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NEWSPAPER OF THE DIOCESE OF SAN ANGELO

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## Did He Retire Or Not??

by Peter N. Micale

On January 28, 2003 the majority of the priests of the Diocese met at the Knights of Columbus hall in San Angelo, Texas to bid farewell to Msgr. Benedict Zientek. It was supposed to be his retirement (?) Luncheon.

The question now is: Msgr. have you retired; have you taken your buggy to a warmer climate in South Texas; or, to paraphrase General MacArthur: "Do old priests ever die or simply fade away, slowly? And in Msgr.'s case, it is turning out to be very slowly indeed; thank Heaven!

Msgr. has become the number one pinch hitter in the Diocese. He will be celebrating Mass at the Goodfellow Air Force Base Chapel for the next three months while Lieutenant Colonel Fr. Steven Voyt is temporarily assigned to the Far

East. The question now is, therefore, whether or not Msgr. is being fitted for an Air Force uniform, and whether or not he will be asked to attend Wing Staff meetings. Of course, Msgr. could always say to the Wing Commander that he is one grade higher than a general, a civilian, and does not have to bother with such formalities.

He may be asked, however, to do some counseling for the younger military members on the base. I would really like to be a fly on the wall when a young airmen comes in for counseling and tells Msgr. that he met this beautiful Marine sergeant a week ago and they want to get married in 10 days; before they both leave the base for opposite corners of the world. Would he please be the celebrating priest? I

see "RETIRE" page eleven



Msgr. Zientek waves good-bye, but is he really gone?



(Standing l-r) Missy Garza, Carmelite Nuns of Our Lady of Grace Monastery and Carmen Acevedo. (Seated) Lity de Velasquez. (Photo by S. Malachy Griffin.)

## Another Blessing

by S. Malachy Griffin

We are definitely being spoiled! After Father Oscar Valderrama visited here in December, two more members of our Honduran Solidarity Partnership spent six days with us in February. Lety de Velasquez had been in Dallas for a meeting of the bishops and other representatives of the dioceses of Texas and Honduras. At the conclusion of that gathering she came to San Angelo. Padre Jose Antonio Canales came directly from San Pedro Sula. Once here, two different but intersecting

schedules were followed. What is recorded here is intended to be a companion piece to the article in this issue by Monsignor Droll.

Several of us had met Lety on our first visit to Honduras. She is a member of the San Pedro Sula diocesan team that coordinates religious education, is involved in numerous volunteer activities, and is a Cursillista. She has been married for twenty-five years and with her husband parents four children: a 23 year old daughter who is studying pediatric dermatology, a 21 year

old son who is an engineering major, a son in eighth grade, and a son in first grade. In our partner diocese, Lety is affectionately known as "The Star of Radio Luz." She and Waldina Monday, also a member of our team, have a catechetical program on the diocesan radio station each Saturday morning.

Upon arriving at the Newman Center, Lety participated in the Lectionary Study group. It is always enlightening to hear how the Word of God "sounds" to someone from a Third World country. The students listened carefully as Lety

see "BLESSING" page eight



# Lent is a Time for Transformation and Redemption

By Bishop Michael D. Pfeifer, OMI

# La Cuaresma es un Tiempo de Transformación y Redención

Por el Obispo Miguel D. Pfeifer, OMI



The Lenten journey leads to the joy of the resurrection of Christ. This journey requires us to prepare ourselves for the new life of Christ, as did Jesus, by first experiencing calvary and carrying the cross with Christ.

Lent reminds us that our flawed human nature leads to sin and separation from God. Because we are sinners, we need conversion, transformation, and reconciliation. Lent is a time to open our hearts to receive the redeeming grace that Christ offers us, so that we can be transformed into the new likeness of Jesus.

Lent invites us to review our lives, be transformed in faith, and recommit ourselves as baptized Christians to the Lord through prayer, penance, and good works. The call to conversion and transformation during this season may come from many directions: from the Word of God, from family, friends, and from the occurrences of daily life.

We need to be open to the signs of transformation and new life that God constantly offers us. The season of Lent is a time to let our hearts be transformed through love and our minds to be enlightened by divine wisdom. During the season of Lent, we should reflect on the ways we need to change in order to walk closer with the Lord and with one another.

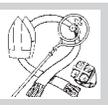
La jornada de la Cuaresma nos lleva a la alegría de la resurrección de Cristo. Esta jornada requiere que nosotros nos preparémos para la vida nueva de Cristo, como hizo Jesús, primero experimentando calvario y cargando la cruz con Cristo.

La Cuaresma nos recuerda que nuestra naturaleza humana imperfecta nos lleva a pecar y separación de Dios. Porque somos pecadores, necesitamos conversión, transformación, y reconciliación. La Cuaresma es un tiempo para abrir nuestros corazones y recibir la gracia que Cristo nos ofrece, para que podamos ser transformados en la nueva semejanza de Jesús.

La Cuaresma nos invita a revisar nuestras vidas, ser transformados en fe, y comprometernos otra vez al Señor como Cristianos bautizados por la oración, la penitencia, y las buenas obras. La llamada a conversión y transformación durante esta época pueda venir de muchas direcciones: de la Palabra de Dios, de la familia, amigos, y de las ocurrencias de la vida diaria.

Necesitamos estar abiertos a los signos de transformación a la vida nueva que Dios constantemente nos ofrece. La época de la Cuaresma es un tiempo para dejar que nuestros corazones sean transformados por amor y que nuestras mentes sean iluminadas por la sabiduría divina. Durante la época de Cuaresma, debemos reflejar en las maneras que necesitamos cambiar para caminar mas cerca con el Señor y el uno con el otro.

## The Bishop's Schedule



### March 2003

- March 1: Winters, Our Lady of Mt. Carmel – Mass at 5:30 p.m.
- March 2-3: San Antonio, Meeting of Texas Bishops
- March 4: Meeting with Task Forces of Midland/Odessa to work on counteracting abuse of minors at 11:00 am
- March 5-6: Rest and prayer
- March 7-8: Kerrville, Presentation to ACTS group
- March 9: Cathedral Church of the Sacred Heart – Rite of Election, 1:30 p.m. and 4:00 p.m.
- March 10-11: San Antonio, Presentation to Oblates of Mary Immaculate
- March 13-14: Rest and prayer
- March 15: Midland, St. Stephen – Mass at 5:00 p.m.
- March 16: Big Spring, Sacred Heart – Mass at 10:00 a.m.
- March 18: San Angelo, Holy Angels – RCIA presentation at 6:30 p.m.
- March 19: San Angelo, Holy Angels – Diocesan celebration to receive the new Mission and Goals statement of the Diocese from 10:00 a.m. to 3:00 p.m.
- March 20: Midland, Our Lady of Guadalupe – Confirmation at 5:30 p.m.
- March 22: Christ the King Retreat Center – Mass with young adults at 4:00 p.m.
- March 23: Rowena, St. Joseph – Mass at 9:30 a.m.
- March 25-28: Bishop's Lenten

### Retreat

- March 28-29: San Antonio - Blessing of Renovated Cathedral
- March 30: San Angelo, St. Margaret – Mass at 10:30 a.m.
- March 31: Diocesan Pastoral Center – Priests Personnel Board meeting at 1:00 p.m.
- April 2003**
- April 1: San Angelo, Diocesan Pastoral Center - Diocesan Liturgy Commission meeting at 10:30 a.m.
- Midland, St. Stephen - Confirmation at 6:30 p.m.
- April 2-3: San Antonio, Oblate School of Theology
- April 5: Midland, St. Ann - Catholic Schools Commission Meeting
- April 6-7: Austin, Texas Conference of Churches Executive Committee Meeting
- April 8: Sweetwater, Forum On Sexual Abuse (For Sweetwater, Colorado City and surrounding areas) from 10:00 a.m. to 11:30 a.m.
- April 9: Rowena, St. Joseph and Miles - Confirmation at 6:30 p.m.
- April 10: San Angelo, Cathedral Church of the Sacred Heart - Chrism Mass at 11:00 a.m. Presbyteral Council meeting from 2:00 p.m. to 4:00 p.m.
- April 11: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. American Cancer Soci-

ety at 11:00 a.m.

- April 13: San Angelo, Cathedral Church of the Sacred Heart - Palm Sunday Mass at 9:45 a.m. Holy Angels - Seder Meal at 5:30 p.m.
- April 14: San Angelo, Diocesan Pastoral Center - Staff Meeting at 11:00 a.m.
- April 17: San Angelo, Cathedral Church of the Sacred Heart - Holy Thursday Mass at 7:00 p. m.
- April 18: San Angelo, St. Margaret - Stations of the Cross at 1:00 p.m. San Angelo, St. Joseph - Good Friday Service at 7:00 p.m.
- April 19: San Angelo, Cathedral Church of the Sacred Heart - Easter Vigil Mass at 8:00 p.m.
- April 20: San Angelo, St. Margaret - Easter Sunday Mass at 10:30 a.m.
- April 21: San Angelo, Bishop's

Residence - Easter Dinner for Bishop's Staff at 6:00 p.m.

- April 22: San Angelo, Holy Angels - Earth Day Mass for Students of Angelo Catholic School at 8:30 a.m.
- April 22-23: San Antonio - Celebrate Oblate Anniversaries
- April 25: Abilene, Holy Family - Confirmation at 6:30 p.m.
- April 26: San Angelo, Cathedral Church of the Sacred Heart - Confirmation at 5:00 p.m.
- April 27-28: San Antonio, Board Meeting of the Mexican American Culture Center
- April 29: Wall, St. Ambrose - Confirmation at 7:00 p.m.
- April 30: Odessa, St. Joseph/St. Anthony - Confirmation at 6:30 p.m.

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## A Note to All Parish Secretaries

**Please check the parish's listing in the Diocese Web page and send any necessary corrections for times of Masses, phone numbers, and personnel changes in the parish, by e-mail to the Angelus office: pmAngelus@aol.com. The Web page address is: www.san-angelo-diocese.org.**



# Vocation Circle

## Seminary Life Is More Than Studies

by Fr. Tom Barley  
Director of Vocations and Seminarians

What young people think seminary life is like is hard to tell. Most youth have never been to a seminary or have seen something on television and think that is seminary life. Over the decades life in seminaries has changed and that is good since the reality that priests have to live in has also changed. Yet, some things remain constant. Of course, in all seminaries there is prayer, academics, priestly formation, and pastoral ministries. Clothing has changed from cassocks and living by the bell has changed in many places. There is more emphasis on the human development of

the seminarian to assist in the personal growth in maturity of the priest-to-be. This is for obvious reasons. Seminarians are evaluated in various ways throughout each year. There is the serious side and the light side of seminary life.

In the realm of the light side of seminary life, there is physical training, social interaction with people outside the community, and just plain learning to have healthy fun and relaxation. When I was in high school and college seminary (many, many years ago) competitive sports were a big part of our community life. Later, when I was in theology, many of us were a little older and the competitive side of sport was behind us. The year be-



San Angelo Seminarians - Ariel Lagunilla (Assumption) 2nd on left - front row. Rev. Mr. Rodney White (St. Marys) 5th on right - back row. (Photo by Fr. Tom Barley.)

fore I entered theology, the two Texas theologates had their last annual get-together where each year the seminarians of the two places would gather at one of the seminaries for a weekend. The event had been cancelled due to budget constraints and scheduling difficulties. It had been a wonderful way for the future priest of Texas to get to know each other.

Well, lo and behold, last year the

two theologates resurrected this ancient tradition by meeting at Assumption in San Antonio. Amid all of the activities the seminarians of Assumption and Oblate School of Theology beat the seminarians from St. Mary's in soccer. This year they met in Houston at St. Mary's. At the gathering they met, socialized, feasted on a gourmet BBQ, attended Mass, and again met on the court of sports competition.

This year it was basketball. In double overtime the seminarians of St. Mary's won the day in this friendly rivalry that is really a sign of unity between men engaged in a common journey of faith and vocation toward priesthood in a diocese in Texas or another state. While sometimes the seminarians get a chance to play, please continue to pray for them as they continue this journey.

## EWTN To Air Rosary Featuring Mother Angelica and Her Nuns

Irondale, AL (EWTN) – *The Holy Rosary with Mother Angelica and the Nuns of Our Lady of the Angels Monastery* will begin airing on EWTN Global Catholic Network on Saturday, March 1st. The new Rosary, taped at The Shrine of the Most Blessed Sacrament in Hanceville, Alabama, will air each day on EWTN's radio network at 5:00 PM EST and on television at 9:30 PM EST as well as simultaneously on the Internet ([www.ewtn.com](http://www.ewtn.com)).

According to Doug Keck, Vice President of Programming and Production, EWTN's production team taped Mother Angelica and her sisters on four consecutive days in October, as they prayed the Mysteries of the Rosary during their morning devotions. Keck said the Network would air the Joyful Mysteries, the Sorrowful Mysteries and the Glorious Mysteries as well as the new Luminous Mysteries introduced by Pope John Paul II as he proclaimed 2003 The Year of the

Rosary.

Keck noted that Mother Angelica was extremely happy to participate in the tapings because she knew she was joining her prayers with those of her EWTN family, whom she misses so much.

Despite the fact that Mother Angelica still has difficulty communicating properly as a result of the serious stroke she suffered on Christmas Eve in 2001, she was able to lead many of the prayers of the Rosary.

Sister Mary Catherine, Vicar of Our Lady of the Angels Monastery, said, "We are so grateful that Mother Angelica was able to be a part of the Rosaries, and I'm sure the EWTN family will find them to be an inspiration." She noted that Mother Angelica attends daily Mass with the Nuns and spends much of her time each day in prayer, in front of the Blessed Sacrament.

EWTN Global Catholic Network, in its 21<sup>st</sup> year, is available in more than 80 million television

households in 107 countries, and is the largest religious media network in the world.

### WTA Region X Vocations Directors' Conference

Fr. Tom Barley, the Director of Vocations and Seminarians for the Diocese of San Angelo, attended the Region X Vocations Directors' Conference at Cedarbrake Renewal Center near Belton, Texas on February 10-12. The topic was "Assessment of Candidates: Taking a Sexual Inventory." The presenter was Sr. Kathy Bryant, RSC, PhD. from the Archdiocese of Los Angeles. The presentation was very informative and supportive of the work already by vocation directors. Most of the dioceses of Texas were represented, as were many religious communities.

Diocese Of San Angelo  
Office Of Correctional Ministries

### Annual Diocesan Prison Ministry Work Shop

Saturday, March 22, 2003

9:00 a.m. – 3:00 p.m.

Christ The King Retreat Center  
San Angelo, Texas

*Registration is limited to 50 persons  
No registration fee, Lunch provided!*  
**Registration Deadline: March 14th**

*Topics include but are not limited to:*

- Restoration 961 and the Welcome Home Program
- Our Faith Our Case – Against the Death Penalty
- Effective Jail & Prison Ministry
- Free to Grieve: Helping prisoners cope with loss
- Share Shop: Networking our Resources

**Mail Registration by March 14th to:**

Chaplain Linda Hill  
Office of Correctional Ministry  
61 Hardy Ln  
Huntsville, TX 77310

*"I was in prison, and you visited me..." - Matthew 25:36*



# Statement On War With Iraq

by Bishop Michael Pfeifer, OMI,  
Bishop of the Catholic Diocese of San Angelo/President of the  
Texas Conference of Churches

“Peace Be With You”

As the drumbeat of war against Iraq rings loudly in our ears, the gentle but challenging message of the Risen Christ pierces our hearts and souls: “Peace be with you.” [John 20:19] As leaders of our country prepare for war with Iraq, followers of Christ should intensify their prayers and efforts for peace. Peace is a gift from God and God’s children need to humbly ask for this gift and to open their hearts and hands to receive it. The prophetic vision of peace appeals to the conscience of all those who, in these decisive days, can influence the future of peace, because, in the end, it is conscience that will have the last word, stronger than all strategies and all ideologies.

We should have no illusions about the behavior or intentions of the Iraqi government. The Iraqi government must cease its internal repression, end its threats to its neighbors, stop any support for terrorism, abandon its efforts to develop weapons of mass destruction, and destroy all such existing weapons.

People of good will may differ on how to apply just war norms in particular cases, especially when events are moving rapidly and the facts are not all together clear. It is difficult to justify our country’s resort to war against Iraq, lacking clear and adequate evidence of an imminent attack of a grave nature. With other Christian leaders, I believe that the resort to war, under present circumstances and in light of current public information, would not meet the strict Christian conditions for overriding the strong presumption against military force. Pope John Paul II has stated, “War is not always inevitable. It is always a defeat for humanity ... war is never just another means that one can choose to employ for settling differences between nations.”

Every alternative to war must be explored. The United States, in collaboration with the international community, should continue to pursue actively alternatives to war in Iraq. It is vital that our nation persist in the very frustrating and difficult challenges of maintaining broad international support for constructive, effective and legitimate means to contain and deter aggressive Iraqi actions and threats. In addition to the U.N. inspections, the military embargo could be enforced more effectively while political sanctions and much more carefully-focused economic sanctions which do not threaten the lives of innocent Iraqi people should be maintained. Addressing Iraq’s weapons of mass destruction must be matched by broader and stronger non-proliferation measures that are grounded in the principle of mutual constraint.

At the heart of what it means to be a disciple of Jesus is to live according to his beatitudes. One of his beatitudinal standards is: “Blessed are the peacemakers, they shall be called children of God.” [Mt.5:9] As the calamity of war with Iraq looms on the horizon, I urgently invite the people of all of our churches to continue to discern how best to live out our vocation to be witnesses and agents of peace and justice. As we continue to dialogue, reflect, and advocate at this critical time, I urge all of our communities to pray and to join together in ecumenical prayer services for peace with other Christians leaders, and if possible, with Muslims and Jews.

We must also pray for all those most likely to be affected by a war, the long-suffering people of Iraq, and especially for the children of that land of the prophets. We pray too for the men and women in our armed forces who are being deployed and putting their lives on the front line of freedom. We pray for our President and other world leaders that they may

see “WAR” page nine

# Civilian Casualties and Turmoil – Lay Responsibility Re: Iraq

by Michael Novak

Not that it matters to most people, but the Catechism of the Catholic Church lays down as a fundamental principle of its method of thinking about morally obligatory wars that, in the end, the last responsibility for making decisions falls on public authorities – lay persons, not clerics. Weighing the circumstances of whether to go to war or not falls upon the prudence of those responsible for the common good [See #2309]. In republics, these are the elected public authorities, that is, people like Berlusconi, Blair, and Bush, along with their parliaments, according to law. This is one more instance of “the age of the laity” announced by the Second Vatican Council of 1965.

That was a muted point in the statement issued on the war in Iraq by the U.S. Catholic bishops last November. In fact, the bishops delivered themselves of a number of prudential judgments about key circumstances regarding Iraq, on which they have no particular grace, as bishops, to be certain they are right.

We need to review a few of those circumstances in a new light. But let us first note that war is not always to be evaded. Sometimes it is morally obligatory.

It would have been morally wrong, for instance, for the United States to have fallen back and defended only the continental United States during World War II. Agreed?

In any case, the Vatican itself encouraged the humanitarian intervention in Kosovo, and has expressly approved the war against the terrorists, although not the war against Iraq.

But in what way is the regime of Milosevic in Kosovo less horrific than the barbaric practices of Saddam Hussein in Iraq? (There are many personal testimonies to the unendurable tortures Saddam has inflicted on tens of thousands of families in Iraq.)

What are the differences between Iraq and Kosovo? For one thing, it is very important that war against

an Arab sovereign such as Saddam not be construed as a religious war. It is actually far better for the Pope in advance to be visibly opposed to a war in Iraq, even while pleading for Iraq’s compliance with the U.N. resolutions.

The present point is that war *can* sometimes be morally obligatory, to defend the weak and the defenseless against remorseless aggression.

As a matter of prudential judgment, on this narrow issue of whether there are more reasons to intervene in Iraq on humanitarian grounds than in Kosovo, the evidence points hands down to weightier reasons to intervene in Iraq. In Italy, the Left (which led the intervention in Kosovo) is deeply embarrassed by this evidence, in the face of its refusal to support a humanitarian intervention in Iraq. The Italian Left is willing to allow the poor and tyrannized and tortured of Iraq to suffer indefinitely. The Italian Left’s greater passion is to upbraid the United States. In Kosovo, they needed the United States to bear 90 percent of the fighting load, while they lightened their own consciences of the sufferings borne by the victims of Milosevic.

Now they oppose the United States more than they love the Iraqi, who suffer under Saddam, bitterly and unaided.

The reasons why the U.S. may have to go to war against Iraq do not expressly include this humanitarian motive. But they could. The fact is, however, that there are even more weighty reasons. Nonetheless, the objections against war fly. Like these:

What about the effects of an Iraq war on the Muslim and Arab street? Won’t there be horrible turmoil? Do the Americans want to anger one billion Muslims?

That may be the fear of the bishops. But as a matter of fact, the *New York Times* (no friend of the Bush administration, and no friend of the war in Iraq) reports (Feb. 16) that leaders of the Arab nations supporting an intervention of the U.S. in Iraq (there are at least five of them)

are predicting that great jubilation will welcome American and allied troops, and great victory celebrations, and dancing in the streets of Baghdad, Basra, Masul, and other cities. These sights, they say, will change the perception of the Arab streets. The joy of the Afghani after their liberation certainly did.

Perhaps this prediction is wrong. But since these Arab leaders are staking their reign and even their lives on it, it would seem to have at least as much validity as the much more pessimistic fears of the bishops of the United States, faraway.

A lot about this judgment depends on knowledge of the brutality of Saddam Hussein and the fear and loathing of him within Iraq.

Who is correct?

What about immense civilian casualties? Such casualties are inadmissible.

It would be absurd to predict no civilian casualties. War always brings pain (even if it is only to combatants) and family grieving. But what if there are surprisingly few? What if, at any rate, the rules of engagement of the United States forces, like those for all of NATO today, insist that troops must never fire deliberately upon civilians or civilian centers? In that case, any civilians that do happen to be casualties are purely accidental, usually because of weapon malfunction. At any rate, such rules of engagement can be promised, because they are in effect. There will be no deliberate casualties. And there are unusually powerful motives to keep collateral ones exceedingly low by unprecedented care in selecting targets; and there are military reasons why this might be the best of all tactics.

Without knowing anything about the secret planning for the upcoming war (upcoming, at least, unless Saddam suddenly disarms and proves that he has done so), we can figure out what is likely to happen. The whole point of this intervention is to side with the Iraqi people against this most cruel

see “IRAQ” page nine



# Covering The Uninsured

by Bishop Michael Pfeifer, OMI

“Cover the Uninsured Week” is an effort led by the Robert Wood Johnson Foundation and is cosponsored by business and labor groups, major health organizations, including the Catholic Health Association. Lack of access to affordable health insurance is one of America’s biggest health challenges. Former presidents Gerald Ford and Jimmy Carter have pledged their support to a national initiative to focus attention on the plight of the tens of millions of Americans who lack health insurance and will serve as honorary co-chairs for this historic public awareness event.

This week long series of events from March 10-16, 2003 are designed to focus on the more than 41 million Americans who lack any form of health insurance, and their numbers are growing as the economy weakens. Sadly, Texas has a large number of these uninsured. As a result, more people are living sicker and dying younger. Being uninsured is not just a problem for the unemployed. Eight out of ten uninsured Americans are in working families.

Our Judeo-Christian teaching sees health care as more than just a commodity, but as a basic human right and as an essential safeguard of human life and dignity. This right belongs to all human persons, because they are made in the image of God. Achieving the goal of universal health care is a significant policy challenge, and a moral imperative.

“Cover the Uninsured Week” is an opportunity for all to become informed about the plight of the uninsured beginning in our own community, and hopefully motivates us to join our voices with others in calling for affordable, accessible health care for all.

# Top Five Ways To Avoid Marrying A Jerk

by Bishop Michael Pfeifer, OMI

No one wants to marry a “jerk.” No one marries to become unhappy, but sadly, many who marry are not happy. Preparing well for marriage spiritually, socially, and psychologically can help couples to find happiness in marriage. I thank God that we have the Engaged Encounter in our Diocese that has assisted hundreds of young couples to prepare well for the Sacrament of Marriage.

I am listing here five important hints taken from *U.S. Catholic* that

can help people to have a happy marriage.

*Top Five Ways To Avoid Marrying A Jerk*

*Number Five: Opposites attract but differences often divide.* Take inventory of your similarities and differences of personality, values, and lifestyle. Go for a high degree of compatibility.

*Number Four: The apple doesn't fall far from the tree.* Family patterns form scripts and molds that often are replicated in future relationships. Talk about his or her fam-

ily background and watch how he or she interacts with different family members.

*Number Three: History repeats itself.* Look closely at the way he or she acted throughout previous relationships. You probably will get something similar.

*Number Two: Take time to get to know the talk AND the walk.* The first three months can be exhilarating... but then you start to see patterns. Going too fast too soon will infect you with the “love is blind” syndrome. It is a good rule of thumb

to first develop a strong friendship.

*Number One: First remove the log from your own eye.* A relationship cannot fulfill what is deficient or unhealthy in your own personal life. Get your act together before you complicate things with a relationship.

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# ¿Por Qué Hablamos Del «Cuerpo De Cristo» En Más De Un Sentido?

[Preguntas básicas y respuestas]

por el Obispo Miguel Pfeifer, O.M.I.

En este artículo les presento la pregunta numero catorce del documento de los Obispos Católicos de los Estados Unidos sobre la Eucaristía. Este documento se llama, «*La Presencia Real de Jesucristo en el Sacramento de la Eucaristía*», y aquí les presento la pregunta.

**14. ¿Por qué hablamos del «Cuerpo de Cristo» en más de un sentido?**

En primer lugar, el Cuerpo de Cristo se refiere al cuerpo humano de Jesucristo, quien es la divina Palabra hecha hombre. Durante la Eucaristía, el pan y el vino se convierten en el Cuerpo y la Sangre de Cristo. Como humano, Jesucristo tiene un cuerpo humano, un cuerpo resucitado y glorificado que en la Eucaristía nos es ofrecido en la forma de pan y de vino.

En segundo lugar, como nos enseñó S. Pablo en sus cartas, usando la analogía del cuerpo humano, la Iglesia es el Cuerpo de Cristo en el cual muchos miembros están unidos con Cristo su cabeza (c£ 1 Co 10:16-17, 12:12-31; Rom 12:4-8). A esta realidad se le llama frecuentemente el Cuerpo Místico de Cristo. Todos unidos a Cristo, los vivos y los difuntos, forman juntos un solo Cuerpo en Cristo. Esta no es una unión que pueda ser vista por

ojos humanos, pues es una unión mística llevada a cabo por el poder del Espíritu Santo.

El Cuerpo místico de Cristo y el Cuerpo de Cristo eucarístico están vinculados inseparablemente. Por el Bautismo entramos en el Cuerpo Místico de Cristo, la Iglesia, y al recibir el Cuerpo de Cristo eucarístico somos fortalecidos e incorporados en el Cuerpo Místico de Cristo. El acto central de la Iglesia es la celebración de la Eucaristía; los creyentes individuales son sostenidos como miembros de la Iglesia, miembros del Cuerpo Místico de Cristo, al recibir el Cuerpo de Cristo en la Eucaristía. Jugando con los dos significados de «Cuerpo de Cristo», S. Agustín dice a quienes van a recibir el Cuerpo de Cristo en la Eucaristía: «Sean lo que ven, y reciban lo que son» (sermón 272). En otro sermón dice, «Si reciben dignamente, son lo que han recibido» (sermón 227).

La obra del Espíritu Santo en la celebración de la Eucaristía es de dos aspectos, de un modo que corresponde al doble significad de «Cuerpo de Cristo». Por un lado, mediante el poder del Espíritu Santo, el Cristo resucitado y su acto de sacrificio se hacen presentes. En la oración eucarística, el sacerdote pide al Padre que envíe el Espíritu Santo, el Cristo resucitado y su acto de sacrificio se hacen presentes. En la oración eucarística, el sacerdote

pide al Padre que envíe el Espíritu Santo, sobre los dones del pan y el vino para transformarlos en el Cuerpo y la sangre de Cristo (oración conocida como la epiclesis o invocación). Por otro lado, al mismo tiempo el sacerdote pide al Padre que envíe el Espíritu Santo sobre toda la asamblea para que «quienes toman parte en la Eucaristía sean un solo cuerpo y un solo espíritu» (Catecismo, no. 1353). Es mediante el Espíritu Santo que el don del Cuerpo de Cristo eucarístico viene a nosotros y mediante el Espíritu Santo no unimos a Cristo y nos unimos entre nosotros para formar el Cuerpo Místico de Cristo.

Por lo tanto, podemos ver que la celebración de la Eucaristía no solamente nos une a Dios como individuos aislados entre sí. Por el contrario, somos unidos a Cristo junto con todos los demás miembros del Cuerpo Místico. La celebración de

la Eucaristía debe acrecentar así nuestro amor recíproco y hacernos recordar nuestros compromisos mutuos. Asimismo, como miembros del Cuerpo Místico, tenemos el deber de hacer presente a Cristo y de traerlo al mundo. Tenemos la responsabilidad de compartir la buenas Noticias de Cristo no sólo con nuestras palabras sino también con el modo en que vivimos nuestras vidas. Tenemos también la responsabilidad de trabajar contra todos las fuerzas que en nuestro mundo se oponen al Evangelio, incluyendo todas las formas de injusticia. El Catecismo de la Iglesia Católica nos enseña: «La Eucaristía entraña un compromiso en favor de los pobres. Para recibir en la verdad el Cuerpo y la Sangre de Cristo entregados por nosotros, debemos reconocer a Cristo en los más pobres, sus hermanos» (no. 1397).

## A Word to the Wise . . .

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# Progress In Partnership

by Msgr. Larry J. Droll

What has been happening in the partnership process between dioceses in Honduras and Texas? That was the theme of a meeting in Dallas, February 3-5, 2003, gathering representatives from those dioceses, under the coordination of Catholic Relief Services. Msgr. Larry Droll represented the Diocese of San Angelo. Mrs. Leticia de Velasquez came from the Diocese of San Pedro Sula. Deacon Ruben and Mrs. Lupe Natera were on hand from the Diocese of Tyler.

There was a presentation on Ecclesia in America, dealing especially with the topic of conversion as a way to keep the partnership process developing. Participants reported successes, shared challenges like logistics and immigration, and worked on goals for the next five years. Cardinal Oscar Rodriguez of Tegucigalpa and a number of bishops from the dioceses represented (including Bishop Michael Pfeifer) attended the Tuesday evening dinner.

Following the meeting, Leticia de Velasquez and Father Jose Antonio Canales visited the Diocese of San Angelo. Mrs. Velasquez, a wife and mother, a volunteer catechist who has a radio show each Satur-

day morning to communicate with catechists in the Diocese of San Pedro Sula, accompanied Sr. Malachy Griffin and Sr. Hilda Marotta to St. Ann's School in Midland for a visit. She also attended activities in the ASU Newman Center, St. Therese Parish in Carlsbad, Diocesan Conference Day, the Carmelite Monastery, and St. Vincent Parish in Abilene.

Father Canales, pastor of Parroquia Nuestra Senora de Suyapa in Colonia Lopez Arellano, visited the Fort Stockton parishes, St. Therese Parish in Carlsbad, and St. Vincent's Parish in Abilene. The theme of each visit was to invite

these parishes into a partnership with a parish or church in the Diocese of San Pedro Sula. Fr. Canales also spoke to the students and faculty at the ASU Newman Center, attended the Diocesan Conference Day, and presided at Masses at St. Ambrose Parish in Wall and Our Lady of Guadalupe Parish in Midland.

The goal of this visit was to continue to establish the partnership between the Dioceses of San Pedro Sula and San Angelo, along with Tyler. The annual Partnership meeting for representatives of the three dioceses will be held in May, 2003 at Christ the King Retreat Center.



Fr. Jose Canales makes a presentation to the Parish Pastoral Councils of St. Joseph and St. Agnes in Fort Stockton.



Msgr. Larry Droll and Leticia de Velasquez of San Pedro Sula display memories of Partnerships events at the Dallas meeting.



Fr. Tom Barley and Bishop Michael Pfeifer welcome to San Angelo Fr. Jose Canales and Leticia de Velasquez of San Pedro Sula. (Photos by Msgr. Larry Droll.)

# Meeting Our Heroes

by Msgr. Jim Lisante, *The Christophers*

I've been interviewing people on television for about fifteen years, including guests from government and the arts, religious leaders and captains of business and industry. When I started, on a small cable station, the show was called "Let's Talk." It was a live call-in program. You had to be quick on your feet to deal with tough caller questions, as well as to screen sometimes over-the-top individuals.

Friends asked me if I was ever nervous about interviewing a famous person. And I was, a little. They can be a little daunting. But, gradually, I came to see that they were people just like everyone else. I recall, for instance, a successful

Broadway actor who intimidated me with his fame. But during a commercial break, he shared his frustration in raising kids who weren't impressed by his public face. They gave him the same hard time most teens give their parents. It was a wonderfully leveling moment and freed me from the inclination to be overly impressed by guests just because of their fame. Well, all except one.

As a high school student, I was affected by the controversy over Vietnam. Like many children of World War II era parents, I was inclined to be patriotic and to believe that my country was always on the side of what was good and right. But slowly and painfully, I came to see that something about the war

in Vietnam was not at all correct. When, in 1998, I read the book by former Secretary of Defense Robert McNamara, admitting that the war was never winnable and morally suspect, I remember thinking, "I guess we knew that even then." But McNamara and President Lyndon Johnson didn't know a way out and were afraid of looking ineffective. The result: fifty-eight thousand American casualties, and at least a million Vietnamese dead.

One man who had the gumption to speak out against that war was Eugene McCarthy. A true intellectual, he had considered a life in the priesthood, before marrying and raising a large and loving family. McCarthy was elected to the U.S. Senate from Minnesota. With many in America throughout the 1960's, he watched the growing war effort with alarm, and hoped that some-

body would step forward to challenge the President. He thought that person should be someone of magnitude and public standing, but when no one else would do it, Eugene McCarthy stepped into the breach.

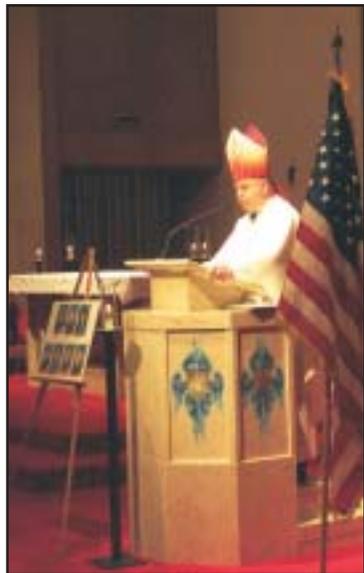
No one took him seriously at first. This bookish fellow would be no match for the master of politics from Texas. But the people had a different idea. Young folks like me. People like my parents. People of different parties and people who'd never belonged to a party liked this straight talking non-politician politician. And his arguments against a seemingly senseless war took hold. By early 1968 and the New Hampshire primary, McCarthy was drawing huge crowds, demonstrating that this wasn't "politics as usual." And on the day of that primary, McCarthy shocked America by

very nearly beating the President. But McCarthy had not wanted to run for president, and he did not, in the end, continue to win on the campaign trail. Still, he had stepped forward because he believed that one person can make a difference – and must stand up and be heard. He reminded us that our country was shaped by citizen-politicians who weren't afraid to get involved. In the end, he made people take notice.

None of the guests I have interviewed have moved me more than eighty-six year old Eugene McCarthy, not for what he achieved in politics, but for his belief that it's never enough to shake our heads at what's wrong.

It is everyone's duty to make the world a better place – in whatever way we can. If we don't, who will?

# Bishop Holds Memorial Mass for Space Shuttle Crew



Bishop Michael Pfeifer, OMI commemorates the lost Space Shuttle crew on February 5 with a memorial Mass at the Cathedral Church of the Sacred Heart.

(Far Right) All seven crew members of the space shuttle Columbia perished when it broke apart in the skies over Texas minutes before it was to land in Florida Feb. 1. (CNS photo from Reuters)

(Right) Frank Dias directs the Cathedral choir for the memorial service.

(Below) Fourth Degree Knights of Columbus of the Diocese serve as Honor Guard for the Bishop and the Goodfellow AFB Color Guard. (Local photos by Stephen Talley.)



Kalpana Chawla

Rick D. Husband

Laurel B. Clark



Stan Ramon

Michael P. Anderson

David M. Brown

William C. McCool



(Above) The Goodfellow AFB Drill Team stands at attention prior to delivering a 21 gun salute for the astronauts. (Left) SrA Jessica Cochran played *Taps* at the conclusion of the Mass.

## Filmmakers To Receive Christopher Awards For Films And TV

by Nick Monteleone

NEW YORK – A veritable who's who of international feature filmmakers, documentarians, authors and illustrators were honored with Christopher Awards during the 54th annual Christopher Awards gala at the Time-Life Building in New York City on February 27. But no matter what their native land, the winners all have one thing in common – their work truly "affirms the highest values of the human spirit."

Twenty-five winning feature films, TV/cable programs, books for adults and young people and their 132 writers, illustrators, directors, producers and executive producers were honored. First presented in 1949, the Christopher Awards salute media that remind audiences and readers, of all ages and faiths and of no particular faith, of their worth, individuality and power to positively impact and shape our world.

"Our latest Christopher Award

winners honor stories about men, women and children faced with a bewildering spectrum of personal, professional and cultural roadblocks," said Msgr. James P. Lisante, former director of The Christophers and host of this year's Awards ceremony. "But in dealing with them as they do – with courage, determination, and an indomitable faith – they exemplify The Christopher credo 'It's better to light one candle than to curse the darkness.'"

While the six Christopher Award-winning Feature Films explore subjects as diverse as their directors' countries of origin, *About A Boy*, *Antwone Fisher*, *Evelyn*, *Rabbit-Proof Fence*, *Signs* and *Spirited Away* are fundamentally stories about protagonists who struggle with and surmount alienation, and, in one case, the "aliens" actually are extraterrestrial.

The winning films, directed, respectively, by Paul and Chris Weitz, Denzel Washington, Bruce

Beresford, Phillip Noyce, M. Night Shyamalan and Hayao Miyazaki, are MPAA-rated PG and PG-13. The eight TV & Cable Christopher Award winners are moving stories of resilience and survival. The history and consequences of racism and racial profiling in America are powerfully examined in HBO's *Murder On A Sunday Morning*, CBS-TV's docudrama, *The Rosa Parks Story*, and Bill Jersey's PBS/WNET documentary miniseries, *The Rise And Fall Of Jim Crow*. The daily challenges faced by gifted, caring physicians are tracked in the four-part ABC-TV miniseries, *ICU: Arkansas Children's Hospital*. TNT's *Door To Door* dramatizes the true story of a man determined to succeed as a salesman despite having cerebral palsy. In the Cinemax *Broken Silence* miniseries, executive-produced by Steven Spielberg, five international directors, including Andrzej Wajda, juxtapose survivors' memories with archival foot-

age as they revisit the Holocaust's devastation of their homelands. And two winning documentaries, CBS-TV's *9/11* and *Frontline: Faith And Doubt At Ground Zero* from PBS/WGBH, enable us to reexamine the horror of 9/11 as the tragedy unfolded in real time and left its scars on our collective psyches for all time.

A record-breaking 945 books published in 2002 for adults and young people were submitted for Christopher Awards consideration. In the Books for Adults category, six winning titles detail, respectively, the complex lessons learned from a dying priest, a selfless explorer, and a couple with an at-risk pregnancy, and honor the courageous individuals who showed kindness on 9/11, fought racism in the Deep South and faced up to an industrial giant in Bhopal, India. The winners are *Jim's Last Summer* by Teresa Rhodes McGee; *Choosing Naia* by Mitchell Zuckoff; *Fatal Passage* by Ken McGoogan; *The Day the World Came to Town* by Jim DeFede; *Standing on Holy Ground* by Sandra E. Johnson; and *Five Past Midnight in Bhopal* by

Dominique Lapierre and Javier Moro.

Five Books for Young People captured Awards for specially designated age groups: *Mole and the Baby Bird* by Marjorie Newman, illustrated by Patrick Benson (Preschool); *Dear Mrs. LaRue: Letters from Obedience School* written and illustrated by Mark Teague (Ages 6-8); *The Ugly Princess and the Wise Fool* by Margaret Gray, illustrated by Randy Cecil (Ages 8-10); *Pictures of Hollis Woods* by Patricia Reilly Giff (Ages 10-12); and *Left for Dead* by Pete Nelson (Young Adult).

To be eligible for a Christopher Award, feature films, TV and cable programs, and books must exhibit exceptional artistic and technical proficiency, be significantly positioned to impact the widest possible audience, and, above all, they must affirm the highest values of the human spirit. Potential winners are nominated and reviewed throughout the year by panels of media professionals, members of The Christophers' staff

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**BLESSING**

from page one

shared her faith and challenged them to find a plan in the Scriptures to bring the reign of God to fruition in our day.

Sister Hilda Marotta, O.S.F. had contacted Audrey Curry, principal of Saint Ann School in Midland, and asked if it would be possible to bring Lety for a visit. Lety was warmly welcomed and taken to many classrooms to meet with the students. Lety spoke about their counterparts in the schools of Honduras. The fourth graders in Ms. Cindy Shropshire's class had written letters for Lety to hand deliver to the elementary students at La Milagrosa in Tela. It is the hope of the joint partnership committee that these two schools are beginning a relationship that will be ongoing and life-giving.

Later, at lunch, Lety had the opportunity to meet five of the Sisters from Midland, who were pleased to hear first-hand about the progress of the partnership.

Friday, February 7 will go down in the history of the Newman Center as the day on which we received an invaluable gift. Students, faculty, friends, and members of the Solidarity Committee gathered to welcome our two Honduran visitors, to pray for world peace, to thank God for blessings in abun-

dance, and to hear Padre Canales speak about the relationship between the dioceses. Diana Mandujano was poised to do instant translating. Not needed! Padre Canales spoke to us in ENGLISH! He had been studying two hours a day, five days a week, for months, and was well prepared for his first presentation. We had been warned to expect a surprise but never fathomed the nature of the gift. For all of us this was a pearl of great price and the giver, a gem.

In "olden days" a ride in the country was a common Sunday afternoon occurrence. However, the drive to Christoval on February 9 was anything but usual; it took us to Our Lady of Grace Monastery where the four of us were guests of the Carmelite Nuns. Missy Garza and Carmen Acevedo offered to translate. Our marvelous discussion began and ended with Lety talking about Honduras, but covered a myriad of topics in between. The Sisters were welcoming, delightful, interested, and appreciative. It was a rare privilege to spend time together and a blessing to be assured of their prayers for the Partnership.

When the time for departure arrived on Monday, it was with mixed feelings that we wished Lety and Padre Canales a safe journey. It was difficult to say good-bye but, God willing, we will meet again to continue the work we have begun.



(l-r) Professor Maria de los Santos Ónofre - Madrid, Padre José Antonio Canales and Lity de Velasquez.



(l-r) Audrey Curry, Principal St. Ann - Midland and Lety de Velasquez.



Lity de Velasquez with a student from Saint Ann School in Midland.



(l-r) S. Hilda Marotta, O.S.F., Father Hubert Wade and Lety de Velasquez. (Photos by S. Malachy Griffin.)

The days spent together helped us to realize, yet again, the wisdom of Pope John Paul II when he reminded us, in Ecclesia in America, that the people of South, Central, and North America are all ONE.

**Texas Bill Would Target Violence Against Pregnant Women**

Austin, TX – A Texas state Senate committee on Monday took up legislation that would punish criminals for two crimes when they assault a pregnant mother and kill or injure both her and her unborn child. As expected, abortion advocates were critical of the bill.

Sen. Ken Armbrister, D-Victoria, said his bill would establish criminal and civil penalties for a third party who wrongfully injures or kills an unborn child in an attack on the pregnant woman, such as in cases of assault or negligence.

The bill also extends the definition of an "individual" to include "an unborn child at every stage of

gestation from fertilization until birth."

The Senate State Affairs Committee heard testimony on the bill, but left it pending.

Armbrister said 37 states already have laws that allow for parents to sue for the wrongful death of their unborn children and cautioned lawmakers on the criticism they would hear on the bill.

"You may hear that this is an abortion bill and as many of you know, being pro-life, I would love to carry one of those but I don't think I could even get a hearing," Armbrister said.

Pro-life groups supported the

bill.

"This act would provide a woman who has chosen to carry her pregnancy to term with recourse if a third party harms or kills her child during the commission of a crime," explained Texas Right to Life spokeswoman Elizabeth Graham. "Empowering families to seek damages for unborn children lost or injured due to crimes improves Texas law and more significantly protects women choosing to carry their pregnancies to term."

Abortion advocates said the legislation is a tool for people who want to ban abortion entirely, despite wording in the bill excluding

abortion from it.

"Establishment of personhood for the fetus is the centerpiece of a nationwide effort by anti-choice organizations to promote their ultimate goal of overturning Roe v Wade by creating a climate in which banning abortion would be the next step," said Kae McLaughlin, executive director of the Texas Abortion and Reproductive Rights Action League.

Armbrister argued to the contrary.

"This in no way involves itself in the abortion debate as the language is simply for the right of parents who wish to have a full term successful pregnancy and a happy birth and someone along the way derides that," Armbrister said.

Sen. Rodney Ellis, D-Houston,

said he supported the concept behind the bill but was cautious of the legislation. He offered up his own version of the bill that would enhance civil and criminal penalties against a person who causes a pregnant woman to miscarry or have a stillbirth.

His version does not make a fetus a new class of citizen under the law. Because of that, it is opposed by the pro-life community. Pro-life advocates say denying personhood to the unborn child is an affront to the child and, especially in cases where a lifelong injury occurs, the state is, in effect, telling the child for the rest of his or her life that he or she was not a victim.

Armbrister's bill is SB 319.



# Oil in Africa is Opportunity, and Responsibility

by Ian Gary

Everyone is aware that the United States is heavily reliant on oil imports from the Middle East. But the chances are greatly increasing that your next tank of gas will come from Africa. Experts estimate that the US imports about 20 percent of its oil needs from sub-Saharan Africa "including countries such as Nigeria, Angola, Republic of Congo, Gabon, Equatorial Guinea and Cameroon" and that this will rise to 25 percent by 2010.

Yet poverty is so widespread in these countries that it is far from apparent their citizens are living very near to some of the world's richest oil reserves. In what has been dubbed "the paradox of plenty," the discovery of oil in underdeveloped countries has failed to alleviate poverty. The poor have benefited the least and suffered the most as some governments use oil revenues to pay for wars or have been ac-

cused of lining the pockets of their government ministers.

Unlike Alaska, whose residents directly benefit from a share of the state's oil wealth each year through a check from the state's Permanent Fund, most African citizens are denied even basic access to information regarding their governments' earnings from oil contracts with multinational energy companies.

Oil is a natural resource owned by Africa's citizens. Nevertheless, the oil industry in Africa is shrouded in opacity, and key facts about oil are often treated as state secrets.

While African governments have an undeniable responsibility to share information regarding state resources and revenues with their citizens, foreign investors "from the U.S., France and elsewhere" should use their influence and act responsibly to encourage transparent management of oil resources.

If citizens are armed with knowledge, they can hold their governments accountable. They can demand that oil revenues be invested in education, healthcare, roads and agricultural development. Supporting this kind of citizen empowerment will be one of the most important factors in Africa's development and in the African oil boom's capacity to help reduce widespread poverty.

Across Africa, Catholic Relief Services supports the Catholic Church and other local faith-based and civil society groups that are working to promote transparency and good stewardship of natural resources that will improve livelihoods of all Africans. In July 2002, the Catholic Bishops of Central Africa called for greater transparency from their own governments and oil companies operating in the region, and appealed for support from sister Churches in the U.S. and

Europe.

The efforts are beginning to pay off. For example, as construction of a major new pipeline from oil fields in Chad to the Cameroon coast nears completion, steps have been taken to monitor the compliance of oil companies with their environmental management plans; to compensate communities affected by the pipeline; and to increase the likelihood that government revenue from the project in Chad is spent on social services. While significant problems remain, this project is an improvement over past practice.

While there are some promising signs of reform it will require concerted actions by all actors involved in African oil exploration, extraction and consumption to increase the prospects for reducing poverty:

- 1) Oil companies should publicly disclose what they pay African states through oil contracts;

should observe international human rights standards in the treatment of their employees and local populations; and follow strict environmental safeguards.

- 2) African states should guarantee freedom of expression, association and the press; make all information related to oil exploration and extraction available to the public; and use oil revenues for the development of social services.

- 3) International financial institutions such as the World Bank should require guarantees of transparency and respect for human rights from African states and oil companies seeking financing for oil projects.

- 4) The U.S. government should encourage U.S. oil companies to act responsibly and should emphasize human rights and democracy in its relationships with Africa's

*see "OIL" page eleven*

## WAR

from page four

find the wisdom, will and way to step back from the brink of war, and work for peace that is just and enduring. Each day beseech the Prince of Peace to show us the way to the path of peace during these critical and troubling times. "Peace be with you."

## IRAQ

from page four

torturer and tyrant, Saddam Hussein. Wouldn't it make sense to design a war that causes minimal injury, even inconvenience, to civilians? Don't we want most civilians, and even the army, even elements of the Republican Guard, to turn against the monster who tyrannizes them?

Such a war needs to be quite different from the first Gulf War of 1991. Saddam's forces are one-third their former size. He knows that most of them are disloyal to him, anxious to see him go. He knows how many tens of thousands of Iraqi families he has turned against him by torturing or murdering their relatives. He knows that many of those close to him (even within his

own family) have defected, or "had to be" murdered by him before they did, and that more than one attempt has been made to poison him, etc. He is even less than in 1991 a much loved leader. He is actually much hated.

The best thing the U.S. forces could do is to support the will of the Iraqi people to be free of Saddam Hussein, and the worst thing they could do is to injure in any avoidable way the well-being of the Iraqi people.

My own judgment is that there will ensue the most extraordinary efforts in military history to protect a people, while trying to topple their brutal tyrant, and that civilian casualties will be surprisingly few. For certain, that is bound to be the strategy.

I read in many news reports that Saddam Hussein is doing his best to *raise* civilian casualties, by planting weapons systems and soldiers in the midst of the civilian population, and forcing other civilians to ring military installations so that they might become victims (for showing on television). In other words, Saddam understands the logic of U.S. strategy, too. Americans want no Iraqi casualties, while he wants many. Heavy civilian ca-

sualties are his only hope.

But there is no provision in just-war theory for "preventive war."

Well, there is no provision for war by non-state actors such as al Qaeda, either. For future purposes, just-war theory needs some work, to account for suddenly existing realities. For instance, the capacity of non-state organizations to inflict grave and lasting (even unprecedented) damage to civilian populations. And to do so in total secrecy, clandestinely, without a single sign of "imminent" attack ("imminent" is a condition that looms large in traditional theory).

But all that future work-to-be-done is not needed today in the case of war in Iraq. The moral grounds for this war are quite traditional. Legally, the United States is operating under international law, under Security Council Resolution #1441 (and its 15 predecessors, to the same effect), which have kept the Gulf War of 1991 not quite closed. In international law, Saddam has been obliged to disarm, and to prove that he has disarmed (as other nations have been, from South Africa to members of the former USSR), simply as a condition of his remaining president, and as a condition for closing the

first Gulf War.

It was the solemn obligation of the U.N. and of the United States to oblige him to disarm by force, if he did not do so willingly, even before the dramatic events of September 11, 2001. One of the reasons for going to war under traditional just-war theory is to restore the rule of international law. For peace is not a feeling. It is the work of political action, mediated by law, to secure the minimum conditions of international justice and order. War is sometimes morally obligatory to restore the tranquility of international order.

September 11, 2001, provided another traditional reason: self-defense. We know from captured files and film in Afghanistan how eagerly al Qaeda has been seeking chemical and biological weapons that would wreak maximal destruction on civilian populations. We know from defectors and past admissions of Saddam and past work of U.N. investigators that Saddam had immense stores of such weapons, many of which have never yet been accounted for. Even before one has any knowledge of actual cooperation between Saddam and Osama bin Laden's forces (or other terrorist groups), one can form a re-

alistic judgment of probabilities. What Saddam has is the weapons, but not a delivery system; what al Qaeda has is the delivery system but not the biological weapons.

The restoration of international law, and self-defense, are two traditional motives for going to war. There are other conditions, of course. Ticking them off one by one is the way prudent persons count down to a conclusion.

The costs of getting reality wrong can nowadays be very severe, indeed.

Many practical statesmen in many countries are wagering their political fate that they are reading reality correctly. They must answer for their judgment both to God and to the people of their nations.

Paragraph 2309 of the Catechism insists that that judgment belongs in the end to the prudence of public authorities, not to anyone else. Lay responsibility cannot be evaded.

— *Michael Novak, is winner of the Templeton Prize for Progress in Religion in 1994. His latest book is On Two Wings: Humble Faith and Common Sense at the American Founding.*



# A Brief Reflection from the Holy Father's Message for Lent 2003

“This year, as a guide for our Lenten meditation, I would offer a phrase taken from the Acts of the Apostles: ‘It is more blessed to give than to receive’ (Acts 20:35). What we have here is not simply a moral exhortation, or a command which comes to us from without. The inclination to give is rooted in the depths of the human heart: every person is conscious of a desire to interact with others and everyone finds fulfillment in a free gift of self to others.

Appealing to believers and to all people of good will, I would like to reaffirm a principle which is self-evident yet often ignored: our goal should not be the benefit of a privileged few, but rather the improvement of the living conditions of all. Only on this foundation can we build that international order truly marked by justice and solidarity which is the hope of everyone.”

## Intentions Of The Holy Father For March

*General* – The Sacrament of Reconciliation. That the people of God and our pastors may grow in the realization of the importance of God's merciful gift of love, the Sacrament of Reconciliation.

*Mission* – The local Churches of Africa. That in their current difficult situations, they may feel the urgency of announcing the Gospel coherently and courageously.

## Peace on Earth

by Fr. Frank Pavone, *Priests for Life*

The other day there was an anti-war demonstration just a few blocks from our Priests for Life headquarters. I decided to stop by and to meet the organizers and participants. They were, as you might imagine, peace-loving people.

I began telling this man in calm terms that for many years I have issued statements on non-violence, and that while I am absolutely opposed to abortion, I have never condoned the use of violence as a means to end abortion. The same “internet” that carries the study he read carries my statements against violence.

Except for one. As I was about to leave, a big man started yelling at me. “I know who you are! You support anti-abortion terrorists!”

“You’re a liar,” was his response. Not only did he not ask for dialogue, but when I volunteered it, he claimed that I was lying.

I waited for him to ask something like, “Isn’t that true?”, but he didn’t ask anything. He just told, in convinced, absolute, and dogmatic terms. After all, he had read “a study” about me and Priests for Life that had even been “posted on the Internet.” (Well, of course, that settles it!)

So I finally pointed out the contradiction. “Sir,” I said, “you are here with this group that opposes war. Do you know what the alternative to war is? It’s dialogue. On the other hand, when people reject dialogue, and when they stop listening to their opponent and, without evidence, call the opponent a liar,

# Una Breve Reflexión del Mensaje Cuaresmal de su Santidad, Papa Juan Pablo II

“Este año, como guía para la reflexión cuaresmal, quisiera proponer aquella frase de los Hechos de los Apóstoles: ‘Hay mayor felicidad en dar que en recibir’ Actos (20,35). No se trata de un simple llamamiento moral, ni de un mandato que llega al hombre desde fuera. La inclinación a dar está radcada en lo más hondo del corazón

humano: toda persona siente el deseo de ponerse en contacto con los otros, y se realiza plenamente cuando se da libremente a los demás.

Apelando a los creyentes y a todos los hombres de buena voluntad, quisiera reafirmar un principio en sí mismo obio aunque frecuentemente incumplido: es necesario buscar no el bien de un círculo

privilegiado de pocos, sino la mejoría de las condiciones de vida de todos. Sólo sobre este fundamento se podrá construir un orden internacional realmente marcado por la justicia y solidaridad, como es deseo de todos.”

## Paz En La Tierra

por P. Frank Pavone, *Priests for Life*

El otro día hubo una manifestación contra la guerra a unas cuerdas de nuestras oficinas de Priests for Life. Decidí parar para conocer a los organizadores y participantes. Como se podrán imaginar eran gente amante de la paz.

que el leyó tiene mis declaraciones contra la violencia.

« ¡Ud. es un mentiroso! », fue su respuesta.

No solamente no me ofreció dialogar, sino que cuando yo lo propuse, afirmó que yo mentía.

Así que finalmente señalé la contradicción. « Señor, » le dije, « Ud. está aquí con este grupo que se opone a la guerra. ¿Sabe Ud. cuál es la alternativa a la guerra? El diálogo. Por otra parte, cuando la gente rechaza el diálogo, y cuando deja de escuchar a su oponente y sin evidencia lo llama mentiroso, se echan las bases para la guerra. Ud. no tiene una actitud pacífica. »

rio, el beneficio de la duda. Comienza cuando cesamos de llegar a rápidas conclusiones sobre cada uno. Comienza cuando rehusamos hablar sobre una persona sin haber primero hablado con la persona, dándole la oportunidad de permitarnos conocerlo y entenderlo.

Excepto uno. Cuando estaba por irme, un hombre grande comenzó a gritarme. « ¡Yo se quién es Ud.! ¡Ud apoya a los terroristas anti-aborto! »

Otros en el grupo pidieron perdón por el comportamiento de este hombre, y él se mantuvo parado enojado en silencio.

Esperé que me preguntara algo así como, « ¿No es cierto? », pero no preguntó nada. Simplemente dijo, en tono convencido, absoluto, y dogmático. Después de todo, el había leído un « estudio » sobre mi y Priests for Life que incluso fue « publicado en Internet » (¡Bueno, por supuesto, eso resuelve todo!)

Que haya paz en la tierra y que empiece por mí. (Let there be peace on earth, and let it begin with me.) Cuando escuchamos la letra de esta canción familiar, podemos preguntarnos como puede comenzar la paz por nosotros personalmente e individualmente. Comienza por escuchar. Comienza por darle a la otra persona, especialmente al adversa-

Como líder de una organización prominente, he aprendido que el mayor obstáculo para la colaboración y la unidad entre las organizaciones y dentro de la Iglesia son los juicios rápidos y desaprensivos. También lo llamo « juicio instantaneo » Oimos o leemos algo sobre un grupo o persona y pensamos que lo sabemos todo. Esa « instantánea » del grupo o persona está grabada en nuestra mente para siempre. No permitimos que cambie, y no nos permitimos aprender más. No permitimos que el grupo o la persona se presente a nosotros, ni les explicamos nuestras preocupaciones a ellos ni les pedimos una aclaración. Todo eso cuesta trabajo y lo encontramos inconveniente.

Comencé a decirle a este hombre calmadamente que por muchos años he emitido declaraciones sobre la no-violencia, y que si bien estoy absolutamente opuesto al aborto, nunca he condonado el uso de la violencia como un medio para acabar con el aborto. El mismo « Internet » que contiene el estudio

Sin embargo, esa es la carga de la paz.

then the groundwork for war is being laid. You do not have an attitude of peace.”

let it begin with me. When we hear the words of this familiar song, we may ask ourselves how peace can begin with us, personally and individually. It begins by listening. It begins by giving the other person — especially the adversary — the benefit of the doubt. It begins when

we stop coming to conclusions so quickly about each other. It begins when we refuse to talk about a person without first talking to that person and giving that person an opportunity to let us know and

Some others in the group apologized for the man’s behavior, and he just stood there in an angry silence.

Let there be peace on earth, and

see “PEACE” page eleven



# The Diocese Of San Angelo Guidelines For Lent

by Bishop Michael Pfeifer, OMI

1. The time of Lent is to be observed by Catholics as a special season of prayer, penance, and doing works of charity.

2. Ash Wednesday and Good Friday, in particular, are the most important penitential days of the liturgical year. They are days of both fast and abstinence. All Fridays in Lent are days of abstinence.

3. The rule of *fasting* states that only one full meal may be taken per day. Two small meals, "sufficient to maintain strength," are allowed but together they should not equal another full meal. Eating between meals breaks the fast but drinking liquids does not. The rule of fasting obliges all Catholics from ages 17 through 59.

4. *Abstinence* refers to the eating of meat of warm blooded animals (e.g., beef, lamb, chicken, pork). Under the present law, it does not include egg or milk products, meat broth or gravies. The rule of abstinence binds all Catholics 14 years of age or older.

5. The *substantial* observance of the laws of fast and abstinence is a serious obligation. Those whose work or health impairment make the observance difficult would be excused from fasting and abstaining. The individual conscience can decide if there is a proper cause to excuse. For more pastoral guidance on this point one may contact the local pastor. A more serious reason should be present to excuse from the Ash Wednesday and Good Friday penance.

6. Self-imposed fasting on the other weekdays of Lent is recommended. Abstinence on all Fridays of the year is also highly recommended. The Peace Pastoral of the American Bishops, stating that prayer is incomplete without penance, urges Friday abstinence as something all American Catholics should offer for the sake of world peace.

7. Parents and teachers should see to it that even those who are not bound by the laws of the fast and abstinence because of age are

brought up in an atmosphere that is conducive to a sense of penance.

8. The faithful should be clearly and positively encouraged to receive the Sacrament of Penance during Lent. There should be adequate time scheduled for Confessions before Easter. Group penance services, should not be scheduled for the last days of Holy Week.

9. All the faithful after they have been initiated into the Most Holy Eucharist, are bound by the obligation of receiving Communion at least once a year, ordinarily, during the Easter Season.

10. Funeral and Nuptial Masses are not allowed on Holy Thursday, Good Friday or Holy Saturday. The Funeral Rite outside of Mass, however, can be held either in church or at the chapel on those days, with a memorial Mass later.

11. The liturgical directions of the Sacramentary and the Lectionary must be faithfully observed regarding all the special Holy Week Rites.

## *Palm Sunday*

- It is strongly recommended that the Blessing of the Palms with procession be celebrated at least once at the principal Sunday liturgy.

## *Holy Thursday*

- The Mass of the Lord's Supper must be celebrated in the evening with procession to the altar of repose.

- Adoration of the Blessed Sacrament continues until midnight.

- For pastoral reasons, one other Mass may be celebrated during the day.

## *Good Friday*

- The Liturgy of the Lord's Passion should be celebrated around 3:00 pm. For pastoral reasons this celebration may be moved to a later time.

- Other paraliturgical celebrations are suggested and recommended at the discretion of the pastor (Viacrucis, 7 Palabras, Pesame a Maria, etc.)

## *Holy Saturday*

- The entire celebration of the Easter Vigil takes place at night. It

should not begin before nightfall; it should end before daybreak on Sunday.

- According to the rubrics for the Easter Vigil no Eucharist may be celebrated prior to the Easter Vigil. If a pastor feels that pastoral reasons and additional Mass is needed AFTER the vigil, he may consult the Bishop for permission.

## RETIRE

from page one

am quite certain that Msgr. will not swallow his pipe, but I suspect he will do a double take and wonder why he even stopped in the Chaplain's office to pick up some papers. Perhaps after reading this, he will simply go to the base on Sundays just in time to celebrate Mass, and then will depart very quickly to go back to the tranquility of his retirement (?) home.

But then again, since he was ordained a priest on May 24, 1958 in St. Mary's Cathedral in Austin, he probably has seen and heard it all, and nothing surprises Msgr. Zientek any longer.

He began his pastoral assignments in the Diocese on June 14, 1958 at St. Mary's church in Brownwood as Assistant Pastor. After many other assignments throughout the Diocese, such as Administrator at St. Mary's in Brownwood, Pastor at St. Joseph's in Rotan and St. Mary's in Odessa, Rector of the Cathedral of the Sacred Heart in San Angelo, Pastor at St. Joseph's in Rowena, then at St. Charles in Eden and St. Boniface in Olfen, he returned to St. Mary's in Brownwood on January 5, 1987 as his last pastoral assignment in the Diocese. He was elevated to the office of Msgr. on March 19, 1996.

Our fond hope is that Msgr. Zientek will put his fishing rod down long enough to come to the pulpit, from time to time, at our various parishes to replace vacationing priests. We all wish you good health Msgr. Zientek, and may you never lose your good humor and infectious smile.

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## OIL

from page nine

petroleum-producing states.

As American consumers, and as Catholics who follow the teachings of the church that call for a "preferential option" for the poor, respect for human dignity and good stewardship of natural resources, we must support responsible development of Africa's budding oil industry.

*Editors Note: Ian Gary is the Africa Strategic Policy Advisor for Catholic Relief Services. He is author of a forthcoming report entitled "Bottom of the Barrel: Africa's Oil Boom and Prospects for Poverty Reduction."*

## PEACE

from page ten

understand him or her.

As the leader of a prominent organization, I have learned the single greatest obstacle to collaboration and unity between organizations and within the Church: careless, rash judgment. I also call it

"snapshot" judgment. We hear or read something about a group or person — and then think we know it all. That "snapshot" of that group or person is emblazoned on our mind forever. We don't let it change, and we don't let ourselves learn more. We don't let the person or group introduce themselves, nor do we explain our concerns to them and ask them for clarification. All that is work, and we find it too inconvenient.

Yet that is the burden of peace.

## AWARDS

from page seven

with expertise in film, TV and publishing, and by specially supervised children's reading groups.

The Christophers, a nonprofit organization, is rooted in the Judeo-Christian tradition of service to God and humanity. The ancient Chinese proverb - "It's better to light one candle than to curse the darkness" — guides its publishing, TV, radio and Awards programs.



# A Student's View of the Newman Center

by *Diana Mandujano*

Many times we are given situations that we don't think we can exactly handle. Well the thing about these situations is that we were never told to do it alone and we were never expected to. Life in general is a situation in which we are never sure how much we can handle.

As college students we have to leave our home, our comfort spot. It's not always easy to return home when we need that security, that feeling of reassurance that everything will be okay. I was once told by a friend that we must find our "comfort zone" wherever we are.

That is the purpose of the Newman Center. It is meant to be accepting of all, regardless of the difference among us. It is a place in which you can walk into and forget about the worries of the day. And if you can't then you always have someone to talk to. It is to not only a place to forget about things but also a place to become aware of circumstances surrounding us. It is a place to have a good meal, a good conversation, and meet good friends.

At the Newman Center you are given the opportunity to meet others, strangers nonetheless, but who eventually become good friends. It is a place to grow, to speak your mind, to learn, to share in faith, and to be in community with one another. We are asked to question, to question when things don't make

sense and to believe that our small efforts will make a difference in our world today.

We are not meant to carry the load that life hands us alone. This is where friends, coworkers, and God come into play. Last fall semester was a new start for the Newman Center; it involved new people, each with their own gifts and talents to bring.

Every one of the individuals that entered the Newman Center had something to give. The feeling of community that was built was so great that it could be felt as you entered. So many goals were met last semester. These goals were only accomplished because of the great individuals that gave of their time, talent, and dreams.

The Newman Center established a mission statement with goals and objectives. A growth group was formed and lectionary study was created to help us in our own growth journey. Our solidarity relationship with our brothers and sisters in Honduras was strengthened by the sharing of our experiences through our newsletter and through the efforts to assist the campus ministry with the building of their own Newman Center. The opportunity to have Padre Oscar Valderamma preside at our Pre-Christmas Candlelight Mass was a blessing. Regardless of distance or location, friendships were made and a better understanding of brothers and sisters was learned.

The fall semester ended as a success, better than expected. This leaves us with great expectations for this spring semester. I would like to see the Newman Center continue in its success. To be that comfort spot, that "home away from home" for so many more. To continue to be the place where we are able to question, to gain more knowledge than what is taught across the street, to be open to new ideas and possibilities, and for the students, as well as the community that joins us at the Newman Center, to realize that we can make a difference. May our journey of growth continue with the many goals that have already been established. May we become better known on campus and be sought out by incoming students. May our relationship with our brothers and sisters of Honduras continue to grow in strength, faith, and action. And most of all may we become a welcoming community that realizes that we are family regardless of the differences we possess.



(Above, l-r) Diana Mandujano, Fr. Bernard Gully. (Right, l-r) Josh Briones, Lindsey Beech, Ryan Webb, Adan Manudjano and Missy Garza at a meal.



(l-r) José Israel Sliva, Fermin Serna, Misesy Garza, Carmen Acevedo and Frank Gamey. (Photos by Diana Mandujano.)



Larry Pelzel, FIC, has received the "General Agency of the Year" award. (Photos courtesy CLI.)

Wilbert Jost, FIC has earned the prestigious Catholic Life Insurance "Twelve Apostle" award.

## Locals Earn Honors From Catholic Life Insurance

by *Shawna L. Pittman*

SAN ANTONIO—Two area men of San Angelo were honored recently by Catholic Life Insurance, the nation's 9th largest fraternal benefit society.

Larry Pelzel, FIC, General Agent of the Pelzel Agency was honored as one of the top agencies and received the "General Agency of the Year" award. Pelzel has been with Catholic Life Insurance since November 1973.

Wilbert Jost, FIC earned the prestigious Catholic Life Insurance "Twelve Apostle" award. Jost has been with Catholic Life Insurance since January 1985.

Pelzel and Jost were honored during a special awards ceremony held January 18, 2003, during the 2003 Leaders Conference. The three-day conference was held January 17-19, 2003, at the Lakeway Inn Conference Center in Austin, Texas.

Founded in 1901, Catholic Life Insurance is the nation's 9th largest fraternal life insurer. The San Antonio-based company offers life insurance, retirement annuities, IRAs and fraternal benefits to individuals, families, and businesses. The company is financially strong with assets exceeding \$487 million and insurance-in-force surpassing \$1.56 billion.