split decision that while death row inmates have a right to an appointed competent attorney in the appeals process, the accused individual does not have the right to an attorney who performs effectively.

Specifically, the majority opinion stated that there is . . . "no constitutional right to effective assistance of counsel on a writ of habeas corpus."

Those of us who are not poor know that we would have no trouble finding effective, as well as competent counsel if we were accused of a serious crime.

In a dissenting opinion, Judge Charles R. Holcomb stated that the competent counsel requirement . . . "ought to require more than a human being with a law license and a pulse."

Then on January 7, two juries were impaneled, one in Houston and one in San Marcos to deal with death penalty cases.

In Houston, the jury selection process began for the trial of Andrea Pia Yates who has been charged with drowning her five children last June. The district attorney in Harris County is seeking the death penalty in this case although he has indicated he would seek a life sentence if Mrs. Yates pleads guilty.

A number of groups including Texas Murder Victims' Families for Reconciliation and the Texas Catholic Conference have criticized the DA's action in asking for the death penalty in this case. Murder Victims' Families for Reconciliation and the TCC have pointed out that normally the death penalty is sought when the families of the victim want that ultimate punishment. In the Yates case none of the family members desire to endure more pain and suffering in this already tragic case.

Mrs. Yates had been diagnosed with postpartum depression after the birth of her fourth child, had been hospitalized four times for severe depression, and had attempted suicide at least twice prior to the crime.

In San Marcos on January 7, a jury was selected to conduct a competency hearing in the case of Melvin Edison Hale, age 74, who shot and killed Department of Public Safety Trooper Randal Vetter in August of 2000.

Hale had a long history of mental imbalance

Lawyers contend that he does not understand the trial process, and in fact, did not understand he was doing wrong when he gunned down Trooper Vetter, a highly respected member of the law enforcement community and an outstanding graduate of St. Edward's University in Austin

While these three cases illustrate flaws in the criminal justice system, the Yates and Hale cases pose special gut wrenching dilemmas for the families of the victims and anyone who is concerned about justice in society.

Six innocent people are dead because of the actions of two mentally disturbed individuals. Eliminating the death penalty would also eliminate the need for the families of the victims and society in general to continue to cope with these incredibly evil acts and yet more pain and suffering.

While individuals can disagree on the merits of the death penalty, hardly anyone can contend that killing Melvin Edison Hale or Andrea Pia Yates makes our society any better or any safer. Life in prison for both is a far more acceptable punishment.

Prolife Petitions For Every Mass

by Bishop Michael D. Pfeifer, OMI

On December 15, 2001, I sent a letter to all the priests and pastoral coordinators of the Diocese of San Angelo requesting that in every Mass that is celebrated in our Diocese, that we include prayers for human life, and especially for the unborn. I remind all the people of our Diocese what I stated in that letter.

"As of January 1, 2002, I am asking that in all the communities of our diocese we include in the petitions at every Mass, especially on Sundays, a prayer that ours will become a nation that respects and protects all human life, born and unborn, reflecting a true culture of life."

I continue to ask our priests and deacons on a more frequent basis to preach the truth about the dignity of all human life, born and unborn, and about the moral evil of the purposeful destruction of innocent life, including abortion, euthanasia, assisted suicide, and infanticide. I also ask the teachers in the diocese to constantly stress in their teaching the truth about the dignity of all human life.

Prayer is the foundation of all that we do in defense of human life. Our efforts - whether educational, pastoral or legislative-will be less than fully fruitful if we do not change hearts and if we do not ourselves overcome our own spiritual blindness. Thank you for your cooperation with this vitally important issue.

Texas Mission Conference

by Fr. Jack Whitley

The 10th Annual Texas Mission Conference will be held on February 11, 12, and 13, 2002 at the Oblate Retreat Center in San Antonio, Texas.

Bishop Raul Vera, DD - Diocese of Saltillo, Coahuila, Mexico and Fr. Ron Young, OMI - Ph.D Missiology, Oblate School of Theology will be featured speakers.

The conference will focus on the Mission of the Universal Church with special emphasis on the US Mexican border.

The Texas Mission Conference is sponsored by the Texas Mission Council a branch of the Texas Catholic Conference. The Texas Mission Council is dedicated to the promotion and support of the mission activities of the Catholic Church both at home and abroad. Membership is open to all persons who wish to voluntarily support Catholic Mission Activities.

For conference registration information contact Fr. Jack Whitley 281-242-3148

Pax Christi Organizes Peace Vigils On Feast Of Holy Innocents

by Rob Cullivan

Catholic News Service

GATES, N.Y. (CNS) - Eighteen peace activists held a noon vigil around the flagpole at the Rochester diocesan Pastoral Center Dec. 28 to protest the Catholic Church's just-war teachings and the position the U.S. Catholic bishops have taken on the war in Afghanistan.

The protesters, representing the Catholic peace group Pax Christi Rochester and a Catholic Worker facility in Rochester called St. Joseph's House of Hospitality, prayed and read statements and biblical passages.

Some lay down on snow-covered ground around the pole while their bodies were outlined in red paint.

"How many bombed Afghan civilians constitutes terrorism?" read one of the signs they held.

Rochester Bishop Matthew H. Clark accepted two protesters in his office and a letter outlining their concerns.

"Jesus did not proclaim just-war principles," the letter read. "The Gospel proclaims nonviolence and makes no exception for the nation-state."

Michael Tedesco, diocesan

spokesman, said the bishop appreciated the protesters' commitment to their cause.

The activists' protest coincided with vigils and protests nationwide organized by Pax Christi USA to "mourn the victims of war and terrorism" on the feast of the Holy Innocents, the day that commemorates the slaughter of Hebrew boys by Herod's soldiers searching for the young Jesus. The Rochester protesters likened the current war to Herod's attack on young boys.

"It was a military action carried out by legitimate authority, the established government," their letter

read, referring to Herod's order for a massacre.

"It had a just cause — to prevent what his intelligence reports indicated was a real threat to his legitimate political power," it said. "If just-war theory cannot even be used to clearly condemn the massacre of the Holy Innocents, how can it be said to be Christian?"

Section 2309 of the "Catechism of the Catholic Church" states that nations may wage war to defend themselves, although such war is subject to various stringent considerations, including a respect for the lives of noncombatants.

The U.S. bishops have called the use of force to root out terrorism

legitimate, but also have urged a host of nonmilitary solutions to issues that could be seen to spark terrorism.

In a Nov. 15 statement they acknowledged "the right and duty of a nation and the international community to use military force if necessary to defend the common good by protecting the innocent against mass terrorism. Because of its terrible consequences, military force, even when justified and carefully executed, must always be undertaken with a sense of deep regret."

They also cautioned that the war not be seen as an attack on Islam or the Afghan people.



Si (El Sacerdote Ideal)

Por el Obispo Miguel Pfeifer, OMI

- Si el sacerdote predica diez minutos, es un tocadiscos.
- Si habla en voz alta regaña.
- Si lo hace en tono natural, nadie lo puede oír.
- Si tiene carro, anda buscando lujos.
- Si anda a pie, no está a la altura de los tiempos.
- Si visita a sus feligreses, le gusta el chisme.
- Si se queda en la parroquia, no se interesa por la gente.
- Si solicita ayuda, es un limosnero.
- Si no organiza eventos sociales no hay vida parroquial.
- Si los organiza, es un pachanguero.
- Si se tarda con un penitente, le gusta el cotorreo.
- Si despacha rápido la confesión, rehuye los problemas.
- Si es puntual para la Misa, su reloj anda adelantado.
- Si empieza tarde la Misa, hace perder el tiempo a todos.
- Si arregla la Iglesia, está malgastando el dinero.
- Si no le hace nada a la Iglesia, no cuida la casa de Dios.
- Si es joven, le falta experiencia.
- Si es viejo, ya debe retirarse.
- Y . . . Si muere . . . ¿Quién Tomará su lugar?

Importance Of Lay Ministry Seen Rising As Number Of Priests Dwindles

by Mike Latona
Catholic News Service

ROCHESTER, N.Y. (CNS) – How important will lay ministry become in the years ahead?

In Father Donald B. Cozzens' opinion, the statistics speak for themselves.

Father Cozzens, author of the 1999 book, "The Changing Face of the Priesthood," predicts a 40 percent decline in the number of active priests across the United States during the next six to 10 years.

"For every 100 diocesan priests who die or resign, we're ordaining less than 50 – and the Catholic population is growing. Unless you have your head in the sand, lay ministry is going to be an important dimension," Father Cozzens told the Catholic Courier, Rochester diocesan newspaper.

A priest of the Diocese of Cleveland, he was in Rochester in the fall to give a lecture at Nazareth College on "The Shape of Ministry in the 21st Century."

That issue is something the Diocese of Rochester is addressing through St. Bernard's Institute. The school – which is changing its name to St. Bernard's School of Theology and Ministry – has offered an array of graduate degrees and certified programs in designated ministries since 1981.

Nearly 400 people have received graduate degrees from St. Bernard's. Many of them now serve as deacons, religious education coordinators, pastoral associates, pastoral administrators, liturgists, catechists, health care ministers and campus ministers in the Rochester Diocese.

Sister Patricia Schoelles, a Sister of St. Joseph who is president of St. Bernard's, said the institute has offered increasingly diverse programs in recent years. Emerging fields of study include ministries to youth, migrant workers, prisoners and senior citizens.

"What we've been doing for 20

years is what other dioceses are only beginning to explore," Sister Schoelles told the Catholic Courier.

This visionary approach to lay ministry goes back to the days of St. Bernard's Seminary, which was closed in 1981, prompting the founding of the institute. St. Bernard's was among the first seminaries in the United States to open its classes to people other than men preparing for the priesthood.

One of those students, Maribeth Mancini, began studying at St. Bernard's Seminary in 1979 and was a member of the institute's first graduating class in 1982, earning a master's degree in systematic theology.

"I was delighted to learn (St. Bernard's Seminary) did take lay people. I didn't even realize that was an option open to me," recalled Mancini, who has served in diocesan administrative roles since 1988 and is currently director of the department of evangelization and catechesis.

In May 2001, Mancini was installed as president of the National Conference for Catechetical Leadership. On a national level, she observed, more and more people are apparently finding opportunities to serve as lay ministers.

"When I would go to national meetings (of catechists) in 1982, there were religious women and priests and a very occasional layperson. When I go now, it's mostly lay," Mancini said.

Father Cozzens noted that 80 percent of the church's ministers in the United States are lay, and 80 percent of those lay ministers are women. Most of St. Bernard's students also are women.

"The ministry is getting done – by people who have heard their call to baptism and have a love and passion for ministry," Mancini said.

Barbara Pedeville, Rochester's diocesan director of recruitment and staff services, said the institute has helped the diocese develop cri-

teria for positions at parishes in the areas of catechesis, youth ministry, pastoral ministry, liturgical and music ministry. St. Bernard's, she added, has enabled the diocese to "set our standards higher. We've raised the bar with expectations for education."

As the need for lay ministers increases, an increasing number of seminaries and Catholic colleges are restructuring their curricula to accommodate this growth. However, this process isn't happening quickly enough, Mancini stated.

"I see that as a national issue. The preparation of professional ministers is a concern across the United States," she said.

"Many dioceses are not able to have that expertise in their parishes, because they don't have a local theological institute," Pedeville added.

Sister Schoelles said local institutes are crucial because many adults who wish to pursue lay ministry have full-time jobs and/or are raising families. "The majority of people can't move across the country," she said.

Meanwhile, Father Cozzens said, lay ministers still are not fully accepted in roles that were previously held by priests or nuns.

"Lay ministers have a heavy burden to prove competence, and their mistakes will be highlighted whereas we cut our priests a lot of slack," he said.

CUARESMA

from page two

Las practicas tradicionales de la Cuaresma: mas oración, celebrando la Eucaristía y el Sacramento de Penitencia, leyendo la sagrada Escritura, oración familiar; ayunando, de codicia, chismes, odio, y unos tipos de comidas y bebidas; dando limosna, compartiendo nuestros dones, dándonos en servicio y compasión a otros, todos están relacionados con y alimentan un espíritu de reconciliación

Special Collection For Honduras

by Msgr. Larry J. Droll
Chancellor

Thank you to all who contributed to the special collection for the Diocese and Parishes of San Pedro Sula last November. A total of \$34,000 has been sent to our sister diocese in Honduras.

An offering taken up during the Diocesan Youth Event in Midland in October totaled \$500. This is included in the amount above.

The funds sent to the Diocese of San Pedro Sula will be utilized as Bishop Angel Garachana meets the needs of the Church there. Funds sent to Most Holy Trinity Parish in Chamelecon will be utilized to provide housing for the poor, according to the Pastor, Father Tom Goekler, MM, who sent a letter expressing his gratitude.

Again, thanks to all who conducted and contributed to the 2001 special collection for our sister diocese.

SEEKING ELEMENTARY/JR. HIGH PRINCIPAL

St. Ann's Catholic School, serving 400+ students in grades pre-K(3) through eight and the four parishes of the entire West Texas City of Midland (pop. 100K) We are seeking a mature candidate who is a practicing Catholic, possesses a master's degree in educational leadership or related field; valid Texas state principal certification or ability to obtain certification. Candidates should have demonstrated experience in performance-based curriculum and assessment, faith formation, technology, stewardship, funding development and faculty leadership. Salary and benefits are commensurate with experience and qualifications. Equal opportunity employer. Mail, fax or e-mail resume by Feb. 15th: Principal Search Committee, St. Ann's School, 2000 W. Texas, Midland, TX 79701; Fax: (915) 687-2468; E-mail: stannsprincipal@usaonline.net.



POPE

from page one

incompatible with the authentic spirit of religion and, as we condemn every recourse to violence and war in the name of God or religion, we commit ourselves to doing everything possible to eliminate the root causes of terrorism.”

The leaders also promised to educate their faithful to respect others, to foster dialogue, to defend each person’s right to live a decent life, to value differences, to be voices for the poor and defenseless and to promote friendship among peoples.

Orthodox Bishop Vasilios of Trimithus on the divided island of Crete read another pledge: “We commit ourselves to forgiving one another for past and present errors and prejudices ... and to learn from the past that peace without justice is no true peace.”

At the morning gathering, Pope John Paul said he and other leaders of the world’s religions share the anxiety of many of their faithful, but they also share a firm belief that God can grant the world peace.

“In times of greater anxiety about the fate of the world, we sense more clearly than ever the duty to commit ourselves personally to the defense and promotion of the fundamental good which is peace,” he said, welcoming the leaders to Assisi.

The pope and his guests arrived in Assisi after a two-hour pilgrimage by train, a journey that began with an “all aboard” at the Vatican’s seldom-used train station.

Ecumenical Orthodox Patriarch Bartholomew of Constantinople, spiritual leader of the world’s Orthodox, as well as two other Orthodox patriarchs, representatives from 14 other Christian denominations and 11 other religions, accepted the pope’s invitation to come to Assisi.

Pope John Paul offered a special greeting to Cardinal Edward M. Egan of New York, “the city so terribly affected by the tragic events of Sept. 11.”

The cardinal told reporters on the train that the Assisi meeting was the pope’s attempt “to bring various faiths together in order to alert the world to the need to put an end to the conflict that is troubling us

right now.”

In his morning address, the pope said, “We are here as representatives of different religions to examine ourselves before God concerning our commitment to peace, to ask him for this gift, to bear witness to our shared longing for a world of greater justice and solidarity.”

Listening to one another is the first step in peacemaking, he said, because it “serves to scatter the shadows of suspicion and misunderstanding.”

Pope John Paul and the other leaders who spoke at the morning session in Assisi repeatedly underlined the need for justice and the respect of human rights in building peace.

“It cannot be forgotten that situations of oppression and exclusion are often at the source of violence and terrorism,” he said.

But religious leaders also know that forgiveness is part of peacemaking because it “heals the wounds of the heart and fully restores damaged human relations,” the pope said.

Pope John Paul also said it was essential that the religious leaders clearly proclaim their common conviction that “whoever uses religion to foment violence contradicts religion’s deepest and truest inspiration.”

Patriarch Bartholomew, the first of 11 religious leaders to speak, told the gathering, “Today, once more, following horrendous holocausts and the slaughter of so many innocent victims, it is our duty to acknowledge the spiritual conditions for peace on earth, and not merely economic or other factors.

“These conditions include righteousness and respect for the sacredness of the human person, for one’s neighbor and for his freedom and dignity,” the patriarch said.

“We must repent and turn back to God in full awareness of his holy will and in obedience to it. Only then will God hear our prayers and grant us and all mankind true peace on earth,” he said.

Chief Amadou Gasseto, who described himself as the high priest of followers of Aweleketé Voodoo in Benin, echoed the patriarch’s point about personal behavior and its decisive role in creating peace

or conflict.

“We must begin by achieving mastery over ourselves so as not to speak words which lead to feelings of opposition, exclusion or violence,” he said.

Rabbi Israel Singer, secretary general of the World Jewish Congress, followed little of his prepared text, instead telling Pope John Paul, “Only you can make this happen,” and telling the other leaders that only by fostering commitments to peace among their faithful can religions turn their potential for peacemaking into a concrete reality.

“You should tell your people and we should tell ours, all of us – all of us – to question whether land or places are more important than people’s lives and, until we learn to do that, there will be no peace,” the rabbi said.

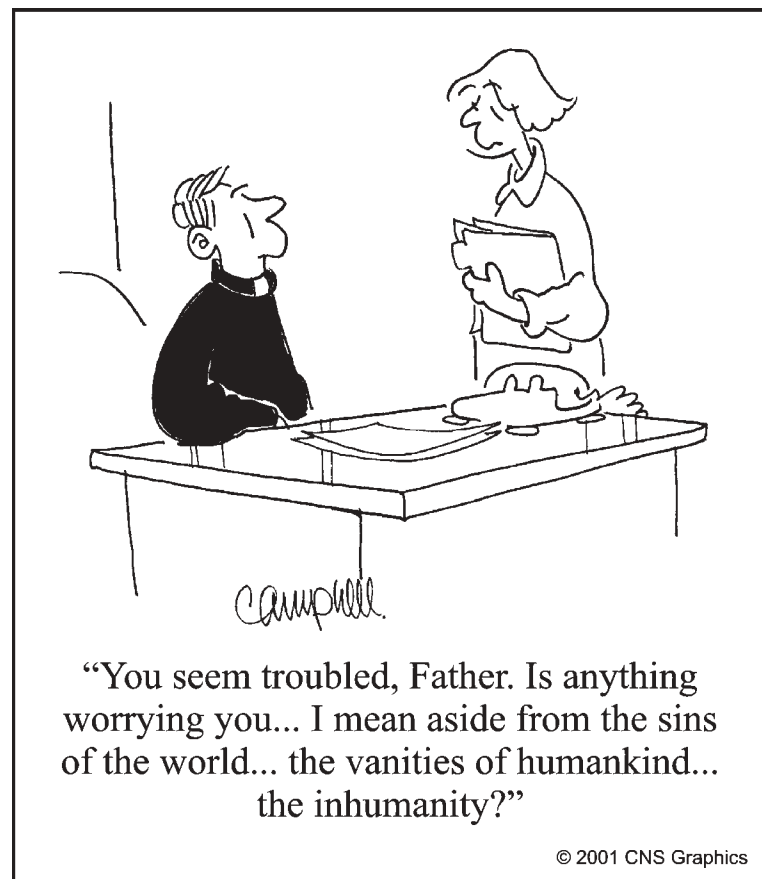
History, he said, has shown that despite beautiful religious exhortations to be a force of peace, “the reality has been that, in practice, religions have served to foment scores of horrendous and bloody wars.

“We must remember that in no religion are we commanded to kill indiscriminately, and those who have taught otherwise have done so by hijacking and distorting the religions in whose name they speak,” he said.

Sheikh Mohammed Tantawi of al-Azhar University in Egypt and spiritual leader of the world’s Sunni Muslims sent a message to the gathering thanking the pope for his initiative and explaining Islam’s fidelity to God, its precept of respect for “all monotheistic religions revealed by God” and its emphasis on moral values.

“All the monotheistic religions preach that the human being should support law and justice, restoring the legitimate proprietors to their rights,” he said, making his reference to tensions in the Holy Land obvious by thanking the Vatican for its “honorable support of the Palestinian people.”

After sharing the “testimonies for peace,” Pope John Paul and Patriarch Bartholomew led the Christians from 17 Orthodox churches and 14 Anglican and Protestant communities into the lower basilica for an ecumenical prayer service.



Franciscan friars escorted members of the 11 other religions into their huge convent complex where, in separate places around the cloistered courtyard, each faith held its own prayer service: the Zoroastrians lighting a fire in the courtyard; the Muslims kneeling on rugs in the annex to the Friar Elijah Chapel, built in 1230.

The Franciscans had removed crucifixes and everything else from the vaulted rooms, except for a large wood sculpture of the Nativity firmly attached to the wall of the room used by the Buddhists.

Hundreds of people, mainly Italian religious and lay people, filled the back of the tent to pray with the leaders. Some waved huge rainbow-colored banners that read, “Peace!” and chanted in Italian, “John Paul!”

Standing at the edge of the crowd, a priest from majority-Muslim Sudan watched the enthusiasm with a somber expression on his face.

“This shows the possibility of bringing different religions together,” Father Romeo Todo said, “but it is a far cry from the reality on the ground.”

Father Todo, a priest from Khartoum who studies in Rome, said relations with Muslims in his

country were good “at the level of words,” but in the government’s treatment of Christians “there is a lot of force that pushes toward Islam.”

He said he hoped the “academic” interreligious commitment of the Assisi gathering eventually would filter down to local realities.

“It may take time, and it won’t be perfection right away, but I am optimistic,” the priest said.

EDUCATORS

from page three

choice is only a reality for those who have financial resources for tuition or housing in good school districts,” said Mr. Guerra. “We cannot forget that the children of the poor are our children, too. Giving their parents the power to choose their schools is the right thing for us to do as a nation,” he added.

NCEA is the largest private, professional education association in the world. Founded in 1904, the association membership represents more than 200,000 educators serving 7.6 million students in Catholic education at all levels.

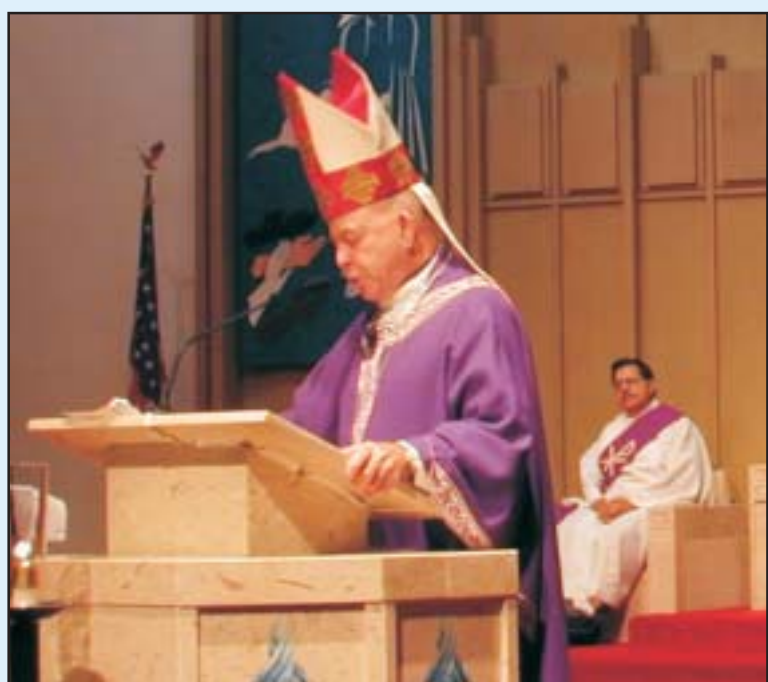


Ecumenical Service For Christian Unity And Remembering Martin Luther King, Jr.

Dr. King's national holiday was celebrated on January 15, 2002 at an ecumenical service at the Cathedral Church of the Sacred Heart in San Angelo. Several religious leaders of the Black community were in attendance. In addition to the Sacred Heart Cathedral Singers, the Christian Fellowship Church Choir and Greater St. Paul AME Church Choir provided some marvelous foot stomping and hand clapping gospel music for the almost full to capacity Cathedral. The Rev. Robert Yarbrough pastor of the Greater St. Paul AME Church was the principal speaker. He said that he was happy to have the opportunity to speak, but that he was also going to take the opportunity to "preach." And preach he did, with a rousing, energetic and emotional presentation that was very reminiscent of Dr. Martin Luther King, Jr. Pictured on the right is the Bishop speaking from the pulpit to the congregation; and then, going clockwise, is the Greater St. Paul AME Church Choir and seated in front of the altar are the Rev.'s Hoover Lemons, Robert Yarbrough, Charles Shaw, Roland Jones, the Bishop, Rev. Floyd Crider, and Fr. Maurice Voity, pastor of the Cathedral; the celebrants standing during the opening hymn; and the Christian Fellowship Church Choir.



(Photos by Pete Micale, WTA.)



Bishop addresses the congregation in the Cathedral at the January 22 Mass on the anniversary of the Roe vs. Wade Supreme Court decision. (Photo by Pete Micale, WTA.)

Bush Administration Proposes Coverage Of Unborn Child In Health Insurance Program

The federal Department of Health and Human Services recently announced a proposed revision in the regulations governing the State Children's Insurance Health Program (SCIHP) program, which provides medical assistance for a low-income "child" under age 19. The proposed change will

allow states to recognize **unborn children** (*emphasis added*) as among those who are eligible for coverage under the program. The following comment may be attributed to Douglas Johnson, legislative director for the National Right to Life Committee (NRLC):
"We applaud this Bush Administration proposal to recognize the

existence of an unborn child in order to allow the baby, and the mother as well, to receive adequate pre-natal care — a proposal to which only the most extreme pro-abortion ideologues will object."