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Two New Transitional Deacons for Our Diocese

by Fr. Tom Barley
Director of Vocations and Seminarians

On Tuesday, August 13 at Sacred Heart Church in Abilene and Friday, August 16 at St. Mary Church in Odessa two of our seminarians were ordained to the Transitional Diaconate by Bishop Michael Pfeifer, OMI. Both Eucharistic celebrations were expressions of the rich cultural presences in each parish. The music in each ordination was a heartfelt offering of praise, thanks, and joy.

Joey Faylona was ordained at Sacred Heart Church in Abilene after he completed his pastoral year there. His parents and grandmother made the trip to Abilene to be with him. He had just returned from a summer program in priestly spiri-

tuality at Creighton University in Nebraska. He is currently in his last year of theology at Assumption Seminary in San Antonio. Joey came to us from Manila in the Philippines. Over his years as a seminarian for the Diocese, Joey has come to see the Diocese of San Angelo as his adopted home.

Rodney White was ordained at St. Mary Church in Odessa. People that

see **"DEACONS,"**
page ten



The Laying on of Hands. (Photo by Pat VanDeCapelle.)



New Deacons Joey Faylona (l) and Rodney White (r) with Bishop Pfeifer (c). (Photo by Pat VanDeCapelle.)



Litany of the Saints. (Photo by Pat VanDeCapelle.)



New Deacon Rodney White (l) and Bishop Pfeifer (r). (Photo by Planet Satellite, Odessa.)

Much Of U.S. Bishops' Sex Abuse Policy Already In Canon Law

by Agostino Bono
Catholic News Service

WASHINGTON (CNS)—Much of what is in the U.S. bishops' national policy on clergy sex abuse of minors was already permitted to diocesan bishops by the 1983 Code of Canon Law governing the church.

Canon law and supplemental legislation give a bishop in his own diocese authority and flex-

ibility to handle local sex abuse cases. This includes the power to permanently remove guilty clergy from the priesthood.

But other aspects are problematic and may not be resolved until the Vatican responds to the U.S. bishops' request to approve norms which would legally establish their "Charter for the Protection of Children and Young People" on a national level, said several canon law-

yers interviewed by Catholic News Service.

The Vatican response may provide necessary guidance on how dioceses mesh the national policy with existing canonical laws and procedures, they said.

Currently there are some ambiguities regarding penalties, what constitutes sexual abuse, the

see **"POLICY,"** page seven



Living for the Lord

By Bishop Michael D. Pfeifer, OMI

The theme of this year's Catechetical Sunday, September 15, 2002, is *Living for the Lord - Vive Para el Señor*. This theme highlights the catechetical ministry we celebrate, and focuses on why so many are engaged in this important work of the Church. In countless ways, catechists demonstrate that they live for the Lord through their words, actions, attitudes, and beliefs.

The first teachers of children are naturally the parents. Those who do the most after parents to educate and form children are teachers, are catechists. All those who form children in the first experience of faith, parents and guardians, priests, women religious, and many other teachers and catechists, are part of the great catechetical ministry.

The basic ministry of every parish is catechesis. It is essential that all of our churches have a catechetical program, a program of religious education. Because of the need for clear and correct teaching, this program must be carried out in a systematic way through books that are approved by the Catholic Church, and which are in accord with the *Catechism of the Catholic Church*.

For use in the ministry of catechesis in our Diocese are approved books that I ask that all teachers follow. We have a splendid Office of Education and Formation, which gives training for many ministers, primarily teachers, and prepares them to carry out the teaching ministry of the Church.

I take this opportunity to thank all the catechists – teachers of religious education – of our Diocese for all that they do to educate and form children, youth, and adults through the catechetical ministry. I am especially grateful to all those in our Office of Education and Formation, especially Sister Joan Markus and Sister Hilda Marotta, for all that they do to prepare catechists, teachers, and ministers for our Church.

As we celebrate Catechetical Sunday, let us remember that we are all living for the Lord, Vive Para el Señor, and pray for all the teachers and catechists of our Diocese.



Vive para El Señor

Por Obispo Miguel D. Pfeifer, OMI

El tema este año del Domingo Catequístico, 15 de Septiembre, 2002, es *Vive Para el Señor*. Este tema da énfasis al ministerio catequístico que celebramos, y enfoca en por qué tantos están en este trabajo importante de la Iglesia. En maneras innumerables, catequistas demuestran que viven para el Señor por medio de sus palabras, acciones, actitudes, y creencias.

Naturalmente los primeros maestros de niños son los padres de familia. Los que hacen más después de los papás para educar y formar a niños son maestros, son catequistas. Los que forman niños en la primera experiencia de fe, padres y guardafanes, sacerdotes, monjas, y muchos otros maestros y catequistas, son parte del gran ministerio catequístico.

El ministerio básico de cada parroquia es la catequesis. Es esencial que todas nuestras iglesias tengan un programa catequístico, un programa de educación religiosa. A causa de la necesidad para enseñanza clara y correcta, este programa debe ser realizado en una manera sistemática por medio de libros que son aprobados por la Iglesia Católica, y que

están de acuerdo con el *Catecismo de la Iglesia Católica*.

Para el uso en el ministerio de catequesis en nuestra Diócesis hay libros aprobados que pido que todos los maestros sigan. Tenemos una Oficina de Educación y

Formación espléndida, que da instrucción y preparación para muchos ministros, principalmente maestros, y los preparan para llevar a cabo la enseñanza del ministerio de la Iglesia.

Tomo esta oportunidad para darles las gracias a todos los catequistas – maestros de educación religiosa – de nuestra Diócesis por todo lo que hacen para educar y formar niños, jóvenes, y adultos por medio del ministerio catequístico. Estoy especialmente agradecido a todos de la Oficina de Educación y Formación, especialmente Hermana Joan Markus y Hermana Hilda Marotta, por todo lo que hacen para preparar catequistas, maestros, y ministros para nuestra Iglesia.

see "VIVE" page eleven

The Bishop's Schedule



September, 2002

September 1: Brady, St. Patrick's – Mass at 10:30 a.m.

September 2: San Angelo, Cathedral Church of the Sacred Heart – Labor Day Mass at 9:00 a.m.

September 3: San Angelo, Angelo Catholic School – Mass for students at 8:30 a.m. Rowena, St. Joseph – 6:30 p.m. meeting with people of St. Joseph's and surrounding area.

September 4: Fort Stockton, St. Joseph's Church – 6:30 p.m. meeting with people of Fort Stockton

and surrounding area.

September 5: San Angelo, Diocesan Pastoral Center – 10:30 a.m. meeting of Diocesan Finance Council.

September 6-8: Wedding in New York City.

September 10: San Angelo, Christ the King Retreat Center – meeting with International Priests at 10:00 a.m.

September 11: San Angelo, Cathedral Church of the Sacred Heart – Mass at 12:00 noon in remembrance of the Day of Terror 9-11-01.

September 12: San Angelo, Diocesan Pastoral Center – Mass for Staff, 8:30 a.m.

September 13-14: rest and prayer.

September 15: Eden, St. Charles – Mass at 11:00 a.m.

September 16: Odessa, St. Mary's School – Mass for students at 2:00 p.m.

September 17: Midland, St. Ann's School – Mass for students at 8:30 a.m.

September 18: San Angelo, Newman Center – Mass at 12:00 noon.

September 19: San Angelo, Diocesan Pastoral Center – Presbyteral Council meeting 11:00 a.m. to 2:00 p.m.

September 20: San Angelo, Diocesan Pastoral Center – Staff meeting and lunch 11:00 a.m.

September 23-24: San Antonio – Meeting of Texas Bishops.

September 26: San Angelo – Diocesan Convocation, 9:30 a.m. to 4:00 p.m.

September 29: Sonora, St. Ann – Mass at 11:00 a.m.

October, 2002

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

October 2: Stanton, St. Joseph – Confirmation at 6:30 p.m.

October 4: San Angelo, Cathedral Church of the Sacred Heart – Mass and Bless the Animals at 8:30 a.m.

October 5: Wedding
October 6: Abilene – Dinner with Priests and Deacons of Abilene Deanery at 5:30 p. m.

October 7: San Angelo, Holy Angels – Living Rosary at 7:00 p.m.

October 8: San Angelo, Christ the King Retreat Center – Staff Retreat 10:00 a.m. to 1:00 p.m.

October 9-11: San Antonio – MACC Board Meeting.

October 12: Odessa, St. Mary/St. Elizabeth – Confirmation at 6:00 p.m.

October 13: San Angelo, Cathedral Church of the Sacred Heart – Mass at 11:45 a.m. and Baptism

afterwards.

October 15-16: San Antonio – Meeting of Texas Bishops and Presidents of Universities.

October 18-19: Dallas – Holy Sepulchre Meeting.

October 20-22: Austin – Board Meeting of Texas Conference of Churches.

October 23: San Angelo, Diocesan Pastoral Center Presbyteral Council Meeting 11:00 a.m. to 2:00 p.m.

October 26: San Angelo, San Angelo Convention Center – Diocesan Youth Rally, Mass at 4:00 p.m.

October 27: Colorado City, St. Ann – Confirmation at 10:30 a.m.

October 28-30: Rest and Prayer.

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Vocation Circle Health Care in Honduras

by Dr. Jim Bob Brame

If you can live with an upper respiratory tract infection, intestinal parasites and a crippled leg from birth, then you may survive in the poorer sections of this beautiful country. And if you hang on after being born in the most unsanitary condition, never immunized against primary diseases, with no vitamin supplements and only milk from your undernourished mother, then you just might live to the old age of fifty-two by Honduran standards.

The beauty of the country, majestic mountains, sapphire lakes and pristine forests mask the true value of Honduras, the people of extremely limited means who can live for a month on less than what we discard daily. As a foreign doctor surveys this natural beauty and observes these humble and gra-

cious people, the questions continually bore on one's mind, "How can these people appear to be so happy while in generally poor health by US standards?" "How can they work just to survive and stay alive while experiencing the daily traumas to the body without having access to the most basic health care?"

The most acceptable answer is that the poorer Hondurans have learned to live with what they have and without expectations of those things to which they have not been exposed. A large laceration is tightly bound with what cloth might be around for a bandage or sometimes covered with leaves thought to have medicinal powers. Fuel oil is often applied to wounds to hasten healing. Medical care is primitive for the poorest, marginal for the vast number of poor and for

those with resources, available only in the cities.

As citizens of a country with almost unlimited resources, we want to jump in and supply all the medical needs that we see lacking. How "Christian" it would be to bring a group of doctors to operate on the poorer patients who might be brought in to one of the metropolitan hospitals. We could correct cleft palates and other birth defects, remove tumors, clean up wounds that weren't healing and maybe deliver a baby or two in a clean environment. We could distribute our supply of pain medication to some of the terminal ill. We would work hard for a couple of weeks and be replete with good feelings that we have been highly successful in our charitable work. Then we leave and create a worsened void. There wouldn't be enough antibiotic samples to fully treat the infections, no follow-up for bandaged surgical wounds, and the pain medication supply would soon be depleted. Contrary to our personal satisfaction, that strategy is short lived and can only be repeated at that same level of medical care.

Of greater importance to develop



Dr. Brame examining school children in San Pedro Sula, Honduras.

a strategy to improve the overall health of the poor population is an understanding of the culture which influences priorities. Health care as we know it is not a priority of the Honduran poor. So what is it that we can do to augment what health services are desired? The first seems to be to *gather an understanding of the perceived needs of the Hondurans rather than what we perceive their needs to be*. The second is to understand that one size does not fit all; the needs of the inner

city poor may be different than those in the isolated rural areas.

We have much work to do and, through God, the partnership of Solidarity has opened a door for us. The invitations to participate in relieving pain and helping to prevent physical disabilities will have to come from Honduras. A lot of dignity is at stake.

Note: Dr. Jim Brame was on the Newman Center spring break trip to our sister diocese of San Pedro Sula, Honduras.

Catholic Outreach Reaches Goal

by Catholic Outreach Services

Much like the children's story about the little train, that thought it could, Catholic Outreach Services' board, staff and volunteers believed \$450,000 could be raised for a new and larger facility. And in 17 months, it was.

"We believed in our program and services and we believed that God would help us meet this goal,"

Pat Dishman, executive director, said. "Several people worked many long, hard hours and now that we have raised \$454,000-plus we know that it was worth it." Seven foundations contributed \$388,776 with the balance coming from individuals, businesses, and churches.

The first grant came from the San Angelo Health Foundation in the form of a challenge. COS had

to raise the total \$450,000 by the end of 2002 to qualify for their funding. Other major contributors include the Mabee Foundation, Tulsa, Oklahoma; Scanlan Foundation, Houston; and Abell-Hanger Foundation, Midland. "The Meadows Foundation's grant in late May put us over the top and qualified us for the other challenge grants," Eugene Berger, building campaign chairman, said. "In addition to these foundations, we were approved for employee matching gift grants from both Chase Manhattan Foundation and Verizon Foundation," he explained.

Catholic Outreach is an outgrowth of the former St. Vincent de Paul Society in San Angelo. In 1996, Bishop Michael Pfeifer recognized the need for a larger-based social services agency. COS was organized in July of that year in space donated by St. Mary's Catholic Church. Soon that space was too small and the agency moved to rented quarters on North Chadbourne only to relocate again

in October 1997 when it moved to the present location. By 1998, it was evident that this space was too small and the board began to explore other possibilities.

"We considered several pieces of property in town but each was either too expensive, not in the best location, or had some other downside," Berger stated. "The die was cast in December 2000 when Mrs. Eva Camunez Tucker bought five lots on the corner of 4th Street and N. Chadbourne and gave them to

Catholic Outreach for the purpose of building a facility. At that point, we knew what we wanted to do and set about raising the necessary funds to accomplish this goal."

Architect Henry Schmidt was hired to draw the preliminary plans and to obtain cost estimates. With this information in hand, the staff and board set about writing grant applications. And as we so often hear, the rest is history.

"We hope to break ground in late August with completion expected

see "OUTREACH" page nine

"Fall into the Hands of the Lord"

Diocesan Day of Renewal October 4th and 5th

Speaker: Father Jose Robles Sanchez

Where: Big Spring at the East Room of the Dora Roberts Coliseum

Times:

Friday night - leadership - 6:00 - 10:00

Saturday - 8:00 - 5:00 (Lunch is provided)

Cost: \$5.00 per person or \$10.00 per family.

There will be a love offering for Father Jose on Saturday.

Immaculate Conception Church Fall Festival

Sunday, September 29

Knickerbocker, Texas • 11 A.M.-4 P.M.

Music by the Old Hat Band

Bingo • Games • Auction

Mesquite BBQ Brisket & Sausage Dinner

Adult \$6.00 - Child \$3.00



Question #15: Why do we call the presence of Christ in the Eucharist a “Mystery?”

by Bishop Michael Pfeifer, OMI

After 15 months of publishing each month a question and answer from the U.S. Catholic Bishops' document, "The Real Presence of Jesus Christ in the Sacrament of the Eucharist," I am presenting for your reflection the last question and answer, and conclusion of this document. Hopefully, by reflecting on the questions and answers, you have come to a new appreciation and understanding of the most wonderful gift Christ has left our Church, which is the Eucharist and the real, true Presence. I strongly encourage our families to go back and review the previous questions that were presented in the West Texas Angelus during the past 15 months.

Question # 15: Why do we call the Presence of Christ in the Eu-

charist a "Mystery"?

The word "mystery" is commonly used to refer to something that escapes the full comprehension of the human mind. In the Bible, however, the word has a deeper and more specific meaning, for it refers to aspects of God's plan of salvation for humanity, which has already begun but will be completed only with the end of time. In ancient Israel, through the Holy Spirit God revealed to the prophets some of the secrets of what he was going to accomplish for the salvation of his people (cf. Am 3:7; Is 21:28; Dan 2:27-45). Likewise, through the preaching and teaching of Jesus, the mystery of "the Kingdom of God" was being revealed to his disciples (Mk 4:11-12). St. Paul explained that the mysteries of God may challenge our human under-

standing or may even seem to be foolishness, but their meaning is revealed to the People of God through Jesus Christ and the Holy Spirit (cf. 1 Cor 1:18-25, 2:6-10; Rom 16:25-27; Rev 10:7).

The Eucharist is a mystery because it participates in the mystery of Jesus Christ and God's plan to save humanity through Christ. We should not be surprised if there are aspects of the Eucharist that are not easy to understand, for God's plan for the world has repeatedly surpassed human expectations and human understanding (cf. Jn 6:60-66). For example, even the disciples did not at first understand that it was necessary for the Messiah to be put to death and then to rise from the dead (cf. Mk 8:31-33, 9:31-32, 10:32-34; Mt 16:21-23, 17:22-23, 20:17-19; Lk 9:22, 9:43-45, 18:31-

34). Furthermore, any time that we are speaking of God we need to keep in mind that our human concepts never entirely grasp God. We must not try to limit God to our understanding, but allow our understanding to be stretched beyond its normal limitations by God's revelation.

CONCLUSION

By his Real Presence in the Eucharist Christ fulfills his promise to be with us "always, until the end of the age" (Mt 28:30). As St. Thomas Aquinas wrote, "It is the law of friendship that friends should live together . . . Christ has not left us without his bodily presence in this our pilgrimage, but he joins us to himself in this sacrament in the reality of his body and blood" (*Summa Theologiae*, III q.75,a.1). With this gift of Christ's presence in our midst,

the Church is truly blessed. As Jesus told his disciples, referring to his presence among them, "Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it" (Mt 13:17). In the Eucharist the Church both receives the gift of Jesus Christ and gives grateful thanks to God for such a blessing. This thanksgiving is the only proper response, for through this gift of himself in the celebration of the Eucharist under the appearances of bread and wine Christ gives us the gift of eternal life.

"Amen, amen, I say to you, unless you eat the flesh of the son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink . . . Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me." (Jn 6:53-57).

Preguntas Básicas Y Respuestas

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

En este artículo les presento la cuarta pregunta y la quinta pregunta del documento de los Obispos Católicos de los Estados Unidos sobre la Eucaristía. Este documento se llama, "La Presencia Real de Jesucristo en el Sacramento de la Eucaristía", y aquí les presento las preguntas.

4. ¿DEJA EL PAN DE SER PAN Y EL VINO DE SER VINO?

como tales, sino que deben dar lugar a la presencia de su cuerpo y su sangre glorificados. Así, en la Eucaristía, el pan deja de ser pan en substancia y se convierte en el Cuerpo de Cristo, mientras que el vino deja de ser vino en substancia y se convierte en la Sangre de Cristo. Como observó S. Tomás de Aquino, Cristo no es citado diciendo "Este pan es mi cuerpo", sino "Esto es mi cuerpo" (*Summa Theologiae*, III q. 78, a.5).

5. ¿ES ADECUADO QUE EL CUERPO Y SANGRE DE CRISTO SE HAGAN PRESENTES EN LA EUCHARISTÍA BAJOLA APARIEN-

CIA DE PANY DE VINO?

Respuesta: Sí, puesto que esta manera de estar presente corresponde perfectamente a la Celebración sacramental de la Eucaristía. Jesucristo mismo se da a nosotros en una forma que emplea el simbolismo inherente a comer pan y beber vino. Además, estando presente bajo la apariencia de pan y vino, Cristo mismo se da a nosotros en las formas de comida y bebida propia de los seres humanos. Asimismo, esta clase de presencia se relaciona con la virtud de la fe, pues la presencia del Cuerpo y la Sangre de Cristo no puede ser percibida o discernida de ninguna otra manera más que por la fe. Por ello S. Buenaventura afirmaba: "No hay dificultad en el hecho de que Cristo esté presente en el sacramento como en un signo: la gran dificultad está en el hecho de que Él está realmente en el sacramento, como lo está en el cielo. Y así, creer en esto es especialmente meritorio" (*In IV Sent.*, dist. X, PI, art. un., qu.I). Por la fe, que se apoya en la autoridad de Dios que se revela ante nosotros, creemos lo que no puede ser aprehendido por nuestras facultades humanas (cf. *Catecismo*, no. 1381).

Love Poured Forth for Life

**ASC MARTYRS OF CHARITY
TENTH ANNIVERSARY
1992-2002**



On October 20 & 23, 1992 five Adorers of the Blood of Christ from the United States were murdered by soldiers in Liberia, West Africa. Our community is commemorating their lives and witness to Christ's redeeming love. We invite you to join us as we honor their memory. To facilitate your celebration of their lives, we have prepared a resource packet, *Love Poured Forth For Life*. In it you will find:

- Prayer services for adults and middle-school aged children and ideas for liturgy
- A guide with map for group reflection on their lives and discussion of conditions in Liberia
- Suggestions for social justice actions you can take.

We hope you can find a time this October to share the story of the Martyrs' passion to be agents of God's charity in the midst of violence. And we hope that it will be an occasion for people to pray and act in behalf of reconciliation and an enduring peace in Liberia and in other African countries ravaged by war and famine.

Packets are \$10 each and may be ordered by sending your check made payable to "ASC Martyrs of Charity" to:
Adorers of the Blood of Christ
721 Emerson Road, Suite 685 • St. Louis, Missouri 63141

Learn more about the Martyrs at www.adorers.org

Funds left after printing and mailing expenses support Liberian schools and clinics.

**St. Ann's Catholic Church
Fall Festival
October 4th, 5th & 6th
Ag Barn West of Colorado City on Bus. 20
Friday Dance with David Lee Garza
y Los Musicales
Fun • Food • Entertainment • Games
Rides • Good Family Atmosphere**



Catechetical Sunday 2002 Stresses: “Love Beyond All Telling / Amor Indescriptible”

by Bishop Michael Pfeifer, OMI

The theme for this year's Catechetical Sunday that is celebrated on September 15, 2002 is “Love Beyond All Telling/Amor Indescriptible.” This theme highlights the love and joy we celebrate in the ministry of catechesis, and focuses on why so many are engaged in this important work for the Church.

Catechesis is the basic evangelizing activity of every diocese in

the universal church. The entire Christian community should feel responsible for catechesis. Priests, deacons, religious, and laity all exercise the ministry of catechesis in common, although in different ways according to the particular role in the church. Catechesis forms the faithful in the person of Jesus Christ, it informs the faithful about Christ and His teachings; and it seeks to transform the world and make it new through Christ. Nei-

ther catechesis nor evangelization is possible without the action of God working through his Spirit. But the Church also depends on effective organizational structures to achieve the goals for catechesis.

In countless ways, catechists mirror the abundant love and mercy of God through their words, witness, action, attitudes, and belief. As those who form their children in the first experience of faith, parents and guardians, of course, are also

part of the great catechetical ministry.

As we celebrate Catechetical Sunday in our Diocese this year, it is my hope that we can all become ever more mindful of the ways in which we can all help others to experience God's love and mercy. Support our catechists and pray for them, and I encourage many more people to become involved in this very important ministry of our Diocese. I am deeply grateful to all the

generous ministers of our Diocese who offer themselves and their gifts in the ministry of catechesis. I am especially grateful to Sister Joan Markus and Sister Hilda Marotta and their staff for all that they do to train and prepare catechists through our Office of Formation and Education.

May that “Love Beyond All Telling” touch all hearts, strengthen our faith, and enliven our own dedication to catechetical ministry.

September 11, 2001 Remains A Watershed Event For Our Nation's Soul

by Bishop Michael Pfeifer, OMI

On the first anniversary of September 11, 2001, we remember vividly the horror of that day; we honor the heroes and heroines; we renew our support for the survivors and bereaved. But the challenge before us and the potential of this anniversary is greater even than those important tasks. For as a nation and as a people of faith, we still need to do more to probe that wound – to use the painful experience of national brokenness and vulnerability to deepen our spiritual values

as a nation and to ponder the possibilities for the making of peace within our country and with all countries of the world – in our own times and for future generations. September 11th remains a watershed event for our nation's soul, but more still needs to be done to strengthen our national character and the instinct for transformation still needs to be nurtured even more.

On September 11th, we were awakened as a nation to the terror of billowing smoke, burning buildings, and the cries of innocent chil-

dren. Our pain and grief opened our eyes and minds to the ever-present danger of attacks from terrorists. This painful experience also impelled us to view this moment in history from a global perspective. Inextricable ties and universal values bind our human family together, whether for our common survival on this planet, or for the pursuit of a more hopeful future.

After a year has passed since 9-11-01, we still ask: How could this happen? And, we stand in the rubble and hopefully seek a better way for

the future. Perhaps we are now ready to ask what seeds were planted on that horrendous day and what new life might come out of the ashes of destruction? In spite of where we have gone thus far, what new life will we discover as we relive the trauma, and experience again in our memory the fear of that dreadful day? We ask – can it reshape our way of life and our relationships with the rest of the world? This is a time to gather and remember, to pause and reflect, and to reclaim the hopes and dreams of jus-

tice and shalom. Our call at this moment is to wait on God, to return to our deepest center, our Ground Zero, where all beings dwell in the God who is love.

September 11, 2001 revealed the mystery and depth of evil and violence of which human beings are capable; but, it also revealed the mystery and real goodness and generosity of human beings. We are called by our faith in a God of life, and by the gravity of this moment in history to read the signs of these times and to act in a manner explicitly informed by the Gospel. To truly be children of God, we must be peacemakers.

Eye Contact

by Fr. Frank Pavone
Priests for Life

It's a basic aspect of human relationships: make eye contact. When we fail to do so at the appropriate times, we fail to show interest in the other person. We may seem too distracted to care, or perhaps ashamed of something. Failure to make eye contact is failure to connect.

That's one of the challenges of loving the most vulnerable population in our midst, the children in the womb. We don't have eye contact with them. When you love a person, you want to look into his or her eyes, rather than loving from afar. You want to see the person's

face. Even the love of God is described this way. The Book of Revelation announces the ultimate destiny of the human family, the culmination of their salvation, in this way: “They shall see Him face to face” (Rev. 22:4).

Veteran animal-rights activist Jim Mason relates this boyhood experience, which illustrates the power of the face: “I was out there sitting on a stump enjoying the woods, and I heard the yelping sounds and my dog – my dog then was Butch – came racing across the clearing chasing a fox. Again, whether it was conditioning or whatever, I just pulled up the gun and shot the fox, wounded it,

didn't kill it . . . So my dog and I located the den and dug it out . . . As we dug more and more, I could see the poor fox in there suffering and bleeding to death. And the look on its face – it was just another one of those moments when . . . I just felt horrible. I just felt absolutely ashamed to have done this. It was like I had committed a horrible mistake.”

Freeman Wicklund started the Student Organization for Animal Rights at the University of Minnesota after staring into the eyes of a hog about to be slaughtered. Attorney and prominent feminist Lori Peterson states, “It's not fair for the scientists to demean the feelings of these creatures. Once you've looked into their eyes . . . you can't turn away. Ever.” Kim Bartlett, editor of Animal People, describes a

shift in her view of suffering: “. . . I received a piece of mail . . . it was about fur and contained . . . pictures of a fox and rabbit caught in leghold traps. The look in their eyes pierced my soul . . . I sat down and cried” (1990, p. 95).

The eyes teach us about the one

who suffers, whether it be an animal or human victim. For a moment, we pierce the veil that separates our experience from theirs, and temporarily see and feel the world as they do.

see “EYE” page ten

Holy Family Catholic Church
Annual Fall Festival
Saturday, October 5
5410 Buffalo Gap Road, Abilene, Texas
Noon to 10 pm • FMI 915-692-1820
Great Food • Games • Bingo
Live Entertainment • Shopping • Silent Auction
Family Dance (8 pm to 10 pm)



World Youth Day, 2002 – Toronto

by Eric Ramirez

Over seven centuries ago, Geoffrey Chaucer put pen to paper to begin writing about a group of pilgrims on a journey. Here, in the dawn of the third Christian millennium I sit at a word processor attempting to tell a similar tale. However, instead of traveling to Canterbury Cathedral to visit the remains of a martyr, our pilgrims are instead traveling to Toronto, Canada to take part in a living body – World Youth Day.

The pilgrimage begins on an early Monday morning. Few of us knew each other well, and at four in the morning no one is able to see anyone else's face. Only brief shadows are visible from the false light of the waking moon. Polite introductions were given; cars were loaded with baggage, and soon following with people.

Getting to Toronto was not a simple straight trip. Instead, we had to drive to San Antonio to catch a plane that would fly to Atlanta, Georgia. After an hour wait in Atlanta, we took another flight; however, this flight did not take us straight to Toronto, instead, it landed just shy of the border in Buffalo, New York. There we met a man named Dave who drove us to our hotel in Toronto.

Once at our hotel, we were given our keys and went across the street to the local mall to eat and look around. Many tried the different delicacies a large city has to offer. Others found comfort from the local McDonald's. After dinner we went back to our hotel and received our instructions for the next day. And as it says in the book of Genesis: "Evening came, and morning followed; the first day."

Soon we were all awake and congregating in the small side room of the hotel that hosted the daily continental breakfast. Then we left the safety of the hotel and ventured into the wilds of Toronto.

For many on our trip, this was their first time on public transportation. We got on our first bus and traveled west down Wilson Avenue where we got off and caught our transfer. When our next bus arrived, the spirit of World Youth Day arrived

with it.

On the bus were about 20 Pacific Islanders singing, clapping their hands, and playing the guitar. Although we could not sing along (they were singing in French), we clapped and cheered with them. Even the bus driver got into the spirit as he asked where the music went after the Islanders stopped singing to make room for more passengers.

The Exhibition Place, a large campus of buildings that Toronto

event and go ahead of the group to get the meals.

Food at World Youth Day was an always - festive mystery. Our first meal consisted of crackers, tuna fish, cookies, water, and an apple. Dinner on the other hand, was a sight. As Alex and I were fighting the hunger-crazed crowds to get to the meal lines, we spotted other groups already eating. We saw macaroni on their plates. I assumed it was a side dish. When we returned to our group and opened our bag of goodies, it was revealed to us that, in fact, the macaroni was the main dish. Joyously we joined our fellow international pilgrims in the feast. Yet young stomachs became hungry

lies from around the world. Eliza Alvarado also agrees with Amanda on the international nature of the World Youth Day. Eliza says "World Youth Day was great because you might be standing next to a person in a crowd and there would be no telling where they came from. It could be Germany, France, Egypt, New York, Toronto, El Salvador, Chile, anywhere."

For Jackie Rosenfeld, World Youth Day had a different meaning. Jackie converted from Judaism to Catholicism at the Easter Vigil this past year. She went with eyes wide open and a heart ready to learn. For Jackie, World Youth Day was her first opportunity to go to confession.

Jason says that being so close to the Pope made him feel closer to the Holy Spirit.

Yet, being close to the Pope was not the only place where Jason and the rest of us could feel the Spirit of God. Each morning we had the opportunity to go to catechetical sessions. Each session focused on the theme of World Youth Day: "You are the salt of the Earth . . . You are the light of the World." During the catechetical sessions, our group was kept on its toes because one never knew when one might appear on one of the giant monitors for the entire world to see. It was funny to see people see themselves on the monitors and try to keep a straight face. Some were more successful than others.

Before the trip, I had heard the ideas of salt of the Earth and light of the World, and had never given much thought. However, coming back from Toronto, I feel I now have a better understanding of what it means. I'll use our pilgrims to illustrate.

When we left San Angelo, it was night. We couldn't see anyone's face. We were covered in darkness. But when the sun came up, everything was visible and we could see each other. I compare this to the idea of human dignity. When we live in darkness, being slaves to intolerance, greed, and over ambition, we forget the dignity of all humans. We, as followers of Christ, are called to be light of the world. We are called to illuminate the faces of those who have been covered by the darkness of sin. In order to be Christians we must "not be afraid" to shine on the marginalized.

The same goes for salt. We learned in Toronto that salt is used to heal and to purify. To be the salt of the Earth, we must be ready to put aside personal prejudices and begin healing. We must not be afraid to use the spice that makes us who we are, our Christian charity, to heal those who have lost their own flavor. Again, we must not be afraid to flavor the people around us with the peace we know through Christ.

Each day God offers us challenges. And each day we have the opportunity to choose. We can choose to continue to be slaves of the darkness and live without zest, or we can choose to live in light and

see "YOUTH," page eleven



Bishop Michael Pfeifer in Toronto with some of the more than forty pilgrims from the San Angelo Diocese.

uses for hosting large events, was the venue for World Youth Day. As we arrived, we were split into men and women to be searched. After the security check, it was off to registration where we were each given a red backpack. The packs held our World Youth Day passes. The all-powerful pass that we wore around our necks allowed us to enter all the events and served as the means to pay for our transportation. The packs also had pins, maps, and other necessities for World Youth Day. Among the freebies were the ever important meal tickets. It was my job, along with two other young men, Alex and Jason, to collect the tickets before an

again by the time we returned to the hotel; needless to say, by the end of the week we had memorized the number of both *Pizza Hut* and *Pizza Pizza*.

Among some of the more memorable moments of the trip was when our group had the chance to meet with Bishop Pfeifer. However, our troupe was not the only one from the Diocese of San Angelo; young people from the Abilene Deanery also joined us. Together we all sat around the lobby of the Colony Hotel sharing the many experiences we were having in Toronto. Amanda Jones spoke about how exciting it was for her to meet so many Catho-

Jackie says about her first confession "that the experience was far more emotional and far more beautiful than I had imagined." Jackie says that she returned from her trip with a stronger faith and "a much more awareness of my part in the body of Christ and my role in the Church."

Jason Pribyla says that the best word he could use to describe World Youth Day is "totally awesome." He eagerly awaits the next World Youth Day in Germany.

During the final Mass on Sunday, our position put us miles away from the altar. Yet, two of our own made it as close to the altar as a football field.

Fourth Degree Knights Install Officers



The installation banquet for two Knights of Columbus Fourth Degree Assemblies, Fr. Serran R. Braun Assembly of San Angelo and Msgr. Francis J. Pokluda Assembly of Rowena, was held at Zentner's Restaurant in San Angelo. (Photo by SK Jim Fennell.)

POLICY from page one

statute of limitations and due process, they said.

The bishops' national policy tells bishops to follow canon law in investigating abuse cases and in applying punishment.

Adding to the complexity is a 2001 set of norms issued by the Vatican Congregation for the Doctrine of the Faith which puts cases of clergy sex abuse of minors under its jurisdiction but which gives the congregation the option of returning the case unresolved for local diocesan action.

The doctrinal congregation also said that all appeals of local action must go to the congregation.

Current church law does not allow a bishops' conference to establish uniform national laws on its own authority, requiring the U.S. Conference of Catholic Bishops to submit its norms for Vatican approval.

But a bishop in his own diocese is authorized to set up any policy and procedures compatible with church laws.

In church law, Canon 1395 calls for "just penalties, not excluding dismissal from the clerical state if the case so warrants" against any priest who sexually abuses a minor. It does not contain a minimum penalty.

The 1983 code said "with a minor below the age of 16 years," but that was changed to 18 for the U.S. church in 1994 and for the rest of

the world in 2001.

Canon lawyers say Canon 1395 leaves the local bishop flexibility in choosing penalties depending on the severity of the offense and the degree of culpability of the accused. Some penal options available include suspension from ministry for a fixed period, limitation on types of pastoral activities performed by the priest, and transfer of residence to a place deemed less dangerous to the community and to the priest.

The bishops' national policy establishes one penalty – permanent removal from ministry – for any offending priest who commits even a single act of sexual abuse. It defines sexual abuse of a minor as including interactions that do not involve genital or physical contact.

"The definition of sexual abuse is way too broad," said Oblate Father Francis Morrisey, canon law professor at St. Paul University in Ottawa.

"It gives the same penalty to someone who puts his hand on a kid's shoulder as to someone who rapes 25 children," said Father Morrisey, who has advised the Canadian bishops on clergy sex abuse policy.

Msgr. James Green, canon law professor at The Catholic University of America in Washington, said the national policy is contrary to the Catholic tradition of proportionality in which the penalty is balanced with the seriousness of the offense.

This is also common in civil law,

said Msgr. Green, giving the example of murder.

"A person can be guilty of first-degree murder, second-degree murder or manslaughter depending on the circumstances and the degree of culpability," he said.

Msgr. Green said the bishops' norms propose the administrative process of laicization as the way of permanently removing a priest from the clerical state as opposed to a judicial process, and this raises questions about due process.

Both administrative and judicial processes for removing a priest from ministry are allowed under canon law.

Administrative processes are less open-ended and provide a lesser chance for the accused to defend himself, said Msgr. Green.

Several canon lawyers said laicization is not normally used as a punishment but is more suited for cases where a priest has personal reasons for leaving the obligations of the clerical state.

Father Morrisey said an administrative process to permanently remove a priest also raises questions regarding Canon 1342, which says that perpetual penalties cannot be imposed without a judicial process.

Judicial processes are used in cases of serious offenses because they allow greater protection to the defendant, such as guaranteeing legal counsel and access to documentation needed for self-defense, said Father Morrisey.

Father Kevin McKenna, presi-

dent of the Canon Law Society of America and a priest of the Diocese of Rochester, N.Y., said the national policy does not seem to clarify at what point the accused will know who his accuser is.

Church law establishes a statute of limitations in cases of sex abuse of minors. According to a doctrinal congregation letter describing its 2001 norms, the accusation must be presented within 10 years after the alleged victim turns 18.

The U.S. bishops' policy does not mention a statute of limitations, and some dioceses are investigating cases that allegedly took place in the 1960s and 1970s.

Canon lawyers point out that two important aspects of the national policy are compatible with church law: diocesan review boards to investigate allegations and reporting allegations to public authorities.

The establishment of diocesan review boards "is making specific what was already in practice in most dioceses," said Mercy Sister Sharon Euart, a canonical consultant and former associate general secretary of the U.S. bishops' conference.

The key thing is that the review board can have only advisory powers as canon law reserves decision-making to the bishop, she said.

The bishops' norms say the review board is to investigate cases and to advise the bishop regarding allegations.

Regarding investigations, church law requires a bishop to put one person in charge of an investigation but there is nothing to preclude the investigator from naming a team to help him, as is the case with a review board, said several canon lawyers.

Sister Euart said canon law requires respect for civil authorities and that church norms be consistent as much as possible with civil law.

"If civil law requires something, the church must comply as long as it is not in violation of church teaching," she said.

Sister Euart cited the seal of confession as an example of when church authorities cannot turn over information to civil authorities because church teaching prohibits a priest from making public any information he hears during a sacra-

mental confession.

Father Morrisey questioned the bishops' policy of temporarily removing a priest from ministry once a credible allegation is received. He said canon law says that a bishop cannot suspend a priest for any offense without first issuing a warning to the priest.

Father Patrick Lagges, vicar for canonical services for the Chicago Archdiocese, however, said the bishops' policy allows for a pastoral approach regarding temporary removal by which the bishop and the accused priest reach an agreement.

"The bishop goes to the priest and the priest agrees on a temporary basis to refrain from ministry," he said.

If the priest refuses, the bishop has to decide what further steps to take such as starting a penal process or suspending the priest through an administrative decree, he said.

Father Lagges said that because of the 2001 doctrinal congregation norms the Chicago Archdiocese forwards all cases of alleged sex abuse of minors to the doctrinal congregation asking for instruction as soon as a credible allegation is received.

The Chicago official said the doctrinal congregation could decide to hear the case itself, send the case back telling the archdiocese to follow normal canonical procedures, or send the case back with its own recommendations for proceeding.

Sister Euart said questions raised by canon lawyers are not criticisms of the bishops' policy but an effort to help bishops flesh it out.

"Canonists are identifying the questions that still have to be resolved," she said.

"I don't think the code ever envisioned the types of sex abuse cases we've seen," said Sister Euart. "It doesn't allow the bishop to act quickly while safeguarding the rights of all."

Father Morrisey noted that the current code was written before 1983 and that the current flood of sex abuse allegations began around 1988.

The code lacks many details regarding the rights and obligations of bishops, victims and priests, he said.



Message Of John Paul II For The 23rd World Day Of Tourism 2002

1. The observance of the World Day of Tourism that will take place on 27 September with the theme: "Ecotourism, the Key to Sustainable Development", again gives me the welcome chance to reflect on the phenomenon of human mobility that has developed so rapidly in recent decades and now involves millions of persons. Tourism enables people to use part of their free time to contemplate the goodness and beauty of God in his creation and, through contact with others, helps to intensify mutual dialogue and acquaintance. Thus free time and tourism can compensate for the lack of human contact that is often felt in daily life.

Sacred Scripture considers the experience of travel a special opportunity to acquire knowledge and wisdom, since it puts the person in touch with different peoples, cultures, customs and lands. Indeed it says: "A man who has travelled knows many things, a man with much experience will speak with understanding. He who is never put to the proof knows few things, but he that has travelled acquires much cleverness. I have seen many things in my travels, and I understand more than I can express" (Sir 34,9-11).

In Genesis, in the renewing vision of the Prophets, in the wise contemplation of Job and of the author of the Book of Wisdom as well as in the faith experiences witnessed in the Psalms, the beauty of creation is a sign that reveals God's greatness and goodness. In his

parables, Jesus invites people to contemplate the nature that surrounds them to learn that confidence in the heavenly Father must be total (cf. Lk 12,22-28) and faith must be constant (cf. Lk 17,6).

Creation is entrusted to man so that, by cultivating and safeguarding it (cf. Gn 2,15), he may provide for his needs and obtain his "daily bread", the gift that the heavenly Father himself destines for all his children. We should look at creation with eyes that are clear sighted and full of wonder.

Unfortunately, it sometimes happens that the respect due to creation is lessened, but when human beings become the tyrants rather than the custodians of nature, sooner or later the latter will rebel against human disregard (cf. John Paul II, Homily at Mass for the Jubilee of the Agricultural World, 12 November 2000, n. 4; ORE, 15 November 2000, p. 1).

2. Among the countless tourists who "go around the world" every year, there are many who set out with the explicit goal of the discovery of nature to explore it even in its most secluded corners. An intelligent brand of tourism tends to appreciate the beauty of nature and directs people to approach it with respect and to enjoy it without altering its balance.

Nevertheless, how can we deny

that today humanity is experiencing an ecological emergency? A certain kind of savage tourism has contributed to and still contributes to this unwanted destruction by way of tourist installations built without any planning that respects their impact on the environment.

As I noted in my Message for World Day of Peace 1990, "we must go to the source of the problem and face in its entirety that profound moral crisis of which the destruction of the environment is only one troubling aspect" (n. 5; ORE, 18-

against the poverty and hunger of others but also, for their personal health and well-being. This approach should be encouraged in order to make the culture of life more influential and to defeat the culture of death.

We should favor forms of tourism that show greater respect for the environment, greater moderation in their use of natural resources and greater solidarity with local cultures. This type of tourism implies a strong ethical motivation based on the norm that the environment

is everyone's home and that the good of nature is destined for everyone who enjoys it now and for the generations to come.

4. A new sensitivity, com-

monly known as "ecotourism", is also emerging. It is good in its assumptions. Nonetheless, we must be careful to ensure that it is not distorted and does not become a vehicle of abuse and discrimination. In fact, if the protection of the environment were to be made an end in itself, there is the risk that new, modern forms of colonialism will arise that would injure the traditional rights of communities resident in a specific territory. It would be an obstacle to the survival and development of local cultures and take financial resources from the authority of the local government who are the first to be responsible for the ecosystems and rich biodiversity present in their respective territories.

No intervention in an area of the ecosystem can neglect weighing the consequences in other areas and in general the effects it will have on the well-being of future generations. Ecotourism takes people to places, environments or regions whose natural balance needs constant care if it is not to be jeopardized. Studies and rigorous controls must be encouraged; they should aim at harmonizing respect

for nature with the human person's right to benefit from it for his personal development.

5. "We wait for new heavens and a new earth" (2 Pt 3,13). With regard to the inconsiderate exploitation of creation that is a result of human insensitivity, our current society will not find an adequate solution unless it seriously reviews its life-style and manages to base it on "firm points of reference and inspiration: a clear knowledge of creation as a work of God's provident wisdom and the awareness of human dignity and responsibility in the plan of creation" (Address to the Convention on the Environment and Health, 24 March 1997, n. 6; ORE, 9 April 1997, p. 2).

Tourism can be an effective means of forming this consciousness. A less aggressive approach to the natural environment will help people discover and appreciate better the goods entrusted to the responsibility of all and of each. A close knowledge of the fragility of many aspects of nature will create a greater consciousness of the urgent need for adequate measures of protection, to put an end to the inconsiderate exploitation of natural resources. Attention and respect for nature can foster sentiments of solidarity with men and women, whose human environment is constantly assaulted by exploitation, poverty, hunger, the lack of education and health care. It is up to everyone, but especially those who work in the tourist sector, so to act that these objectives become reality.

May believers draw from their faith an effective incentive that will guide them in their relationship with the environment and in their duty to preserve it in its integrity for the benefit of human beings today and tomorrow. I now especially address Christians to ask them to make tourism another opportunity for the contemplation and encounter with God, Creator and Father of all. May they thus be strengthened in their service to justice and peace, faithful to the One who promised new heavens and a new earth (cf. Apoc 21,1).

I hope that the observance of the coming World Day of Tourism will help people rediscover the values inherent in this human experience

Intentions Of The Holy Father For September

General – That young people may have strong and wise teachers of the faith.

Mission – Full reconciliation of the Korean people.

26 December 1989, p. 1). Indeed, the destruction of the environment highlights the consequences of decisions made by private interests that do not weigh the real conditions of human dignity. One finds prevalent an unbridled desire to accumulate personal wealth that prevents people from hearing the alarming cry of poverty of entire peoples. In other words, the selfish quest for their own good fortune induces people to disregard the legitimate expectations of present and future generations. The truth is that when people cut themselves off from God's plan for creation, they block out concern for their brothers and sisters, and respect for nature.

3. However, there are reasons for hope. Many persons, aware of this problem, for some time have been studying ways to find a remedy. They are first of all concerned to recover the spiritual dimension of the relationship with creation, by rediscovering the mandate God originally entrusted to humanity (cf. Gn 2,15). Indeed, "interior ecology" encourages "exterior ecology" with immediate positive consequences, not only in the struggle

St. Francis of Assisi Catholic Church Festival
Saturday, October 5
on Church grounds adjacent to
800 N. Treadaway Blvd., Abilene, Texas
11:00 a.m. until 11:00 p.m.
Food • Music • Games for Children



Fr. Castro To Address Sexual Misconduct At National Convention

Fr. John Gonzales Castro, O.M.I., the director of Christ the King Retreat Center in San Angelo, will be one of the presenters at the Thirteenth National Convention of ANSH, The National Association of Hispanic Priests of the United States, in Las Vegas, Nevada, September 24, 2002.

"Definitions of Sexual Miscon-

duct and Psychological Bases for Them," will be the subject of Fr. Castro's session to several bishops and over 150 priests representing ANSH members from practically every state in the country. A doctor in psychology, Fr. Castro was one of the founding fathers and the second president of the organization from 1991-95.

"I consider it an honor to be asked to address such a serious issue especially during the on-going crisis that we priests are confronting in the church of the United States today," remarked Fr. Castro when he was approached concerning his presentation at the Orleans Hotel in Las Vegas. The four-day convention will also treat other is-

sues facing priests of Hispanic background in the country.

A Missionary Oblate of Mary Immaculate priest for 39 years, Fr. Castro also earned a doctorate from Michigan State University in Counseling Psychology and engaged in private practice in the state of Kansas for several years. Before becoming director of Christ the King Retreat Center in 2000, Fr. Castro had served as Episcopal Vicar for Hispanic Concerns in the Diocese of Dodge City, Kansas and had helped

pastorates in Kansas and Texas. He was also director of Hispanic Ministry at Oblate School of Theology, San Antonio, Texas; dean of Hispanic Ministry at Mount Angel Seminary, St. Benedict, Oregon and at St. Thomas Theological Seminary, Denver, Colorado; director of the Master's Program at Antioch-Juarez-Lincoln University, Austin, Texas and of the Mexican American Center for Economic Development (MACED), Austin, Texas.

Marriage Preparation Ministry Training

by Tom Burke

St. Stephen's Church (Midland) will host a marriage preparation training session for Sponsor Couples on Sunday, October 13, 2002, between the hours of 1:00 and 5:00 p.m. All parishes in the Diocese of San Angelo are invited to participate.

Father Robert A. Ruhnke, C.S.S.R., D. Min., the author of *For Better and For Ever*, will conduct a training session for any clergy and lay people who are wanting to start or are already engaged in a Spon-

sor Couple program for marriage preparation. The marriage preparation material that Fr. Ruhnke will discuss can be integrated with or serve as a resource for existing parish formats (including Engaged Encounter and FOCCUS) and can be used for parishes of all sizes.

In a November 13, 1997, newspaper article in the SAN ANTONIO EXPRESS-NEWS, Father Ruhnke made the following observations about a couple's discernment for marriage: "Almost no one chooses a mate based on conscious choice

or sound logic." Rather, the couple's discernment for marriage "... is best done in private sessions with a sponsor couple," he says. "That is, a married couple that is willing to be very candid about their own struggle to learn how to deal with the realities of life and relationship beyond the stage of being 'in love.'"

With his observations about the process of engagement for marriage clearly in mind, Father Ruhnke developed a tool (*For Better and For Ever*) that challenges couples to

view a decision for marriage more realistically. Through the training session that will be conducted on October 13 at St. Stephen's Church, a married couple will be prepared to be ministers in their parish community as a Sponsor Couple. They will welcome engaged couples into their home and prepare them for the responsibilities of married life through the Sacrament of Matrimony.

If you would like to begin the ministry of Sponsor Couple at your parish, contact your pastor and dis-

cuss this training session with him. If your parish already participates in Sponsor Couple training, ask your pastor if you could become a Sponsor Couple.

To register to become a participant at Father Ruhnke's training session, contact St. Stephen's Catholic Church (915-520-7394). Each participant must bring (or purchase at the door) a copy of Father Ruhnke's book. The cost of the book is \$10. In addition, there will be a \$5.00 charge for each couple who attends the session.

Diocesan Convocation Planned

by S. Joan Markus, SSND

The Diocesan Convocation, called by Bishop Michael Pfeifer, will be held at Holy Angels Parish on September 26th from 9:30 am - 4:30 pm. Parish staffs, along with parish representatives, will gather to work on strategies to carry out the goals that were drafted from the "Broad Areas" that surfaced at the Listening Sessions held through-

out the diocese.

The goals are as follows:

We, the People of God of the Diocese of San Angelo will,

1. Recognizing the value of Eucharist and our sacramental tradition, strengthen vocation recruitment by the parishes to insure future availability of priests.

2. Expand our adult education and faith formation efforts and con-

tinue our existing training for lay leadership to utilize more fully the gifts of the laity.

3. In order to expand the involvement of young Catholics, strengthen education and training of leaders of youth and call forth young adults for leadership and ministry.

4. Invite participation in our local faith communities through welcoming and hospitality, and reach out beyond our borders to the universal church.

5. Commit ourselves to the implementation of the Charter for the Protection of Children and Young People.

The Convocation will begin with prayer at 9:30 am, followed by an address given by Bishop Michael Pfeifer. Brother James Barrette, of the Secretariat for the Pastoral and Education Ministries, of the Diocese of Galveston-Houston will facilitate the process through-

out the day as the group develops, prioritizes and clarifies the strategies to carry out each of the goals. The day will conclude with a response from Bishop Michael Pfeifer and prayer.

OUTREACH

from page three

within nine to twelve months," Berger added. "Then we will be able to serve even more people with more social service assistance in-

cluding utility help, rental assistance, food, clothing, household items, furniture and appliances. One of the first things we want to do is to offer job preparedness classes and to assist individuals in finding and keeping jobs. There are several other areas we would like to develop when the time is right."

The new location is the site of the original Santa Fe Depot in San Angelo built in 1908 and demolished in 1947.

St. Lawrence Catholic Church Annual Fall Festival Sunday, October 6

Garden City, Texas

Bingo • Kountry Kitchen • Games
BBQ Brisket & German Sausage Lunch
Auction at 2:00 p.m.
D. J. from 7:00 p.m. until 11:00 p.m.

St. Joseph Catholic Church Fall Festival Sunday, October 6

KC Hall, 3636 N. Bryant Blvd, San Angelo
Silent Auction • Horseback Rides • Country Store
Thanksgiving Dinner
Served From 11:00 A.M. - 2:00 P.M.
Adults/Take Out \$5.00, Child \$3.00



Pecos Benedictine Retreats

by Bro. Ed Curda, Monk of Pecos

The monks and sisters at the Pecos Benedictine Monastery near Santa Fe are sponsoring special retreats in the coming weeks.

October 4-6, Fr. Laurence Freeman, O.S.B., director of the World Community for Christian Meditation, will present "Meditation And Christian Discipleship."

October 20-26, iconographer Peter Pearson will lead "A Brush With God," a hands-on icon painting retreat.

November 1-3, Fr. Robert Degrandis, S.S.J., will lead the "Charisms Of The Holy Spirit" retreat.

November 15-17, the Pecos communities will present "Healing The Family Tree."

The Monastery is on 1,000 acres of peace blessed daily by prayer and the upper Pecos River. All denominations are welcome. The abbey is an easy 30-minute drive from Santa Fe.

For further information and reservations, call 505/757-6415.

High School Youth Retreat

On June 14-15, 2002 at St. Boniface Parish Hall at Olfen the parishes of Ballinger, Miles, Rowena, and Olfen held a junior high through high school youth retreat.

The retreat was put on by a retreat team from St. Mary's Parish in San Angelo. The retreat began on Friday at six p.m. and ended with

mass at St. Joseph's in Rowena on Saturday evening.

Approximately fifty-six youth from the four parishes attended. Parents from the four parishes were in attendance throughout the event. Fr. Prasad Gallela is pastor of Miles, Olfen, and Rowena, and Fr. Hubert Wade is pastor of Ballinger. Emilio Sosa, a Seminarian from our dio-

cese, who is spending the summer in Rowena, also helped out.

We sincerely thank the organizers and helpers Stephanie Hite, Martha Lange, Waldeen Halfmann, Mary Book, Ina Albarado, Caroline Toliver, and the four parish organizations: The Knights of Columbus, Christian Mothers, Catholic Daughters, and Catholic Life Ins.

Contacto Visual

por P. Frank Pavone
Priests for Life

Mirarse a los ojos es un elemento básico de las relaciones humanas. Cuando no lo hacemos en el momento oportuno, mostramos desinterés por la otra persona. Parecemos demasiado distraídos para que nos importe o quizás avergonzados de algo. La falta de contacto visual impide la conexión.

Ese es uno de los desafíos del amor a la población más vulnerable entre nosotros, los niños en el vientre. No podemos mirarlos a los ojos. Cuando uno ama a una persona, quiere mirarla a los ojos, no desea amarla a lo lejos. Quiere ver el rostro de la persona. Aún el amor de Dios se des-

cribe de esta forma. El libro del Apocalipsis anuncia el destino final de la familia humana, la culminación de la salvación, de esta forma: "Y verán su rostro" (Ap. 22:4).

El veterano defensor de los derechos de los animales Jim Mason relata una experiencia de su infancia que ilustra el poder del rostro: "Estaba sentado sobre un tronco, disfrutando del bosque, cuando oí el sonido de gáñidos y mi perro- en ese entonces era Butch- vino corriendo a través del claro cazando un zorro. Una vez más, por condicionamiento u otro motivo, simplemente tomé el arma y disparé al zorro, lo herí, no lo maté. . .

Mi perro y yo localizamos la ma-

driguera y la desenterramos. . . A medida que cavábamos más y más, podía ver al pobre zorro allí sufriendo y muriendo desangrado. Y la mirada en su cara- fue uno de esos momentos cuando . . . me sentí horrible. Me sentí absolutamente avergonzado de haber hecho eso. Era como si hubiera cometido un tremendo error."

Después de mirar a los ojos de un jabalí que iba a ser carneado, Freeman Wicklund fundó la Organización de Estudiantes para los Derechos de los Animales (Student Organization for Animal Rights) en la Universidad de Minnesota. La abogada y famosa feminista Lori Peterson afirma: "No es justo que los científicos menosprecien los sentimientos de estas criaturas. Una vez que uno ha mirado a sus ojos . . . no puede mirar para otro lado. Jamás" Kim Bartlett, editora de Animal People, describe el cambio en su visión del sufrimiento: ". . . Recibí una pieza de correo . . . era sobre las pieles y contenía . . . fotos de un zorro y un conejo en una trampa. La mirada de sus ojos me partió el alma . . . me sentí y lloré" (1990, p.95)

Los ojos nos enseñan algo sobre aquel que sufre, sea un animal o una víctima humana. En esos momentos, el velo que separa su experiencia de la nuestra queda rasgado y vemos el mundo y sentimos temporalmente como ellos lo hacen.

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DEACONS from page one

had known him all of his life gathered to share in the celebration. His parents, brother and sister, and relatives were at the ordination Mass. Rodney had attended the Mini-Pastoral at the Mexican American Cultural Center in San Antonio this summer. He is currently in his last year of theology at St. Mary's Seminary in Houston. Rodney looks forward to his ministry of service to the people of the Diocese of San Angelo.

The Transitional Diaconate is the last step in the formation of a seminarian before priesthood. The seminarian has completed at least three years of theology and seminary formation and his pastoral year in a parish. He has received the Ministries of Lector and Acolyte and has been admitted to Candidacy with the Diocese. Candidacy is an expression of his intention to become a minister for the Diocese. In becoming a Deacon the seminarian becomes a cleric. Usually, after the last year of theological studies and seminary formation the seminarian is ordained to the priesthood. Please keep both of these men in your prayers.

Quizás haya visto el aviso de GE sobre el nuevo sistema de ultrasonido 4D. Si no lo vió, lo puede ver en el Internet en www.gemedicalsystems.com/rad/us/4d/commercial.html. Muestra un bebé con increíble claridad, mientras se escucha "The first time ever I saw your face" (La primera vez que vi tu rostro).

No tema mirar a la cara de los niños por nacer, tanto vivos como abortados. Encontrará la fuerza para amarlos aún más.

EYE from page five

You may have seen the GE commercial about 4D ultrasound (if not, you can see it on the internet at www.gemedicalsystems.com/rad/us/4d/commercial.html). It shows a baby in incredible clarity, and plays "The First Time Ever I Saw Your Face."

Don't be afraid to look into the face of the unborn, both alive and aborted. You'll find the strength to love them more.

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

**St. Ambrose & Holy Family
63rd Annual Festival
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In Wall, TX • Theme: Wall USA
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Antique Tractor Show, Memory Lane
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Knights of Peter Claver Hold Conclave

by Truman Stacey

WASHINGTON, D. C. — His Eminence Theodore Cardinal McCarrick, Archbishop of Washington, is now an honorary Fourth Degree Knight of Peter Claver.

The National Board of Directors extended the honor to His Eminence during the Fourth Degree's Supreme Conclave, held in Washington, D. C., August 3.

Cardinal McCarrick was the celebrant and Homilist for the Conclave Mass, and praised the Order for its services to Church and community.

"Let your voice be heard as the Prophet Isaiah's was heard," the Cardinal said. "Speak up for the right. Speak up for the Church. Support your pastors and your bishops. Pray of the victims of injustice and

oppression.

"You will not be applauded, but you will be serving your Church and your Order."

Judge Arthur McFarland, Supreme Knight, addressed the Supreme Conclave of the Fourth Degree and said the Fourth Degree has a serious responsibility.

"The Fourth Degree, by its experience, its prestige and its abilities," he said, "must lead our Order. As a Fourth Degree Knight each of you has an obligation to provide leadership in your assembly, in your council and in your district.

"You have an obligation to lead the way in expanding our Order, developing our programs and supporting the Church. This is not an option. This is a must."

Deacons for the Conclave Mass

were Deacon S/K Willard Hall and Deacon S/K Nerus Martin Jr. Prayers of the Faithful were lead by the Supreme Comptrollers, S/K Harry Beevers and G/L Delores Smith.

The gift bearers were the Supreme Navigators, Deacon S/K Dwight Alexander and G/L Juanita Burden. G/L Arthine Vick was the song leader.

The Fourth Degree concluded a year-long celebration of its 75th anniversary during the conclave. The ceremonial of the Fourth Degree was presented to the National Board of Directors in 1917 and the degree was conferred upon the members of the National Board who were present at the time.

It was not until 1926, however, that the Fourth Degree had grown to the size that it was officially recognized as a separate division of the Order.

There are now 40 assemblies of the Fourth Degree in the Order, with more than 1,000 Sir Knights.

PENTAGON

from page twelve

Tyvek suit. I carried Jesus with me into the rubble, and I would pray, 'Please make me strong, Jesus, not just for me, but for my fellow agents.'"

She said that as she went about her duties, she "got madder and madder" and finally sought out a chaplain on duty at the Pentagon site and went to confession there amid the rubble.

"I was angry and I did not want to let this turn me into something ugly," Alvarez said. "I was right there at the rubble pile and I thought, 'Here I am in the bowels of hell, where are the hijackers?'"

Alvarez, who called the recovery efforts "sacred work" where "out of something so horrific there was holiness," noted that she felt especially close to God when her back was hurting while going through the rubble.

"I would pray, 'Jesus, I'm hurt. I'm tired. I'm in pain. But, I know others are also hurt and tired and in pain. Help me, Jesus, to be strong for them.'"

Another Pentagon rescue worker, Michael Leigh, who is a lieutenant with the Montgomery County Fire and Rescue Service in Maryland, said, "There was defi-

nately a lot of praying for strength and that kind of stuff. It never felt like (God) wasn't there."

Leigh, a member of St. John's Parish in Frederick, Md., spent 10 days at the Pentagon working 12-hour shifts teaming up with other rescue squads from around the country and governmental agencies to secure the building and remove casualties. As the assistant manager of the medical section of his team, he cared for injured rescue workers and helped shore up the building.

One of the hardest parts of the operations, Leigh said, was having to secure sections of the building before removing bodies.

"You could have victims that you were looking at for days and couldn't get to yet," he said quietly. All he could do, he added, was "mumble a quick prayer and say 'let me get through this.'"

Contributing to this story was Rachel Richmond in Baltimore.

VIVE

from page two

Mientras celebremos Domingo Catequístico, recordamos que todos estamos viviendo para el Señor, y oramos por todos los maestros y catequistas de nuestra Diócesis.

TRAGEDY

from page twelve

newspaper, about waiting in a fire hall for resolution of the mining disaster. Dennis Hall, one of his parishioners, was among those trapped in the mine for 77 hours.

"Everyone was silent" as Pennsylvania Gov. Mark Schweiker went to the podium, Father Baroni said. "We knew what the news was going to be when the governor turned around and smiled, 'They're alive. All nine are alive.'"

There was no happy ending back on the 300 acres of land owned by Mike Svonavec. "I felt real bad for the families," he said. "The plane just disintegrated."

Mike and his partners decided right away to donate 10 acres of land at the site of the crash to the Somerset County Commission. The commissioners are spearheading an effort to organize a permanent memorial on the site.

"I didn't go up to the site right away because I didn't think my being there would benefit anyone," he said. "When I did go up it felt as though I was at a cemetery and I still view it as that.

"The place has a powerful feel-

ing to it," he added. "That's why we felt it only proper to donate that property to them. It's still kind of hard to believe that many people lost their lives there and that terrorism of that nature could happen there."

Svonavec Inc. built the temporary memorial and established both parking lots. Mike said they were asked to add a second parking area because so many people are making a pilgrimage to the area.

Jim Svonavec's crew worked amid the wreckage of the plane. Buried 30 feet down were the two black-box voice recorders from the cockpit that officially confirmed terrorists downed the plane. Those flight recorders recently enabled the families of the victims to hear the final heroic actions of the passengers.

"It gave us an eerie feeling working at the crash site. We felt it was a sacred place," Jim said as he recalled the weeks he and his crew spent on the mountain. "It made me believe more strongly in God. You realize he's in control and we're not."

Contributing to this story was Msgr. Timothy Stein.

POPE

from page eight

of contact with creation and will spur each one to respect the natural habitat and local cultures. I entrust all who are concerned with this specific area of human life to Mary, Mother of Christ, and invoke upon them the Blessing of Almighty God.

From the Vatican, 24 June 2002.
IOANNES PAULUS II

YOUTH

from page six

have our lives filled with the flavor of hope. Christ offers us only a simple saying: do not be afraid.

I challenge the reader with a few questions. We as pilgrims were asked the same questions in Toronto:

What does salt do? How are you salt? What does light do? How can you be light?

Pray
For
Peace!

Festival Chairpersons Please Note

The following is quoted from the **PASTORAL MANUAL DIOCESE OF SAN ANGELO** that is Section F, paragraph V, page **IV-19** of the **PARISH FINANCE COUNCIL MEMBER'S MANUAL**:

"Section 3. Restrictions:

(d) Organizations may not promote raffle through television, radio, newspaper, or other mass communications, or by paid advertising.

(e) Raffle may not be promoted or advertised state-wide, nor tickets sold state-wide."

Therefore No Mention Of "Raffle" May Be Made In Festival Announcements In The "Angelus."

Sacred Heart Catholic Church Parish Festival Sunday, October 20

Coleman, Texas

Mexican Dinner – 11:00 a.m. to 2:00 p.m.
Silent Auction • Arts & Crafts • Bingo
Cake Walk • Games • Horseshoe Tourn.
Washer Tourn. • Cutest Baby Contest



Family Has Role In Tragedy Of Crash, Triumph Of Miners' Rescue

by Bruce A. Tomaselli
Catholic News Service

SOMERSET, Pa. (CNS) – The chance that Somerset County would ever become part of world history even once was between slim and nothing.

But in less than a year the southernmost county in the Diocese of Altoona-Johnstown was the scene of two historic events. One ended in tragedy and the other in triumph.

The odds were even longer that the same family would play prominent roles in each of the events. Mike Svonavec and his uncle, Jim Svonavec, became major players in each event.

Mike Svonavec of Svonavec Inc. owns the 300 acres of land in Shanksville where Flight 93 went down on Sept. 11.

Jim's company, J&J Svonavec Excavating, worked closely with the FBI from day one at the crash

site.

"I remember being at what is now the Flight 93 Memorial Overlook on the day of the crash thinking that there's nothing there but a smoldering pile of dirt," said Jim.

Less than a year later, Jim's life became even more interesting with the Quecreek Mine disaster and rescue July 24. "My company constructed the canopies to the mine entrances and did a lot of other work for the coal company," he said. "I knew each of the miners personally. We helped in their rescue and were right there when they pulled the nine miners to safety."

Both Svonavecs are parishioners of St. Peter Parish in Somerset.

Father Barry J. Baroni, pastor of St. Andrew Parish in Johnstown, talked to The Catholic Register, Altoona-Johnstown's diocesan

see "TRAGEDY" page eleven



Tourists gather on a hillside at the temporary memorial site in Shanksville, Pa., where United Flight 93 crashed on Sept. 11, 2001, killing all 44 people on board. The temporary site draws some 6,000 visitors each week. (CNS photo by Ed Zelachoski, Catholic Accent)

Pentagon Recovery Worker Says Faith Helped Her After Sept. 11

by Richard Szczepanowski
Catholic News Service

WASHINGTON (CNS) – Less than 30 minutes after terrorists slammed a hijacked plane into the Pentagon last Sept. 11, Cindy

Alvarez was on the scene to begin what she would later call a "sacred duty" to help in the cleanup effort at the building.

Alvarez, a special agent with the U.S. Naval Criminal Investigative Service, was on assignment in Rockville, Md., when the call came that morning to report to the Pentagon.

"It was horrible to see the Pentagon burning, to see the pain, the horror. The first thing I thought was, 'How dare anyone attack the Pentagon? How dare anyone attack America?' and then I thought, 'My God, there are people in there,'" she told the Catholic Standard, archdiocesan newspaper of Washington.

Alvarez, a parishioner of Holy Trinity Parish in Washington, worked with the FBI and the Major Case Response Team. During her work at the crash site, she said, the Pentagon "smelled of death . . . and chemicals."

She and fellow recovery workers had to sift through "giant mountains of rubble" very slowly and carefully "because everything was evidence."

"We had a sacred job to do," Alvarez said. "We were all proud to serve our country, and to serve our agency."

She and her fellow workers sorted through debris from collapsed Pentagon walls and pieces of the hijacked airplane. They found the box cutters used by the hijackers to commandeer the plane, identification papers, money, jewelry, and body parts.

"These pieces of bodies, we treated like precious treasure," Alvarez said. "We knew this was somebody's family member. We knew they were waiting for the bodies to be returned so they could bury them properly and begin the healing process."

Alvarez said one of the disturbing aspects of her job was recover-

ing the items of children who had been on board the plane. "It was upsetting to find children's shoes, their little suitcases and their stuffed animals."

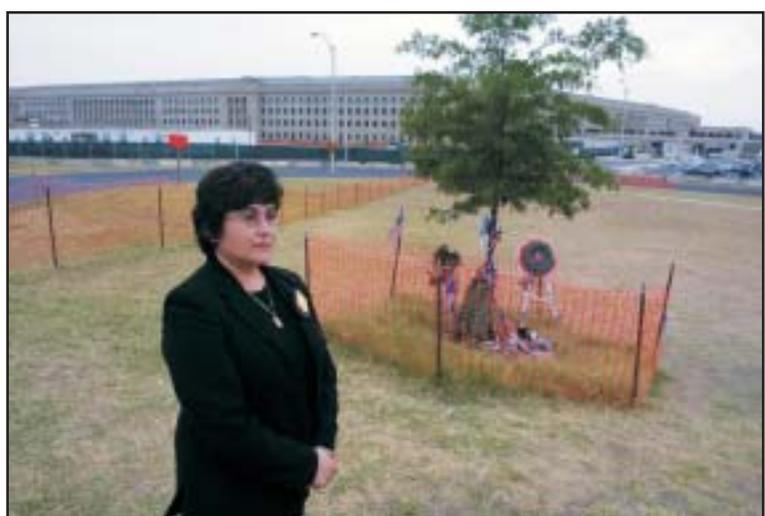
She also recalled participating in the recovery of the body of a friend of hers, noting that his body was the only one they found intact. His uniform was perfect. His ribbons, his belt and his shoes were clean. Alvarez said a prayer over him, and then they zipped up his body bag.

During her recovery work, Alvarez said she would pray, "Help me Jesus. Please don't let me cry yet, because I will never stop, my mask will fog up and I have a lot of work to do here."

She said her faith gave her strength during those emotionally and physically draining weeks of "14-hour shifts, in the hot sun, wearing hotter Tyvek suits (sanitary jumpsuits used to protect recovery workers from hazardous materials), boots, gloves, masks and hepa filters."

"I wore my miraculous medal everyday and I had my rosary in my

see "PENTAGON" page eleven



Recovery worker Cindy Alvarez stands outside the Pentagon near a makeshift memorial to victims of the Sept. 11 terrorist attacks on the United States. A special agent with the U.S. Naval Criminal Investigative Service, she helped recover evidence and bodies on that frightful day a year ago at the U.S. Department of Defense headquarters just outside Washington. (CNS photo by Martin Lueders)