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ANGELUS

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Pope Assures Bush U.S. Catholics Can Overcome Clergy Abuse Crisis

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) – Pope John Paul II assured U.S. President George W. Bush that American Catholics have the spiritual resources to overcome the clergy sex abuse crisis.

After Bush expressed concern about the stature of the Catholic Church in the wake of sex abuse scandals in the United States during a May 28 meeting with the pontiff, the pope, “despite the difficulties of the moment, wanted to express his trust in the spiritual re-

sources of American Catholics committed to giving witness to Gospel values in society,” said Joaquin Navarro-Valls, papal spokesman.

White House spokesman Ari Fleischer told reporters Bush mentioned the scandal in the context of how it is damaging the influence of the Catholic Church in U.S. society.

Speaking to reporters before the meeting, Bush had said he would tell the pope: “I am concerned about the Catholic Church in America, I’m concerned about its standing. I say that because the Catholic

Church is an incredibly important institution in our country.

“I’m also going to mention the fact that I appreciate the pope’s leadership,” the president said.

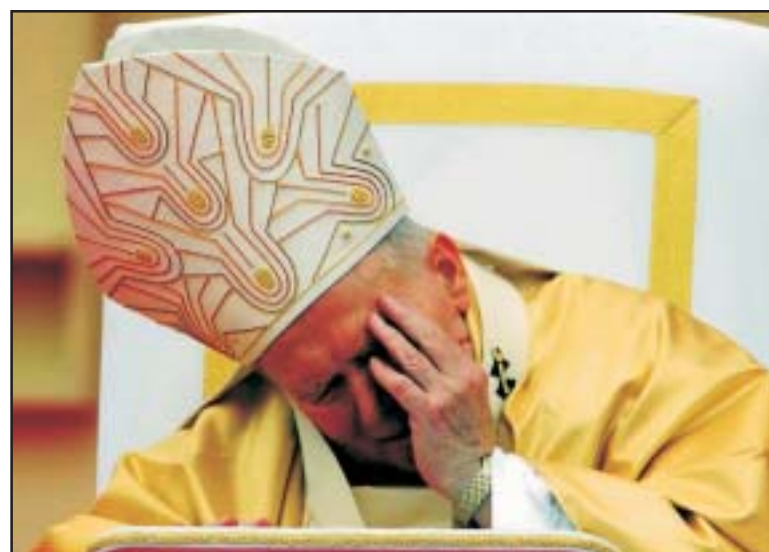
A Bush aide told reporters Bush would not raise the issue to criticize the pope, but to praise him for convoking the U.S. cardinals at the Vatican in April to discuss the crisis and ways to end it.

The president arrived at the Vatican directly from a historic summit that joined NATO and

see “**BUSH**” page eleven



Pope John Paul II greets U.S. President George W. Bush at an afternoon meeting at the Vatican May 28. The president and the pontiff discussed many issues including the Middle East, the U.S. sex abuse scandals and a new agreement with Russia that brings the former Soviet Union into a NATO partnership. (CNS photo from Reuters)



A weary Pope John Paul II concentrates during an open-air Mass in Plovdiv, Bulgaria, May 26. Vatican spokesman Joaquin Navarro-Valls speculated that summer trips to Guatemala and Mexico might be cancelled, but he was certain the pontiff would attend World Youth Day in Toronto in late July. (CNS photo from Reuters)

Pope’s Birthday Marked By Acknowledgment Of Physical Decline

by John Thavis
Catholic News Service

VATICAN CITY (CNS) - Pope John Paul II struggled through a busy birthday weekend at the Vatican, canonizing five new saints and meeting with 7,000 youths who came to help celebrate his 82 years and wish him many more.

But even as he joined in the festivities with young people May 18, the pope acknowledged his physical decline when he let an aide read part of his speech to the cheering, scarf-waving crowd.

Celebrating a Mass May 19 to

proclaim five European saints, the pope sat with his head tilted down and pronounced liturgical prayers with a tremulous voice. At times he appeared to have trouble breathing.

When the liturgy was over he asked Catholics to keep praying for him.

At the start of the Mass, Cardinal Bernardin Gantin, dean of the College of Cardinals, expressed day-after birthday wishes, telling the pope that canonizations were the kind of ceremony that “make your heart more youthful.”

Hundreds of birthday wishes

flooded into the Vatican from heads of state and other dignitaries, and several religious groups in Rome brought homemade cakes to the Vatican doors. The pope held a working lunch with four of his top aides on the special day.

The celebrations were partly overshadowed by renewed speculation over papal retirement, after three cardinals – including Cardinal Joseph Ratzinger, one of the pope’s top aides – said they thought the pontiff would retire if

see “**POPE**” page eleven



A Reservoir of Mercy – The Sacrament of Reconciliation

By Bishop Michael D. Pfeifer, OMI

Fifty years ago, Pope Pius XII declared that the greatest spiritual problem that Catholics of the world of that day was a lack of sense of sin. Pope John Paul II has made the same observations about Catholics today. This lack of sensitivity to sin reflects a serious weakness in the quality of our relationship with Jesus Christ.

Today we need a renewed catechesis about sin and its effects in our personal lives, in our families, and in all of society. To overcome sin in our lives, we have the greatest means which is the Eucharist, but also a special Sacrament through which we receive God's forgiveness, mercy, and grace to overcome our weakness. This is the grace that we receive in the Sacrament of Reconciliation, which is a great treasure – a true reservoir of God's mercy.

Jesus in his infinite love has given us the Sacrament of Reconciliation whereby we not only can receive God's forgiveness, but also forgiveness from the community of persons affected by our sins. Jesus Christ has empowered his priests not only to speak on God's behalf, but also on behalf of the community in mediating forgiveness.

I strongly encourage all of our Catholics to celebrate the Sacrament of Reconciliation on a frequent basis. This Sacrament is not only the means of forgiveness of our sins, especially our serious sins, but opens our hearts more fully to Christ and to his forgiving love that we need in our lives to share with others.

I ask that our priests regularly encourage our people they serve to claim the greatest treasure of grace inherent in frequent confession. We need homilies on the various aspects of the Sacrament of Reconciliation so as to stir up a greater response to this gift of Jesus Christ. And of course, our priests and pastoral coordinators need to make sure that there time set aside each week for confessions so that penitents can receive the Sacrament.

One fact is clear. Spiritual renewal and frequent Confession go hand in hand as mutual cause and effect. We, Catholics, indeed have a great unclaimed treasure in the great reservoir of mercy that Christ has given us in the Sacrament of Reconciliation.



Una Presa de Misericordia – El Sacramento de Reconciliación

Por Obispo Miguel D. Pfeifer, OMI

Hace cincuenta años, el Papa Pius XII declaró que el gran problema espiritual de los Católicos en el mundo de ese tiempo era la falta de la gravedad del pecado. El Papa Juan Pablo II ha hecho las mismas observaciones sobre los Católicos de hoy en día. Esta falta de comprensión del pecado refleja una debilidad seria en la cualidad de nuestra relación con Jesucristo.

Ahora necesitamos una catequesis renovada sobre el pecado y sus efectos en nuestras vidas personales, en nuestras familias, y en la sociedad. Para superar el pecado en nuestras vidas, tenemos la mejor manera que es la Eucaristía, pero también un Sacramento especial por medio del cual recibimos el perdón y la misericordia de Dios, y la gracia para superar nuestras debilidades. Esta es la gracia que recibimos en el Sacramento de Reconciliación que es un gran tesoro una presa verdadera de la misericordia de Dios.

Jesús en su amor infinito nos ha dado el Sacramento de Reconciliación por el cual no solamente recibimos el perdón de Dios, pero también perdón de la comunidad de personas afectadas por nuestros pecados.

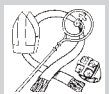
Jesucristo ha autorizado a sus sacerdotes no solamente para hablar en nombre de Dios, pero también en nombre de la comunidad para, mediar el perdón.

Fuertemente animo a nuestros Católicos que celebren el Sacramento de Reconciliación con frecuencia. Este Sacramento no es solamente el medio de perdón de nuestros pecados, especialmente nuestros pecados serios, pero abre nuestros corazones más a Cristo y a su amor misericordioso que necesitamos en nuestras vidas para compartirlo con otros.

Pido a nuestros sacerdotes que animen con regularidad a nuestra gente que sirven que reclamen el gran tesoro de gracia inherente en la confesión frecuente. Necesitamos homilias en los aspectos diversos del Sacramento de Reconciliación para conmovier una gran respuesta a este don de Jesucristo. Y por supuesto, nuestros párrocos y coordinadores pastorales necesitan asegurar que hay tiempo reservado cada semana para confesiones para que los penitentes reciban el Sacramento.

Una realidad es clara. La renovación espiritual y la confesión frecuente van mano a mano como causa y efecto mutual. Nosotros, Católicos, de veras tenemos un gran tesoro no reclamado en la gran presa de misericordia que Cristo nos ha dado en el Sacramento de Reconciliación.

The Bishop's Schedule



Anniversary Mass

June 5-6: Rest and Prayer

June 7: San Angelo, Cathedral Church of the Sacred Heart, Feast of the Sacred Heart Mass at 7:00 p.m.

June 8: San Angelo, Christ the King Retreat Center - Confer Ministries on Deacon Candidates at 10:30 a.m.

June 9: Winters, Our Lady of Mt. Carmel Church - Confirmation at 9:00 a.m.

June 10-11: Rest and Prayer
June 13-15: Dallas, Spring Meeting of United States - Conference of Catholic Bishops

June 16: San Angelo, Cathedral Church of the Sacred Heart - Marriage Jubilee Mass at 2:30 p.m.

June 17: Rowena, St. Joseph's Church - Mass for Farmers and Ranchers at 6:30 p.m.

June 18: San Angelo, Diocesan Pastoral Center - Presbyteral Council Meeting 11:00 a.m. to 2:00 p.m. Mass in Barrio for St. Mary's parish at 6:00 p. m.

June 19-21: Fargo, North Dakota - 50th Anniversary of Sister Barbara Pfeifer

June 22: Midland, Mass at 9:30 a.m. in Front of Planned Parenthood Clinic

June 23: Odessa, Our Lady of San Juan Mission - 40th Anniversary Mass at 9:30 a.m.

June 24: San Angelo, St. Joseph - Home Mass at 6:30 p.m.

June 25-26: Lubbock - Visit Vatican Exhibit

June 27: Abilene, Presentation at Grace Museum

June 30: Abilene, First Presbyterian Church - Give two Presentations

July 2002

July 4: San Angelo, Cathedral Church of the Sacred Heart - July 4th Mass at 9:00 a.m. Abilene - visit Mariapolis in the afternoon.

July 7: San Antonio - Special Anniversary.

July 8-23: Vacation.

July 26-28: Toronto, Canada - World Youth Day with Pope John Paul II.

July 30-31: Rest and Prayer.

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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

Ruben Covos Seminarian, Diocese of San Angelo

Editor's Note - Ruben Covos is a seminarian at Assumption Seminary in San Antonio. Next year he will be in his second year of theology. This summer, Ruben will be at the Institute for Priestly Formation at Creighton in Nebraska. His parents are Ervey and Felicitas Covos. Ruben is from Holy Redeemer Parish in Odessa.

When I was a child my mother made the priesthood an option available for me. As I become older she didn't stop inviting me but my answer got clearer as well: NO.

I grew up in Presidio, TX, yes, the hottest spot in the nation! My years of formation up to young adulthood took place there. During those years I was actively involved in Church Ministry; that is where my love for the Church began, of course always encouraged by my parents. When I graduated from Presidio High School I knew that if I wanted to be happy and succeed in life, I had to get a col-

lege education. Some of my friends decided to attend the University of Texas at El Paso and I along with them. With no Major in mind college didn't make much sense anymore, so I came to Odessa, where my parents had moved and my brothers and sisters live. In Odessa I worked on part-time and full-time jobs and later decided to work out of state. While working out of state I got a sense of direction, I discovered that I wanted to become a Bilingual Educator. I went back to School, while at the same time working at Ector Jr. High School.

During my two years of work at Ector Jr. High and while working toward my teacher certification, Christ's invitation to serve Him came, once again through my mother. Upon her invitation to enter the seminary I considered it and through prayer and discernment I am now in my first year of Theological studies in San Antonio. From the very first steps and decisions that I made, God has been on the journey with me. It was remarkable and necessary to have had the guidance and support of our Bishop Michael Pfeifer and the support and prayers of others.

Now, I would like to address you, the parents in the Diocese, support your children in the career decisions they make. Most importantly, try to be sensitive in listening if your son brings you the news or discovers that he may want to become a priest. Trust me, chances are that he may have struggled with this decision long before he comes to you. Of course you would be super proud if your son came and said that he wanted to become a doctor, professional sportsman, or any other prestigious or financially secure careers. The vocation to the priesthood certainly is different but is as life-giving as any other vocation.

Young men, don't be afraid to consider the option of taking this journey. Look around you, there are many examples of Christ's servants you can go to for advice or perhaps there aren't many priests around you, which was one of the factors of my discernment. When you feel called, don't ignore it. If you do, it will come back time after time. Listen well.

Desde que era niño, mi madre siempre me mencionó la opción al sacerdocio. En mi crecimiento, jamás dejó de invitarme pero mi respuesta siempre fue muy clara: NO.

Crecí en la gran ciudad de Presidio, TX, sí, el lugar más caliente de la nación. Mis años de formación de niño a joven se llevan acabo allí en esa ciudad. Durante esos años me mantuve activo en el ministerio de la Iglesia, en el grupo de jóvenes, coros, etc. que fue donde se formó mi amor hacia Ella, la Iglesia claro, bajo la tutela de mis padres. Cuando terminé la secundaria sabía que para triunfar en la vida y para ser feliz, tendría que prepararme con más estudios. Algunas de mis amistades decidieron ingresar a la universidad en El Paso, TX, donde ya se habían establecido mis padres y algunos de mis hermanos. Durante mi estancia en Odessa encontré trabajos aquí y allá; hasta me fui a trabajar fuera del estado. Mientras trabajaba fuera, encontré un sentido de dirección y descubrí que tenía deseos de convertirme en profesor bilingüe. Regresé a estudiar y mientras lo hacía, fui empleado en la Ector Jr. High School.

Durante mis dos años de empleo en la Ector y mientras me prepara-

ba para recibirme de maestro, sentí que Jesús nuevamente me llamaba a través de mi madre. Esta vez mi respuesta fue un "quizás" y después de momentos de oración y discernimiento, una cosa dio paso a otra y ahora me encuentro aquí en mi primer año de Teología en la ciudad de San Antonio, TX. Desde que tomé mi primera decisión, estoy consciente de la guía de nuestro Dios. También ha sido impresionante la guía y el apoyo que me ha brindado nuestro Obispo Miguel Pfeifer, y el apoyo y oraciones de otros.

Ahora me dirijo a ustedes, padres de familia, de esta forma: apo-

yen a sus hijos en las decisiones de carrera que puedan tomar. Aún, más importante, sea sensible si su hijo le trae la noticia de que ha descu-

see "COVOS" page eight



Ruben Covos Seminarian, Diocese of San Angelo.



Bishop Pfeifer and Seminarian Ruben Covos.



Bi-annual "Seminarian Gathering" with the Bishop, (shown l-r) Ruben Covos, Joey Faylona, Bishop Pfeifer, Michael Mattiesen, Fr. Tom Barley, Emilio Sosa, Ariel Lagunilla and Rodney White.

THINKING OF PRIESTHOOD

Saturday, June 29, 2002

9:30 am to 4:00 pm

at

**Our Lady of San Juan Church in Midland
1008 W. New Jersey**

Fr. Jonathan Fassero, OSB from St. Meinrad Seminary in Indiana will present a day of discussion, reflection, and prayer.

The day is for young men – high school juniors or older interested in priesthood and want more information about this holy vocation.

Lunch will be provided. Chaperones are welcomed. There is no charge for this day.

For registration call Norma Ramos, Our Lady of San Juan - 570-0952 to let us know that you will be there.

For more information call Fr. Tom Barley, Director of Vocations and Seminarians for the Diocese of San Angelo at (915) 651-7500.



Restoring Trust In The Church In Her Darkest Hour

by Bishop Michael Pfeifer, OMI

Our hearts are deeply troubled, and our faith is sorely tested by the way in which some of our clerics have repeatedly failed in their vocation to love and protect the vulnerable members of the Body of Christ. Christ gave children a special blessing, proclaiming that whoever does not accept the Kingdom of God like a child, will not enter that Kingdom. We ask, then, how can a priest or bishop who participates by grace of ordination in the priesthood of Christ, possibly subject a child to sexual abuse and the physical and psychological harm that comes in its wake? How can the same person who can do so much good yet cause soul-scarring harm? Christ was the Good Shepherd who would lay down his life for his sheep rather than allow any one of them to come to harm.

This is a very dark hour for the Catholic Church in the USA. The incidents in the center of the current crisis involve an uncertain mixture of sickness, sin, fear, self-deception, rationalization, errors in judgment, and institutional inertia that is the mark of fallen humanity. Although guided by the Holy Spirit, the Church is not immune from this human mixture, and the

terrible effects that flow from it. We have faith that Christ will guide His Church through this dark hour with the guidance, the wisdom, the courage, and love of the Holy Spirit that dwells in the Church and in the hearts of the faithful as a temple.

One of the most tragic effects of the present crisis is that it not only undermines the Church's credibility in advocating on behalf of children and young people, but also erodes the resources available for the Church's work on their behalf. There is no one single measure which will quickly restore the Church's practices and reputation to a state of wholeness. However, there are many positive steps that can be taken to overcome this crisis, as we all open our hearts in a new way to the guidance and light of the great Holy Spirit.

At the center of any solution to this complex question, which in so many ways is a crisis of faith – our loving relationship with God and one another – is prayer. Already in our diocese we have had days of prayer – Palm Sunday and Pentecost Sunday – asking God for forgiveness, healing, new hope, and for light and guidance. It is essential for all bishops, priests, and all members of the Church to turn to

God in prayer who will guide us through this dark hour. We all need to pray more individually, in our families, in our communities, and at a state and national level. An essential element of this prayer process is for the leadership of the Church to humbly admit the sins committed by its priests and bishops, to seek divine forgiveness and express true contrition, to provide an apology and healing to the victims and move forward toward real conversion and systemic change.

Another positive step is to have listening sessions so that these issues can be discussed. I strongly encourage all of our pastors and pastoral leaders to provide listening sessions in our parishes so that these issues can be discussed, and so that common prayer can be offered for our Church in this dark time. During the past two months as I traveled through the Diocese to celebrate Confirmation with our young people, I met with hundreds of youth before Mass to discuss this situation. I will continue to discuss this issue as I visit the communities of the diocese. This is also a moment for bishops and priests to

see "TRUST," page eight

Prayer Of Healing For Victims Of Abuse

Praise to you, Father of our Lord Jesus Christ, source of all consolation and hope.

By your Son's dying and rising He remains our light in every darkness, our strength in every weakness.

Be the refuge and guardian of all who suffer from abuse and violence. Comfort them and send healing for their wounds of body, soul and spirit. Rescue them from bitterness and shame and refresh them with your love.

Heal the brokenness in all victims of abuse and revive the spirits of all who lament this sin.

Help us to follow Jesus in drawing good from evil, life from death. Make us one with you in your love for justice as we deepen our respect for the dignity of every human life.

Giver of peace, make us one in celebrating your praise, both now and for ever. Amen.

+ John F. Kinney
Bishop of Saint Cloud
Imprimatur given May 15, 2002

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Memo to Catholics: Stop Playing Defense!

by Anthony DeStefano

As a layperson who has worked closely with the clergy for over a decade, and who has seen first-hand how heroically selfless and self-sacrificing our Roman Catholic priests truly are, I have some advice for the beleaguered Catholic faithful of this country: Stop playing defense!

Like so many American Catholics, I am sick to death of the vitriolic attacks on our Church. Yes, we know, there are a few sinful priests out there who have sexually abused children. Yes, we know, there are some bishops who have attempted to keep the matter quiet and deal with the problem internally. Yes, we know that all this is wrong and scandalous and that the

guilty priests should be punished.

But for goodness sake, enough with the Mea Culpas!

This entire society is plagued with sexual problems, sexual abuses, sexual infidelity, sexual promiscuity, and sexual deviance. Just look at the current divorce rates. Look at the statistics on rape and other sex crimes. Look at the number of teen pregnancies produced by the MTV generation.

Ever since the 1960s we have been traveling, headlong, down the path of increased sexual freedom and openness. Is it any wonder the clergy is experiencing some problems with sexual misconduct? Everywhere we look there is sexual temptation. It's impossible to turn on the television or listen to the

radio without being assaulted by sexually explicit imagery, sexually explicit language, and sexually explicit lyrics. You can't even attend Mass on a Sunday afternoon in the summertime without seeing scantily clad young girls in sexually provocative clothing!

Is it really any surprise that the clergy has been affected, at least to some extent, by the same disease that is infecting the rest of the culture?

Of course this doesn't mean that we should ignore the seriousness of these despicable crimes. Perverts and sex offenders – no matter what their profession – must be prosecuted to the full extent of the law. And the Church must make sure it has a policy in place to deal with

these offenders quickly and harshly. But come on; we know what this is really about, don't we? The current feeding frenzy in the press has little to do with any real concern for the victims of sexual abuse. The American public isn't that naive. Throughout this country, the haters of the Catholic Church are grinding their axes, ecstatic at the chance of cutting down an institution that has staunchly opposed the social, moral and political credos they adhere to. That's the real truth.

After all, prominent Catholic Bishops have already openly admitted to making mistakes in handling abusive priests. The Pope himself called an unprecedented meeting of U.S. Cardinals in Rome

to emphasize the importance of dealing with this issue forthrightly. Yet, these clearly penitent actions have done nothing to tone down the venomous rhetoric against the Church that we see daily in the newspapers and on television.

No, something more is going on here. While no one doubts the sincerity and anguish of the victims going through this crisis, all the indignant cries for justice emanating from the Church bashers in the media are a sham. Sentencing guilty priests to long jail terms will never appease them, nor will a million apologies from the bishops or the Vatican.

Nothing is going to mollify the hatred of those who are wielding their axes. That is because their true aim is to hurt the Church: to

see "MEMO," page eight



Ninth Annual Restorative Justice Ministry Convention



Pictured are from left to right: Deacon Al O'Brian – Director of Correctional Ministries for the Diocese of Beaumont, Chaplain Linda Hill – Director of Correctional Ministries for the Diocese of San Angelo and Deacon Doots Dufour – Director of Correctional Ministries for the Diocese of Austin at the 9th Annual Restorative Justice Ministry Convention in College Station.

by Chaplain Linda Hill

Chaplain Linda Hill, Director of Correctional Ministries for the Diocese of San Angelo attended the 9th Annual Restorative Justice Ministry Convention April 19-20th in College Station. The office of Correctional Ministries is committed to helping people who are experiencing pain and suffering created by their involvement with the criminal justice system to restore a sense of peace and order to their daily lives. This includes ministry to victims of crime, social offenders, Criminal Justice Professionals, ex-offenders and the families of all of the above. These groups are bound together by the suffering which the criminal justice system brings to them. Together, they make up 20% of our population. This is indeed Texas largest mission field!

The victims and their families feel extreme violation and hatred for the offenders who caused pain. They may also feel animosity toward the Criminal Justice Professionals who failed to keep them safe. The Criminal Justice Professionals hate the offenders who keep causing them trouble and with whom they must do battle. Although they have a natural alignment with the victims, they often become exasperated with the victims and their families who fail to understand the difficulty of their jobs. The offenders hate Criminal Justice Professionals who have captured them and are now causing them great stress. They have not focused on the pain they caused the victims because they feel victimized themselves. Each group is fully involved in suffering as well as hatred for others to whom they are bound by the criminal justice system.

It is into this caldron of suffering that the Church now has a chance to bring its reconciliation and social lubricant of grace and love. Arch Bishop Flores of the San Antonio Arch diocese once said, "there is much suffering at every level in the criminal justice business." That quotation has become an axiom in Restorative Justice Ministry (RJM). Now is the time once again to find that mission even as Christ so well demonstrated it in the first century. The recovery of our sense of mission to our suffering people will add great credibility to the claims of the church as we move into the 21st century.

see "JUSTICE," page eight

Jenna Behrens Awarded Toyota Scholarship

LOUISVILLE, Ky. – Jenna Behrens of Brady, TX has been awarded a Toyota Community Scholarship. Jenna is Valedictorian of Brady High School and will attend Texas A&M in the fall and major in food science and nutrition. She also received a scholarship from Catholic Life Insurance Company. Jenna organized a high school project whose main focus was describing and promoting the practice of abstinence by high school students.

Toyota Motor Sales, U.S.A., Inc. (TMS), rewarded 100 high school seniors with \$1.12 million in college scholarships for their commitment to education and community service at an awards banquet May 10th.

The winners, who make up the sixth class of Toyota Community



Jenna Behrens

Scholars, were chosen from a pool of over 11,000 students nationwide nominated by their schools. To be eligible, students must be proven leaders both in the classroom and

in the communities in which they live.

"These students are reflections of everything that is good about this country. Their dedication to community service is an encouragement and inspiration to all of us," said James E. Press, executive vice president and chief operating officer of TMS. "We are proud to honor and salute what surely will be 100 of the future leaders of this country."

The scholarships are valued at \$20,000 or \$10,000 each, over four years, for study at a four-year college or university starting in the fall of 2002. Since the Toyota Community Scholars program began in 1997, TMS has awarded \$6.72 million in scholarships to 600 students across the U.S.

La Presencia Real de Jesucristo en el Sacramento de la Eucaristía

por el Obispo Miguel Pfeifer

Hace un año los Obispos Católicos de los Estados Unidos aprobaron un documento sobre la Eucaristía con el título, "La Presencia Real de Jesucristo en el Sacramento de la Eucaristía". En los últimos meses he publicado cada mes una de las preguntas de este documento tan importante en el Angelus. Ahora comienzo a presentarles en Español cada mes una de las preguntas con su respuesta, y ojalá que esto sea una manera para que todos los Católicos de la diócesis profundicen su entendimiento y aprecio del don más grande que Cristo ha dejado a la Iglesia, su Presencia Real en la Eucaristía.

Este mes para su reflexión les presento la primera pregunta con su respuesta:

1. ¿Por qué se da Jesús a nosotros como comida y bebida?

Respuesta: Jesús se da a nosotros como alimento espiritual en la Eucaristía porque nos ama. Todo el plan de Dios para nuestra salvación está dirigido a hacemos partícipes

de la vida de la Trinidad, la comunión del Padre, el Hijo y el Espíritu Santo. Empezamos a participar en esta vida con nuestro Bautismo, cuando, por el poder del Espíritu Santo, nos unimos a Cristo, y nos convertimos así por adopción en hijos e hijas del Padre. Esta relación se fortalece y acrecienta en la Confirmación, y se nutre y profundiza mediante nuestra participación en la Eucaristía. Comiendo el Cuerpo y bebiendo la Sangre de Cristo en la Eucaristía llegamos a unirnos a la persona de Cristo a través de su humanidad. "El que come mi carne y bebe me sangre, permanece en mí y yo en él" (Jn 6:56). Al estar unidos a la humanidad de Cristo estamos al mismo tiempo unidos a su divinidad. Nuestra naturaleza mortal y corruptible se transforma al unirse con la fuente de la vida. "Como el Padre, que me ha enviado, posee la vida y yo vivo por él, así también el que me come vivirá por mí" (Jn 6:57).

Al estar unidos a Cristo por el poder del Espíritu Santo que habita

en nosotros, nos hacemos parte de la eterna relación de amor entre el Padre, el Hijo y el Espíritu Santo. Como Jesús es por naturaleza el Hijo eterno de Dios, así nosotros nos hacemos hijos e hijas de Dios por adopción mediante el sacramento del Bautismo y la Confirmación (Crismación), nos convertimos en templos del Espíritu Santo, que habita en nosotros, y al habitar en nosotros, somos unguados con el don de la gracia santificante. La promesa última del Evangelio es que participaremos de la vida de la Santísima Trinidad. A esta participación en la vida divina los Padres de la Iglesia la llamaron "divinización" (theosis). En esto vemos que Dios no simplemente nos envía buerias-cosas desde el cielo; por el contrario, somos introducidos también a la vida interior de Dios, a la comunión entre el Padre, el Hijo y el Espíritu Santo. En la celebración de la Eucaristía (que significa "acción de gracias") damos alabanza y gloria a Dios por este sublime don.



Museum In Small Texas Diocese Hosts Frescoes From Vatican Collection

by Catholic News Service

LUBBOCK, Texas (CNS) – Fulfilling a Texas priest’s dream that began 14 years ago, a never-before-seen exhibition of 31 medieval frescoes from the Vatican Museums opens June 2 at the Museum of Texas Tech University in Lubbock. The exhibition, “Traditions and Renewal: Medieval Frescoes from the Vatican Museums Collection,” runs through Sept. 15, after which the frescoes will return to storage at the Vatican.

The Lubbock exhibit will highlight 31 frescoes painted by masters of the Roman School and taken from the church walls of St. Nicholas in Prison and St. Agnes Outside the Walls, both in Rome. The frescoes from St. Nicholas were painted between 1120 and 1130 and the frescoes from St. Agnes between 1280 and 1300, according to Vatican art experts.

The exhibit has its origins in a 1988 visit to Rome by Father Malcolm Neyland, former judicial vicar for the Lubbock Diocese and current director of the Vatican Exhibit 2002 office.

walking down the long corridors of the Vatican Museums by myself – I got a very strong feeling that if only 1/1000th of this could be shared by people in my home town, it would be wonderful,” Father Neyland said. “The inspiration of that moment never faded. It grew stronger over the years.”

Vatican Museums exhibits are very difficult to procure, even for world-renowned museums, according to Father Neyland.

“Rome doesn’t move its exhibits just anywhere,” he said. “The museum has to have very high standards and meet rigorous guidelines.”

The plan moved forward when Father Neyland met Francesco Buranelli, then director of the Etruscan and Roman exhibit at the Vatican Museums, while the two were studying in Ottawa in 1991. “I initially asked him how many international exhibits did they have, and he said very few, no more than three or four per year,” the Texas priest said.

But the dream continued, and after Buranelli became acting director of the Museums in 1997,

Bishop Placido Rodriguez of Lubbock petitioned the Vatican to permit the Lubbock exhibition. The permission was granted within a few months, but the event would have to wait until 2002.

According to Vatican Museums personnel, the medieval frescoes to be displayed in Lubbock were covered over at some point, possibly during the 15th and 16th centuries, and removed from their original locations in the mid-1800s. There is no indication of where they were stored at that time.

“Experts at the Vatican Museums did early restoration work on the pieces in 1930-31,” said Gary Edson, executive director of the Museum of Texas Tech University. “The final conservation is being completed now so the frescoes can be displayed as a group to the public for the very first time in Lubbock.”

The exhibit also will feature 34 side exhibits from the same era that are coming to Lubbock from the Franz Mayer Museum and the Comision Nacional de Arte Sacro in Mexico and the Sarah Campbell Blaffer Foundation Collection in

Houston.

Those exhibits, titled “Selected Sacred Art from the Old and New Worlds,” are meant to complement the frescoes.

Lubbock is located in the middle of the “world’s largest cotton patch” at the southern end of the Texas Panhandle. The city has a

population of about 200,000 and the university has more than 20,000 students, but the Diocese of Lubbock is largely rural. Residents of the area are engaged chiefly in growing cotton, drilling oil or raising cattle.

The diocese itself is bigger than Maryland, Delaware and New Jersey combined – more than 24,000 square miles – but only about 450,000 people call it home. Some



A fresco portraying the prophet Amos is part of an exhibit of 31 medieval frescoes from the Vatican Museums to be presented by Texas Tech University in Lubbock, Texas. “Traditions and Renewal: Medieval Frescoes from the Vatican Museums Collection” runs June 2-Sept. 15. (CNS photo courtesy Museum of Texas Tech University)

60,000 of them are parishioners in the 62 Catholic churches that make up the mostly Hispanic diocese.

The Lubbock exhibition is free, but tickets are necessary and may be reserved by calling, toll-free: (866) 803-6873. The ticket reservation line is open 24 hours a day, seven days a week.

Convocation Committee Meets

by Sister Joan Markus, SSND

The Convocation Committee of the Diocese of San Angelo met to continue planning for the September 26th Diocesan Convocation. Brother Jim Barrette, SM from the Diocese of Galveston-Houston

serves as the facilitator and Reverend Bob Bush is the chair.

A major portion of the April 30th

meeting was spent reviewing, reflecting and discussing the collation of responses from the parish listening sessions. Forty-five (60%) of a possible seventy-three (73) surveys were returned. Brother Jim Barrette helped the committee members to identify broad areas of need and direction from which

goals will be formulated. The broad areas that surfaced from the Parish Listening Sessions were:

- Education and Formation – *Educacion y Formacion*
- Adult Education – *Educacion para Adultos*
- Value of the church’s teaching and tradition – *El valor de las ensenasa de la iglesia en educacion y tradicion*
- Continue training lay leaders – *Continuacion del entrenamiento Para los laicos*
- Sacraments and Priesthood – *Sacramentos y Sacerdocio*
- Value of Eucharist – *Valor de la Eucaristia*
- Sacramental Tradition – *Sacramental Tradicional*
- Vocation Recruitment – *Reclutamiento de Vocaciones*
- Availability of Priest – *Disponibilidad de Sacerdotes*
- Young Catholics and Leadership – *Catdlicos Jovenes y Lideres*
- Education and training of adult

youth leaders – *Educacion y entrenanmiento Para lideres adultos de la juventud*

• Expand involvement of young Catholics in ministry – *Extender la participacion del rnisterio de la juventud Catolica*

• Call forth young adults for leadership and ministry – *Llamar hacia adelante adultos jovenes Para lideres y ministerio*

Communion and Solidarity – Comunion y Solidaridad

• Recognizing and using gifts of the laity for ministry – *Reconociendo y usando los doves de los laicos para el ministerio*

• Continue training lay ministers – *Continuacion del entrenamiento Para laicos*

• Growth in welcoming others and hospitality – *Crecimiento cordial Para otros y hospilalidad*

• Belonging to a community, universal church – *Pertenecer a una comunidad, la iglesia universal*
see “**CONVOCATION,**” page eight



Convocation Committee members are from left to right: S. Denise Duplessis, Deacon John Specht, Msgr. Larry Droll, S. Joan Markus, S. Rebecca Otter, Rev. Bernard Gully, Rev. Bob Bush (Chair), Brother Jim Barrette, SM (Facilitator), Deacon Ray Smith, Rev. Michael Rodriguez, S. Malachy Griffin, Rev. Barry McLean, Bishop Michael Pfeifer.

Diocesan Celebrations - Office of Education and Formation

by Sister Joan Markus, SSND

A number of diocesan celebrations occurred recently. May 4th was the celebration at Sacred Heart Parish in the Abilene Deanery for twenty persons who earned an Advanced Formation certificate. The participants attended monthly sessions that focused on Church History, Liturgy, Morality, Mary/Saints/Angels, Scripture-Exodus, Luke, Wisdom and Catholic Social Teaching. Sister Hilda Marotta, presenter at the sessions, awarded certificates to the following persons: Margie Carrillo, Linda Conley, Kay David, Terry Dulin, Esther Duran, Jennifer Kohanowski, Loretta Light, Rita Luera, Ray Nunez, Becky Rendon, Angelita Rodriguez, Lucy Rodriguez, Vicki Rodriguez, Rosa Sanchez, Barbara Schwalb, Deacon Jerry Schwalb, Juanita Valdez, Lisa Valdez, Angelina Villa, Bobby Welch.

Congratulations to the sixty-six

(66) persons who completed the two-year Basic Formation process that was held at St. Mary's Parish in San Angelo in the San Angelo Deanery. The topics covered during the process were Ministry, Personal Development, Spirituality, Hebrew and Christian Scripture, Church and Sacraments. Presenters for the sessions included Brenda Maiman, Father Andy Wueste, Sister Hilda Marotta and Sister Joan Markus. During the final session on May 11th, a Mass was celebrated by Bishop Michael Pfeifer after which certificates were awarded. Those who completed the process were: Sylvia Alejandro, Marta Arteaga, Robin Bird, Mary Borrego, Bill Brady, Gloria Brady, Margaret Butler, William Butler, Minerva Casarez, Cynthia Castillo, Chris Cooper, Aurora Cortez, Felix Cortez, Felipa Diaz, Jim Drees, Gregg Elsner, Carolyn Evans, Charles Evans, Marta Evaro, Jose Figueroa, Teresa Figueroa, Flabio

Franco, Norma Garcia, Maria Olivia Gonzales, Patrice Gray, Clara Ann Halfmann, Charlotte Harris, Lori Hines, Minnie Ibarra, Debra Jimenez, Stacy Johnson, Amy Kitlen, Beck Knox, Janice Lange, Stanley Lange, Allan Lange, Wanda Lange, Sally Lehr, Julie Leibrecht, Robert (Bob) Leibrecht, Victor Lopez, Nora Lucero, Paula Martinez, Elizabeth Mata, Marc Mata, Sally Ortiz, Cathy Pelto, Harry Pelto, Sr., Alex Perez, Carl Perez, Linda Reeh, Mark Reeh, Reuben Reyes, Betty Rodriguez, Fidel Saldivar, Felix Segura, Alex Sosa, Sador Sotelo, Irene Subia, Cheryl Torres, Raymond Torres, JoAnn Turner, Mike Tweedy, Mary Vera, Ignacio Villa, Mindy Ward.

Leadership Jazz was the theme for the annual reflection day for Catechetical Leaders. Sister Dolorette Farias from the Diocese of Tuscon, Arizona challenged the group to collaborative leadership. It was a call to recognize and



(Above) Advanced Formation certificate recipients.



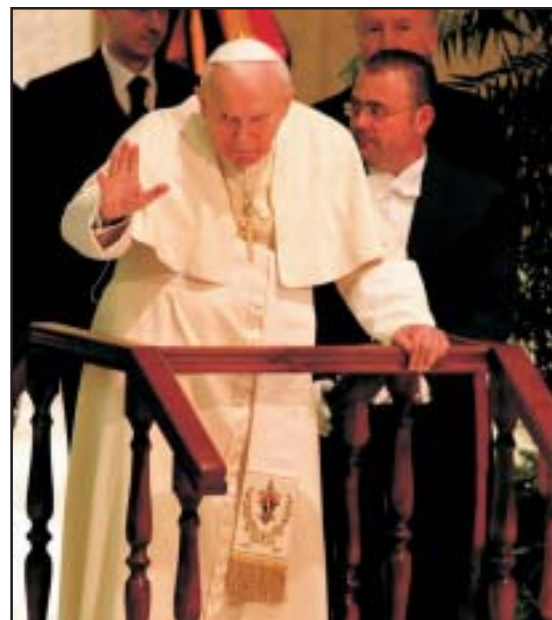
(Left) Stacy Johnson from St. Ann, Midland receives the Basic Formation certificate from Bishop Pfeifer.



Ina Albarado, CRE at St. Joseph, Rowena receives the towel from S. Dolorette Farias of Tuscon, AZ.

utilize the variety of gifts present in the community. At the end of the day, each participant received a towel as a reminder of the call to servant leadership in the church.

Crunching Numbers: Vatican's Statistical Yearbook Shows Ups, Downs



Pope John Paul II arrives on a wheeled platform for a special audience on his 82nd birthday, May 18, at the Vatican. (CNS photo by Alessia Giuliani, Catholic Press Photo)

by John Thavis
Catholic News Service

VATICANCITY (CNS) – If a third Vatican council were held today, the Vatican would have to invite more than 4,500 bishops – nearly twice the number that participated in Vatican II.

The seating section for cardinals would have to be doubled, too. In 1962 there were 85 princes of the church; today there are 176.

The numbers keep going up, and

not just at the top of the church hierarchy.

Since Pope John Paul II was elected in 1978, the number of lay missionaries has grown from about 3,000 to 126,000. The number of catechists has increased 15-fold, from 173,000 to 2.6 million.

The Vatican published its Statistical Yearbook of the Church in May, with statistics updated through Dec. 31, 2000. For number-crunching experts, the book offers everything from global totals of first communicants to analytical charts on priest-to-parishioner ratios.

Year after year, most of the raw numbers in this volume continue to rise. The ones that don't often flag a problem.

For those who track such things, world Catholic population reached 1.45 billion at the end of 2000 – up

12 million over the previous year. That doesn't include places like China, where Catholics can't be accurately counted, so you probably could add up to 5 million to the global figure.

The down side: the percentage of Catholics in the global population has dropped from 17.8 percent in 1978 to just under 17.3 percent at the end of 2000. So the general population is growing faster than the church.

The fastest church growth continues to occur in Africa, which saw its Catholic population jump nearly 5 percent during the jubilee year – from 124 million to 130 million.

But a flag went up when Vatican officials saw the tally of Catholics for Europe – a drop of 1.5 million Catholics in a single year, even as the continent's population grew by

18 million. It was the fifth straight annual decline in Europe, the only place in the world where the Catholic population is going down.

During the current pontificate, the church's social role has grown across the world, and it's reflected in the numbers: more than 103,000 church-run health and social institutions, compared to 64,000 in 1978. That figure includes 16,500 clinics, 14,000 homes for the elderly, 8,700 orphanages and 11,600 marriage advice centers.

But the exception to that trend is a downturn in the number of church-run hospitals, which went from 6,640 in 1978 to 5,853 in 2000. That's a worrisome development, and a sign that the church in many countries – particularly in Europe and the Americas – can no longer afford to maintain big health complexes.

In almost every category, what the yearbook calls the church's "workforce for the apostolate" has increased. In some cases, like catechists, it's been a genuine explosion, while in other areas, like **see "NUMBERS", page nine**



A Consistent Ethic Of Life

by Bishop Michael Pfeifer, OMI

Since the Roe vs. Wade decision of the Supreme Court on January 22, 1973, scientific and medical research constantly support the humanity of the unborn. Most of those who advocate abortion recognize the moral argument that abortion destroys a human life. Prolifers proclaim that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, self, and others; and that society, through its laws and social institutions, must protect and nurture human life at every stage of its existence.

Our present social context is marked by a dramatic struggle between the "culture of life" and the "culture of death," and there is a need to develop a deep critical sense capable of discerning true values and authentic needs. What is urgently called for is a general mobilization of consciences and a united ethical effort to activate a great campaign in support of life.

To be truly in support of all human life, it is necessary to develop a consistent ethic of life which identifies conditions that demean human dignity and threaten human rights. A consistent ethic of life not only shows concern for abortion, euthanasia, and every issue touching on the dignity of human life, but also recognizes the distinctive character of each issue while giving each its proper place with a coherent moral vision.

Any politics of human life must work to resist the violence of war and the scandal of violence, poverty, injustice, and capital punishment. Any politics of human dignity must seriously address issues of racism, human cloning, experimentation with human life, poverty, hunger, employment, education, housing, and health care. To be prolife means to be advocates for the weak and the marginalized in all these areas.

Today when human rights are proudly proclaimed and the value of life itself given public affirmation, sad to say, the most basic of all human rights, "the very right to life," is being denied or trampled upon, especially at the more significant moments of existence – the moment of birth and the moment of death. This situation exists at the cultural, social, and political level where it reveals more sinister and disturbing aspects in the tendency, ever more widely shared, to interpret crimes against life as legitimate expressions of individual freedoms, even to be protected as actual rights.

Roe vs. Wade continues to make impossible any meaningful protection for the lives of human beings from the time they are conceived until they are fully born. The abortion decisions of the U.S. Supreme Court must be reversed. For it is impossible as Pope John Paul II reminds us, to further the common good "without acknowledging and defending the right to life, upon which all other inalienable rights of individuals are founded and from which they develop."

People of life need to hold fast to a consistent ethic of life, a new culture of love, life, and solidarity for the true good of the whole of human society.

JUSTICE from page five

The RJM Conference focused training on Church Involvement, Job placement and transportation for ex-offenders, aftercare housing, mentoring offenders and ex-offenders, women's issues, juvenile justice issues and fund development/grant writing and organizing and managing non-profit organizations. The conference opened with the Governor's Volunteer Awards Ceremony and offered key-note

speakers such as Gary Johnson – Executive Director of the Texas Department of Criminal Justice and Dr. Michael Haley – Alabama Commissioner of Corrections.

For more information on how to get involved in RJM Ministry in our diocese, contact Chaplain Linda Hill on the internet at wynnechaplain@aol.com or call 936-435-9952.



(Left) Priests of the Diocese during a break during the Priest's Retreat at Christ the King Retreat Center. (Right) Franciscan Friar Niles Thompson, OFM, preached the retreat.



CONVOCATION from page six

The September Convocation will focus on strategies to achieve the goals on the parish and diocesan levels. The information gained at the September meeting will be considered as the final draft of the document is designed. The Mission Statement from the 1997 document, *Declaring And Living Our Vision*, will remain as it is. To celebrate the work of the people, a diocesan celebration will be scheduled in February, 2003.

Bishop Michael Pfeifer has asked all priests, women religious, deacons and two lay representatives from each combination of a parish with its mission(s) be present. The names of these participants were to be submitted to the Convocation Committee by June 1st. He has also asked that all of us pray for the guidance of the Holy Spirit as we move through this process of developing goals and strategies that will lead us toward our Diocesan Jubilee in 2012.

TRUST from page four

rededicate themselves to their primary vocation which is holiness, and to living a celibate life. What the Church needs today – in addition to taking all effective steps to prevent future abuse – is an increase in holiness in all her members.

This is a defining moment for the Church as the bishops of the US come together in Dallas for their important and unique meeting in June. As the bishops consider a policy regarding sexual abuse of minors for all dioceses of the United States, the bishops must keep in mind the following essential points.

1. A national policy on sexual abuse must be enacted. The commitment to the protection and safety of children is, and always will be, our primary emphasis.

2. The bishops must voice their support to a policy of not reassigning priests who have abused minors to any ministry.

3. There must be an endorsement of a strong policy of reporting any well-founded allegations of sexual abuse of minors made to civil authorities.

4. Concerns for the victims of sexual abuse must be meaningful and concrete. The Church must provide necessary counseling for healing and reconciliation.

In dealing with this critical crisis, we cannot forget the tremendous amount of good done by the thousands and thousands of faithful and dedicated priests, especially for children, both in the United States and around the world. The Holy Spirit will not abandon the Church of Christ in her dark hour, but is there to refresh the Church with the cooling and comforting waters of eternal life.

MEMO from page four

damage its credibility in order to reduce its ability to work effectively against the immorality of an ever-increasing Godless society; to discredit it so that the politically conservative influence it exerts in matters such as abortion, pornography and gay rights, is minimized. That is the real meaning of these attacks.

So what should priests and bishops do? Their hands are tied, to some extent. If they protest too loudly against the one sided treatment they are receiving, they will undoubtedly be accused of gross

insensitivity to the victims of sex abuse.

But as for the rest of the faithful – those of us who belong to powerful organizations like the Knights of Columbus, the Knights of Malta, the Catholic League and Priests for Life, as well as the millions of other loyal Catholics in this country – it's time *we* quit turning the other cheek.

It's time we started to defend our Church.

Anthony DeStefano is the Executive Director of Priests for Life, an international association of Catholic clergy and laity.

COVOS from page three

bierto que tiene ganas de ser sacerdote. Les aseguro que si su hijo viene con este descubrimiento, él ya luchó con esta decisión mucho antes de presentarles esta noticia. Quizá como padres se sentirían muy orgullosos si sus hijos fueran médicos, beisbolistas, arquitectos profesionales o cualquier otra profesión que le asegure un prestigioso bienestar. La vocación al sacerdocio ciertamente es diferente a las demás pero da vida, así como todas.

Tu joven, no sientas miedo de considerar que tú también podrías emprender esta jornada. Si vez a tu alrededor te darás cuenta que hay muchos ejemplos que son servidores de Cristo a quienes puedes pedir consejos, pero de igual forma, tal vez no hay muchos a tu alrededor. Sinceramente esto fue algo que me inspiró a mí en mi discernimiento a querer ser sacerdote. Si te sientes llamado por Dios, no lo ignores. Si lo ignoras te regresará esa invitación una y otra vez. ¡Pon atención!

Peter's Pence

by Bishop Michael D. Pfeifer, OMI

My dear sisters and brothers in Christ:

From experience, Americans have come to realize how in times of disaster human solidarity brings comfort. In the wake of the tragedies that took so many lives on September 11, 2001, comfort came from numerous sources both here and abroad. As people abroad lent support with the outpouring of love and support, people at home experienced the solace that human solidarity is capable of generating.

As we prepare to take up the annual Peter's Pence Collection on June 30, 2002, which supports the charitable works of our Holy Father, I am sure we find it helpful to recall the tangible comfort people experience from an outpouring of charity. This collection enables our Holy Father to respond to the request for emergency funds from the most disadvantaged throughout the world. This special appeal is an opportunity to demonstrate justice and kindness to our brothers and sisters in need.

The theme for this year's Peter's Pence Collection is *A Listening Heart, A Helping Hand, A Better World*. By giving to the Peter's Pence Collection we are the hands see "PENSE", below



A Listening Heart, A Helping Hand, A Better World is the theme for the year 2002 Peter's Pence Collection. Pope John Paul II calls on all Catholics to join with him in a tangible expression of faith by imparting hope through their generosity to those most in need throughout the world. Contributions enable the Holy Father to assist the most vulnerable victims who suffer because of war, oppression, and natural disasters. Photo: AP/Wide World Photos.

Las Obras del Santo Padre

por Obispo Miguel Pfeifer, OMI

Muy Estimados hermanas y hermanos en Cristo:

La colecta anual de 2002 para las obras del Santo Padre (Peter's Pence), se tomará en nuestra diócesis el 30 de Junio, 2002. El tema para la colecta de este año es *Un Corazón Atento, Un Mano Servicial, Un Mundo Mejor*.

Esta colecta para las obras del Santo Padre permite al Santo Padre responder a las peticiones de fondos de emergencia por parte de los más desamparados del mundo. Este llamado especial es una oportunidad de demostrar justicia y bondad a nuestros hermanos y hermanas necesitados.

Por favor, sean generosos en dar a esta colecta, y oren por las obras del Santo Padre, y por la salud y el ministerio de nuestro Papa. Gracias por su apoyo, generosidad.

The Real Presence of Jesus Christ in the Sacrament of the Eucharist

by Bishop Michael Pfeifer, OMI

In this article, I share with you questions #10 and #11 from the U.S. Catholic Bishops' document, "The Real Presence of Jesus Christ in the Sacrament of the Eucharist."

Question #10: If someone without faith eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ?

If "to receive" means "to consume," the answer is yes, for what the person consumes is the Body and Blood of Christ. If "to receive" means "to accept the Body and Blood of Christ knowingly and willingly as what they are, so as to obtain the spiritual benefit," then the answer is no. A lack of faith on the part of the person eating and drinking the Body and Blood of Christ cannot change what these are, but it does prevent the person from obtaining the spiritual benefit, which is communion with Christ. Such reception of Christ's Body and Blood would be in vain and, if done knowingly, would be sacrilegious (1 Cor 11:29). Reception of the Blessed Sacrament is not

an automatic remedy. If we do not desire communion with Christ, God does not force this upon us. Rather, we must by faith accept God's offer of communion in Christ and in the Holy Spirit, and cooperate with God's grace in order to have our hearts and minds transformed and our faith and love of God increased.

Question #11: If a believer who is conscious of having committed a mortal sin eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ?

Yes. The attitude or disposition of the recipient cannot change what the consecrated bread and wine are. The question here is thus not primarily about the nature of the Real Presence, but about how sin affects the relationship between an individual and the Lord. Before one steps forward to receive the Body and Blood of Christ in Holy Communion, one needs to be in a right relationship with the Lord and his Mystical Body, the Church – that is, in a state of grace, free of all mortal sin. While sin damages, and

can even destroy, that relationship, the sacrament of Penance can restore it. St. Paul tells us that "whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup" (1 Cor 11:27-28). Anyone who is conscious of having committed a mortal sin should be reconciled through the sacrament of Penance before receiving the Body and Blood of Christ, unless a grave reason exists for doing so and there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, that is, an act of sorrow for sins that "arises from a love by which God is loved above all else" (Catechism, no. 1452). The act of perfect contrition must be accompanied by the firm intention of making a sacramental confession as soon as possible.

Pray for Peace

PENSE from above

and hearts of Christ that help to make a better world today.

Please contribute generously to this collection, and please pray for the Holy Father's works, and for the beautiful ministry that he does for the Church throughout the world.

NUMBERS from page seven

diocesan clergy, it's a tenuous rise. The year 2000 saw an increase of 769 diocesan priests in the world, and the Vatican will gladly take that.

The number of permanent deacons also has enjoyed a steady increase during Pope John Paul's pontificate, going from about 5,000 in 1978 to nearly 28,000 today.

But the population of men and women religious continues to drop – though the rate of decrease has slowed. Male religious priests today number about 139,000 compared to 158,000 in 1978, and women religious have gone from 985,000 to 801,000 in the same period.

Church experts seeking consolation can turn to the pages that break down those numbers by con-

continent and by country: In many dioceses of Africa and Asia, the numbers of religious have risen significantly over the last two decades.

The Vatican also found hopeful signs in the continued increase in the number of the world's seminarians. There were 62,000 seminarians at the higher education level in 1978, and more than 110,000 at the end of 2000. The biggest increases have come in Africa, Asia and South America.

One statistic the Vatican doesn't mind seeing drop is the number of annulment requests handled by diocesan and regional tribunals around the world. The new annulment cases introduced have actually decreased slightly over the last 22 years, from about 77,000 to 75,000.

One trend the Vatican has carefully tracked over the years is the number of marriages between a Catholic and a non-Catholic. The rate of mixed marriages seems to have peaked in the 1990s at close to 9 percent and has now leveled off at 8 percent.

Europe is the only continent that has shown an increase in mixed marriages under Pope John Paul II, but the rate has dropped substantially there over the last two years, too.



Bishops' Committee On Home Missions

*Nearly 10.5 Millions In Grants Announced
Alaska Priest In Fatal Crash Was Among Those Helped*

by William Ryan

WASHINGTON—When Father Tim Kelley's plane went down last month on his way to celebrate Palm Sunday Mass in a remote outpost of southwest Alaska, the staff at the Bishops' Committee on the Home Missions experienced a personal as well as professional loss. Not only did they know the priest, but one staff member had once flown with Father Kelley in the same Piper Cherokee that crashed into a mountain in blizzard conditions March 24.

Father Kelley, 73, was one of two priests who pilot themselves to parishes and missions in the 160,000 square mile Archdiocese of Anchorage. At the time of his death he had been pastor of Holy Rosary Church in Dillingham. The parish serves 600 people in 23 communities spread out over more than 33,000 square miles on Alaska's mainland and stretching out to the Aleutian Islands.

Helping Father Kelley's apostolate and others like it serve the spiritual needs of Catholics in the most remote areas of the country is typical of the Catholic Home Missions. This year the Bishops' Committee on the Home Missions will award \$10.5 million in grants to more than 100 dioceses, organizations and religious orders. This is more than double the amount disbursed four years ago, one year after the U.S. Bishops established the first Catholic Home Missions Appeal in 1997.

"The great success of the Catholic Home Missions Appeal is a reflection of the strong links among the dioceses of the United States and its dependencies in a spirit of communion," said the Chairman of the Catholic Home, Missions, Bishop Paul A. Zipfel of Bismarck, North Dakota. "It's a great example of the Church taking care of its own."

The grants for 2002-2003 were finalized at a recent meeting of the Committee on the Home Missions in Laredo, Texas. They will be disbursed beginning July 1, 2002.

The Committee on the Home

Missions awarded grants totaling \$4.5 million in 1998-1999, \$6.0 million in 1999-2000, \$7.7 million in 2000-2001, and nearly \$9 million in 2001-2002. The new grants consist of \$10.5 million to 85 dioceses and 21 organizations and religious orders.

The Catholic Home Missions Appeal supports the work of the Church wherever Catholics are few and the Church is fragile: in the Deep South, in the Rocky Mountain states, in the dusty Southwest, in the Rust Belt of eastern Ohio, in Puerto Rico and the Virgin Islands, and in Pacific territories like American Samoa and the Virgin Islands.

Approximately 85 out of 194 dioceses — plus the Eastern Catholic Church dioceses — are simply unable to provide the basic pastoral ministries of word, worship and service for their people without funding from the Catholic Home Missions Appeal. This means that at any given time approximately 40% of U.S. dioceses need serious financial assistance.

A recent report gives some indication of places where funds are most needed to help the work of the Church. In the diocese of Jackson, Mississippi, for example, nine counties have no church building, 26 are without a resident priest, and 33 have no presence or ministry by sisters, brothers, or lay volunteers.

The Diocese of Salt Lake City comprises the State of Utah and serves some 100,000 Catholics out of a total population of 2.3 million. While relations with the Church of Latter-Day Saints (Mormons) are cordial and cooperative, the Catholic community represents a small minority that must struggle to maintain its identity.

A Vietnamese sister in the Diocese of San Bernardino, California, ministers to eight different groups of Asian Pacific Islanders that reside in the diocese, including the Filipino, Vietnamese, Korean, Indonesian, Hmong, Guamanian, Samoan, and Tongan peoples.

Pope Says Cursillo Movement Leads Thousands To Holiness

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — For more than 50 years, the Cursillo movement has led thousands of Catholics to a deep conversion and commitment to holiness, Pope John Paul II said.

As a sign of the maturity of Cursillo and its growth in more than 60 countries and some 800 dioceses around the world, the movement has asked the Vatican for official recognition as an association of Catholic faithful, he said.

The pope met May 4 with Italy's national, regional and diocesan directors of Cursillo, whose meetings begin with a three-day experience of learning about the Christian life and building Christian community.

While Cursillo has brought "abundant fruits of conversion and holiness of life," the pope said, the

sign of a movement's maturity is its harmony with and commitment to the local and universal church.

When the international coordinators of Cursillo submitted the movement's statutes to the Pontifical Council for the Laity for approval, it was a sign of "an ever more

solid ecclesial maturity," the pope said.

The approval process tends to be lengthy, but the Cursillo movement is not expected to encounter any major difficulties in gaining Vatican approval, said a Vatican source.

Pope John Paul II's Intentions For June 2002

General Intention — Cooperation among all religions for world peace. "That both leaders and members of the world's religions may together seek world peace through conversion of hearts and brotherly dialogue."

Mission Intention — To live out our Baptism in thought, word and deed. "That we the baptized may use all that baptism imparts to us to be the salt of the earth and the light of the world in the whole circuit of our daily lives."

The fastest-growing segment of the population in the Diocese of Beaumont, Texas, consists of prison inmates. Full-time chaplains and local pastors serve the approximately 5,000 incarcerated men and women in five county facilities, two private facilities, and 11 state facilities.

There are only 29 priests for 35 parishes and 29 missions in the 66,900 square mile diocese of Baker, Oregon.

The Diocese of Gallup, New Mexico, comprises 55,000 square miles in northwest New Mexico and northeast Arizona. Nearly 70% of the state consists of reservations for seven tribes of native American people. Half of the Catholic population are Navajo, Acoma, Laguna, Jicarilla Apache, White Mountain Apache, Zuni and Hopi.

The Prefecture Apostolic of the Marshall Islands is 99 percent water; its 34 islands and atolls dot 500,000 square miles of the tropical Pacific. Six priests and two deacons travel to the diocese's nine isolated missions by small plane or boat.

The Diocese of Boise covers all of Idaho, from the relatively fertile Snake River Valley in the south to the mountainous north. Travel is quite difficult in winter since the

major state highway is only two lanes as it winds and twists towards the Canadian border.

The Archdiocese for the Military Services, USA, serves military personnel and families at 220 installations in 29 countries; patients in 172 Veterans Administration hospitals; and is responsible for federal employees serving in 134 countries.

The Ukrainian Catholic Diocese of Stamford encompasses the states of New York, Connecticut, Massachusetts, Vermont, New Hampshire, Rhode Island and Maine, and serves 17,000 Eastern Catholics in 50 parishes that are approximately 50 miles apart.

The Committee on the Home Missions is the only grant-making agency with a particular focus on Hispanics. About 37% of its grants go to Hispanic ministries of various sorts; an additional 15% goes to Eastern rite churches, 6% are awarded to programs of ministry to African-American Catholics, 4% to Asian, and 6% to Native American ministries.

The Committee on the Home Missions is the successor to the American Board of Catholic Missions begun in 1924. Until 1999, the CHM received a percentage of the

Mission Sunday collection, taken up in most dioceses each October; now all monies from that source go to the missions overseas. The Catholic Home Missions Appeal was established by the bishops in June 1997 to guarantee continued funding for the home missions. The national date is the last Sunday in April, which was April 28 this year. The theme was "Strengthening the Church at Home."

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were laid at Our Lady's feet by the faithful. The Confirmation candidates, also part of the Queen's Court, processed in ceremony to robe our Blessed Mother in blue and gold. She was crowned Our Queen with a gold crown.

A reception and fellowship was held afterwards. The Corpus Christi celebration, in its 3rd year, involved several months of planning to prepare the youth, design and make the costumes (made by ladies from the parish), choreograph and practice the dances and crowning ceremony. This year's planning included research into traditions of the May Crowning carried out in other parts of the United States.



POPE

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he ever reached the point where he could not carry out the duties of the papacy.

None of the prelates said that time had arrived, however. On May 15, the pope responded to birthday greetings at a general audience, saying he relied on the spiritual support of the faithful "in order to continue faithfully in the ministry the Lord has entrusted to me."

For the pope, the birthday was a working day, but students from Christian Brothers' schools in Italy turned it into a celebration, singing "Happy Birthday" in several versions. The pope looked tired as he was rolled into the Paul VI audience hall on his wheeled platform, but extended his hand in greeting and kissed a baby.

In what was clearly a planned move, he read only the beginning and end of his two-page talk to the group and sat listening as an aide read the longer middle section. It's an energy-saving step that has been done a few times on foreign trips, but rarely at the Vatican, and never at such a personal encounter.

The Christian Brothers were celebrating the 300th anniversary of their activity in Italy, and the pope encouraged them to maintain their educational ministry among today's young people.

Afterward, the pope greeted the young people as they crowded around him for a blessing on the stage of the audience hall.

On the way back to his apartment, he took time to sprinkle holy water on a new statue, an image of St. Maria Josefa del Corazon de Jesus Sancho de Guerra, that had just been placed in a niche on the exterior of St. Peter's Basilica.

The next day, the pope celebrated the canonization Mass under intermittent rain in St. Peter's Square, proclaiming as saints five members of religious orders – four Italians and one Spaniard.

In a sermon that he read in its entirety, the pope said the five had preached and lived the Gospel "on the streets of the world," just as modern Christians should do.

The new saints are:

- St. Ignatius of Santhia, an 18th-century Italian Capuchin known for his ministry as a confessor and

spiritual adviser.

- St. Umile da Bisignano, a Franciscan friar considered a "slow learner," but who showed gifts of mysticism and demonstrated a life of deep prayer up to the moment of his death in 1637. The pope said the Italian friar's humility and simplicity were qualities needed in today's material world.

- St. Pauline of the Suffering Heart of Jesus, an Italian who founded the Little Sisters of the Immaculate Conception, dedicated to serving the poor, sick and elderly. She died in 1942 in Sao Paulo, Brazil, and her order is active throughout South America and Africa.

- St. Benedetta Cambagio, a 19th-century Italian who lived as a married woman for two years and then agreed with her husband to live chastely, as "brother and sister." The two eventually entered religious orders, and St. Benedetta founded a congregation of the Benedictine Sisters of Providence, which worked with young girls.

- St. Alphonsus of Orozco, a 16th-century Spanish Augustinian friar, who devoted his life to the needy and wrote ascetical and mystical works.

The pope, seated beneath a canopy as the rain turned heavy, gave a noon blessing after the Mass and read a short talk with obvious difficulty.

He thanked everyone for the birthday wishes and in particular for the "special prayers for my person and for the fulfillment of my Petrine (papal) service, entrusted me by the Lord."

The pope was to depart three days later on his 96th foreign trip, to Azerbaijan and Bulgaria. It was the first of three trips in coming months: in July he travels to Toronto for World Youth Day, then to Mexico and Guatemala; in August, he will return to his native Poland.

BUSH

from page one

Russia as partners.

The Vatican spokesman said Bush briefed the pope on the new partnership.

The pope smiled as he greeted the president in his private library and motioned to Bush to have a

seat opposite him at his desk.

Bush thanked the pope for receiving him, as photographers flashed pictures. The pope, feigning annoyance with the cameras, held his hands in front of his face.

"They'll make you look good, Your Holy Father," Bush told him.

Then a papal secretary pulled a sheaf of papers from a leather folder in front of the pope, and reporters were led out for the duration of the 20-minute meeting without translators or aides.

Although the pope and president had met less than a year ago, their agenda of common concerns had changed dramatically.

Flaring tensions in the Middle East, the U.S. war on terrorism and the new NATO partnership with Russia were discussed during the meeting.

While the pope and Bush were meeting, U.S. Secretary of State Colin Powell and members of his staff met with Cardinal Angelo Sodano, Vatican secretary of state, and Archbishop Jean-Louis Tauran, Vatican foreign minister.

Navarro-Valls said the discussions lingered on the tensions in the Middle East.

"In addition to the political aspects, the humanitarian dimension of the dramatic situation being lived by the Israeli and Palestinian peoples was taken into consideration," the spokesman said. "In addition, the difficult situation of Christians in the Middle East was accented."

Bush arrived at the Vatican shortly before 4 p.m., an unusual time for a papal audience with a political leader, underlining the importance both sides give to their relationship and their roles on the world stage.

Bush's 30-car motorcade rolled into the Vatican past several hundred onlookers, who lined the street and applauded as the presidential limousine passed by.

Among those watching was Marianne Berger, 37, a Chicago Protestant who said she and her husband happened to be visiting the Vatican when they heard Bush was paying a visit. She said she thought it was a good idea for the president to meet with the pope.

"I think there are big issues of peace and terrorism, and it's good to unite with the pope on these

issues. The pope is old, too, and the president should wish him good health," she said.

As for the sex abuse issue, Berger said she thought the president should raise the issue with the pope because "obviously the church is in a state of crisis in the United States."

"So the pope should have an influence on that, whether the answer is to allow priests to marry or whatever," she said.

As Palestinian suicide bombings in Israel and Israeli military action in Palestinian towns continued, efforts to bring Israel and Palestine back to the negotiating table were high on the common Vatican-U.S. agenda.

Top Vatican officials have supported a proposal that the United Nations, the United States, the European Union and Russia sponsor an international conference with Israeli and Palestinian representatives sometime this summer.

Powell has said the conference would look at security, humanitarian and economic aid, Palestinian leader Yasser Arafat's proposal to reform the Palestinian government and political solutions for the ongoing conflict.

Especially when Bethlehem's Church of the Nativity was under siege by Israeli troops with some 200 Palestinians hiding inside, Vatican officials repeatedly questioned whether the United States was doing enough to use its influence over the Israeli government to calm the situation.

The Vatican has praised U.S. efforts under Bush to promote religious freedom around the world, especially in China.

Bush reiterated the importance of religious freedom May 26 when he visited a synagogue in St. Petersburg, Russia.

"One of the nonnegotiable demands of individual dignity is freedom of religion, and I'm impressed by what I've heard" about religious tolerance in Russia, Bush said. "It's important for this country that religious freedom flourishes and there be tolerance for all faiths."

But Bush heard another side of the story during his Russia visit from Catholic Archbishop Tadeusz Kondrusiewicz: an Italian priest and later the Poland-born Bishop Jerzy Mazur of the Diocese of St.

Joseph in Irkutsk have had their visas withdrawn and are unable to return to their dioceses.

Russian officials have given no explanation for the withdrawal of the visas, but the action came in the wake of new Vatican-Russian Orthodox tensions after the Vatican transformed its apostolic administrations in Russia into dioceses.

A top official in the Vatican Secretariat of State told Catholic News Service May 28 that he expected Bush to tell the pope about his meeting with the archbishop and what he would do to follow up on the discussion with Russian officials.

The official also said the Vatican was pleased with the agreement signed earlier in the day at the NATO-Russia summit outside Rome.

While Russia does not become the 20th full member of NATO, it does become a partner in a new council designed to discuss NATO policy and common concerns, such as crisis management, peacekeeping, drug trafficking, search-and-rescue operations and joint military exercises.

Bush told the summit the "historic alliance" would promote "a Europe that is whole, free and at peace."

The Vatican official said that, while the Holy See would not prescribe any particular defense arrangement for any nation or group of nations, it believed NATO's focus on defending Europe and North America against Russia was anachronistic.

"With this agreement, Russia is inside, and we see that as positive," he said.

Bush was joined at the Vatican by a delegation that included Powell, National Security Adviser Condoleezza Rice and Jim Nicholson, U.S. ambassador to the Vatican.

The president gave Pope John Paul an oval, silver medallion with a hand-painted picture of the Blessed Virgin Mary.

The pope gave Bush a six-and-a-half-inch-high statue of Mary and the Baby Jesus carved from red coral by artisans in Torre del Greco, near Naples.

At the end of the visit, the pope told Bush, "I hope to be able to meet you again."



Mary Crowned Queen

by *Joey Faylona*

Our Holy Mother, Mary, was crowned Queen following the honoring of her son, Jesus Christ, in a Corpus Christi procession at Sacred Heart Church in Abilene, Texas on Mother's Day, May 12, 2002. This is the third year for the event that honors Jesus Christ in the Blessed Sacrament, carried in procession by Father Robert Bush, pastor, to three different outdoor altars decorated by members of the parish. At each altar singing, adoration, a reading, homily, and benediction took place as the Blessed Sacrament was presented. The colorful procession of over 300 people from Abilene area churches was lead by youth carrying a Jubilee banner, followed by a specially designed canopy under which the Blessed Sacrament was

carried by Father Bush and escorted by Altar Servers and the Knights of Columbus. The Guadalupanas of St. Francis Church followed, with their beautiful turquoise capes that bore images of Our Lady of Guadalupe. They were joined by the First Communicants and Confirmation candidates. The faithful followed after the group of musicians who led the singing. The procession concluded in the main church, where the First Communicants danced to the mu-

sic of the song Immaculate Mary. They were followed by a specially choreographed liturgical dance performed by the Queen's Court (young women of the parish) in colorful costumes. Following the dances, several hundred flowers

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(Above) Corpus Christi Procession and May Crowning



(Left) Queen's Court. Photos courtesy by Joe Tauer.

"I Am All Yours" They Professed



by *Father Mathew Chackalackal*

On April 6, 2002, the members of the Legion of Mary of the three praesidia of San Angelo Diocese: Our Lady, Queen of the World (Odessa), Our Lady, Queen of Grace (San Angelo) and Our Lady, Queen of Peace (Abilene) gathered at Sacred Heart Church Abilene for the Annual Legion ACIES. "I am all Yours, my Queen, my Mother, and all that I have is Yours" with the fullest understanding and gratitude, all, one after another consecrated themselves to the Blessed Mother. The ACIES is the great annual function of the Legion. In the spirit of unity, they made the declaration of fealty. The legionary seeks the glory of God through personal holiness developed by prayer and active works. The Legion of Mary is a movement of lay people to make faith the aspiration of their life up to the achievements of their personal sanctity.

Reverend Robert Bush, reflecting on the motherhood of the Blessed Virgin Mary exhorted the legionaries, "Live their motherhood fully in the family and extend it to the community" is the best way to bring Mary to the world and winning the world for Jesus. The celebration concluded with benediction.

Diocesan Budget 2002-2003

My dear sisters and brothers in Christ:

I present to you the budget of our Diocese for fiscal year 2002-2003. I have officially approved this budget after carefully reviewing it with the Presbyteral Council, the Finance Council, and the Finance Officer of the Diocese who have given much time and effort to preparing this budget.

I ask that this budget be brought to the attention of the Pastoral and Finance Councils of each of our parishes. I take this opportunity to thank all of our people for the many generous contributions that you make to support the ministries of our Diocese.

May God bless all.

Your servant in Christ and Mary,

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

Program	Budgeted	Grants	Own FEEs	NET Assessment	% of Budget
Clergy Medical & Assistance	\$114,271	-	\$20,250	\$94,021	
Clergy Education	\$20,095	-	-	\$20,095	
Vocations	\$72,209	\$15,000	-	\$57,209	
Seminarian Education	\$164,005	\$60,000	\$101,539	\$2,466	
Women Religious	\$4,300	-	-	\$4,300	
Permanent Diaconate	\$114,079	\$50,000	-	\$64,079	
Ministerial Support	\$488,959	\$125,000	\$121,789	\$242,170	18.4%
CKRC Ministries	\$394,775	\$5,000	\$241,272	\$148,503	
Religious Education & Formation	\$276,177	\$125,000	\$49,138	\$102,039	
Contributions & Assessments	\$117,805	-	\$43,206	\$74,599	
Communications & Paper	\$111,895	-	\$96,574	\$15,321	
Tribunal	\$100,603	-	\$8,479	\$92,124	
University Apostolate	\$71,877	\$20,000	\$17,000	\$34,877	
Liturgy Office	\$10,268	-	\$1,000	\$9,268	
Superintendent of Schools	\$13,005	-	\$3,500	\$9,505	
Prison Ministry	\$5,000	-	-	\$5,000	
LIMEX	\$10,300	-	\$10,300	-	
Ministries & Programs	\$1,111,705	\$150,000	\$470,469	\$491,236	41.8%
Administrative Office	\$300,864	-	\$25,000	\$275,864	
Business Services	\$441,617	-	-	\$441,617	
Bishop's Residence	\$27,834	-	-	\$27,834	
Obligations Renewal / Repairs	\$287,243	-	-	\$287,243	
Administrative & Fiscal	\$1,057,558	-	\$25,000	\$1,032,558	39.8%
** TOTAL **	\$2,658,222	\$275,000	\$617,258	\$1,765,964	100.0%