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In The Footsteps Of Paul: Pope Shares Apostle's Zeal For Gospel

By John Thavis
Catholic News Service

ATHENS, Greece (CNS) – As head of the church, Pope John Paul II holds the keys of St. Peter. But in his heart, it is the evangelizing spirit of St. Paul that has shaped his ministry and led him to the far reaches of the globe.

In Athens May 4, at the start of a pilgrimage in the footsteps of St. Paul, the pope was not merely paying verbal tribute to the saint – he was getting in touch with his apostolic soul mate.

“His mighty figure towers over the two millennia of Christian history,” the pope said shortly after arriving in Greece, where Paul preached nearly 2,000 years ago.

Later, fulfilling a personal dream, the pope paid a meditative visit to the Areopagus, the Athens hillside where the apostle delivered missionary talks to a skeptical group of philosophers.

For the pope, St. Paul is not just a historical figure, but the model of the modern evangelizer. He also represents the archetypal success story for the Holy Spirit, the embodiment of one of Pope John Paul's favorite words: conversion.

On his way to Damascus to persecute Christians, Paul was blinded by a light, fell off his horse and heard the Lord call him to



Greek children Luisa Kornaros, right, and Christos Charikopoulos greet Pope John Paul II upon his arrival in Athens, Greece, May 4. The pontiff began his trip to Greece with an apology for past sins against Orthodox Christians and a call for healing between the Western and Eastern churches. (CNS photo from Reuters)

service. Paul's conversion was personal, dramatic and it changed human history – something the pope keeps saying is still possible today.

Like the pope, St. Paul was an energetic traveler and teacher.

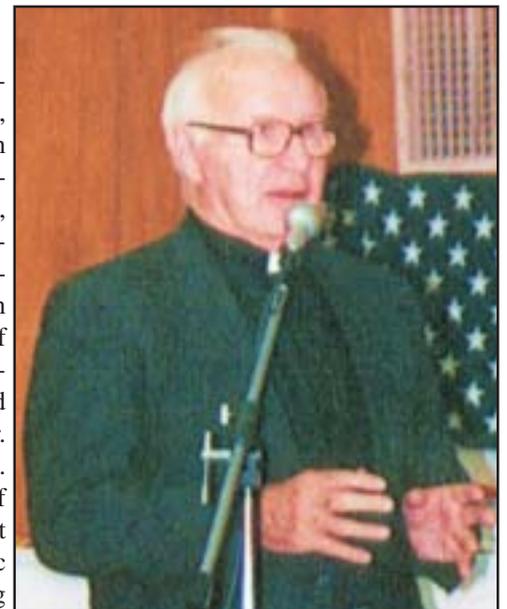
Both men are known for their mystical inclination and their single-mindedness and drive when it comes to preaching the Gospel. Both based their ministry

see "POPE", page eleven

Fr. McCarthy Celebrates 50th Anniversary

by Peter N. Micale,
WTA

A young, just ordained Irish priest, could little imagine on the day of his ordination on Sept. 25, 1950, that he would be celebrating his fiftieth anniversary as a priest in the West Texas town of Big Spring. That is exactly what happened on Oct. 16, 2000 to Fr. Jeremiah McCarthy. The parishioners of the Immaculate Heart of Mary Catholic Church in Big Spring helped Fr. McCarthy celebrate his anniversary at a party given in his honor.



Fr. Jeremiah McCarthy. (Photo by Immaculate Heart of Mary Church.)

Between those two dates, Fr. McCarthy spent many years working in the mission field in several African countries and most recently as pastor of some parishes within the San Angelo Diocese.

The party occurred just before Fr. McCarthy's seventy-fifth birthday.

Retirement is the furthest thought in his mind, and he is currently serving as the Parochial Vicar of the Immaculate Heart of Mary Church.

This past year Fr. McCarthy traveled back to South Africa to visit the missions he helped found and also the clinic he helped organize. In Africa he also visited the family of one of his brothers, and spent some time with one of his sisters who has been a nun for 40 years. Fr. McCarthy had seven brothers and sisters.

Congratulations Fr. McCarthy; and may God continue to bless you with good health, and may you never trade in your rich Irish brogue for a West Texas drawl.



Choosing Your Moral Compass

By Bishop Michael D. Pfeifer, OMI

Everytime you watch television, read a newspaper, rent a video, go to the movies, listen to the radio or surf the Internet, you are faced with a moral choice today! Is this form of entertainment and communications appropriate for you or your loved ones? Many times it is not!

Newspaper and television headlines are challenging the media and entertainment industry on the issues of moral values in daily communications. The Catholic Communication Campaign (CCC) is responding to this moral crisis by initiating a new campaign entitled, "Choosing your Moral Compass." Do you want the media and entertainment industry to be setting the moral compass for your family? Obviously not.

The Catholic Communication Campaign is sounding a wake-up call for individuals and families to respond to this moral crisis facing us in this new millennium. It's time to personally take a stand by "helping to spread the Good News." Participate in the new 2001 Catholic Communication Campaign by giving generously with a financial contribution and by committing yourself to renew the mind of the media through a special pledge. The CCC needs to continue its mission of providing spiritual tools through its quality programming on the diocesan and national levels. I list here some of the services provided by the CCC:

The Movie Review Line. 1-800-311-4CCC When in doubt about the quality of a movie, call the Movie Review Line to help you in your choices of entertainment.

1-800-MASS-TIMES. If you are traveling across the U. S. and need to locate a church to attend Mass, call this toll-free number. Mass times at your fingertips.

CCC Web Site. Stop and visit the web site for more information on the CCC. Simply click on www.nccbuscc.org/ccc.

I encourage all to give generously to the Catholic Communication Campaign

see "COMPASS" page eleven



Escogiendo Su Compás Moral

Por Obispo Miguel D. Pfeifer, OMI

Hoy, cada vez que usted ve televisión, lee el periódico, alquila un video, va al cine, escucha la radio o navega por el internet, se enfrenta con una decisión moral. Es este tipo de diversión y comunicación lo mejor para usted y sus seres queridos? ¡Muchas veces no lo es!

Los títulos de periódicos y televisión están poniendo un reto para la industria de comunicación

y entretenimiento sobre los temas de valores morales y la comunicación diaria. La Campaña Católica de la Comunicación (CCC) está respondiendo a esta crisis moral por iniciar una nueva campaña titulada «Escogiendo Su Compás Moral.» ¿Quiere usted que la industria de comunicación y entretenimiento establecen el compás moral para la familia? Evidentemente no.

La Campaña Católica de la Comunicación hace un llamado para que los individuos y sus familias tomen conciencia de la crisis moral que estamos enfrentando en este nuevo milenio y respondan a ella. Es hora que nos pronunciemos personalmente «ayudando a compartir la Buena Nueva.» Participe en la nueva Campaña Católica de la Comunicación para el 2001 dando una contribución financiera generosa. La CCC debe continuar con su misión de ofrecer medios espirituales brindando programas de calidad a nivel diocesano y nacional. Hago una lista aquí de unos servicios ofrecidos por la CCC.

Movie Review Line. 1-800-311-4CCC. Cuando esté en duda sobre la calidad de una película, llame al Movie Review Line y esta lo ayudara a escoger la mas apropiada.

1-800-MASS-TIMES. Si se encuentra viajando por los Estados Unidos y necesita ubicar la iglesia mas cercana para asistir a Misa, llame a este numero gratis. El horario de las Misas está ahora a su alcance.

CCC Web Site. Visite nuestro sitio web para obtener mas información sobre la CCC.

see "COMPÁS" page five

The Bishop's Schedule



May 2001

May 1: San Angelo, Christ the King Retreat Center - Rosary at Mary's Grotto at 7:00 p.m.

May 2: Midland, St. Stephen - Confirmation at 6:30 p.m.

May 3: Abilene, Dyess AFB - Confirmation at 6:30 p.m.

May 5: Midland, Our Lady of Guadalupe - Confirmation at 5:00 p.m.

May 6: Midland, St. Ann - Confirmation at 8:45 a.m.

May 7: San Angelo, St. Mary - Meet with Pastor and Pastoral and Finance Councils at 7:00 p.m.

May 8: Ballinger, St. Mary - Confirmation at 6:30 p.m.

May 9: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m., Staff Meeting at 11:00 a.m.

May 10: Fort Stockton, St. Agnes, also St. Joseph, Our Lady of Lourdes in Imperial and St. Isidore in Coynosa - Confirmation at 7:00 p.m.

May 11: San Angelo, St. Margaret - Confirmation at 6:30 p.m.

May 12: Odessa, Holy Redeemer - Confirmation at 5:30 p.m.

May 13: Odessa, St. Joseph/St. Anthony - Confirmation at 11:30 a.m.

May 14-15: Rest and Prayer
May 16: St. Lawrence, St. Lawrence - Confirmation at 6:30 p.m.

May 17-18: Rest and Prayer
May 19: Abilene, St. Vincent - Confirmation at 5:30 p.m.

May 20: Sweetwater, Holy Family, Immaculate Heart and Merkel - Confirmation at 12:00 noon

May 21: San Angelo, Diocesan Pastoral Center - Budget Review by Presbyterial Council and Diocesan Finance Council - 10:30 a.m. to 2:00 p.m.

May 22: Big Spring, Immaculate Heart - Confirmation and First Communion at 6:30 p.m.

May 26: Andrews, Our Lady of Lourdes - Confirmation at 5:00 p.m.

May 27: Sanderson, St. James - Confirmation at 3:00 p.m.

May 28: San Angelo, Cathedral Church of the Sacred Heart - Mass at 9:00 a.m.

May 30: Abilene, St. Francis - Confirmation at 6:30 p.m.

June 2001

June 1: Ballinger, St. Mary - Mass at 6:00 p.m. celebrating the 50th Priestly Anniversary of Father Louis Moeller.

June 2: San Angelo, Cathedral Church of the Sacred Heart - Baptism at 11:00 a.m.

June 3: Big Spring, Sacred Heart and St. Thomas - Confirmation at 10:00 a.m.

June 4: San Angelo, Bishop's Residence - 6:00 p.m. Cookout for all Priests and Sisters of the Diocese.

June 5: Odessa, St. Joseph and St. Anthony - 6:00 p.m. Dinner honoring Deacons of these two parishes.

June 6: San Angelo, St. Joseph - Home Mass 6:30 p.m.

June 7: Dallas - Presentation to Inmate Family Organization.

June 8: San Angelo, St. Mary -

Confirmation at 6:30 p.m.

June 10: San Angelo, Cathedral Church of the Sacred Heart - Marriage Jubilee Mass at 2:00 p.m.

June 11: Eden, St. Charles - 7:00 p.m. Meet with Pastor and Pastoral Council.

June 12: San Angelo, Diocesan Pastoral Center - 8:30 a.m. Mass for Staff, 11:00 a.m. Staff Meeting.

June 13-16: Atlanta, Georgia - Meeting of the National Conference of Catholic Bishops.

June 17: Christoval, Mt. Carmel Hermitage - Mass at 3:30 p.m. to celebrate 10th Anniversary of Hermitage.

June 19: San Angelo, Diocesan Pastoral Center - Presbyterial Council meeting at 10:30 a.m.

June 20-21: Rest and Prayer.
June 22-24: Rochester, New York - Ordination.

June 27: Abilene, Sacred Heart - Mass for First Anniversary of Perpetual Adoration.

June 30: Wall, St. Ambrose - Wedding at 3:30 p.m.

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Two Seminarians Finish Studies At Conception College Seminary

Two of our seminarians, Ruben Covos and Emilio José Sosa, are completing their pre-theology seminary studies at Conception College Seminary in Conception Missouri. They will graduate on May 20 in a Mass of Thanksgiving and Graduation at Conception.

Ruben is finishing his college studies. He has been assigned to attend Assumption Seminary and Oblate School of Theology in San Antonio. Ruben is the son of Ervey and Felicitas Covos, parishioners at Holy Redeemer

Church in Odessa. This summer Ruben will reside and minister to the parishes in Sweetwater.

Emilio is finishing a two-year program of Language, Culture, and Church at Conception. He has also been assigned to attend Assumption Seminary and Oblate School of Theology in San Antonio. Emilio came to the Diocese from Pachuca, Hidalgo, Mexico. Prior to coming here he already had a year of theology at a seminary in Mexico. During the summers, Emilio has resided at St. Elizabeth Ann Seton Church in

Odessa. The pastor, Fr. Mark Woodruff, helped him to continue his study of English. Fr. Gilbert Rodriguez, pastor of St. Joseph Church in Odessa, has also helped Emilio to stay in contact with friends in Mexico.

Conception Seminary, established in 1886, is conducted by



Two seminarians from the Diocese of San Angelo, Ruben Covos (right) and Emilio José Sosa (left), are completing their pre-theology seminary studies at Conception College Seminary.

the Benedictine Monks of Conception Abbey. It is in a rural part of northwest Missouri among farms and fields. The students form a strong and supportive com-

munity. The monks provide education, guidance, and spiritual leadership for the students. The seminary facilities allow for prayer, studies, and recreation.

Seminarian Summer Assignments

By Fr. Tom Barley

Diocesan Director of Vocations

Bishop Michael D. Pfeifer, OMI on the recommendation of the Director of Vocations and Seminarians and the Priest Advisory Team, has approved the following summer assignments.

RODNEY WHITE – finishing his pastoral year in Fort Stockton and Sanderson – to The Institute for Priestly Formation at Creighton University in Omaha, Nebraska.

FERNEY MEDINA – finishing his pastoral year in Ballinger – on a seminary sponsored study trip and seminar to Israel.

JOEY FAYLONA – third year theology at Assumption Seminary – to the Mexican American Cultural Center for the Mini-pastoral Seminar in Hispanic Ministry.

MICHAEL MATTHIESEN – first year theology at St. Mary's Seminary – to Cuernavaca, Mexico for intensive Spanish classes.

ARIEL LAGUNILLA – finishing pre-theology at Assumption Seminary – to residence at St. Mary's Parish in San Angelo.

EMILIO SOSA – finishing the Culture, Church, and Language Program at Conception College Seminary – to residence at Our Lady of Guadalupe Parish in Midland.

RUBEN SOSA – finishing college at Conception College Seminary – to residence at the parishes in Sweetwater.

Please keep these seminarians in your prayers.

A Word to the Wise . . .

Annual Church Festival Information Must Be Sent to WT Angelus Office at Least Two (2) Months Ahead of Festival Date to Guarantee Advertisement Insertion!

Don't Miss Out!

Vocation Circle: Easter Season and Vocations

By Fr. Tom Barley

Diocesan Director of Vocations

Happy Easter Season! Yes, we are still celebrating the Easter Season until Pentecost (this year on June 3rd). This is because this season is so very important to us as Christians that we cannot allow it to be shortened by the end of the sale of Easter items or the end of the Easter egg hunt. Easter, like the cross, is central to our faith and to our vocations. All vocations lead to sharing in the cross that Christ carried for our salvation. Our vocation calls us to make responsible decisions and taking responsible actions. Through our living out our vocations we partake in the ministry of Christ that led him to his Passion and Death. We should never count the cost or sacrifices that must be accepted when we embrace the vocation to which God invites us. For when we accept God's invitation, we are also invited to share in His Resurrection. The Resurrection is what gives meaning to the cross. Easter is the conquering of fear and death. Yet, I know that when I approach a challenge or the cross, I have questions, hesitations, and

fears. I know my limitations and weaknesses. I know how I initially respond to uncertainties and risks. It takes strength, faith, and humility to follow Jesus. The Easter question is not – do we believe in Jesus and accept him as the Savior of the World – because as Catholics we profess this from our hearts and lips every Sunday at Mass in the Creed. Rather, our Easter question is – are we ready to accept the gift of a special vocation that Jesus offers to each of us?

In a recent U.S. survey by the Center for Applied Research in the Apostolate (CARA), 48% of parents interviewed admitted that they have not encouraged their children to consider a vocation to religious life or the priesthood. Another 19% felt strongly that a parent should not encourage vocations. Reasons for these positions included: 70% were concerned that their children would not be happy in religious life; 59% feared that a priest would be lonely living a celibate life; 53% expressed a desire for grandchildren; 51% felt that religious life was too limited; and 43% wanted

their children to achieve material success.

It is important to remember that the promotion of vocations is everybody's responsibility and privilege. It is also important to know that when God invites, all things are possible and joyful. As for the fears, some people in every vocation and in every occupation are unhappy, lonely, limited or unsuccessful. Another study by CARA a few years ago showed that most priests are very satisfied and happy in their choice and practice of vocation. For myself, there have been tough days or weeks as a priest, but there have been so many more days, weeks, and months of joy, peace, and purpose as a priest and a person. While I may live alone, I rarely feel lonely – usually when I am in a crowd. I never feel lonely when I practice my priestly ministry. As for not giving my parents grandchildren, while I have remained faithful to my vow of celibacy and the discipline of chastity, I used to tell people that I had the largest family in the parish – the entire parish. Due to the loving, caring, and respectful relationships I had with my parishioners – youth and adults – my Mom would pray for my flock as a grandmother prays for her own

see "EASTER" page eleven



Renewing the Mind of the Media

by Peter N. Micale, WTA

To “Renew the Mind of the Media” is a tall order but one which we must attempt. In a society that demands ever faster Internet access, cable systems that offer hundreds of channels, and more powerful computers and video games, we must begin to demand accountability of the media who bombard us every minute of every day with so much content that is objectionable.

We must also look at our own choices for entertainment and news. Ultimately, it is our choices as consumers that result in the programming that is offered to us.

“Renewing the Mind of the Media” is the theme of a five-year campaign launched by the nation’s Bishops last year and which we will take up again in the Diocese of San Angelo the weekend of May 19-20.

We are encouraged to commit ourselves to this worthwhile effort, and to sign and return the pledge next week with our regular Sunday offering.

It is also the title of a statement of the Bishops, intended to provide a moral and theological explanation for our desire to overcome the exploitation of sex and violence in communications – as well as to offer practical steps all of us can take to make that goal a

reality.

The presence of the media in our lives is pervasive. Consider these staggering statistics:

- 98 percent of U.S. homes have at least one television set, and 2.3 sets per household is average.
- About two-thirds of U.S. households subscribe to cable and another 10 percent subscribe to direct satellite services.
- 89 percent of homes with children have video game equipment, a personal computer, or both.
- 30 percent of American homes have Internet access.

The media have great potential to bring positive, wholesome, uplifting messages into our lives and to connect us in bonds of solidarity with brothers and sisters across the globe. Television can unite us with Pope John Paul II as he celebrates Mass at St. Peter’s or link distant classrooms in a common learning experience. CD-ROMs and the Internet have opened up libraries of learning and sacred music and art that otherwise would be closed to millions.

The Bishops’ own Catholic Communication Campaign produces quality television and video productions that are inspirational and educational. This spring, the feature-length production *The Face: Jesus in Art*, for

which the CCC provided major funding, was released (and seen on our local PBS station).

Unfortunately, though, the media have great potential to be misused to spread messages of hate, violence, and exploitation, occasionally with tragic consequences.

Consider that by age 18, the



average child growing up in our nation will have seen 16,000 simulated murders and 200,000 acts of violence. To say there is no connection between the simulated violence of television, film, video games, or some music lyrics, and the level of violence among young people is to deny the obvious. More than 3,000 academic studies in the last 40 years agree that simulated violence leads to real-world violence and aggressive behavior.

An obsession with sex, too, is an all too common element of “en-

tertainment.” At least one recent report indicates that the incidence of sexual content on television is on the increase. Two-thirds of all shows in the 1999-2000 season included sexual content, up from 56 percent in the 1997-1998 season, according to a study by the Kaiser Family Foundation released in January.

As daunting as the task may seem, “renewing the mind of the media” is possible; the media are not beyond our influence.

For example, significant public pressure was brought to bear, and parents now have two important tools to help them in their efforts to limit their children’s exposure to sexual content, violence and foul language. First, all television sets sold in the United States must now be equipped with a V-chip to allow parents to screen out programs they deem inappropriate for their children. Second, to make the use of the V-chip effective, all the major television networks now have adopted a rating system for their programs, despite their hue and cry that the system would be the end of broadcasting as we know it.

While “the media” are not alone in influencing our society for good or ill, they are a powerful force. Ultimately, however, their power depends on us as media consumers.

The television networks, the movie and music production

companies, the artists, producers, directors and everyone else involved in entertaining and informing us are only one side of the business. In large part, they respond to what their consumers demand – or at least tolerate.

In other words, we must examine our own decisions about what television programs and movies we watch and what Web sites we visit. Do our decisions set good examples within our families and our communities, and second, do they encourage content providers to continue offering programming we say is objectionable?

We are encouraged to step back from the constant bombardment of the media and to think critically about our media decisions. Talk with your family and neighbors about troubling aspects of television programs, movies, popular music and video games, as well as the types of wholesome entertainment that you’d like to see. Familiarize yourself with the U.S. Catholic Conference’s toll-free movie review line (1-800-311-4CCC) and start making decisions about movies based on moral content and not just what is the latest blockbuster. Look for the pledge in your parish bulletin this week and also shown on Page 4, read it, act on it.

The pledge – and additional information – can be found on the

see “**MEDIA**”, page nine

Pledge: The communications media are a God-given gift able to bring truth and beauty into our lives. We, the Catholic people of the United States, united in our families, parishes, and dioceses, pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God’s image in creation. We pledge to encourage in all forms of media – television, radio, film, video, telephone, cable services, print, advertising, and the Internet – whatever upholds moral values, strengthens families, and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person.

To Promote Responsible, Moral, and Ethical Media I Promise to:

- Talk with my family about our use of media to make sure it is responsible.
- Contact a media outlet to approve or disapprove of a particular program, recording, video, movie, publication, or web site.
- Use media together with my family – watch a TV program, go to a movie, share a Catholic newspaper or magazine article, view a Web site – and discuss its meaning and implication for our lives.
- Trade one hour a week using media for an hour in prayer.
- Seek out and use media that explore faith and spiritual issues.
- Skip a few movies or rental videos and use the money saved to help someone in need.
- Explain why the next time I tell my children not to watch or read something.
- Discuss with my neighbors and friends what media they do and don’t let their children use.
- Monitor the amount of time my family spends on the Internet and pay particular attention to the web sites that my children may explore.
- Use reliable sources for evaluating what movies and television programs to watch such as the Catholic Bishops’ Film and Broadcasting Office’s movie review line (1-800-311-4CCC).



Cardinal Dulles Examines Vatican II Religious Freedom Doctrine

By Tracy Early
Catholic News Service

NEW YORK (CNS) — Cardinal Avery Dulles said in a lecture March 21 that changes brought about by the Second Vatican Council's Declaration on Religious Freedom were a development of earlier teaching and not a reversal of what popes had said before.

Since Vatican II, the doctrine in this area has continued to develop, and "must continue as the church faces the new problems and opportunities that arise in successive generations," he said.

"Pope John Paul II, who enthusiastically welcomed and promoted religious freedom at the council, has been a leader in bringing its doctrine forward," he added.

Cardinal Dulles made his comments in his annual spring lecture as McGinley professor of religion and society at Fordham University in New York.

He said the Declaration on Religious Freedom ("Dignitatis

Humanae") has been called a reversal both by those who opposed it and by some who approved it.

The document said that religious liberty is a right found in the dignity of each person and that no one should be forced to act in a way contrary to his or her own beliefs.

Archbishop Marcel Lefebvre, who led a schismatic traditionalist movement after the council, asserted that the declaration was "contrary to established Catholic teaching" and would do "violence to the Catholic faith," Cardinal Dulles said.

"For very different reasons," an argument that the document meant a reversal of past teaching was presented by "theological revisionists" who applauded it, and who suggested that other doctrines, such as the teaching on contraception, might similarly be reversed in the future, the cardinal said.

"Their thesis, however, receives no support from the document itself," he said.

Citing Cardinal John Henry Newman, who is known for his writing about the development of doctrine, he said that development in the social or political area is affected by history and therefore differs from development of "pure dogma."

Vatican II statements about religious freedom and church-state relations represent "an undeniable, even a dramatic, change," and sound quite different from statements of Popes Gregory XVI, Pius IX and Leo XIII in the 19th century, Cardinal Dulles said.

For those wanting to prove an "about-face" in Catholic teaching, he said, the Syllabus of Errors attached by Pope Pius IX to his 1864 encyclical "Quanta cura" is a "favorite source" of arguments.

But examining several statements from those papal teachings, Cardinal Dulles concluded that they were directed against specific targets, and that the teachings understood in their historical context were not contradicted

by Vatican II.

"As the church adapts her social teaching to changing political and social circumstances, she comes to a sharper perception of certain aspects and consequences of the Gospel," he said.

"The teaching of the 19th-century popes was not erroneous, but was limited by the political and social horizons of the time," he added.

While 19th-century popes were combating "militant secular liberalism, inspired by the slogans of the French Revolution," popes of the 20th century have upheld the rights of the human person against communism and Nazism, he said.

Change also came about because of shifts in Catholic theology and by the rise of the ecumenical movement, he added.

Cardinal Dulles said the most important contribution of Pope John Paul II to the continuing development of Catholic doctrine on religious freedom was "to set the teaching of 'Dignitatis Humanae' in the framework of a comprehensive theory of human freedom based on classical theology and contemporary personalist insights."

A second contribution, he said, was to move beyond concentration on individual freedom to emphasize "the right of religious groups, including the church, to enjoy religious freedom."

The pope also has contributed by expressing repentance for Catholic persecution of others in past centuries, and by pledging "the church's forgiveness for all that Catholics have suffered in persecutions directed against them," the cardinal said.

In the contemporary American situation, Cardinal Dulles said, the greatest threat to religious freedom is the "secularism that would exclude religion from the public forum" and treat churches as private institutions that have no right to influence public policy in areas such as abortion, euthanasia, marriage and divorce.

Elsewhere, atheistic governments still persecute religious believers, and in other regions religious freedom is limited by attempts to impose religious uniformity, he said.

"The problem of religious freedom is still a burning issue in the world of our day," Cardinal Dulles concluded.

Not Love, But Respect

by Msgr. Jim Lisante
Director, The Christophers

Gregory Allen Howard is a great man. A big man with a powerful presence, you can see that he must have been a formidable football player in his high school and college years. But his physical size only begins to express the scope of the man. For Greg Howard has a heart which has borne pain, yet risen to amazing heights by transforming the sadness into hope. Mr. Allen is a screenwriter, whose film "Remember the Titans," addresses the suffering and sadness of racism.

Based on the integration of a Virginia High School football team in the late 1960's, the film demonstrates how, in the end, our humanity makes us more similar than we often admit. But writing this stunning script was not just an intellectual exercise for Greg Howard. As an African-American

in a culture which still highlights the differences among people, Greg Howard knew, first-hand, the challenges of bigotry.

In a recent interview at The Christophers, Greg shared experiences of his life in California. He recounted how, time and time again, he was stopped while driving. He'd done nothing wrong, broken no laws, driven with care. But he was a black man driving through a white neighborhood and that was reason enough to be stopped, investigated, and (in his view) harassed just for being. His story is not unique. We hear it too often.

Now, Greg Howard had a choice, to close in and become embittered, or to be more positive. He chose the latter. He moved from Los Angeles back to Virginia, settling in Alexandria. He went there because he found it to be a truly integrated community. It's a

place of balance and respect for the wonderful differences among peoples and races. There he wrote the script for "Remember the Titans." This film, which stars Denzel Washington and Will Patton, is an unusual look at racism.

There are no simply good or bad characters. Instead, it holds up a mirror of America, full of nuances and shades of gray. Two coaches, one black, one white, must work together to integrate their respective football teams into a unit. They accomplish the task from mutual positions of moral goodness. The movie does an outstanding job of showing well intentioned people struggling to surmount differences and past misunderstandings.

At the heart of both Gregory Allen Howard's personal journey and the film's storyline is a simple message. It may be too much to expect that people of different colors and cultures can completely understand each other, as good as that would be. But we can

travel the road to that goal through mutual respect. "You don't have to love me," Greg said, "but I demand your respect" based on our existence as children of God.

The movie (available on video and DVD) should be watched as a family. It will, inevitably, lead to the kinds of discussion that result in new perspectives and new

hope.

Gregory Allen Howard, a winner of this year's Christopher Award for films, turned a negative reality into a positive good. "Remember the Titans" reveals a vision for a possible future built on mutual respect, understanding and, yes, love - if we choose to make it so.

See it and be moved by hope.

COMPÁS

from page two

Simplemente vaya a:
www.nccbuscc.org/cc

Los animo a todos que den generosamente a la colecta de la Campaña Católica de la Comunicación que se tomará el 20 de Mayo de 2001. Los fondos que ustedes dan a la CCC serán utilizados aquí en la Diócesis y nacionalmente para los esfuerzos de la Campaña. Su generosidad permitirá a la Campaña Católica de la Comunicación que continúe su trabajo de renovar la mente de

la comunicación, ayudando a formar un enfoque de dirección para familias buscando programas de calidad. Quisiera expresar mi sincera gratitud al Redactor del West Texas Angelus y el Director de Comunicación de la Diócesis, Sr. Pete Mícale, por todo lo que el hace para promover el ministro de comunicación en nuestra Diócesis. Les doy las gracias por su asistencia anterior, y recemos por la asistencia del Espíritu Santo mientras enfrentamos este tema critico.



A Joyous Occasion

By Peter N. Micale, WTA

The new order of sacramental initiation at Holy Angels Parish culminated with a glorious service on Monday, April 30, at the Convention Center of San Angelo. Thirty-eight young people and three adults received the Eucharist for the first time; 194 candidates were Confirmed. The candidates for both Sacraments ranged in age from 7 to 40. The first instructions in the Sacraments for this large group began in January of this year. They and their sponsors and family members totaled just over 1,000 people for the service that began with the celebration of the Mass. Bishop Michael D. Pfeifer was the presider, and Frs. Greenwell and Voity concelebrated the Mass that began at 6:30 p.m.

These same celebrations will occur in many parishes throughout the Diocese during May and June.

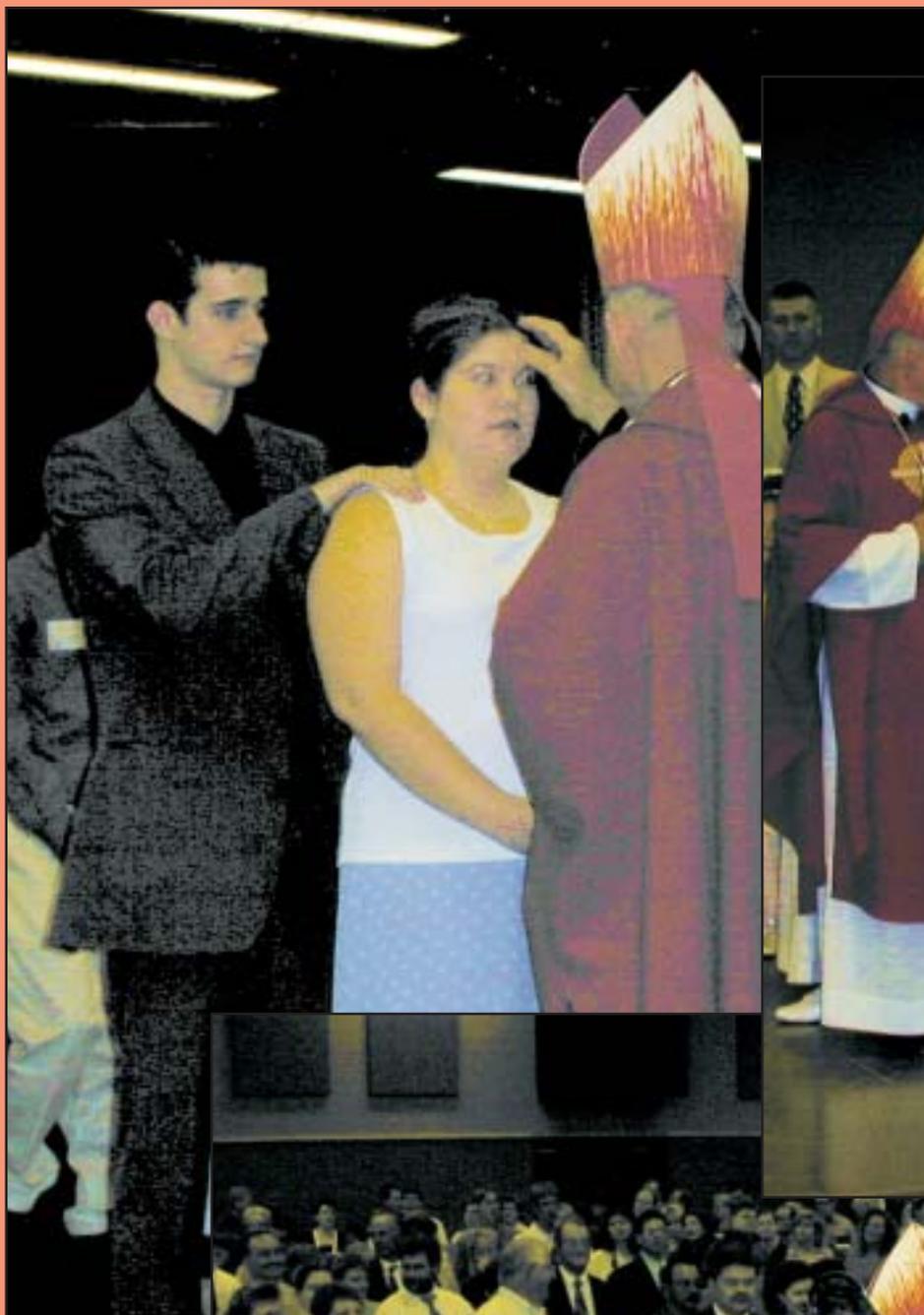


(Photos by Peter N. Micale, WTA.)





(Photos by Peter N. Micale, WTA.)





Priest, NRLC Benefactor Given 'Proudly Pro-Life' Honors

By Tracy Early
Catholic News Service

NEW YORK (CNS) — The National Right to Life Committee gave its annual Proudly Pro-Life Awards April 25 to Father Frank A. Pavone, director of Priests for Life, and Lawrence D. Garvey, a retired businessman who has worked in the pro-life movement and been a principal benefactor of the right-to-life committee. Wanda Franz, president of the committee, presented the awards at a dinner in the grand ballroom of the Waldorf Astoria Hotel in New York.

A \$500-per-plate fund raiser that drew some 700 people, the event was held to benefit the committee's Educational Trust Fund.

As in previous years, dozens of students, mostly from colleges in the Northeast, were among those attending.

The program included tributes to "three great champions of the right to life" who had died within the previous year.

Diners were shown a video tribute to the late New York Cardinal John J. O'Connor, who ordained Father Pavone in 1988 and who was an honoree at the first Proudly Pro-Life dinner in 1994.

Franz gave verbal tribute to

former Pennsylvania Gov. Robert P. Casey, an honoree at the 1995 Proudly Pro-Life dinner, who died last May, and the late Bishop James T. McHugh of Rockville Centre, who led in the founding of the National Right to Life Committee in 1973 and was an honoree at the dinner last year.

She said Bishop McHugh, who died in December, saw a need for a national organization with a grass-roots constituency, and the committee now has 3,000 chapters in 50 states.

In remarks at the end of the dinner, Archbishop Renato R. Martino, Vatican nuncio to the United Nations, noted that Franz was given a Servitor Pacis Award last year by the Path to Peace Foundation, which he heads.

He said the NRLC's work "makes a difference in the international arena, where respect for human life in all its stages is threatened on a daily basis."

The nuncio also praised Father Pavone and Garvey for "strengthening the Catholic witness to life."

William P. Clark, a California lawyer who served with Ronald Reagan during his years as California governor and during his presidency, was the dinner's honorary chairman.

Introducing Father Pavone, he credited the priest with influencing the vote in last year's presidential election.

Although Father Pavone was "so darn careful" about never mentioning the name of a candidate, he went around telling "the truth," and "people got the word," Clark said.

Referring to the presidential election outcome, Father Pavone said "a door of mercy has been granted to this nation," but that "we need and we will get a pro-life Senate."

Those who objected to activity by Priests for Life last year "ain't seen nothing yet," he said.

If they think "separation of church and state" means the silence of the church, they will be told "there is no such thing," he said.

Father Pavone said the pro-life movement needed to point out that abortion was connected with other evils such as the shootings in high schools.

Young people have been taught that life has no intrinsic value, and "children will not stop killing children until parents stop killing children," he said.

Father Pavone told his listeners the pro-life cause is advancing in the United States, and is

destined eventually to prevail.

"We are moving out of the dark night of abortion in this country," he said. "We are winning. The days of legal abortion in this country are numbered."

Thousands of people in the abortion "industry" are leaving it, and not being replaced by young medical students, he said.

He also said those still practicing abortion were facing "a rising incidence of abortion malpractice litigation."

Garvey, a native of New Orleans who was in the cellular telephone business until his retirement last year, said he had learned about abortion in the eighth grade from a Dominican nun who "impressed me that an abortion was about the worst thing" that could happen.

He expressed amazement that so many Americans voted last year for a presidential candidate who openly supported abortion, and that many people horrified by the deaths of 6 million in the Holocaust appeared to see no evil in



The National Right to Life Committee gave its annual Proudly Pro-Life Award April 25 to Father Frank A. Pavone, director of Priests for Life. Pro-life benefactor Lawrence D. Garvey also was honored with the award. (CNS file photo)

the deaths of 40 million babies by abortion.

David N. O'Steen, executive director of the National Right to Life Committee, said that in a 1996 educational effort which Garvey helped finance, partial-birth abortion "public opinion turned in a way we had never seen before."

Compassionate and Truthful

by Fr. Frank Pavone
National Director, Priests for Life

There is no question I receive more often than, "Why don't our priests speak out more about abortion?"

Having directed the Priests for Life movement for the last eight years and spoken every weekend in a different parish on the subject of abortion, I have had more opportunity than most to directly observe how people in the pews respond to the Church's pro-life message. I have also had more opportunity than most to speak to my brother priests about it.

One of the questions that many

priests (and others who have a ministry in the Church) wrestle with is, "How can I be compassionate to my people and also forthright with them about the truth?"

The answer to this contains much of the answer to the question about preaching on abortion. The abortion issue involves pain — not only the pain experienced by those who have been directly responsible for one or more abortions, but also the pain of those who, watching abortion from a distance, know that they should do more to help stop it, but don't want to pay the price. That's a pain we all share.

So how do you balance truth and compassion?

You start by realizing that they are not things that have to be "balanced," as though they have some intrinsic opposition to each other. Rather, truth and compassion are aspects of the very same reality. God, who is One, is both Truth and Compassion. To represent God, to speak for Him, to somehow mediate Him, is to respond to the values of truth and compassion precisely as aspects of each other.

In other words, to have compassion for another human being is precisely to bear witness to the

truth of who God is and who that person is. A failure in compassion is essentially false witness against our neighbor, because such a failure eclipses the infinite tenderness and mercy of the Lord.

At the same time, to withhold truth is to fail in compassion. It is to fail to meet a human need which is as real as food and shelter. Truth nourishes. Truth sets us free. A witness to truth truly ministers to his brothers and sisters.

We can err in the way we extend both truth and compassion. Truth is sometimes spoken harshly, and with a tunnel-vision that fails to understand where our audience really stands. Compassion is sometimes bestowed carelessly, failing to challenge the one we love to become all he or she is

called to be, and failing to distinguish mercy from permission.

A key to more effective ministry regarding abortion, therefore, is more understanding about the relationship between truth and compassion, and a deeper examination of conscience regarding how we fail in bearing witness to both. The heart of the Christian, and in particular of the priest, must be the meeting place of a clear and prophetic stand against injustice, and a profound tenderness to those who have committed it.

Contact Priests for Life at PO Box 141172, Staten Island, NY 10314; Tel: 888-Priests for Life-3448, 718-980-4400; Fax: 718-980-6515; email: pfl@priestsforlife.org; web: www.priestsforlife.org



NCCB Official Applauds Passage Of Unborn Victims Of Violence Act

By Catholic News Service

WASHINGTON (CNS) — A spokeswoman for the U.S. bishops applauded the April 26 vote by the House of Representatives to approve the Unborn Victims of Violence Act.

The act, which passed on a 252-172 vote, stipulates that an individual who injures or kills an unborn child while committing a violent federal crime may be punished for a separate offense.

Cathleen Cleaver, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, said the vote "sends a powerful message."

"When a violent assault is committed against a pregnant woman and her baby, under federal law, judgment and punishment will be meted out for violent acts against two victims, not one," Cleaver said in an April 26 statement.

The legislation, sponsored by Rep. Lindsey Graham, R-S.C., would apply only to crimes committed under federal or U.S. military jurisdiction.

Eleven states currently have laws recognizing the unborn as victims of violence, while 13 others recognize them as potential victims during part of their prenatal development.

Prior to passage of the bill, House members voted 229 to 196 against a Democratic measure that would have stiffened penalties for assaulting a pregnant woman but would not have made harming the unborn child a separate crime.

"It is amazing that abortion advocates acknowledge in public debate that the unborn child is a living human being, but are unwilling to protect that living human being from a violent predator's attack," said Cleaver.

President Bush has said he would sign the bill.

Carl A. Anderson, supreme knight of the Knights of Columbus, said in a statement that, although he was "pleased with the bill's passage," it was "sad to note the pro-abortion extremism that led some members to oppose it."

UT University Catholic Center Renovated

by Linda Lockney

When Fr. Dave O'Brien and the Paulist Fathers opened the doors to the University Catholic Center in 1965, they knew they had some prime real estate. What they could not have predicted, some 36 years later, was the Catholic Center's explosive growth and demands on the physical building that sits on the space.

Located directly across the street from the University of Texas Littlefield Fountain at 2010 University Avenue, the University Catholic Center serves a very large and diverse population of students, faculty, staff and area residents. Today, the building is closed for a complete renovation that will increase its capacity to serve even more Catholic students. For the next year, the center is borrowing worship and meeting space at St. Austin's Church and the Austin State School.

With an estimated reopening date of Spring 2002, the center will include the addition of a second floor along with all new staff offices, classrooms, library, meeting areas, lounges, kitchen, and a beautiful new reservation chapel. In addition, the auditorium will be a multifunctional area suitable for Masses as well as special events. The new center will seat approximately 1,000 people for

Mass, almost doubling the current size.

More than \$3,000,000 has been raised through foundation grants, donations and pledges from alumni, friends, residents and parents. Now the center begins the second phase of the capital campaign called "Complete the Dream." "We're so grateful to all the supporters who have made pledges and contributions to continuing our important work with college students," said Fr. Ruben Patiño, director of the University Catholic Center. "Now we can pay the contractors, but our challenge is to raise more money to appropriately furnish this beautiful new center."

It is imperative that the center begins a program of raising money to provide ongoing financial sources for additional programs, an enlarged staff, and operating costs. The unique nature of a university student center means that most of the community are transient students with little money.

The campaign has been followed closely by retired Bishop John McCarthy, who served as the honorary chairman of the Capital Campaign for the Twenty-first Century. Bishop Gregory Aymond is now involved overseeing the progress of the renovation. The tri-chairmen of the campaign are

Dr. William Cunningham, Lowell Lebermann, and Allan Shivers, Jr. Flynn Construction and Heimsath Architects are teaming on the project.

The UCC has always strived to provide a home away from home for the many students who have gathered for nourishment, encouragement, and support throughout the years. Students say they appreciate the welcoming and accepting atmosphere at the center. The Paulists and the UCC take pride in being able to serve all persons who come through the doors. The center provides a spiritual home as well as a place for individuals to learn firsthand about causes that directly effect their own lives. They are provided opportunities to hear outstanding speakers, attend enlightening informal classes, build homes with Habitat for Humanity, work at the mission in Arteaga, Mexico, during their spring break, and benefit from and be part of ecumenical services. They are given numerous opportunities to skillfully develop leadership roles in various areas and group settings. The overall educational experience for university students extends well beyond books, exams, and finals. The UCC provides opportunities for this very vital

see "UT", page eleven

Priests For Life Links With Project Rachel Ad Campaign

By Jerry Filteau
Catholic News Service

WASHINGTON (CNS) — Less than a month after announcing its own \$12 million ad campaign for post-abortion healing and alternatives to abortion, Priests for Life said it will instead coordinate efforts with an already existing Project Rachel campaign.

Project Rachel, the Catholic Church's outreach to people affected by an abortion loss, was

started in the Milwaukee Archdiocese in 1984 and now operates in more than 130 dioceses.

Both campaigns will use billboard, print and electronic media.

Father Frank Pavone, national director of Priests for Life, announced the change in approach after meeting April 16 with Cardinal William H. Keeler of Baltimore, chairman of the U.S. bishops' Committee on Pro-Life Activities.

Father Pavone said he is aware of the post-abortion ministry of many dioceses and wants Priests for Life to be an added resource and encouragement for programs already in use.

"There is no need to initiate separate campaigns with the same end," he said. "Priests for Life will continue to work in harmony with the goals of the bishops, both nationally and at a diocesan level."

Cardinal Keeler said the

Project Rachel media campaign conducted jointly last year by three dioceses in the Baltimore-Washington region had "enormous success" in reaching out "to those harmed by abortion."

"This program reached so many," he said.

He added that the dioceses involved — Baltimore, Washington and Arlington, Va. — were planning "a modified campaign again this spring."

Other dioceses have conducted similar campaigns or are preparing to do so, he said.

Cardinal Keeler said he was "very pleased" with Father Pavone's decision and said the Committee on Pro-Life Activities

and its staff "look forward to working more closely with Priests for Life in the future."

In his original announcement of an ad campaign March 29, Father Pavone said Priests for Life planned to devote at least \$12 million to it over the next two years.

MEDIA

from page four

Web at www.renewingmedia.org.

Remember that the media are not beyond our influence. Together, we can "Renew the Mind of the Media."



Pastoral Guidelines On Cohabitation

by Bishop Michael D. Pfeifer, OMI

After many months of careful study by the Presbyteral Council and myself, I give official approval for the following pastoral guidelines for those ministering to cohabiting couples. I ask that all of our pastoral leaders carefully read these guidelines and bring them to the attention of people who are preparing for marriage.

Pastoral Guidelines For Pastors, Pastoral Coordinators, Deacons, Pastoral Associates and other ministers working with the Sacrament of Marriage: Ministering to Cohabiting Couples

The Sacrament of Marriage

Christian marriage is a sacrament of Jesus Christ and a sacred vocation given to us by God (Canon 1055). Consequently, it is a means to holiness in the life of the spouses. The baptized who are married in the Church receive a special sacramental grace that helps them live a life of love and fidelity. The Church wants to help all engaged couples to prepare well for marriage so that their union will be lasting and fulfilling. The use of the Pre-marriage Inventory, Sponsor Couple Program and community experiences, such as the Engaged Encounter, are encouraged highly for those preparing for marriage. The best preparation for a Christian marriage is to live a truly Christian lifestyle with participation in the Sunday Eucharistic Celebration, the other sacraments, prayer, works of justice, charity and chastity, as hallmarks of a life in Christ.

Commitment

Christian marriage is about commitment. This means fidelity to one another and faithfulness within the relationship. This commitment is experienced not only through the easy and happy times but also through the hard and sometimes most unhappy moments. The beginning of such a commitment is the decision both persons in a relationship make to each other to close the doors to other life choices and to choose freely to stay with each other and their unique union until death.

Cohabitation

Today, reality indicates that not only do some engaged couples choose to engage in sexual activity before marriage but that many couples live together in a sexual relationship before making a permanent commitment. The rate of those who live together in a sexual relationship prior to marriage has risen significantly in the last decades. Pope John Paul II points out (*Familiaris Consortio*, section 81) that *de facto* free unions, i.e., those unions without any publicly recognized institutional bond, are an increasing concern. He recognizes that various factors can lead a couple into a free union. These include difficult economic, cultural or religious situations, extreme ignorance or poverty, children and a certain psychological immaturity that makes couples afraid to enter a permanent union. Due to the commonality of this practice, it is recommended that the issue of cohabitation be addressed to youth and young adults during religious education instruction within the sessions concerning marriage.

Approach to Free Unions

Pastors and pastoral leaders who are caring for cohabiting couples are to avoid two extremes:

1. Immediately confronting the couple and condemning their behavior and

2. Ignoring the cohabitation aspect of their relationship.

Pastoral experience and diocesan policies have borne out the wisdom of this approach. Pastor and pastoral leaders should examine each situation case by case. Cohabiting couples are to be told that cohabitation prior to marriage is morally wrong i.e., objectively sinful.

Couples should be informed about the moral implications of living together. The Church has always taught based on Sacred Scripture that living together – and all sexual activity, including intercourse itself, with anyone other than with one's spouse – is immoral and a contradiction. Why? Because very early in Christian tradition, it was held that all sexual activity between two persons, including sexual inter-

course, is to be a sign of those persons giving not merely pleasure to each other but rather their whole selves to one another in a covenant of love. Thus the Catholic Church has always viewed sexual intercourse as the most important sign of what Christian marriage is: namely, two people who are willing to commit ALL of themselves to one another . . . bodies, pleasure, thoughts, hopes, dreams, fears, failings, plans, difficulties, bank accounts, bad moods, in-laws, etc. In the tradition of the Church, there is not such a thing as "premarital sex." There is only "marital sex," a sign of commitment, and "sex without commitment," which is promiscuity. This is why the Church teaches that couples who love one another should not engage in sex before marriage and/or live together before marriage. Marriage preparation for couples who are cohabiting is an opportunity for evangelization and catechesis. This is a 'teachable moment' and the pastor and pastoral leader must be cautious lest because of rigidity or laxity he/she alienate the couple from the church community. Couples involved in free unions should be encouraged to reflect on their situation. (Marriage Guidelines for the Dioceses of Texas 1994)

The following questions may help in such a process:

1. Are you aware concerning what God says in Sacred Scripture about the beautiful gift of human sexuality and its purpose, and about sexual intercourse outside of marriage?

2. Why did you originally choose to live together? How does the commitment you wish to make now differ from the commitment you made when you decided to cohabit?

3. What do your family and community think about your living together? How do these thoughts affect you?

4. What are your reasons for wanting to marry at this time? Is pressure from family or because of children a major reason for marriage now? Is there any reluctance to marry?

5. What have you learned from

your experience of living together? How do you expect your relationship to grow and change in the future? Does either of you expect marriage to be free from time of discontent? How well do you deal with conflict? Have you agreed on any changes in the way you will handle money after you are married?

6. Why do you want to marry in the Catholic Church at this time? Do you understand the concerns the Church has had about your cohabiting situation? Do you understand that you may give bad example to some?

7. What does marriage as a sacrament mean to you?

8. What do you think will be the greatest barrier to a lifelong marriage for you? How do you think you will be especially challenged by the vow of faithfulness?

Separation Prior to Marriage

Some couples will be open and mature enough to discover in their responsibilities to God's norms as well as to the larger community a motivation to live apart during the final months or weeks as they prepare for the life-long commitment of Christian marriage. Others may not; some cannot.

The pastors and pastoral leaders may not always understand or agree with the couple's decisions, but should always strive to lead them to a better understanding of their commitment and to support their best efforts in being honest with one another and with their God in prayer and in guiding them toward the Sacrament of Penance, if that seems appropriate.

Canon Law

Pastors and pastoral leaders should keep in mind that cohabitation is not in itself a canonical impediment to marriage. The couple may not be refused marriage solely on the basis of cohabitation. The general norm states that the pastor and the ecclesial community are to see that the couple has a "fruitful liturgical celebration of marriage clarifying that the spouses signify and share in the mystery of unity and of fruitful love that exists between Christ and the Church" (c.

1063.3°)

The Community

The entire faith community is urged and encouraged to reach out to couples who are currently living together and invite them into a closer union with Christ through the Church. When cohabiting couples approach the Church for marriage we encourage pastors and pastoral leaders to recognize this as a teachable moment. This is a unique opportunity to help couples understand the Catholic vision of marriage. This is an opportunity for evangelization.

By supporting the couple's plans for the future rather than chastising them for the past, the pastor and pastoral leader can draw a couple more deeply into the church community and the practice of their faith. Treated with sensitivity and respect, couples can be helped to understand and live the vocation of Christian marriage.

Recommendations:

1. Those responsible for preaching the Sunday homily should use the opportunity to teach about the Sacrament of Marriage when the readings address the topic.

2. Communicating information about the Sacrament of Marriage in the parish bulletin should be done periodically.

3. Informing couples preparing for the Sacrament of Marriage of Diocesan and Parochial marriage preparation resources: Engaged Encounter, Sponsor Couples, Pre-Cana Instruction and Personal Instruction.

Definitions:

Cohabitation: The strict definition of this term is the practice of a man and woman sharing living quarters and physical intimacy (sexual relations) before marriage civil or religious.

Legal: The practice of a man and a woman sharing living quarters before marriage and keeping their own names, independent finances and formal legal documentation on joint property, if any.

Common Law Marriage: (Legal term in Texas – informal marriage) Man and woman live together (even for a short time). They present themselves as

see "GUIDELINES" page eleven



Nothing, not even a patient's request – which more often than not is a cry for help – can justify the taking of a life which is precious in the eyes of God and which can be a great gift of love to a family even in the suffering of the final days.

Pope John Paul II

POPE

from page one

on a profound belief that Christ's death and resurrection forever changed all things.

No wonder, then, that the pope has turned to St. Paul as a guide for the church's "new sense of mission" in the third millennium, writing in a recent apostolic letter: "We need to imitate the zeal of the Apostle Paul."

In a more visible way than anyone in the church, Pope John Paul has been imitating St. Paul since the start of his pontificate. They share a fundamental focus: the universal call of the Gospel.

It was Paul who began preaching to the Gentiles, and at an early church council in Jerusalem convinced other Christian leaders that the message of Christ's salvation must be spread to all peoples, not just the Jews.

Paul was the first to conceive of a worldwide mission for Christianity. Pope John Paul, more than any modern pope, has put it into practice.

Paul often traveled by horse from city to city; the pope jetted by plane to the corners of the earth, logging more than 650,000 miles. Both men journeyed with a sense of urgency, convinced that their personal presence made a real difference to local churches.

St. Paul's itinerant ministry lasted about 20 years, taking him to more than 40 major cities throughout Asia Minor and the Eastern Mediterranean. In the same spirit, Pope John Paul has visited more than 120 countries in 22-plus years, revolutionizing the style of the papacy.

St. Paul founded new church communities on trips that lasted months or years; likewise, the pope has made many of his longest trips to the modern missionary lands of Africa and Asia.

As farsighted pastors, both men

worried about these new local churches and knew the value of frequent contact. At the end of his first apostolic journey, St. Paul skipped an easy boat trip back and took the longer overland route, in order to revisit and encourage the fledgling Christian communities he had helped found.

Few people realize that of Pope John Paul's 93 foreign trips, 54 have included return stops in countries already visited.

Neither St. Paul nor the pope took success for granted. Both experienced public favor, public indifference and even public hostility on their evangelizing travels.

In Athens, St. Paul met with what looked like failure in his preaching. On his pilgrimage in May, the pope was battling antagonism among many of Greece's Orthodox Christians and indifference among others.

Yet both men were firm believers in hidden success when it comes to evangelizing, in the survival of seeds planted and slowly nourished.

When faced with opposition or resistance, especially in foreign lands where the church was a newcomer, the pope and St. Paul also shared an evangelizing tactic: emphasizing that their followers could be good Christians and good citizens, too. The point was that the Gospel was not foreign to any population on earth.

As the pope resumed his travels in Athens, moving with difficulty and showing the symptoms of a neurological disease, he might have reflected on the fact that St. Paul, too, had a disease that afflicted him for many years — his "thorn" in the flesh. Both seemed to have accomplished much of their most important evangelizing work not in robust health, but in physical suffering.

Neither had it easy: stonings, death plots and shipwrecks for St.

Paul, assassination attempts, broken bones and protest demonstrations for the pope.

In the larger society, the pope and the apostle sometimes paid a price in popularity for their commitment to the "open declaration of the truth," as St. Paul put it, and for proclaiming Jesus as the only savior for all people.

But they persevered, convinced, as Paul wrote to the Corinthians, that the ministerial power comes from "God and not from us."

That could be the pope's motto, too. Like the apostle, he seems to move with the confidence of one who takes his orders from the Holy Spirit.

EASTER

from page three

family. As for being limited, every job or occupation limits people by definition of the job. The trick in this vocation is to broaden the scope of ministry to the parish in a way that uses all of one's talents in the service of the People of God in the Church. Many priests and sisters have found creative ways to serve their people in ways that are life giving to the parish and the priest or sister. Then there is material success. Few people feel they have enough material possessions. Mostly, it is only people who are satisfied with what they have that feel they have enough regardless of how much they have. Success is not found in accumulating things or money. Rather, it is found in joyfully becoming what God invites us to be. There may be many questions, fears or doubts regarding one's own vocational call from God, but the only answer can be "Yes." This answer may take you down a path less traveled, but well known to the Saints.

Just think what would have happened if Jesus had given into fears, doubts or hesitations after the Last Supper. Where would we be? What would happen if we chose to give into them instead of following Jesus to the cross that leads to the Resurrection and the Joy of Easter? Will you take an active part in encouraging voca-

tions to priesthood and religious life as well as to happy, healthy, faithful marriages and chaste single life-styles? Will you answer "Yes, Lord" to God's invitation to your family? For more information about a vocation to priesthood or sisterhood contact your Pastor or a Sister in your community.

UT

from page nine

extension of personal development.

Keeping track of former students and community members has not been a priority until the last decade. The center is currently trying to find as many of the former students as possible. Thanks to technology, the center has now been able to create a database for the purpose of keeping track of everyone. If you were a student here or know of anyone who was in the past, please let the center staff know. You may visit the web site: www.utcatholic.org; write a letter; or call the UCC Development office at 512/476-7351 for more information.

COMPASS

from page two

collection that will be taken on May 20, 2001. The monies you donate to the CCC will be utilized here in the Diocese and nationally for Campaign efforts. Your generosity enables the Catholic Communication Campaign to continue its work of renewing the mind of the media, providing directional focus for families searching for quality programming.

May 20, 2001, the day of the Catholic Communication Campaign Collection has also been slated as the day when our Catholic people are asked to take a special Media Pledge as a way of renewing the mind of the media. In this pledge, the U. S. Catholic Bishops ask all Catholics to pledge to work together to encourage all those responsible for the media to carry out their service responsibly and to eliminate that which diminishes our appreciation of God's image in creation. The message of the campaign

Pledge is not that the media are evil in themselves and should be avoided. The media provides too much that is of benefit to make that claim, and it is for the sake of these benefits that we must take a stand against the harmful uses for which the media are put. I strongly encourage all the Catholic people of our Diocese to take this Pledge on May 20, 2001.

I express my sincere gratitude to the Editor of the West Texas Angelus and the Director of Communications for our Diocese, Mr. Pete Micale, for all that he does to promote the communication ministry in our Diocese. I thank you for your past assistance, and let us pray for the guidance of the Holy Spirit as we deal with the important issue of communication. Now I share with you information about the Pledge. (*Editor's Note: See text of Pledge on Page Four.*)

GUIDELINES

from page ten

married (connotes a sexual relationship).

Dissolving Common Law Marriage: Separated and not living together without a divorce following a common law marriage. After two years, the State of Texas considers them not to be married informally. There is no longer recourse for child or spousal support.

Civil Marriage: A man and woman marry before an authorized person with the proper legal document(s).

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John Paul II, apostolic exhortation *Familiaris Consortio*, 81.
Most Rev. Michael D. Pfeifer, O.M.I. *A Pastoral Reflection on Couples Living Together Before Marriage*, June 1997.

National Catholic Conference of Bishops, The Committee on Marriage and Family, *Marriage Preparation and Cohabiting Couples*, August 1999.

Texas Catholic Conference of Bishops, *Marriage Guidelines for the Dioceses of Texas*, 1994.

Guidelines approved and accepted by the Most Rev. Michael D. Pfeifer, OMI and the Presbyteral Council on April 5, 2001.



One Million Rosaries for Life

by Peter N. Micale, WTA

The Councils of the Knights of Columbus in and around San Angelo will participate in the One Million Rosaries for Life on Saturday morning, May 12. The Knights and their families will meet at the Cathedral Church of the Sacred Heart in San Angelo at 8 a.m.; celebrate Mass with Fr. Voity as the presider; and then recite the Rosary in the Cathedral. The Boy Scouts will then provide a breakfast for five dollars per person in the Angelo Catholic cafeteria. The Knights from the three Councils in San Angelo plus the ones in Wall, Miles and Rowena are welcome to attend. All other Catholics in the area are also invited to participate in the Mass, Rosary and breakfast. If you plan to go to the breakfast, whether you are a Knight or not, please call 651-7500 so that an estimate may be made of the total number of people attending the breakfast.

May, The Month Of Mary And The Month Of Mothers

by Bishop Michael D. Pfeifer, OMI

Traditionally, the month of May is dedicated to Mary, the mother of Jesus and the mother of all of us. During the month of May, we honor Mary as our mother, thanking God for her, and striving to imitate her discipleship. One of the best ways to honor Mary is by praying the rosary each day.

During the month of May, we also honor our earthly mothers, and May 13 is Mother's Day. On their special day, we thank our mothers for all they have done for us, and we ask our God to pour out new blessings upon them. If our mothers have been taken from us, we ask God to give them eternal peace. Happy Mothers Day for all the mothers of our diocese.

Mayo, El Mes De María Y El Mes De Madres

Por Obispo Miguel Pfeifer, OMI

Tradicionalmente, el mes de Mayo es dedicado a María, la madre de Jesús y la madre de todos nosotros. Durante el mes de Mayo, nosotros honramos a María como nuestra madre, dándole gracias a Dios por ella, y imitando su discipulado. Una de las mejores maneras para honrar a María es rezando el rosario cada día.

Durante el mes de Mayo, también honramos a nuestras madres terrenales, y el 13 de Mayo es el Día de las Madres. En su día especial, les damos gracias a nuestras madres por todo lo que han hecho por nosotros, y le pedimos a nuestro Dios que les conceda nuevas bendiciones. Si nuestras madres no están con nosotros, le pedimos a Dios que les conceda la paz eterna. Feliz Día de las Madres para todas las madres de nuestra diócesis.

On May 12th, 2001, it is hoped 1,000,000 people will pray the Rosary for an end to abortion. Praying your **one** Rosary can help make the goal of **one** million a reality.



Blessed Mary, ever-Virgin Mother of God

ONE MILLION ROSARIES TO END ABORTION

A Pro-Life Prayer Event

May 12, 2001 Saturday

Within the following hour:
 9:00 am to 10:00 am (Eastern)
 8:00 am to 9:00 am (Central)
 7:00 am to 8:00 am (Mountain)
 6:00 am to 7:00 am (Pacific)

ROSARIES for LIFE
 P.O. Box 41831
 Memphis, Tennessee 38174
 U.S.A.

"Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognized as having the rights of a person - among which is the inviolable right of every innocent being to life?"

-Catechism of the Catholic Church, #2270

On May 12 (Saturday), 2001, during one particular hour (see above), it is hoped that one million people will pray the Rosary (Joyful Mysteries) for an end to the surgical and non-surgical killing of unborn babies.

Will you, on May 12th (at the above-listed time) pray the Rosary for an end to abortion? If your answer is "yes," please read, fill out, and send in the bottom-right portion of this sheet so the Rosaries for Life can count you as a participant.

Would you be willing to promote the ONE MILLION ROSARIES TO END ABORTION prayer event? Here are three ways it can be done:
 1) Make photocopies** of this sheet (preferably at least 5) and send to interested persons.
 2) Ask that your parish and / or one or more other parishes make and distribute photocopies** of this sheet to parishioners.
 3) Call interested persons by telephone and let them know about this May 12th pro-life prayer event.

**Please contact the Rosaries for Life for another photocopy of this if yours is of poor quality and/or copies poorly.

send to: ROSARIES for LIFE
 P.O. Box 41831
 Memphis, Tennessee 38174
 U.S.A.

Name _____
 Address _____
 City _____ State _____ Zip _____

Yes, I will Pray the Rosary (Joyful Mysteries) on May 12th, 2001, at the above-listed time, for an end to abortion (surgical and non-surgical).

I will promote the ONE MILLION ROSARIES TO END ABORTION prayer event.

Please check