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Covenant Signed on September 11

by Msgr. Larry J. Droll

September 11, 2001 will long be remembered for the terrorist attacks on the World Trade Center and the Pentagon. But even as world peace was being threatened on that day, efforts at international relationships on the grass roots level in the Catholic Church were being worked out in San Angelo among representatives of the Dioceses of San Pedro Sula (Honduras), Tyler and San Angelo. Shocked and grieved as we were,

we felt that our work of establishing stronger relationships with people in different parts of the world was more vital than ever.

Focusing on the task at hand, the dioceses finalized a "Covenant of Partnership." A draft of the Covenant was printed in last month's West Texas Angelus; the wording and style were improved, but the substance remained the same as that printed. The Covenant recognizes the relationship we all have in the Catholic

Church and calls on the dioceses and all their members to express that relationship by prayer, sharing information, visiting one another and working on common projects.

The "Covenant of Partnership" was signed by Bishop Michael Pfeifer and Bishop Angel Garachana in San Angelo on Tuesday, September 11, and by Bishop Alvaro Corrada in Tyler on the following Friday.

The representatives of the Dioceses of San Pedro Sula and Tyler arrived in San Angelo on Sunday, September 9, and stayed at Christ the King Retreat Center. Besides meeting in the retreat center and the Diocesan Pastoral Center, they



Fr. Joseph Vasquez pastor of St. Joseph's Church, celebrated Mass for the "Covenant" attendees. From left to right: Fr. Tom Barley; Fr. Jose Cortez, from the Tyler Diocese; Fr. Jose Canales, the Vicar General from San Pedro Sula Diocese; Fr. Vasquez; an altar server; Fr. Nicolas Delgado from San Pedro Sula; Bishop Angel Garachana from San Pedro Sula; and Msgr. Droll. (Photo by Peter N. Micale.)

also visited St. Joseph's Parish in San Angelo, Angelo Catholic School, St. Ambrose Parish in Wall and the Catholic Newman

Center at Angelo State University. Fr. Tom Barley introduced our

see "COVENANT," page six

Vatican Signals Wider, Qualified Support For U.S. Military Action

By John Thavis
Catholic News Service

ASTANA, Kazakstan (CNS) – As Pope John Paul II made a four-day visit to Central Asia, the Vatican appeared to signal a wider – though still qualified – margin of support for eventual U.S. military action against terrorists around the globe.

The pope's own pronouncements during his Sept. 22-25 stay in Kazakstan were consistent with his previous warnings against a retaliation taken in "vengeance" or any armed intervention that

could deepen divisions in the world.

But statements by papal spokesman Joaquin Navarro-Valls indicated that the Vatican would understand if the United States decided to go after terrorists in "self-defense," especially if it meant warding off future attacks.

His remarks illustrated a concern voiced privately by Vatican officials in recent days, that the pope not be seen simply as a pacifist who rules out any use of force in the protection of individuals or nations against ruthless pepe-

trators of evil.

They also showed that the Vatican views the need to combat terrorism in a different category from previous U.S.-led war efforts, such as the Gulf War of 1991 or the war against Yugoslavia in 1999.

In an interview Sept. 24 with the British news agency Reuters, Navarro-Valls said the pope understands the "difficulties of a political leader who has to respond to such issues" in the wake of the devastating terrorist attacks in New York and Washington.

"It is certain that if someone has done great harm to society, and there is a danger that if he remains free he may be able to do it again, you have the right to apply self-defense for the society which you lead, even though the means you may choose may be aggressive," Navarro-Valls said.

"Sometimes it is more prudent to act rather than to be passive. In this sense, the pope is not a pacifist because one must remember that in the name of peace, even some horrible injustices can be carried out," he said.

"Sometimes self-defense implies an action which may lead to the death of a person," he said.

Navarro-Valls said that "either people who have carried out a horrendous crime are put in a po-

sition where they can do no further harm, by being handed over and put into custody, or the principle of self-defense applies with all its consequences."

His statement appeared tailored to apply to the U.S. demand that Afghanistan hand over Osama bin Laden, suspected as a guiding hand behind the Sept. 11 suicide hijackings in the United States.

Navarro-Valls was careful to recall that church teaching requires that armed response be proportionate to the threat and that innocent people not be harmed in the process. He also stressed that "eventual action must be directed against terrorism and not against

see "VATICAN", page ten



Every Human Life Has Its Origin In The Heart Of God

By Bishop Michael D. Pfeifer, OMI

["The meaning of life is found in giving and receiving love" — Gospel of Life, #81]

The annual Respect Life Program of our Catholic Church begins with Respect Life Sunday on October 7, 2001. This year's program points to abortion, euthanasia, and capital punishment as commonplace ways in which people accept killing as a solution to personal or social problems, and the program shows how to transform our culture into one of respect for life. The theme for this year's program is "Every human life has its origin in the heart of God."

All the parishes and missions of our Diocese receive information on the Respect Life Program, and I ask that our priests, pastoral coordinators, and all pastoral leaders disseminate this information to the people of all of our communities. The ongoing success of the Respect Life Program is due in large measure by putting these materials into the hands of our people. I share with you some brief reflections from the information of the U.S. Catholic Bishops for this year's program on the theme "Every human life has its origin in the heart of God."

"Today our nation tolerates and sometimes promotes the intentional killing of human beings-by abortion and destructive embryo research, by executing criminals, by assisted suicide. Transforming the culture of death will not be easy. But it can be done, and we must begin with ourselves.

"At some point in our lives, each of us has been dependent on others. In turn, we must extend care and a helping hand to others. We can show them by word and example

see "LIFE", page four



Toda Vida Humana Tiene Su Origen En El Corazón De Dios

Por Obispo Miguel D. Pfeifer, OMI

["La vida encuentra su sentido en el amor recibido y dado"—El Evangelio de la vida, #81) Por Obispo Miguel Pfeifer, OMI

El Programa anual de Respetar la Vida de nuestra Iglesia Católica empieza el Domingo de Respetar la Vida el 7 de Octubre de 2001. El programa de este año demuestra que el aborto, la eutanasia, y la pena capital como maneras comunes que la gente acepta matar como una solución a los problemas personales o sociales, y el programa enseña como transformar nuestra cultura a una de respetar la vida. El tema para el programa de este año es "Toda vida humana tiene su origen en el corazón de Dios."

Todas las parroquias y misiones de nuestra Diócesis reciben información sobre el Programa de Respetar la Vida, y pido que nuestros sacerdotes, coordinadores pastorales, y que todos líderes pastorales difundan esta información a la gente de todas nuestras comunidades. El éxito del Programa de Respetar la Vida es debido a poner estos materiales en las manos de nuestra gente. Comparto con ustedes unas reflexiones breves de la información de los Obispos Católicos de los EU para el programa de este año sobre el tema "Toda vida humana tiene su origen en el corazón de Dios."

"Hoy día, nuestra nación tolera y algunas veces hasta promueve la matanza intencional de seres humanos - mediante abortos y la investigación destructiva del embrión, con la ejecución de criminales, con el suicidio asistido. Transformar la cultura de la muerte no sera fácil. Pero se puede lograr y tenemos que empezar con nosotros mismos.

see "VIDA" page eleven

The Bishop's Schedule



October 2001

October 1-2: San Antonio - Workshop on Lay Ecclesial Ministry Region X

October 3: San Angelo, The Cathedral Church of the Sacred Heart - 7:00 p.m. Presentation to RCIA groups of San Angelo

October 4: San Angelo, Holy Angels - Angelo Catholic School - Mass and Blessing of Animals at 8:30 a.m. Midland, St. Ann - 7:00 p.m. Presentation to RCIA groups of Midland

October 5: San Angelo, Diocesan Pastoral Center - 8:30 a.m. Mass for Staff - 11:00 Staff meet-

ing St. Joseph - Living Rosary at 7:00 p.m.

October 6: Odessa, St. Elizabeth/St. Mary - Confirmation at 5:00 p.m.

October 7: Stanton, St. Joseph - Mass at 9:00 a.m. and meet with the Pastoral and Finance Councils after Mass

October 8-9-10: Trip to Mexico

October 14: Midland, Our Lady of San Juan - Confirmation at 10 a.m.

October 16: San Angelo, The Cathedral Church of the Sacred Heart - Mass of Thanksgiving for 40th Anniversary of the Diocese of San Angelo at 7:00 p.m.

October 17-18: San Angelo, Christ the King Retreat Center -

Clergy Convocation

October 20: Midland - Diocesan Youth Rally at Midland Center - Starts at 9:00 a.m., Bishop has Mass at 4:00 p.m.

October 21-22: Dallas, Texas Conference of Churches at SMU - Board meeting

October 23: San Angelo, Diocesan Pastoral Center - Meeting with Deans at 10:30 a.m.

October 24-26: San Antonio - MACC Board Meeting

October 28: Colorado City, St. Ann - Confirmation at 10:30 am.

October 29-30: San Angelo, Christ the King Retreat Center - National Rural Life Conference

November 2001

November 1: San Angelo, Cathedral Church of the Sacred Heart - All Saints Day Mass at 12:00 noon

November 2: San Angelo, All Souls Day Mass at 11:00 a.m. at Calvary Cemetery

November 3: San Angelo, Cathedral Church of the Sacred Heart - Mass for Celebrating the Rite of Candidacy for Deacon Candidates at 10:30 a.m.

November 4: Abilene, Dyess Air Force Base - Mass at 9:00 a.m.

November 5-7: Rest and Prayer

November 8: San Angelo, Diocesan Pastoral Center -

Presbyteral Council and Diocesan Finance Council meeting, 10:30 to 2:00 p.m. to review Annual Financial Report

November 9: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m., Staff meeting at 11:00 a.m.

November 10: Abilene, Holy Family - 5:30 p.m. Mass Celebrating 25th Anniversary of Parish

November 11-15: Washington, DC- Annual Meeting of the United States Conference of Catholic Bishops

November 17: San Angelo, Cathedral Church of the Sacred Heart - Wedding at 1:00 p.m.

November 18: San Angelo, Goodfellow Air Force Base - Mass at 9:00 a.m.

November 19: San Angelo, St.

Joseph - 7:00 p.m. Thanksgiving Ecumenical Prayer Service

November 20: San Angelo, Christ the King Retreat Center - 6:30 p.m. to 9:30 p.m. Presentation by Father Bob Lampert on Critical Moral Topics

November 22: San Angelo, Cathedral Church of the Sacred Heart - Thanksgiving Day Mass at 9:00 a.m.

November 23-25: Rest and Prayer

November 27: Odessa, St. Joseph - 6:30 p.m. Anniversary Mass for Perpetual Adoration in Odessa

November 28: San Angelo, Christ the King Retreat Center - Red Mass at 7:00 p.m.

November 29: Abilene, Robertson Prison Unit - Mass at 3:00 p.m.



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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."



Vocation Circle

A Surprise Decision

by Rodney White

My name is Rodney White. I am a seminarian for the Diocese of San Angelo in my third year of theological studies at St. Mary's Seminary in Houston. My vocation story, like most, is pretty complex. In truth it is the story of my entire life.

I was born and raised in Odessa and I attend St. Mary's Church. I grew up being very active in my parish. I went to CCD, sang in both the youth and adult choirs, and served as an altar server. I was a Eucharistic minister and a member of the retreat team. I went to many Searches and was a member of the 1993 Diocesan Youth Missionary Team. The team visited several parishes during the summer and led retreats for the junior high school youth in those parishes.

I did all these things because I enjoyed them and they felt like normal activities for me, not because I was special. I was an ordinary guy who had fun and a community of friends in these programs. The idea of being a priest never really entered my mind up to that time. Fr. Bob Bush and Fr. Barry McLean were my parish priests and the Vocation Directors for the Diocese. Often

they would tease me and my friends about becoming priests and religious sisters. We always would respond with a flippant remark and just go on our way. I did not think too much about the priesthood. Besides, I had my life planned out. I was going to help people by becoming a police officer. During my first year of college, Fr. Barry organized a vocations trip to the seminary. All of my friends were invited, but no one had even mentioned it to me. I was a little upset. I didn't really want to go, but I was mad that I had not been invited on a free trip to Dallas with all my friends. So I asked if I could go along on the trip, Fr. Barry agreed and I was in.

Little did I know that one by one, my friends were backing out of the trip. When the day for the trip rolled around there were only three people going; myself, Fr. Barry, and another young man who planned on entering the seminary in the fall. Needless to say I was a little surprised and upset with my buddies who had all backed out on the trip without telling me. When I got to the seminary, I saw a sense of brotherhood and friendship among the seminarians that was very powerful. During the course of the weekend

I began to wonder if this was the place for me. I did not make any decisions, other than to remain open to the idea of becoming a priest.

I did not really tell too many people about my growing sense of calling from the Lord. I struggled with many doubts. I did not think I was worthy for such a calling and I felt that I did not have the skills needed to be a priest. I struggled with the idea of not having a wife and family. I asked God for a sign, anything to let me know which way I was to go. A few days or maybe weeks later several different people asked me if I had thought about the priesthood. I decided that perhaps this was the sign I was looking for. I sat down and wrote a letter to Fr. Bob and Fr. Barry about wanting to talk about entering the seminary. I spent a good deal of time talking with them and praying about my decision. In the fall semester of 1995, I entered Holy Trinity Seminary in Irving, Texas where I finished college. After Holy Trinity I entered St. Mary's Seminary in Houston to study theology. Last year I was on my pastoral year with Fr. David Herrera and the parishes in Fort Stockton and Sanderson and the missions in Imperial and Cayanosa. My internship was a great time of growth and an opportunity to live the life-style of a priest in our Diocese. I am grateful to Fr. David

Herrera and all of the people in the parishes and missions under his care for their help, support, and challenges during my time with them. I felt that I grew stronger in my commitment to minister to them as a priest.

My past six years have not always been easy. The classes were difficult and I had to work through some maturity issues, and I am a better person for it. The seminary has been a place of great growth for me. With God's grace, I am now two years away from my priestly ordination.

Unfortunately, there has not been an ordination for our Diocese in the past eight years. An entire generation of young priests is missing from our diocesan priesthood. I urge you to pray for vocations. Ask God to open the hearts of the men he has called to the priesthood and the women he has called to the religious life. I also think that it is important for each of us to tell people that we think they have the qualities that we want our priests and religious sisters to have. I hope that any-



Seminarian - Rodney White

one curious about their vocation would get in contact with Fr. Tom Barley, the Director of Vocations and Seminarians for the Diocese. He will be more than willing to speak to anyone about vocations. Likewise, feel free to contact me if you have any questions.

Finally, I would like to also take this opportunity to thank all those who have supported me in the seminary. Through your prayers and generosity you have made a difficult road all that more easier for me to travel and I pray that God continues to bless you and your families.

Pray for Vocations

Extraordinary Grace In Extraordinary Places

By Bishop Michael Pfeifer, OMI

Tuesday, September 11, 2001 has been described by many as the bloodiest day on American soil since the Civil War. All of us have indelible memories of the terrible tragedy that struck our country early on the morning of the 11th. In this article I would like to feature reflections of a good friend of mine who is an outstanding writer, and who shared her memories with me about this catastrophe under the title of AMAZING GRACE IN EXTRAORDINARY PLACES.

The day after the tragedy, as I watched the unfolding saga on TV, I was caught off guard and surprised with a gift of grace from

an unexpected place. As I watched on TV the most horrific scenes of the crisis play one more time at the end of the newscast, there was background music as the most devastating events imaginable flashed across my television screen. I heard Amazing Grace, sung with feeling and power and I wept:

Amazing Grace . . . as the buildings exploded and collapsed.

Amazing Grace . . . as frantic people ran through the streets, chasing safety.

Amazing Grace . . . as rescue workers and exhausted medics sifted through the hell, seeking life.

Amazing Grace . . . as persons held up pictures of missing loved ones, hoping against hope that someone could tell them that their loved one was still alive.

Amazing Grace . . . as ambulance workers carried bloody victims and covered lifeless bodies.

Amazing Grace . . . from the secular media.

Amazing Grace . . . The Challenge of Stout Faith

To stand in the rubble of disaster and declare grace places us in the tradition of those stalwart saints of the centuries who have endured unbearable anguish and transcended unspeakable horrors with faith intact.

To observe the horrors of evil

and declare grace places us in the tradition of that great cloud of witnesses who have discovered grace in the darkest cells and deepest dungeons.

To experience the terror of senseless destruction and the insanity of random and orchestrated violence and declare grace is an act of radical hope and heroism.

To walk through the tower of dust and death, discovering humanity at its best in the horrific results of humanity at its worst is, indeed, amazing grace.

May we who are invested with the care of souls declare and extend and live... Amazing Grace.

May we who call ourselves by the name of Christ speak the grace

of Christ with our words. May we live grace in our daily choices and in our interactions with each other. May we declare grace by our behavior and extend grace, even in our darkness.

With whatever morsel of faith we may have, may we proclaim by our words and our lives that there is no darkness so great that the light of Christ is not there. There is no valley so deep that God will not enter. There is no evil so great that the Love of Christ cannot overcome.

May we who know Christ declare Amazing Grace with assurance and boldness. May we sing Amazing Grace because we know it.



Deny Them Their Victory A Religious Response to Terrorism

by *United States Conference of Catholic Bishops*

A broad spectrum of the U.S. religious community, including Evangelical, Roman Catholic, Orthodox and Protestant Christians — as well as Muslim and Jewish leaders — have joined their signatures to the interfaith statement "Deny Them Their Victory: A Religious Response to Terrorism." Msgr. William Fay, General Secretary of the U.S. Conference of Catholic Bishops is one of the signatories.

We, American religious leaders, share the broken hearts of our fellow citizens. The worst terrorist attack in history that assaulted New York City, Washington, D.C., and Pennsylvania, has been felt in every American community. Each life lost was of unique and sacred value in the eyes of God, and the connections Americans feel to those lives run very deep. In the face of such a cruel catastrophe, it is a time to look to God and to each other for the strength we need and the response we will make. We must dig deep to the

roots of our faith for sustenance, solace, and wisdom.

First, we must find a word of consolation for the untold pain and suffering of our people. Our congregations will offer their practical and pastoral resources to bind up the wounds of the nation. We can become safe places to weep and secure places to begin rebuilding our shattered lives and communities. Our houses of worship should become public arenas for common prayer, community discussion, eventual healing, and forgiveness.

Second, we offer a word of sober restraint as our nation discerns what its response will be. We share the deep anger toward those who so callously and massively destroy innocent lives, no matter what the grievances or injustices invoked. In the name of God, we too demand that those responsible for these utterly evil acts be found and brought to justice. Those culpable must not escape accountability. But we must not, out of anger and vengeance, indiscriminately retaliate in ways that bring

on even more loss of innocent life. We pray that President Bush and members of Congress will seek the wisdom of God as they decide upon the appropriate response.

Third, we face deep and profound questions of what this attack on America will do to us as a nation. The terrorists have offered us a stark view of the world they would create, where the remedy to every human grievance and injustice is a resort to the random and cowardly violence of revenge - even against the most innocent. Having taken thousands of our lives, attacked our national symbols, forced our political leaders to flee their chambers of governance, disrupted our work and families, and struck fear into the hearts of our children, the terrorists must feel victorious.

But we can deny them their victory by refusing to submit to a world created in their image. Terrorism inflicts not only death and destruction but also emotional oppression to further its aims. We must not allow this terror to drive us away from being the people

God has called us to be. We assert the vision of community, tolerance, compassion, justice, and the sacredness of human life, which lies at the heart of all our religious traditions. America must be a safe place for all our citizens in all their diversity. It is especially important that our citizens who share national origins, ethnicity, or religion with whoever attacked us are, themselves, protected among us.

Our American illusion of invulnerability has been shattered. From now on, we will look at the world in a different way, and this attack on our life as a nation will become a test of our national character. Let us make the right choices in this crisis - to pray, act, and unite against the bitter fruits of division, hatred, and violence. Let us rededicate ourselves to global peace, human dignity, and the eradication of injustice that breeds rage and vengeance.

As we gather in our houses of worship, let us begin a process of seeking the healing and grace of God.

LIFE

from page two

that there are better solutions to their problems, ways that God expects of his people.

"We can help people understand that state-sanctioned killing is unworthy of God's creatures, that there are other ways to protect society from those who have done great harm. Women tempted by abortion need to know that they are not alone, and that help is available for pregnancy needs, adoption, and baby supplies. We need to be with those suffering a terminal illness and their families, offering help, friendship and encouragement, never abandoning them.

"We can, by hard work and with God's help, transform our culture into one of respect for life. It must begin in each of our hearts, with reverence for every single human life God has called into existence. We must care for others because God has made us responsible for them-the child not yet born, the dying woman, even the justly convicted killer. No human life should be outside our concern, because none is beyond the reach of God's love."

The Tragedy of September 11

by *Sister Kathy Thornton, RSM*

On the morning of September 11, the NETWORK staff gathered around the TV in our Washington office. We watched in shock the televised images of the burning towers of the World Trade Center. As we prayed for the thousands of people who worked there, we looked up to see clouds of black smoke rising outside our office windows, the result of the attack on the Pentagon. Our phone lines were jammed as we, like hundreds of thousands of others, rushed to connect with loved ones for reassurance.

Like much of the rest of the nation - indeed, of the world - we have been profoundly affected by the events of that terrible day. The thousands of deaths in New York, Washington and Pennsyl-

vania fill us with sorrow, and, yes, anger at times. We acknowledge with gratitude the courage of so many rescue workers. One of the graces our nation has experienced is the outpouring of love and concern that have unified us during these difficult days.

Overhead, military jets now constantly patrol to protect our city. We are not immune from the fear that grips many. But our fear extends beyond concern for our personal safety. We also worry that anger and pain may translate into military action that is not able to prevent further acts of international terrorism, and we fear that it could encourage an even more violent response.

Violence can too easily spiral beyond control. To prevent this from happening, our nation needs to explore what motivated those

who were responsible in order to begin to understand how to prevent similar acts in the future. We must also do all we can to bring the perpetrators of this horrible violence to justice, to see that they are tried and that the guilty are punished.

As we do this, we cannot afford to ignore the words of Pope Paul VI; "If you want peace - work for justice." The September 11 attacks and subsequent airport closings forced NETWORK to delay until October the opening of our nationwide campaign for just welfare reform. We did this with great sadness, knowing that millions of people who suffer in poverty need our nation's attention more than ever.

As a nation of conscience, we can respond to violence and injustice by redoubling our efforts

to create a society and a world where the worth and dignity of every person, as well as the integrity of creation, are valued.

NETWORK joins its prayers and actions with those of the world community, as, together, we

seek compassion, healing and, above all, peace.

Sister Kathy Thornton, RSV, is National Coordinator of NETWORK, A National Catholic Social Justice Lobby In Washington DC.

St. Boniface Catholic Church

Annual Fall Festival

Sunday, October 14, 2001

St. Boniface Parish Hall, Rowena, TX

Sunday Mass 11:00 AM

German Sausage, Turkey & Dressing & all the Trimmings served 11:00 AM - 2:00 PM
Sausage Sandwiches served all afternoon

Auction at 2:00 PM, Entertainment, Games
Country Store / Fancy Stand



Preparing For War, Praying For Peace

By Bishop Michael D. Pfeifer, OMI

My dear priests, sisters, deacons, pastoral coordinators, pastoral leaders and all people of the Diocese of San Angelo:

In this present moment of crisis in our country, I strongly encourage all to continue to pray first for all the victims of the Day of Terror, and secondly that God will give wisdom, light, courage, truth, and compassion to our President and other leaders as they make decisions that will have great impact on the future of our country and the world. I am deeply grateful to our diocesan community for their continued outpouring of support, comfort and concern for those seriously affected by the terrorist attacks on September 11, and for the support offered our country.

We need to urgently heed the plea of Pope John Paul II that "This inhuman act will awaken in the hearts of all the world's peoples a firm resolve to reject violence, combat the causes of hatred, and work for a new era of international cooperation and peace." God calls us to be people of peace. Nothing in our Holy Scriptures, nothing in our understanding of God's revelation, nothing that is Christian, Islamic, or Jewish justifies terrorist acts and disruption of millions of lives as we have witnessed in this catastrophe. These actions need to be condemned as evil and diametrically opposed to true religion. I strongly urge all of our people both as Christians and American citizens to unify in this national tragedy and encourage cooperation among all ethnic, cultural, racial and religious groups constituting the mosaic of our society. I continue to appeal to all of our people to come to the assistance of the countless victims of this criminal tragedy and the victims of any crimes of hate in the aftermath of these awful events.

We also need to join in support of our government and the pursuit of those responsible for these barbaric acts, always mindful of the moral imperative to act

with restraint and respect for civilian lives. Such a crime that has brought about this disaster demands a response on the basis of justice and law, not of vengeance.

In our efforts to prevent such outrages in the future, we need to reflect on the causes of violence and the context out of which violence springs. Everything done to overcome gross economic, social and political inequalities contributes to building up peace and avoiding war. As we undertake the heavy burden of defending the common good, in morally appropriate ways, against global terrorism, we must not lose sight of the ultimate goal and responsibility of using our nation's considerable influence and power to contribute to a more just and peaceful world. Among other things, our foreign policy must give new emphasis to deepening our engagement with the Arab and Muslim worlds and, in particular, to continue to make every effort to press for a just and peaceful resolution of the Israeli-Palestinian conflict. In the face of escalating violence in our world, as followers of Christ, we must make every effort to escalate love. We must never become the evil we want to eradicate. If we want peace, we must work for justice, justice based on the rule of law and the precepts of our faith traditions. The spirit of violence, the spirit of evil, can only be overcome by the spirit of love. We have countless ways to reduce violence in our world by reducing the strife and tension right where we live each day.

President Bush has ordered U.S. troops to get ready for war and is preparing Americans for a long and difficult campaign to stop the terrorists who carried out these deadliest of attacks on our nation. As plans are made for war and retaliation for barbaric acts committed against innocent civilians, I ask all, but especially our priests and those who lead prayer services, to offer prayers for divine

see "WAR", page nine

Preparando Para La Guerra, Rezando Por La Paz

Por Obispo Miguel D. Pfeifer, OMI

Mis queridos sacerdotes, diáconos, coordinadores pastorales, líderes pastorales y todos los feligeses de la Diócesis de San Angelo:

En este momento de crisis en nuestro país, yo firmamente animo a todos que continúen rezando primero por todas las víctimas del Día de Terror, y luego que Dios les de la sabiduría, la luz, el valor, la verdad, y la compasión a nuestro Presidente y los demás líderes para que puedan tomar decisiones que puedan impactar el futuro de nuestro país y el mundo. Estoy agradecido a nuestra comunidad diocesana por su apoyo, ánimo y interés por los que fueron gravemente afectados por los ataques terrorísticas el 11 de Septiembre, y por el apoyo ofrecido a nuestro país.

Nosotros necesitamos urgentemente atender a la súplica de Papa Juan Pablo II que "Este acto inhumano vaya a despertar en los corazones de toda la gente del mundo una firme resolución para rechazar la violencia, combatir las causas de odio, y trabajar por una nueva época de cooperación internacional y paz." Dios nos llama a ser gente de la paz. Nada en nuestra Sagrada Escritura, nada en nuestro entendimiento de la revelación de Dios, nada de que es Christiana, Islámica, o Judaica justifica actos de terrorísticas y ruptura de millones de vidas como hemos visto en esta catástrofe. Estas acciones necesitan ser condenadas como malas y diametralmente opuestas a la religión verdadera. Yo firmemente encarezco a toda nuestra gente como Christianos y ciudadanos Americanos a unificar en esta tragedia nacional y animo la cooperación entre todos los grupos étnicos, culturales, raciales y grupos religiosos constituyendo el mosaico de nuestra sociedad. Yo continué apelando a todo nuestro pueblo que venga a la asistencia de las víctimas incontables de esta tragedia criminal y de las víctimas de cualquiera crímenes de odio como consecuencias de estos

eventos terribles. Nosotros necesitamos apoyar nuestro gobierno y responder a estos actos bárbaros, siempre teniendo en mente el imperativo moral a actuar con refrenamiento y respeto por vidas civiles.

El Presidente Bush ha ordenado las tropas de los Estados Unidos que se preparen para la guerra y está preparando los Americanos para una larga y difícil campaña para acabar con los terroristas quienes llevaron a cabo estos ataques mortales sobre nuestra nación. Mientras los planes se hacen para la guerra y represalias por los actos bárbaros cometidos en contra de los ciudadanos inocentes, yo les pido a todos, pero especialmente a nuestros sacerdotes y a los que dirigen los servicios de oraciones, que ofrezcan oraciones para que la justicia y rectitud de Dios sean cumplidas por nuestra nación y el mundo en estos momentos de crisis. Yo especialmente animo a los sacerdotes cuando sea posible ofrecer Misas usando las oraciones en el tiempo de Guerra y Perturbación Civil como se encuentran en el Sacramentario, #23-Misas y Oraciones por Varias Necesidades y Ocasiones. Sería apropiado usar la Segunda Oración Eucaristía de Reconciliación. Este es el tiempo para predicar sobre la virtud de Patriotismo - el amor, el servicio y el apoyo por nuestro país. Yo animo a los sacerdotes que ofrezcan Misas especiales, y a nuestros sacerdotes y líderes pastorales, que organicen servicios de oración dentro de la comunidad Católica y con otros Christianos, y con otras religiones, para pedirle a Dios su dirección y luz en estos tiempos de inquietud.

Ofrézcanles oraciones especiales por todo el personal militar. Pueblo militar, ahora es el tiempo para acercarse más a Cristo, y a poner la vida en orden. Reciban la Misericordia de Dios en el Sacramento de Reconciliación. No esperen hasta que estén en tierras lejanas, quizás en la batalla con ningún sacerdote presente. Simplemente, si es necesario, hagan

una buena confesión. Participen frecuentemente en la Misa y reciban a Cristo en la Eucaristía.

Yo les pido a todos los padres de familia y maestros que discutan con los niños en una manera devoto y con paciencia ésta situación crítica. Nuestros niños van a recibir mucha información por los medios de comunicación, y más que nunca los padres de familia y los maestros deben darles mucha dirección, ayudándolos a sobrellevar los miedos que tengan. Este es el tiempo para que la familia rece juntos sobre estos problemas.

Este es el tiempo cuando nuestra nación necesita unirse en el espíritu de fe y esperanza y oración. Ya he visto cuando viajo por la Diócesis que muchos de nuestros feligreses quieren venir a la iglesia y rezar con nuestros líderes. Yo pido que todas nuestras iglesias se queden abiertas durante el día, con vigilancia apropiada, para que los feligreses puedan venir a rezar enfrente de nuestro Señor en el Sagrado Sacramento para pedirle dirección que nuestro país y todos nosotros necesitamos en este tiempo de crisis. Yo entiendo que corramos ciertos riesgos de vandalismo, pero si hay personas rezando en la iglesia, yo creo que es el mejor impeditivo contra el daño que pueda pasar.

Yo animo a nuestros feligreses que sean donadores de sangre por las muchas víctimas quien todavía necesitan sangre. Como ya se ha anunciado, yo les pedí a todas las comunidades de nuestra Diócesis que tomen una colecta especial para asistir a las víctimas de este desastre. Sus donativos serán mandados a ellas por medio de las autoridades apropiadas de la iglesia. Terminando el mes de Septiembre, ya hemos colectado casi \$50, 000, y estos fondos fueron mandados a las víctimas del Día de Terror.

Hago una llamada a todos que renuevan su confianza en Dios y que vuelvan la espalda a los frutos del odio que es la raíz de esta tragedia. Especialmente no parti-

see "GUERRA", page eight



COVENANT

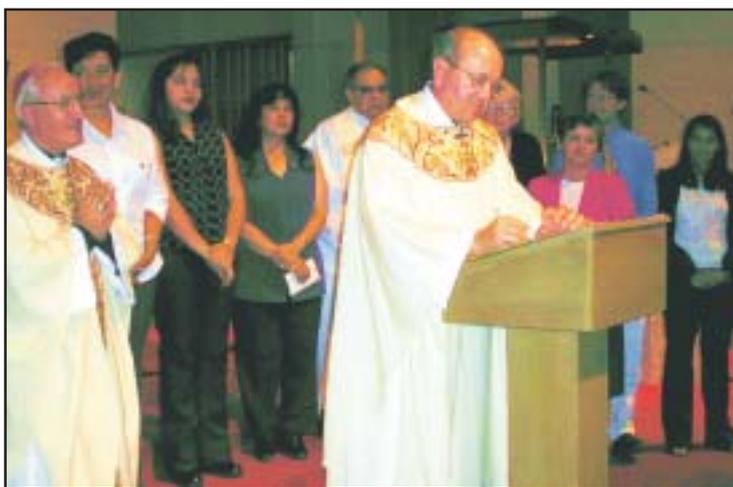
from page one

guests to the Diocese of San Angelo, using a slide presentation of many of the parishes and missions in the area. Presentations were given on diocesan ministries: Srs. Joan Markus and Hilda Marrotta on the Religious Education Office, Deacon Tim Graham on the Permanent Deacon Formation Program, Fr. George Varakukala on the Orientation Program for International Priests and Mrs. Margie Schillo on Christ the King Retreat Center. Msgr. Larry Droll discussed "Declaring and Living Our Vision," the pastoral plan providing direction for expanding ministry in the Diocese of San Angelo.

On Wednesday, September 12, the group drove to Tyler, to complete the meeting by touring several parishes and diocesan sites there.

Visiting San Angelo from San Pedro Sula were Bishop Angel Garachana, Fr. Jose Canales (Vicar General), Mr. Carlos Paz (CARITAS), Ms. Waldina Monday (Diocesan Religious Education), Mr. Jorge Paniagua (Coordinator of Delegates of the Word) and Fr. Nicolas Delgado (Parish Priest of La Ceiba). Fr. Jose Cortez (Parish Priest of New Summerfield), Mrs. Virginia Medrano (Diocesan Librarian) and Mrs. Esmeralda Tovar (Diocesan Business Office) attended from Tyler. Mr. Kevin Creagan and Ms. Sandra Ramos of Catholic Relief Services facilitated this portion of the Texas-Honduras Initiative. San Angelo was represented by Bishop Michael Pfeifer, Msgr. Larry J. Droll, Fr. Tom Barley, Sr. Hilda Marotta and Sr. Malachy Griffin.

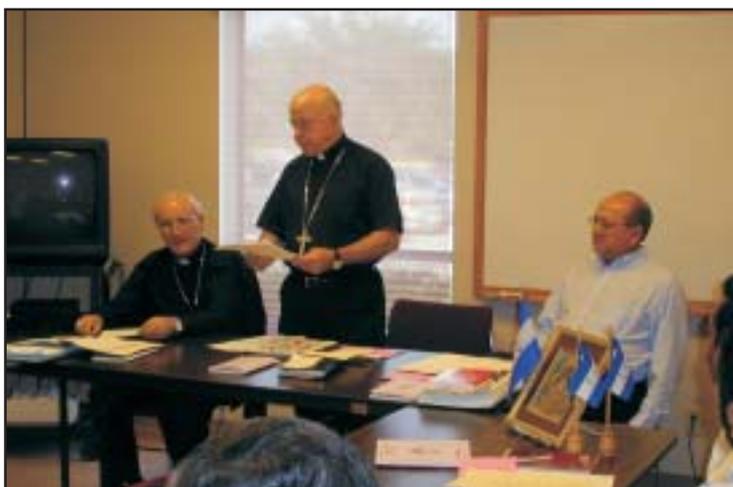
The first step of putting this "Covenant of Partnership" into practice is to invite the people of our dioceses to pray for one another and to look for opportunities to get to know one another. A Solidarity Committee, composed of several people from around the Diocese of San Angelo has been formed to promote this partnership. People wanting more information may contact Msgr. Droll at the Diocesan Pastoral Center.



Msgr. Droll signs the "Covenant" during a Mass at the Cathedral Church of the Sacred Heart.



Bishop Angel Garachana signs the "Covenant."



Bishop Pfeifer and the staff members of the Pastoral Office of the San Angelo Diocese presented briefings on the functions of various ministries of the San Angelo Diocese to Bishop Garachana and his fellow visitors from Honduras and Tyler.



Mayor Rudy Izzard presents a Proclamation by the City of San Angelo, commemorating the "Covenant" to Bishop Garachana. (Photos by Peter N. Micale.)

Special Collection for Honduras Diocese

by Msgr. Larry J. Droll

The annual special collection for the Diocese of San Pedro Sula will be taken up in the parishes and missions of the Diocese of San Angelo November 3-4, 2001. The funds are sent to the Honduras diocese and its parishes.

This special collection began in 1999, following the devastation of Hurricane Mitch. For several days, the hurricane stalled over Honduras, dropping large amounts of rain. In the flooding, thousands of lives were lost, homes destroyed, and the economy of this already poor nation was set back many years. The dioceses of Texas responded by pairing up with dioceses of Honduras to provide relief. San Pedro Sula became a sister diocese to San Angelo.

The proceeds of this collection are sent to Bishop Angel Garachana of the Diocese of San Pedro Sula, who distributes them to various projects. Some funds are sent to Holy Trinity Parish. Many simple homes have been constructed by this parish with gifts from the Diocese of San Angelo. Last summer I visited another that was being restored and saw a whole neighborhood with the remains of homes being over-grown by vines. The pastor also offers Sunday Mass for people displaced by the flooding and now living in Vida Nueva, a public housing project twenty miles from town.

The dioceses of San Pedro Sula, Tyler and San Angelo recently signed a "Covenant of Partnership," expressing our relationship in the Catholic Church. Funds from the annual collection were not used for the travel and meetings that led to this partnership. A good first step in our role in this relationship would be to pray for the people of the Diocese of San Pedro Sula and Tyler, as we do for our own diocese's needs.

Honduras is a very poor country, second only to Haiti in being the poorest nation in this hemisphere. Please be generous in helping our brothers and sisters in the special collection November 3-4. Thank You.



Annual Collection for the Diocese of San Pedro Sula, Honduras Sister Diocese of San Angelo, Texas November 3 - 4, 2001

Pope John Paul II: "The Church in America must incarnate in her pastoral initiatives, the solidarity of the universal Church towards the poor and the outcast of every kind. Her attitude needs to be one of assistance, promotion, liberation, and fraternal openness." – The Church in America #58

Victims' Mass Celebrated

Bishop Pfeifer welcomes a "standing room" only throng of firemen, policemen and worshipers to the Mass at the Cathedral Church of the Sacred Heart celebrated for the victims of the terrorist attacks of September 11. (Photos by Peter N. Micale.)

Police Chief Joe Gibson attended the Mass at the Cathedral.



Theologian Offers Philosophical Insight Into Attacks

*By Willy Thorn
Catholic News Service*

WASHINGTON (CNS) – The death and tragedy tied to the Sept. 11 terrorist attacks on New York and Washington raise deep philosophical questions for many.

How could God let this happen? Where is his place in this? What does it all mean?

Msgr. John J. Strykowski, executive director of the U.S. Conference of Catholic Bishops' Secretariat for Doctrine and Pastoral Practices, offered some theological and philosophical insight into the situation in a reflection circulated to USCCB employees and in an interview with Catholic News Service.

"What is most important to remember," Msgr. Strykowski said, "is that God did not want or will this to happen. God wants human beings to have fullness of life now and forever. The Sacred Scriptures teach us that it is human beings who have brought evil into the world.

"It's an ancient problem," he said. "We believe in a good God, as we see in Genesis, and a loving God, as with the New Testament conception of 'God is love.' And yet there is the phenomenon of evil, of suffering, of illness and especially now, of violence and war.

Msgr. Strykowski called the events of Sept. 11 and the aftermath "a challenge to our faith. Definitely."

"What should encourage us is the immense heroism, love and self-sacrifice that arose – all kinds of stories are emerging," he continued.

"God was at work in that heroism. What it shows is that evil doesn't win. Goodness triumphs through God, who is at work through them. God's will does prevail."

So how could God let this happen?

"We say that people have free will," Msgr. Strykowski said. "That is, in fact, what it means to be human . . . to be able to choose. Just as God cannot make a square circle – it's a contradiction – he can't make a human that is not free.

"But with freedom comes the possibility of abusing that freedom by choosing evil. God's will . . . can be frustrated by the evil choices of human beings."

Msgr. Strykowski said that "people also ask where was God when all those innocent victims died?"

"We must believe that Jesus Christ, Son of God and Son of Man, was with them," he said.

"Having human nature (he) would receive pain into his own heart," the priest added. "It would resonate, it would echo in sympathy . . . with the agony of all who suffer. He himself was an innocent victim."

Christ is "with us also as we grieve," Msgr. Strykowski said. "He knows our grief. But through the Holy Spirit he gives us power to hope, to love, to heal and to build. What we're seeing, what I'm hearing from parish priests, is people coming to church in Easter- and Christmas-type numbers.

"People recognize that they're not alone," he continued. "People are now coming together to share their grief . . . they realize that in light of all this, there's no place else to go. We still have to trust God even though this challenges our faith."



Questions on the Institutio Generalis Missalis Romani 2000 and the Pastoral Introduction to the Order of Mass

(Editor's note: starting in the September edition and in the following three editions of the WT Angelus questions and answers will be printed which were prepared by the Bishops' Committee on the Liturgy Secretariat (BCL) to help clarify the work in progress on the revision of the Roman Missal and its implementation in the dioceses of the United States. They are reprinted with permission from the September 2000 BCL newsletter. With the recent news releases regarding the upcoming promulgation of the third edition of the Roman Missal, along with the publication of the English study transla-

tion of the General Instruction of the Roman Missal, many pastors and liturgical leaders are asking how they might prepare their parishes for this next step in the ongoing renewal of the liturgy. The anticipation of a new Sacramentary in English provides an opportune moment for a renewed catechesis in general, and the Eucharist and Eucharistic celebrations in particular. This catechesis, well prepared at the diocesan and parish level will provide the firm foundation on which to understand the ongoing reform.)

4. What time line should be followed by dioceses in imple-

menting the new Institutio Generalis Missalis Romani?

Upon publication of the Missale Romanum, the Institutio becomes the universal law of the Church. While this date is set by the Holy See, it is reasonable to expect that careful catechesis on and implementation of the revised provisions of the Institutio will be undertaken by each diocesan bishop who "must foster, govern and watch over the liturgical life in his diocese." (IGMR, no. 387) Such catechesis when properly planned and executed may take some time. The completion of such catechesis may differ in each diocese as bishops seek

to fulfill their primary task "to nourish the priests, the deacons and the faithful with the spirit of the sacred Liturgy." (IGMR, no. 387)

5. Is the "study translation" of the Institutio Generalis official?

No. The study translation has been prepared to assist bishops and others in gaining a timely understanding of the revised Institutio Generalis. It is designed for study purposes only and will be replaced (probably sometime in 2001) with a more definitive version enjoying the approval of the USCCB and confirmation of

the Holy See.

6. In the meantime, what is the "official text"?

The only "official text" at this time is the Latin text which may be downloaded from the USCCB website. At the same time, the Committee on the Liturgy, in close collaboration with officials of the Congregation for Divine Worship and the Discipline of the Sacraments, made every effort to assure the accuracy of the present translation.

Catholic Relief Services Thanks Diocese

by Ken Hackett

Executive Director CRS

Dear Bishop Pfeifer, I thank you and the Diocese of San Angelo for your support of Catholic Relief Services' Lenten program, Operation Rice Bowl. Your generous gift of \$12,026.36 demonstrates the commitment of the faithful of your diocese to answer the call to embrace our neighbors. Moreover, your commitment to learn, pray and fast on behalf of your brothers and sisters around the world has brought us closer to

global solidarity.

Operation Rice Bowl has supported over 1,200 Catholic Relief Services' projects that positively affect tens of thousands of lives in 87 countries and territories around the world. In addition, Operation Rice Bowl has been a catalyst for thousands of families here in the United States to come together in prayer and grow in solidarity with their brothers and sisters during Lent.

In light of Operation Rice Bowl's origins in the Eucharist,

your community has made real the Gospel message. From one family to another, we grow in solidarity through our Lenten prayers, learning, and sacrifices. We are one global community, one neighborhood without borders, one body in Christ.

Through the diocese's participation in Operation Rice Bowl, you transform the traditions of Lent into support for the life-giving projects of Catholic Relief Services. Your Lenten sacrifices have helped to empower people like Elizabeth Yoagbat of Ghana and Andres Arancibia of Peru. Their families and others within their communities have benefited from projects such as community banking and agriculture programs. Throughout the developing world, Catholic Relief Services works with local partners to reach the poorest members of our human family and strengthen communities through increased access to food. Communities learn practical skills that allow them to become more self-sufficient and improve their own lives and the lives of future generations.

We thank you for your efforts to proclaim the Good News of the poor. On behalf of all who benefit from your generosity, thank you for your continued support.

GUERRA

from page five

cepemos en estereotipos étnicos, religiosos, o nacionales por to que puedan ser actos terroristicos de un grupo irracional, o de individuales religiosamente depravados, enloquecidos y fanáticos. Nosotros nunca debemos repetir to que aconteció a muchos buenos Japonés-Americanos cuando Pearl Harbor ocurrió. Los que cometieron estos actos cobardes en ninguna manera pueden pretender tener la aprobación de Dios. La violencia simplemente no es parte de to que significa ser un verdadero Musulmán, Judío, o

Cristiano.

A final de cuentas es por unir nuestra pena, nuestra angustia, aún nuestra cólera con Cristo agonizante en la cruz donde encontraremos la nueva vida que es ofrecida a nosotros por Jesús en Su resurrección. Le pidamos a Jesús, nuestro Buen Pastor, el Príncipe de la Paz, que nos dirija, y a María, Nuestra Madre, la Reina de la Paz, para que vigile sobre nosotros.

St. Ambrose Catholic Church
62nd Annual Fall Festival
Sunday, October 21, 2001
St. Ambrose Hall, Wall, TX

German Sausage & Turkey Meal – Adult \$6, Child \$3
 Served 11:00 AM - 2:00 PM, Carry Out Available.
 Sausage Sandwiches available 4:00 PM.

Games 10:00 AM • Bingo 12:00 Noon • Auction 1:30 PM

Shuttle Bus Service Every 10 Minutes
 From Wall High School

Sacred Heart Catholic Church
Annual Parish Festival
Sunday, October 21, 2001
303 E. College, Coleman, TX

Mexican Dinner Served 11:30 AM - 2:00 PM

Silent Auction, Arts and Crafts
 Games, Cake Walk
 Lots of Fun for the Entire Family
 All Afternoon!



Foreign-born Priests Filling Gaps In U.S. Ministry

By Agostino Bono
Catholic News Service

WASHINGTON (CNS) – At Saturday Masses for Hispanics in Lebanon, Tenn., a parishioner reads the homilies of Father Zacharias Payikat, a native of India, in Spanish.

In the Archdiocese of Portland, Ore., church officials began borrowing priests from Oaxaca in Mexico about eight years ago when they discovered two sizable indigenous communities of Mexican immigrants living there, each of which spoke only its own Indian dialect.

These situations illustrate the trend in U.S. dioceses to import foreign priests to fill pastoral gaps. Some foreigners come to minister to immigrants from their own country or to people from their own ethnic or language group. Others arrive just to plug up the U.S. clergy shortage.

The trend has its pros and cons, according to church officials. On the positive side, it helps meet real shortages, but it often throws priests with limited English-language skills and little orientation in U.S. culture into complex pastoral situations, they said.

The Vatican also aired its views in a June document which praised international clergy exchanges but said that the native vocations blossoming in Third World countries are primarily for the Catholics of those countries and should not be seen as an answer to the vocations crisis in Europe and the United States.

According to research presented to the U.S. bishops in June 2000, about 16 percent of the active U.S. diocesan priests were born abroad.

The figures, compiled in 1999 by the Center for Applied Research in the Apostolate, show that 3,491 active diocesan priests in the United States were from another country. An additional 990 religious order priests working in the United States were born abroad, according to CARA.

Of the foreign-born diocesan



Three priests from different parts of the globe assist in pastoral duties at St. Michael's Parish in Silver Spring, Md. Congolese Father Claudes Kisuka-Kilumbu, Father Alex Martinez from El Salvador and Father Fidel de Ramos of the Philippines are among the nearly 4,500 foreign-born priests serving in the United States. (CNS photo by Martin Lueders)

Father Fidel de Ramos, a native of the Philippines, works in the rectory office at St. Michael's Church in Silver Spring, Md. He is one of three foreign-born priests at the parish and among some 4,500 who serve in the United States. (CNS photo by Martin Lueders)



priests, two-thirds have been officially incorporated as permanent members of the diocese in which they work, a process called incardination. The rest are on temporary assignments based on agreements between their host bishop and their home bishop.

Religious order priests serve based on agreements between the host bishop and their religious order.

"The need for foreign-born priests will continue because of immigrant flows," said Father Anthony McGuire, director of pastoral care for migrants and refugees for the U.S. Conference of

Catholic Bishops.

A prime example is the Portland Archdiocese, which found it had two communities of indigenous Mexican immigrants who arrived as farmworkers. One group spoke only the Indian dialect of Mixe and the other only the Triqui dialect.

Spanish-speaking priests did not meet the needs of these Mexicans, said Raul Velazquez, director of Hispanic ministry for the Portland Archdiocese.

The immigrants came from Mexico's southern state of Oaxaca. So, the archdiocese went to a bishop in Oaxaca and worked

WAR

from page five

light and wisdom so that God's justice and righteousness may be fulfilled for our nation and the world in this moment of crisis. I especially encourage our priests when possible to offer Masses using prayers in the time of War and Civil Disturbance as found in the Sacramentary, #23-Masses and Prayers for Various Needs and Occasions. It would seem especially appropriate to use the Second Eucharistic Prayer of Reconciliation. This is a time to preach about the virtue of Patriotism—love, service and support for our country as we work for peace. I encourage our priests to offer extra Masses, and our priests and pastoral leaders to organize prayer services within the Catholic community and with other Christians, and with people of other religions, to ask for God's direction and light in these troubled times.

Offer special prayers for all military personnel. Military people, this is a time to come closer to Christ to put life in order. Receive God's mercy in the Sacrament of Reconciliation. Don't wait until you might be in a far away land, perhaps on a battle front with no priests available. Simply put, if necessary, make a good confession. Participate frequently in the Mass and receive Christ in the Eucharist.

I ask all of our parents and teachers to discuss with their children in a prayerful and patient way this critical situation. Our children will be receiving much information from the media, and more than ever parents and teachers need to give them guidance and direction, helping them to deal with what fears they might have. This is the time for the family to pray together about these issues.

This is a time when our nation needs to unite in a spirit of faith and hope and prayer. I have already seen as I traveled through

out an agreement by which the Mexican bishop supplies two priests, each speaking one of the dialects, to minister to the two immigrant groups, said Velazquez.

Father McGuire said the

the Diocese that so many of our people want to come to church and pray with our leaders. I ask that all of our churches be left open during the day, with proper vigilance, so that people can come to pray before our Lord in the Blessed Sacrament to ask for the guidance that our country and we all need at this time. I know there are certain risks from vandalism, but if there are people praying in the church, I believe this is the best deterrence to any harm that might happen.

I encourage our people to continue to be blood donors for the many victims who are still in need of blood. As has already been announced, I have asked all the communities of our Diocese to take up a special collection to assist the victims of this disaster. Your donations will be sent to them through the proper Church authorities. At the end of September, already more than \$56,000 has been collected and sent to the victims of the Day of Terror.

I call upon all to renew their trust in God and to turn away from the bitter fruits of the kind of hatred which is the source of this tragedy. Especially let us not engage in ethnic, religious, or national stereotyping for what may be the acts of a group of irrational terrorists, or religiously depraved, deranged and fanatic individuals. We should never repeat what happened to many good Japanese Americans when Pearl Harbor occurred. The ones who committed these cowardly acts in no way can claim to have the approval of God. Violence is simply not part of what it means to be a true Muslim, Jew, or Christian.

It is ultimately by joining our sorrow, our anguish, even our anger to the agonizing Christ on the cross where we will find the new life that is offered to us by Jesus in His resurrection. Let us ask Jesus our Good Shepherd, the Prince of Peace, to lead us, and Mary, our Mother, the Queen of Peace, to watch over us.

current trend is for foreign priests to arrive on a temporary basis, usually three to five years, with the possibility of renewal. Some

see "FOREIGN", page eleven



Why Is The Eucharist Not Only A Meal But Also A Sacrifice?

By Bishop Michael Pfeifer, OMI

The Lord Jesus, on the night before he suffered on the cross, shared one last meal with his disciples. During this meal, our Savior instituted the sacrament of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the ages and to entrust to the Church his Spouse a memorial of his death and resurrection. The greatest gift that Jesus left his Church is the Eucharist, the Mass. To help our Catholic people deepen their understanding of the mystery and gift of the Eucharist, the U.S. Catholic bishops recently published a document entitled, "The Real Presence of Jesus Christ in the Sacrament of the Eucharist." Each month in the *Angelus*, I am featuring one of the questions from this document. I strongly encourage our people, especially parents and their children, to study carefully together these questions so as to bring about a better understanding of the Real Presence of Jesus Christ in the sacrament of the Eucharist. In this issue, I feature the second question of this document: *Why is the Eucharist not only a meal but also a sacrifice?*, and the answer given to this question by the Bishops.

While our sins would have made it impossible for us to share in the life of God, Jesus Christ was sent to remove this obstacle. His death was a sacrifice for our sins.

Christ is "the Lamb of God, who takes away the sin of the world" (Jn 1:29). Through his death and resurrection, he conquered sin and death and reconciled us to God. The Eucharist is the memorial of this sacrifice. The Church gathers to remember and to re-present the sacrifice of Christ in which we share through the action of the priest and the power of the Holy Spirit. Through the celebration of the Eucharist, we are joined to Christ's sacrifice and receive its inexhaustible benefits.

As the Letter to the Hebrews explains, Jesus is the one eternal high priest who always lives to make intercession for the people before the Father. In this way, he surpasses the many high priests who over the centuries used to offer sacrifices for sin in the Jerusalem temple. The eternal high priest Jesus offers the perfect sacrifice which is his very self, not something else. "He entered once for all into the sanctuary, not with the blood of goats and calves but with his own blood, thus obtaining eternal redemption" (Heb 9:12).

Jesus' act belongs to human history, for he is truly human and has entered into history. At the same time, however, Jesus Christ is the Second Person of the Holy Trinity; he is the eternal Son, who is not confined within time or history. His actions transcend time, which is part of creation. "Pass-

ing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation" (Heb 9:11), Jesus the eternal Son of God made his act of sacrifice in the presence of his Father, who lives in eternity. Jesus' one perfect sacrifice is thus eternally present before the Father, who eternally accepts it. This means that in the Eucharist, Jesus does not sacrifice himself again and again. Rather, by the power of the Holy Spirit his one eternal sacrifice is made present once again, re-presented, so that we may share in it.

Christ does not have to leave where he is in heaven to be with us. Rather, we partake of the heavenly liturgy where Christ eternally intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts: "To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever" (Rev 5:13). As the *Catechism of the Catholic Church* states, "By the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all" (no. 1326). The Sanctus proclamation, "Holy, Holy, Holy Lord", "is the song of the angels who are in the presence of God (Is 6:3). When in the Eucharist we proclaim the *Sanctus* we echo on earth the song of angels as they worship God in heaven. In the eucharistic celebration we do not simply remember an event in history. Rather, through the mysterious action of the Holy Spirit in the eucharistic celebration the Lord's Paschal Mystery is made present and contemporaneous to his Spouse the Church.

Furthermore, in the eucharistic re-presentation of Christ's eternal sacrifice before the Father, we are not simply spectators. The priests and the worshipping community are in different ways active in the eucharistic sacrifice. The ordained priest standing at the altar represents Christ as head

of the Church. All the baptized, as members of Christ's Body, share in his priesthood, as both priest and victim. The Eucharist is also the sacrifice of the Church. The Church, which is the Body and Bride of Christ, participates in the sacrificial offering of her Head and Spouse. In the Eucharist, the sacrifice of Christ becomes the sacrifice of the members of his Body who united to Christ form one sacrificial offering (cf. *Catechism*, no.1368). As Christ's sacrifice is made sacramentally present, united with Christ, we offer ourselves as a sacrifice to the Father. "The whole Church exercises the role of priest and victim along with Christ, offering the Sacrifice of the Mass and itself completely offered in it" (*Mysterium Fidei*, no. 31; cf *Lumen Gentium*, no. 11).

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Islam."

But while the church places a very high value on peace, he said, "the common good ... is sometimes above it." The important thing is that those trying to carry out justice do not end up causing another injustice, he said.

The spokesman was giving voice to a strong current of thought among Vatican officials, who do not want the pope's frequent appeals against war to be seen as an endorsement of peace at any price – especially in the wake of the monstrous acts committed against the United States.

The sensitivity of the issue inside the Vatican was evident by the manner in which Navarro-Valls chose to make his comments.

The day before, the pope told a mixed Muslim and Christian audience in Kazakstan that "we must not let what has happened lead to a deepening of divisions" and said, "I beg God to keep the world in peace."

Especially in Central Asia, the pope's words seemed to echo widespread apprehension about U.S. military action in the region and the potential consequences around the globe.

The Vatican spokesman waited a day, then made his carefully chosen remarks about the legitimacy of self-defense. Afterward, neither he nor other Vatican officials were available for elaboration, leaving a large corps of journalists wondering just how the Vatican position had evolved.

In the 1991 Gulf War, the pope was perhaps the most vocal critic of the U.S.-led invasion that pushed Iraq out of Kuwait and pounded Iraqi targets for weeks.

In the Western war against Yugoslavia, the pope frequently voiced his reservations about the heavy damage to civilians and said further negotiation should have been pursued to settle the Kosovo question.

The pope has made clear that he has similar reservations about military action in countries suspected of harboring terrorists, but his spokesman has now given notice that a limited armed action against terrorism might meet with Vatican approval.

In the days that followed, Navarro-Valls tried to downplay his remarks by saying he had only been quoting "a few paragraphs from the Catholic catechism."

The Vatican's top ecumenical official, Cardinal Walter Kasper, who was in Armenia for the second leg of the papal trip, said that in his recent contacts with other churches there seemed to be a consensus that something must be done to counter the terrorist threat.

"Every country must defend itself in a just manner," he said. "Something has to be done or else we will all become hostages of these terrorists."

At the same time, he said a "bloodbath" in Afghanistan must be avoided.

Archbishop Leonardo Sandri, an official of the Vatican Secretariat of State who was traveling with the pope, said people should heed the pope's comments about the need for justice and his warnings about deepening global divisions.

He added that "terrorism is a danger for everyone, not just the United States."

Angelo Catholic School

Oktober Fiesta

(Annual Fall Festival)

Sunday, October 28, 2001

Holy Angels Campus

2317 A&M, San Angelo, TX

10:30 AM - 3:30 PM

Brisket BBQ Plate by Knights of Columbus
Entertainment for All Ages, Live Auction,
Games, Entertainment Stage and Lots More!



Survey Shows RU486 Not Popular

by the National Right to Life Committee, Inc.

Today, the Kaiser Family Foundation released the results of a survey of doctors regarding the prescribing of the abortion drug combination of RU 486/misoprostol. According to the survey, only six percent (6%) of obstetricians/gynecologists offered the abortion method to women and only one percent of general practitioners made the abortion method available to women.

"It is good news that fewer American women than expected are being exposed to this dangerous drug cocktail, which recently killed a woman in supervised Canadian drug trials," stated Laura Echevarda, spokeswoman for the National Right to Life Committee.

According to initial reports by the Associated Press, the unidentified Canadian victim died of septic shock resulting from an infection. Her death was reported two weeks ago and enrollment in the Canadian study has been halted as a result.

According to the Kaiser survey, physicians not offering RU 486, for reasons other than "personal opposition" to abortion, cited several factors influencing their decisions including a lack of patient demand (62 percent).

The National Right to Life Committee is the nation's largest pro-life group with affiliates in all fifty states and over 3,000 local chapters nationwide. National Right to Life works through education and legislation to protect those threatened by abortion infanticide and euthanasia.

VIDA

from page two

En algún momento de nuestra vida hemos dependido de otros. En agradecimiento, tenemos que cuidar y darle la mano a aquellos que lo necesiten. Podemos mostrarles con las palabras y el ejemplo que hay mejores soluciones para sus problemas; las cosas que Dios espera de su pueblo.

Podemos ayudar a la gente a entender que la matanza sancionada por el Estado no es digna de una criatura de Dios; que hay otras maneras de proteger a la sociedad de aquellos que han causado grandes daños. Las mujeres tentadas a abortar necesitan saber que no están solas, y que hay ayuda disponible para las necesidades de un embarazo, adopción y provisiones para el bebé. Tenemos que estar con aquellos que están desahuciados y con sus familias, ofreciéndoles ayuda, amistad y ánimo, y nunca abandonándolos.

Podemos, trabajando duro y con la ayuda de Dios, transformar nuestra cultura para que respete la vida. Deberá empezar en nuestro propio corazón, con reverencia para toda vida humana que

Dios ha llamado a la existencia. Tenemos que cuidar por los demás porque Dios nos ha dado la responsabilidad hacia ellos - el niño no nacido, la mujer moribunda, y hasta el asesino condenado justamente. Ninguna vida humana deberá estar fuera de nuestro cuidado, porque nadie está fuera del cuidado del amor de Dios.

FOREIGN

from page nine

who renew eventually will become incardinated, he added.

"The sending bishop wants the priest to come back. The receiving bishop wants to see if the priest is the right fit," said Father McGuire.

The right fit for dioceses trying to fill the clergy shortage means priests able to communicate well in English and familiar with ministering in a U.S. cultural context.

"There are some obvious cultural differences between the U.S. and Nigeria," said Nigerian-born Father Vincent Ogbuji, who has been a parish priest in the Diocese of Little Rock, Ark., for two

years.

"Individualism thrives more in the U.S. while a sense of community thrives more in Nigeria," he said.

Father Ogbuji's advice for Nigerians coming to the United States is "that there may be an initial cultural shock and difficulties in adjusting, but that things will get better and easier with time."

U.S. church officials noted that foreign-born priests also have to be sensitive to the emancipated role of women in U.S. society which often requires that arriving clergymen treat U.S. women differently from women in their native land.

Regarding language, U.S. church officials said that simply because a foreign priest comes from an English-speaking country does not mean his vocabulary, idiomatic expressions and accent will easily adapt to the United States.

For Indian-born Father Payikat, a Carmelite of Mary Immaculate, adjusting to pastoral work in the Diocese of Nashville, Tenn., meant getting used to English spoken in a Southern drawl, while parishioners had to fine-tune their ears to his Indian accent.

What's the situation now for the Indian priest after five and a half years in the diocese?

"I can understand them and about 95 percent of them can understand me," he said.

But speaking English does not necessarily eliminate language obstacles in multicultural U.S. parish life. Father Payikat has a growing number of Spanish-speakers among his parishioners. He said he can read Spanish but cannot speak it.

So at the Spanish Mass on Saturday evenings in his parish of St. Francis Cabrini in Lebanon, 30 miles east of Nashville, someone else reads the Gospel and his homily in Spanish.

Overall, Father Payikat sees his U.S. experience as positive. He initially came for three years and then his agreement was renewed with the diocese for another three years.

In the Diocese of Joliet, Ill., which has four foreign-born priests ordained for the diocese and 10 working temporarily, a

Pray for Peace

good knowledge of English and U.S. culture is a must, said Franciscan Sister Judith Davies, diocesan chancellor.

"We are concerned because of language problems. The people need to be served," she said.

Foreign-born priests are interviewed prior to being accepted, she added.

"If language is a problem, the process stops right there," said Sister Davies.

A 1999 booklet by the U.S. bishops, "Guidelines for Receiving Pastoral Ministers," recommends language and cultural orientation programs before and after foreign priests come to the United States.

But implementation of this recommendation is spotty, said Father McGuire, whose office prepared the 1999 booklet.

Some dioceses have their own programs while others rely on regional or national organizations, he added. "Many dioceses do it informally."

Father McGuire and other church officials also see a need for orientation for diocesan clergy and parishioners regarding the foreign-born priests who will be ministering among them.

Mary Gautier, CARA senior research associate who helped compile the 1999 figures, said that the U.S. bishops see the need for language training and inculturation programs because there were "some disasters before

in just plunking priests into a parish."

Another criticism, said Gautier, is that by importing priests, U.S. bishops may be taking clergy away from poor countries also needing vocations by offering a better material life than these priests would have if they remained at home.

Father McGuire said that there is some truth in the criticism "but by and large it's not the whole picture."

The issue goes to the personal motivation of each priest, he said.

"Some African priests are outraged at the thought that they could not be missionaries to the United States," he said.

Gautier noted that foreign-born priests are not new in the U.S. church.

"In the early 19th and 20th century, it was common for immigrant groups to bring priests with them or to call for priests," said Gautier.

Most of these came from European countries such as Ireland and Italy. The remnants of this wave are still present in the U.S. church.

The CARA figures show that the country providing the highest number of foreign-born priests, 827, is Ireland. That is almost 200 more than all the foreign-born priests from Spanish-speaking countries.

Contributing to this story was Malea Hargett in Little Rock, Ark.

St. Joseph Catholic Church
79th Annual Fall Festival
Sunday, November 11, 2001
"A Salute to Veterans"
Rowena, TX • 11:00 AM - 7:00 PM
German Sausage, Turkey & Dressing Lunch
Served 11:00 AM - 2:00 PM
Sausage Sandwiches 4:30 PM - 7:00 PM
Auction at 1:30 PM, Games,
Country Store, Fun for the Whole Family



Perpetual Adoration Chapel Benefit Held

by Gary and Suzanne Rhodes

On September 16th, Sacred Heart Parish in Abilene held the 3rd annual Mexican dinner benefiting the Perpetual Adoration Chapel of the Sacred Heart of Jesus. The dinner was a great success and a lot of fun for all involved - both the dedicated workers and the many hungry patrons that made their way over for some

good food.

The dinner raised a little over \$2,000 to be used toward the "wish list" of things that the parish has for the Chapel. This list includes an outdoor grotto, outdoor stations of the cross, and some upgraded landscaping among others.

The Chapel is located at South 8th and Peach street in Abilene

and has many committed adorers from all 4 local Catholic churches as well as from Clyde and Merkel. The Chapel has meant so much to so many people. Many people drop in for brief visits while many more have signed up for a regular hour during the week. Eucharistic adoration has meant so much to so many - particularly in light of the recent national tragedy of September 11th. Everyone is welcome to come by while in Abilene.

If you would like to make a donation or sign up as an adoror, contact the Adoration Chapel 837 Jeanette St., Abilene, Texas 79602.



Ballet folklorico from St. Vincent's entertains at the fundraiser for the Perpetual Adoration Chapel of the Sacred Heart of Jesus.

The Red Mass

by Louis Fohn

The Red Mass is a votive (special) Mass in honor of the Holy Spirit, usually celebrated at the opening of the judicial year. This thirteenth Century European custom, marked the opening of Parliament, and derived its name from the red color of the vestments worn by the celebrant, as well as the scarlet robes worn by the Lord High Justices. It is an adaptation of the Church's ancient expression of our dependence on God for the needs and institutions of the courts and the Law. In particular, the Mass calls upon the Holy Spirit to grant light and inspiration to attorneys in pleading their causes, and to the judiciary in adjudicating them.

The custom of a spiritual celebration for the Bench and Bar arose principally in England, France, and Italy. The first recorded Red Mass was celebrated in 1245 in Paris. Today, in many cities around the United States, the Red Mass is a prayer of supplication for the guidance of God's Holy Spirit.

Catholic and other Christian Lawyers, judges and public officials throughout the Diocese of San Angelo join in this occasion of prayer and commitment to justice, peace and compassion for our communities. We call upon the Holy Spirit, the source of all Wisdom, to bestow on us, all of His Gifts; but especially for those of Wisdom, Understanding, Counsel, and Fortitude, and for the strength to fulfill our duty to exercise discernment, right judgment, and courage, in dispensing justice in these difficult and trying times in which we are living.

In commemoration of this holy and fitting tradition, and to signify our unity in this petition to the Holy Spirit, all participants and attendants are invited to wear a red article of clothing or accessory.

Bishop Pfeifer, and the Diocese of San Angelo is pleased and honored to welcome all attendants to this, the first Red Mass ever to be celebrated in this diocese. We hope, by God's grace, to make it an annual occasion.

Early Childhood Teachers Meet

by Barbara D. Ransbottom, Principal

Early Childhood teachers from Holy Angels School in San Angelo, St. Mary's School in Odessa and St. Ann's School in Midland met with School Superintendent

Sister Elizabeth Swartz prior to the beginning of school this year. The teachers were introduced to the Early Childhood Curriculum Guide used by schools in the Dioceses of El Paso and San Angelo. All three Catholic schools follow

the Texas Essential Knowledge and Skills as outlined in the guides for each subject and grade level. Diocesan schools are fully accredited by the Texas Catholic Conference Education Department.



Cathleen Gravelle, a St. Ann's School 3K Teacher who helped author the curriculum guide, explains an activity to diocesan school early childhood teachers.

Diocesan School Superintendent Sr. Elizabeth Anne Swartz, SSND, experiments with a preschool "hands on" activity.



THE RED MASS

A call to prayer, to Catholic and other Christian lawyers, judges, and other public officials, who serve the cause of justice, peace and compassion in our community, to join in this occasion of prayer and commitment, in A Eucharistic celebration In honor of the Holy Spirit upon the opening of the Judicial Year

Most Reverend Michael D. Pfeifer, O.M.I., Bishop of San Angelo, Celebrant and Homilist

Hon. Marilyn Aboussie, Chief Justice, Third Court of Appeals, Speaker

Christ The King Retreat Center Chapel, San Angelo, Texas, November 28, 2001, 7:00 P.M.