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The Red Mass

by Louis Fohn

On October 17, Bishop Michael Pfeifer presided at the first Red Mass held in the Diocese of San Angelo. The Mass was celebrated at the Cathedral Church of the Sacred Heart and Chief Justice Marilyn Aboussie, Third Court of Appeals was a featured speaker. The group met in front of the Tom Green County Courthouse and processed to the Cathedral behind an honor guard of Knights of Columbus.

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 Parlia-

ment, 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

see "RED MASS" page eleven



(Above) The Bishop, Justices and lawyers of the area meet at the courthouse before the Red Mass. (Left) The group processes the two blocks to the Cathedral. (Photos by Louis Fohn.)

Rosary Mysteries

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) – The rosary is a powerful prayer for peace, for families and for contemplating the mysteries of Christ's life, Pope John Paul II said in a new apostolic letter.

While praising those who regularly pray the rosary in its traditional form, the pope also encouraged the addition of five "mysteries of light" – moments from Jesus' public ministry – to further underline the rosary's focus on Christ.

Pope John Paul marked the 24th anniversary of his election Oct. 16 by signing the apostolic letter, "Rosarium Virginis Mariae" ("The Rosary of the Virgin Mary"), during his weekly general audience.

The pope declared a Year of the Rosary through next October, asking everyone to recite it frequently, lovingly and with the knowledge that its prayers link them with Mary and lead them to Jesus.

He suggested the five new mysteries be:

- "Christ's baptism in the Jordan."

- "His self-manifestation at the wedding of Cana."

- "His proclamation of the kingdom of God with his call to conversion."

- "His Transfiguration."

- "His institution of the Eucharist."

Pope John Paul also shared his own special affection for the Marian prayer and offered suggestions for how people can pray the rosary better.

"The rosary has accompanied me in moments of joy and in moments of difficulty," he wrote. "In it I have always found comfort."

Just two weeks after his election to the papacy in 1978, he said, "I

see "ROSARY," page ten



The Virgin presenting a rosary to St. Dominic is depicted in a stained glass window at Our Lady of the Holy Rosary Church in Medford, Wis. Pope John Paul II proclaimed the "year of the rosary" with the addition of five new mysteries reflecting Christ's ministry on earth. (CNS photo by Sam Lucero, Catholic Herald)



Mary: Model of Faith as Teacher and Learner

By Bishop Michael D. Pfeifer, OMI

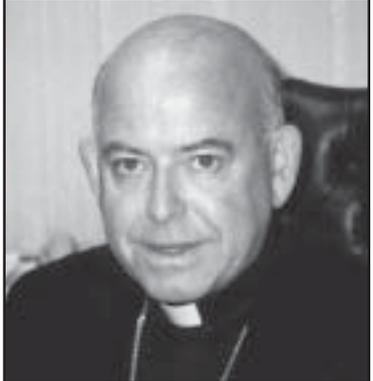
The great virtue of Mary is faith, her absolute trust in God. In the Annunciation scene Mary surrendered herself totally and completely to the will of God by proclaiming "Behold the handmaid of the Lord. May it be done to me according to your word." In the Visitation scene, Mary is praised by her cousin, Elizabeth, for her belief, her trust, her faith—"Blessed are you who believed that what was spoken to you by the Lord would be fulfilled."

Mary, the mother of Jesus and our mother, is also our sister in faith. She is, after Christ, our great teacher of how to live our life of faith, surrendering ourselves completely to the will of God each day of our lives. Mary is also our model of how we are to grow in faith from our daily living and how to learn from the words and experiences of other people of faith.

It was Mary's faith that enabled her to join in the work of salvation with her Son. Yet, from what we know in the Gospels, with the single exception of the direct revelation made to her at the Annunciation, it would seem that Mary's faith most often came from her daily living and working, from her life of contemplation and prayer, from what she learned from other people of faith. Mary did not receive a blueprint from God of how everything would work out in her life. Like us, she came to knowledge of God's will through her daily life and from listening and sharing with other people around her.

Mary learned from Joseph that he had been told in a dream to take her as his wife. (Mt. 1:18-25). During her visit to Elizabeth, she learned about the blessings that would result from this unique visit (Lk.1 :43-44). She was told by the shepherds about the angel's

see "MARY" page eleven



María: Modelo de Fe como Maestra y Aprendiz

Por el Obispo Miguel D. Pfeifer, OMI

La gran virtud de María es fe, su confianza absoluta en Dios. En la Anunciación de María se entregó totalmente y completamente a la voluntad de Dios proclamando, "Yo soy esclava del Señor; que Dios haga conmigo como me has dicho." En la escena de la Visitación, María es alabada por su prima, Isabel, por su creencia, su confianza, su fe - "Dichosa lo por haber creído que han de cumplirse las cosas que el Señor lo ha dicho."

María, la madre de Jesús y nuestra madre, también es nuestra hermana en fe. Ella es, después de Cristo, nuestra gran maestra de como vivir nuestra vida de fe, entregándonos completamente a la voluntad de Dios cada día de nuestras vidas. María también es nuestro modelo de como debemos crecer en fe de nuestro vivir diaria y como aprender de las palabras y experiencias de otras personas de fe.

Era la fe de María que permitió que ella se juntara en la obra de nuestra salvación con su Hijo. Aun, de lo que sabemos de los Evangelios, con la excepción singular de la revelación directa hecha a ella en la Anunciación, parece que la fe de María viniera mas seguido de su vivir y trabajar diario, de su vida de contemplación y oración de lo que ella aprendió de otras personas de fe. María no recibió un plan de Dios de como todo iba a salir en su vida. Como nosotros, ella vino al conocimiento de la voluntad de Dios por su vida diaria y de escuchar y compartir con las personas alrededor de ella.

María aprendió de José sobre lo que se le había dicho en un sueño de tomarla como su esposa. (Mt. 1:18-25). Durante su visita a Isabel, ella aprendió de las bendiciones que resultara de esta visita única (Lc. 1:43-44). Ella fue dicho por los pastores sobre la procla-

see "MARÍA" page eleven

The Bishop's Schedule



- November 2002**
- November 1: San Angelo, Cathedral Church of the Sacred Heart - All Saints Day Mass at 12:00 noon.
 - November 2: San Angelo, Calvary Cemetery - Mass at 10:30 a.m.
 - November 3: Dallas
 - November 4: Eden, St. Charles - Celebrate 75th Anniversary of Parish at 6:30 p.m.
 - November 5-6: Dallas, Holy Trinity Seminary.
 - November 7: San Angelo, Diocesan Pastoral Center - Meeting of Presbyteral Council and Diocesan

- Finance Council.
- November 8: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. Meeting to review Sexual Abuse Policy from 10:00 a.m. to 2:00 p.m.
- November 9: San Angelo, Angelo Catholic School - Diocesan School Commission at 9:00 a.m.
- November 10-14: Washington, D.C.- Meeting of United States Conference of Catholic Bishops.
- November 15-17: San Antonio - Regional Youth Meeting.
- November 18: Stanton, St. Joseph - Confirmation 6:30 p.m.
- November 19-20: Rest and Prayer.
- November 21: Midland, St. Ann

- Presentation to RCIA Groups of Midland/Odessa Deanery at 6:30 p.m.
- November 23: San Angelo, Cathedral Church of the Sacred Heart - Wedding at 2:30 p.m.
- November 24: Sheffield, Good Shepherd - Mass at 9:00 a.m.
- November 25: San Angelo, St. Mary - Ecumenical Thanksgiving Service at 7:00 p.m.
- November 26: Abilene, Sacred Heart - Presentation to RCIA Groups of Abilene Deanery at 6:30 p.m.
- November 27: San Angelo, Diocesan Pastoral Center - Staff Meeting at 11:00 a.m.
- November 28: San Angelo, Cathedral Church of the Sacred Heart - Thanksgiving Day Mass at 9:00 a.m.
- November 29-31: Rest and Prayer.
- December 2002**
- December 2: San Angelo, Diocesan Pastoral Center - Meeting with delegation from Diocese of San Pedro Sula, Honduras at 10:30 a.m.
- St. Mary - Advent Night of Prayer for Priests, Sisters and Deacons of San Angelo Deanery at 7:00 p.m.
- December 3-4: San Antonio -

- Meeting of the Texas Conference of Churches
- December 5: Dallas
- December 6: San Angelo, Bishop's Residence - Christmas Party for Staff at 6:00 p.m.
- December 7: San Angelo, Cathedral Church of the Sacred Heart - Diaconal Ordinations at 10:00 a.m.
- December 8: San Angelo - Mass at Fort Concho at 11:00 a.m.
- December 9: San Angelo, Cathedral Church of the Sacred Heart - Mass for Feast of the Immaculate Conception at 12:00 noon.
- December 10: San Angelo, Diocesan Pastoral Center - Presbyteral Council from 3:00 to 5:00 p.m.
- Christ the King Retreat Center - Christmas Party for Priests, Sisters, Deacons and Wives at 5:30 p.m.

- December 11: Eden, Detention Center - Mass at 1:30 p.m.
- December 12: San Angelo, Cathedral Church of the Sacred Heart - Mass for the Feast of Our Lady of Guadalupe at 7:00 p.m.
- December 13: Abilene, Holy Family - Advent Night of Prayer for the Priests, Sisters and Deacons of the Abilene Deanery at 7:00 p.m.
- December 15: San Angelo, St. Joseph - Mass at 11:15 a.m.
- West Texas Boys Ranch - Christmas Service at 5:00 p.m.
- December 16: San Angelo, Shannon Hospital - Christmas Mass at 11:00 a.m.
- December 17: San Angelo, San Angelo Community Hospital -

see "SCHEDULE" page eleven

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Vocation Circle

Fr. Theodore Book Ordained

The Catholic Archdiocese of Atlanta ordained Theodore Rand Book to the priesthood on Saturday, July 13, 2002, at the Cathedral of Christ the King. Father Book is the son of Wayne and Judy Book of Atlanta, GA, and the grandson of Leona Book and the late Edwin Book of Miles, TX.

Father Book graduated from Georgia Institute of Technology with a Bachelor of Science degree in Computer Science in 1997. He attended St. Vincent's Seminary in

Latrobe, PA, in 1998 for pretheology coursework. In 1998 he went to Rome, Italy, where he began his priestly formation at the Pontifical North American College. He attended the Pontifical Gregorian University and received the S.T.B. degree in June of 2001 (which is similar to the Master of Divinity degree). He currently attends Pontifical Liturgical Institute at San Anselmo where he will return in September for one more year to complete his license in sacred lit-

urgy. In October of 2001 Father Book was ordained a transitional deacon in St. Peter's Basilica in Rome. He will return to the Atlanta Archdiocese in June of 2003 and serve as a parish priest.



Fr. Theodore Book at his Mass of Ordination. Fr. Book visited Texas where he celebrated the Holy Sacrifice of the Mass on Sunday, September 22 in St. Thomas Church in Miles. A reception followed the Mass in St. Thomas Parish Hall.

Pastors and Bishop Honored

by Pat Lowery

Recently the three Knights of Columbus councils in the city of San Angelo, Texas honored the bishop of the diocese and the pastors of the parishes they serve. San Angelo council 2136, Holy Angels

council 12008, and Fr. Fiedelis Albrecht, O.F.M. Council 12798 of St. Joseph parish presented each pastor with a certificate of appreciation and support. Bishop Pfeifer was presented with his certificate at Christ the King Retreat Center.

This was to show that in the light of recent events the members of the Knights of Columbus are "in solidarity with our bishops and priests".

Diócesis Norteamericanas Visitan Iglesia Sampedrana: Hermanos Que Se Encuentran, Conviven Y Se Conocen

Para conocerse, convivir y estrechar, lazos de comunión ínter diocesanos, representantes de las diócesis norteamericanas de Tyler y San Ángel, del estado de Tejas visitaron la diócesis de San Pedro Sula.

Esta es una primera visita, también llamada "Foro de Comunión" y forma parte de un programa de hermanamiento a largo plazo entre las diócesis de Honduras y de los Estados Unidos de Norteamérica. Para el resto del año se organizarán las visitas de seguimiento llamadas "Foro de Solidaridad" y "Foro de Transformación". Además, la diócesis de San Pedro Sula también organizará una visita similar a las diócesis hermanas.

Mucho para conocer y

compartir

El sentido del hermanamiento ínter diocesano tiene sus orígenes en el documento La Iglesia en América, escrito por el Papa Juan Pablo II, en el que motiva a la iglesia católica del nuevo continente a estrechar relaciones cristianas de manera profunda y duradera.

El hermanamiento significa aportar cada uno lo suyo y compartir la riqueza de experiencias pastorales de cada región, venciendo barreras culturales, de idioma y de distancia.

La oración comunitaria y personal, la intensidad en la devoción, los proyectos sociales, las relaciones entre el clero y los laicos, las soluciones a los retos de la evangelización, son algunos

ejemplos de la riqueza que cada diócesis puede compartir. Por tanto, el hermanamiento no debe ser reducido a una relación de asistencia económica, como bien puede mal interpretarse.

Un buen principio

La visita representó una jornada agotadora para visitantes y anfitriones, debido al amplio e intenso recorrido que desarrollaron en toda la diócesis de San Pedro Sula por espacio de una semana. Sin embargo la convivencia y las experiencias compartidas representaron significativas muestras de la vida y realidades parroquiales y diocesanas que los visitantes pueden llevar de regreso a sus diócesis.

La visita fue organizada por Catholic Relief Services-CRS

(Servicios de Ayuda Católica), organismo de asistencia internacional de Cáritas Norteamericana que forma parte de la Conferencia Episcopal de los Estados Unidos de Norteamérica.

La jornada incluyó conferencia de prensa, concelebraciones eucarísticas en las comunidades, presentaciones del funcionamiento y experiencias de todas las pastorales diocesanas y exposiciones de los visitantes; recorridos por las parroquias Sagrado Corazón de La Palmas; Vicaría Santa Ana de Chamelecón; Nuestra Señora de Suyapa de la López Arellano; Nuestra Señora de Guadalupe de La Lima y San Isidro de La Ceiba. La delegación norteamericana estaba formada por el padre José Cortés, Esmeralda

Tovar, Virginia Medrano y Jim Smith de la diócesis de Tyler; el padre Thomas Barley, sor Hilda Marotta y sor Malachy Griffin de la diócesis de San Ángel; y Claire Burgo, Sandra Ramos, Kevin Creagan y Kim Burgo, representantes de CRS Honduras - Norteamérica.

La delegación hondureña, nombrada por el obispo sampedrano, Monseñor Ángel Garachana Pérez, estuvo integrada por el padre José Antonio Canales, Vicario General diocesano; Jorge Paniagua, Delegado de la Palabra; Waldina Monday, Coordinadora Diocesana de Catequesis; Carlos Paz, Director de Cáritas San Pedro Sula y el padre Nicolás Delgado, encargado de la Parroquia San Isidro de La Ceiba.



Urgent Help For The Holy Land Is Needed

by Bishop Michael Pfeifer, OMI

I write about the desperate needs of our three hundred thousand Christian brothers and sisters in the Holy Land. The occupation and the siege of the Church of the Nativity this spring made clear how the Church in the Holy Land is under pressure on all sides. The feelings of vulnerability were increased just a few weeks later by Israeli bombing of the third-century Shrine of Saint Barbara in the village of Aboud.

The majority of Palestinians are unemployed in an economy that has been devastated by conflict,

curfews, and road closures that make movement and commerce between towns next to impossible. Unemployment among Christians is further exacerbated by the virtual disappearance of foreign pilgrims. Almost half of Palestinians live on less than \$2 per day, and 22.5% of Palestinian children under 5 are suffering from malnutrition. Suicide bombings against Israelis make the Palestinians of the West Bank and Gaza vulnerable to repeated Israeli assaults. Security regulations, contrary to international law, make even the delivery of humanitarian aid by agencies

like Catholic Relief Services, the Catholic Near East Welfare Association, and Caritas unimaginably difficult.

The Christians of the Holy Land are in need of our solidarity and support: spiritual, moral and financial. They need Catholics in this country to give voice to their suffering and to urge our own government to do all that it can to end the violence and bring about a just peace that guarantees a safe and secure Israel and a viable, independent Palestinian state. Until peace comes, they need our support for an end to suicide bombings, aggres-

sive military assaults, and a harsh Israeli military occupation. They also are in sore need of financial support for emergency relief, job creation, and rehabilitation for war-damaged homes. They need support, too, for Catholic schools and parishes, which have not escaped the devastating impact of the current crisis. And they and all the people of the Holy Land need our constant prayers.

At a time of terrible conflict, Christians in the Holy Land desperately need our prayers and support. Please consider contributing to one of the following organiza-

tions that provide support for *humanitarian efforts, schools, housing, jobs programs, parishes, and education/advocacy*: **Catholic Near East Welfare Association**, (212) 826-1480, www.cnewa.org; **Catholic Relief Services**, (410) 625-2220, www.catholicrelief.org; **Franciscan Foundation for the Holy Land**, (202) 269-5430, www.ffhl.org; **The Holy Land Christian Ecumenical Foundation** (301) 951-9400, www.hcef.org; **The Order of the Holy Sepulchre of Jerusalem**, (617) 696-3555, www.ocssgmgm.net/GranMagistero.htm.

Bringing Hope And Healing To All Affected By Aids [The Pandemic Of HIV/AIDS]

by Bishop Michael Pfeifer, OMI

World AIDS Day, December 1, 2002, is a reminder of the sacredness of life of all people affected by the HIV/AIDS pandemic. People suffering with this affliction are not distant, unfamiliar people, the objects of our mingled pity and aversion. We must keep them present to our consciousness, as individuals and as a community, and embrace them with unconditional love. The Gospel demands reverence for life in all circumstances. Compassionate love toward persons infected with HIV/AIDS is the only authentic Gospel response.

The HIV/AIDS pandemic is one of the greatest health, security, and human development crises facing the planet. This pandemic kills millions of adults in their prime. It fractures and impoverishes families, weakens workforces, turns millions of children into orphans, and threatens the social and economic fabric of communities and the political stability of nations. In just two decades, AIDS has become a global emergency of catastrophic proportions.

We are all aware of the impact this dreadful disease has had on our nation and the world. In the United States alone, nearly half a million lives have been lost. Today more than 850,000 Americans are living with HIV; 40,000 new infections

occur in the U.S. every year. AIDS is the second leading cause of death among adults in the USA aged 25 – 44. Worldwide, the numbers are staggering. Thirty-six million people are HIV infected.

AIDS has hit Africa hardest of all. It is home to 70% of all adults and 80 % of all children living with HIV. AIDS is now the leading cause of death in Africa, accounting for 20% of all deaths on the continent. Last year, 2.3 million Africans died as a result of AIDS, and 3.4 million became HIV-infected. The pandemic is also growing steadily and alarmingly in Asia, with over 800,000 new infections last year.

With trends such as these, we might be tempted to succumb to the belief that our country - and our world - are well on the way to being leveled by this pandemic. But all is not doom and gloom. In no way should we minimize or romanticize the pain and suffering of those who have been affected by HIV/AIDS. In the midst of this tremendous suffering and agony, God is present, offering abundant pardon and mercy, steadfast love, courage and compassion, and undeserved generosity – as we, people of God and citizens of one global community attempt to respond to this pandemic from the perspective of our God-given call to reach out and help our brothers and sisters

who are most in need.

Current programs and services need to be expanded to assist the families of those afflicted with AIDS while they are alive, and to also support them in their bereavement. In addition, new programs, services, and support systems need to be developed to deal with unmet and poorly met needs.

HIV/AIDS is a global emergency with far-reaching effects. It affects all countries socially, economically, and culturally. Immediate action is necessary to prevent a further catastrophe. Violence, poverty, insecurity, and war contribute to the spread of HIV/AIDS. Knowledge must be used to translate commitment into action. The world has gained a vast amount of knowledge about effective strategies against HIV/AIDS from scientific inquiry and community mobilization. This knowledge must now be used to increase the scale and effectiveness of our country and the world's response to this epidemic.

Decreasing the impact of HIV/AIDS depends on effective prevention. Prevention and care are complementary, not competing priorities. Effective prevention efforts that combine education, information, services and structural change to the social environment are needed on a massive scale in our country and around the world.

Social exclusion is at the root of HIV-vulnerability. Exclusion of people from social support and networks because of their religion, social standing, sexual orientation, HIV status, race, or gender, contribute to the vulnerability to HIV and to worsening the impact of HIV.

The pandemic of HIV/AIDS indeed has challenged and shaped humanity – and continues to do so at the present time. Humanity has been tested with physical pain and disfigurement, with exclusion and

discrimination, with emotional conflict and confusion, and with spiritual crisis and despair.

Our response to the needs of people with AIDS will be judged to be truly effective when we discover God in them, and when they, through their encounter with us, are able to say, "In my pain, fear, and alienation, I have felt your presence, a God of strength, love, and solidarity."

Thanks – Giving

by Bishop Michael Pfeifer, OMI

Once a year on Thanksgiving Day, we pause as a nation to give thanks to our loving God for all the blessings we have received as a country. However, part of every day should be spent in giving thanks to our Heavenly Father for the countless blessings spiritual and material – that are constantly being poured out upon us.

On Thanksgiving Day, make some special time for prayer to thank God for all the favors and gifts we have received as a country, as a community, as a family, and as individuals.

The word, Thanksgiving, is made up of two words: Thanks and Giving. After expressing gratitude for favors received, the best way to celebrate Thanksgiving Day is to reflect on how we can give to others from what we have received and on how we can give ourselves more in service. How can I share my time, talent, and treasure with others, especially those who are most in need?

Develop an attitude of gratitude. Happy Thanksgiving Day for all! I will remember all in my Thanksgiving Mass that will be offered at Cathedral Church of the Sacred Heart at 9:00 am on November 28, 2002.



¿El Pan Y El Vino Consagrados Dejan De Ser El Cuerpo Y La Sanger De Cristo Cuando La Misa Ha Terminado?

[Preguntas básicas y respuestas]

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

En este artículo les presento las preguntas numeros siete y ocho 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.

7. ¿El Pan Y El Vino Consagrados Dejan De Ser El Cuerpo Y La Sangre De Cristo Cuando La Misa Ha Terminado? No. Durante la celebración de la Eucaristía, el pan y el vino se

convierten en el Cuerpo y la Sangre de Cristo, y como tales permanecen. No pueden volver a ser pan y vino, pues ya no son en absoluto pan y vino. Lo hay entonces razón para que cambien nuevamente a su estado "normal" ya que han pasado las circunstancias especiales de la misa. Una vez que la substancia ha cambiado realmente, la presencia del Cuerpo y la Sangre de Cristo "dura todo el tiempo que subsistan las especies eucarísticas" (Catecismo no. 1377). En contra de quienes sostenían que el pan consagrado durante la Eucaristía no tiene poder santificante si se reserva

para el día siguiente, S. Cirilo de Alejandría replicó, "ni se altera Cristo, ni se muda su sagrado Cuerpo, sino que persevera siempre en él la fuerza, la potencia y la gracia vivificante" (Epístola 83 a Calosyrium, obispo de Arsinoe [PG 76,1076]. La Iglesia enseña que Cristo permanece presente bajo la apariencia de pan y vino (cf. Catecismo, no. 1377).

8. ¿Por Qué Se Reservan Después De La Misa Algunas De Las Hostias Consagradas?

Si bien fuera posible comer todo el pan consagrado durante la misa, se suele reservar algo en el sagrario. El Cuerpo de Cristo bajo la apariencia de pan guardado o "reservado" después de la misa

suele recibir el nombre de "Santísimo Sacramento". Hay varias razones pastorales para reservar el Santísimo Sacramento. Ante todo, es empleado para distribuirlo a los moribundos (viático), los enfermos y los que legítimamente no pueden estar presentes en la celebración de la Eucaristía. En segundo lugar, el Cuerpo de Cristo en la forma de pan debe ser adorado cuando es expuesto, como en el Rito de la Sagrada Comunión y del Culto Eucarístico fuera de la Misa, cuando es llevado en procesiones eucarísticas, o simplemente cuando es depositado en el sagrario, ante el cual los fieles puedan orar en privado. Estas devociones se basan

en el hecho de que Cristo mismo está presente bajo la apariencia de pan. Muchas santas personas bien conocidas por los católicos estadounidenses, como S. John Neumann, S. Elizabeth Ann Seton, S. Katharine Drexel y el beato Damien de Molokai, practicaron gran devoción personal a Cristo presente en el Santísimo Sacramento. En las Iglesias Católicas Orientales, la devoción al Santísimo Sacramento reservado es practicada del modo más directo en la Divina Liturgia de los Dones Presantificados, ofrecida en los días de semana de Cuaresma.

Scholarship Fund Established To Assist Catholic Laity To Serve The Church

SAN ANTONIO-A scholarship fund has been established by Rev. Msgr. Larry J. Droll and Catholic Life Insurance to assist the Catholic laity to serve the Church.

Named in honor of and initiated by Monsignor Droll, who serves as Chancellor of the Diocese of San Angelo and as Spiritual Advisor of Catholic Life Insurance, the fund is designed to provide financial assistance to lay people who are

seeking advanced degrees in theology and church related professions.

"Today, many dedicated Catholics, who are not ordained clergy or women religious, play a prominent role in the day-to-day operation of parishes and dioceses," said Msgr. Droll. "This scholarship fund will enable them to pursue the additional education that they need in their service to the Church."

Catholic Life Insurance, who will administer the Scholarship Fund, is leading the fund raising efforts. Thus far, pledges have been made for half of the \$100,000 initial fund raising goal.

Individuals or groups that want to show financial support may do so by sending a donation to the Rev. Msgr. Droll Scholarship Fund, c/o Catholic Life Insurance, 1635 N. E. Loop 410, San Antonio, TX

78209-1694.

Catholic Life Insurance is the nation's 9th largest fraternal life insurance. Founded in 1901, Catholic Life provides life insurance, tax deferred annuities, Traditional and Roth IRAs to individuals, families, and organizations.

As a Catholic fraternal, promoting vocations and service to the church are ways that Catholic Life supports its faith based community.

In addition to the Rev. Msgr. Larry Droll Scholarship Fund, Catholic Life also administers the Msgr. Albert G. Henkes Seminarian Scholarship Fund and the Msgr. Lawrence J. Stuebben Seminarian Scholarship Fund. Since 1987, 66 seminarians have received scholarships totaling \$172,500.

National Phone Number For Mass Schedules Won't Be Toll-Free

by Catholic News Service

KEY LARGO, Fla. (CNS) – Many Catholics have learned that finding a place to worship while away from home takes only a tollfree call or a mouse click. But for the foundation that operates (800) MASS TIMES, this has become too much of a good thing.

"Usage figures have surged," the Mass Times Trust said in a statement. "The resulting increases in

telephone costs, and the effects of the stock market on the endowment that funds Mass Times, have combined to cause the end of the toll-free telephone option."

Travelers still will be able to get times and locations of Masses throughout the United States by visiting the Web site at: www.masstimes.org, or calling a new number: (410) 676-6000.

Beginning Sept. 1, callers to

(800) MASS TIMES (800 627-7846) will hear a recording that asks them to call the new number, and by Jan. 1 the toll-free number will be discontinued altogether.

"We regret the necessity to make the change," said a spokesman for the service. "But we believe that through our continued Internet presence and the low-cost telephone option we will still ably fulfill our ministry to traveling Catholics."

So far in 2002, usage of (800) MASS TIMES is up by 108 percent compared to 2001. As of mid-August, there had been about 146,000 telephone calls and 2.6 million Web site visits.

The Mass Times Trust said it will continue to maintain and update its database of more than 23,000 churches and other places where Mass is offered in the United States. It works in partnership with

the U.S. Conference of Catholic Bishops' Communication Campaign.

Pray
For
Peace!



Because Of The Call . . .

by Sr. Hilda Marotta

A spirit of enthusiasm, flowed throughout the day as youth in Grades 7 and 8 along with their adult leaders, from across the Diocese of San Angelo gathered at the San Angelo Convention Center on October 26, 2002 to celebrate the theme *Because of the Call* . . . Anna Scally, presenter of the day, reminded participants that through baptism each has been called to a lifetime of discipleship.

Youth and adults enjoyed the day as together they shared in community building activities, prayer, liturgical ministries, bringing school supplies and baby items for the needy and celebrating Eucharist. Bishop Michael Pfeifer presided. The day closed with dinner followed by a dance.



Photos by Sr. Hilda Marotta.



Newman Center Students in Honduras

by Melanie Book

Imagine living a two and a half hour boat ride away from the nearest town. During the Newman Center spring break trip to Honduras we visited just such a village. In El Crique de las Tres Marias there are no trained medical personnel of any kind. There are no telephones. There are no cars or other such vehicles. Help is five "water hours" away if something disastrous were to occur. This life constitutes "reality" for the families in El Crique community.

Hondurans, the Catholic Church and its out-reach organization, Caritas, recognize that there is a problem. Human dignity, a major theme of Catholic Social Teaching, is a strongly held value. The problem is how to implement this value. I think that one probable solution is having Caritas offer some classes free of charge. A volunteer from the village could then be found and sent for training, which would just touch on the basics of health care. These basics would have to include first aid for emergencies and also knowledge about the diseases

prevalent in the tropics. This idea is, I think, a feasible solution and it may help save lives. The people in this community know the importance of human dignity so I think one person would be willing to go and be trained.

The trip to El Crique was very long and would seem like an eternity if an emergency required immediate attention. However, our trip down the river was not a life or death situation, so we were free to take in the scenery and enjoy the ride. Honduras is in the tropics so everything there is green. The vegetation and wildlife there are drastically different from west Texas. I was "taken away" by the many shades of green and the variety of fruit trees. We saw banana groves and hillsides covered with coffee plants. Rivers and streams abound. Our pictures do not do justice to what it was really like. The Catholic Social Teaching theme of Care for Creation can be seen in the way fields are cared for and managed. Plant nurseries are not as manicured as ours but they do exist. Caritas, similar to our Catholic Charities,

has a whole department organized to assist with land acquisition care, crop choice, and other practical matters related to food production.

On the "flip side of this coin," non-biodegradable trash is found in many places. Fast food containers are new to parts of this majestic land and come mainly from companies located in the United States. Few receptacles for trash exist because there is no money for extravagances such as these. If and when the economy improves, our Honduran brothers and sisters will be in a position to "worry" about paper trash. Until then, having something to eat



Honduran transportation on the Rio Ulsia. Photo courtesy of Josh Briones.

will continue to occupy their thoughts and efforts.

Hondurans have a better grasp on most of the themes contained in Catholic Social Teaching than we do. They know what being a Catholic really means. I hope that all of us in their partner diocese of San

Angelo and in the States can learn from some of their examples. I would jump at the chance to go back and learn more.

Stewardship

by Fermin Serna

Before our departure to Honduras, I recall the evenings at the Newman Center when we prepared for the visit. Part of that preparation was to discuss the main objectives for going and how they were linked with the Catholic Church. Of the many topics encountered, the one I found most obscure was Catholic Social Teaching. This social doctrine is composed of eight themes, which had little impact on me when they were introduced. I believe the lack of emotion and inspiration was the product of my being socially accustomed to my current lifestyle.

In Honduras I learned that when a person is placed in unfamiliar surroundings they are faced with the choice to either open or close themselves to new experiences. We, the Newman Center group, departed for Honduras solely with the intent of openly experiencing what lay

ahead of us. Being exposed to such a radically different lifestyle made it apparent to me how similarly and yet differently the Catholic Church functions among its people. Of those eight themes, that of stewardship made itself most evident to me.

Stewardship involves the obligation of the church and its people to care for all of creation. This not only means that we, as the church, should not only look out for the abuse of creation, but also supervise the just and equitable use and distribution of resources among people today, while keeping in mind the well-being of future generations.

There is one main difference in the exercise of stewardship between the United States and Honduras. As Americans, we make decisions on how to best utilize the churches resources to better our current lifestyle. This also mani-

fests itself in Honduras with one major exception, the decisions made there did improve life, but there very much more was needed to sustain life. Here in the U.S. the church is a sanctuary for the human soul. In Honduras, the church is also a sanctuary of human life.

Of my many experiences in San Pedro Sula, two stand out as examples of stewardship and both

see "STEWARDSHIP" page eight



People of the city of El Tren in Honduras. Photo courtesy of Fermin Serna.



Catholic Campaign for Human Development Breaks the Cycle of Poverty and Builds Community

by Bishop Michael Pfeifer, OMI
My dear Sisters and Brothers in Christ:

Thirty-four million people in America live in poverty; this tragic statistic includes one of every six children living in our nation. Since 1970, the Catholic Campaign for Human Development has worked in our name to help people break the cycle of poverty, not for just a day, but for a lifetime. CCHD projects in our diocese and throughout the United States support low-income people as they work together to solve community

problems, increase educational opportunities, and create jobs.

CCHD relies on an annual parish collection to fund anti-poverty programs in communities across the country. In recent years, CCHD has been forced to turn down nearly half the groups that apply for help. I urge you to give generously to the Catholic Campaign for Human Development when the annual collection is taken in your parish on November 24, 2002. We send 75% of the donations to the CCHD national office to support anti-poverty projects across the country. We

keep 25% here in our diocese to fund local self-help initiatives to benefit our local communities. For example, from last year's collection, we gave \$7,500.00 to different programs.

We can bring a lasting end to poverty in our nation if we work together. I strongly encourage you to support both financially and spiritually the Catholic Campaign for Human Development. Thank you for your past generosity. May our good God pour out many blessings upon you.

Collection For Retirement Fund For Religious

by Bishop Michael D. Pfeifer, OMI

This year the collection for the Retirement Fund for Religious will be taken on the weekend of December 7-8, 2002. The campaign for the support of retired religious celebrates the immense impact that religious have had on the Church, society and culture in the United States. By giving generously to this collection, we recognize the commitment, dedication and generosity with which religious have served God and the people so well. At this time of the year, we think about the many, many religious who have served so faithfully in our diocese over the years.

Please be generous to this special collection which is a great help to provide for the many needs of our retired religious.

The Pilgrims' celebrated feast of 1621 was, in truth, more secular than religious, a day of quiet rejoicing at harvest time. But later celebrations, included those directed by the Founding Fathers, were clearly ordered toward the divine. In 1789, for example, President George Washington began his Thanksgiving proclamation by recognizing, "the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor." He favorably quoted the congressional recommendation for, "a day of public thanksgiving and prayer . . . acknowledging with grateful hearts the many and signal favors of Almighty God."

The tradition continued under later presidents including Abraham Lincoln – even in 1863, when the nation was at the mid-point of the devastation of the Civil War. His Thanksgiving proclamation that year expressed gratitude for "the ever watchful providence of Almighty God" and pleaded for "the Almighty Hand to heal the wounds of the nation." His words in those sorely troubled times can serve as a guide for our own.

Celebrate Thanksgiving, by all means. Do it with family and friends. Remember to thank God for all he has given us, and ask for his continued blessing. If you're looking for a prayer to recite, you might want to remember the prayer attributed to St. Francis, which we also know as the Christopher Prayer:

"Lord, make me an instrument

see "DAY" page ten

Another Day to Give Thanks

by Msgr. Jim Lisante
The Christophers

Last year's Thanksgiving celebrations were muted, to be sure; the dreadful terror attacks of September 11 were barely two months behind us and the nation was still reeling from their impact. It's clear that even now, a year later, nothing is quite the same. Even where physical recovery has taken place, the shock to our national psyche lingers on at the same time that we try to cope with the threat of fur-

ther violence. Should we really be thinking about Thanksgiving at all? Does Thanksgiving have a place in the midst of all that's going on? Of course it does, and a brief look at the origin of the holiday helps to explain why that's so.

I don't mean simply the origins of our own national custom of Thanksgiving celebration, beginning with the Pilgrims and extending through the Founding Fathers. I'd go back much further in our Judeo-Christian tradition, to the

biblical book of Exodus, in which the Lord decreed the Festival of Shelters, "at the end of the year, when you gather in from the field the fruit of your labor," as a time when, "all your males shall appear before the Lord God" (Exodus 23:16-17). The worship was to be an expression of thanks for the Lord's goodness, a theme repeated time and again in the Psalms ("Give thanks to the Lord, for He is good, for His steadfast love endures forever." Psalm 118:29).

STEWARDSHIP from page seven

dealt with the distribution of resources among people in great need.

The neighborhood of El Tren was one block long and consisted of houses which were all connected by their outer walls. This small housing project, which Caritas now supports, began with eight families settling on a narrow strip of land that belonged to no one. As the families grew the people knew that they would like to build. However, due to the lack of money, purchasing

additional land was not an option. Stewardship was practiced amongst the families in that they shared what little space they had with the generations that followed. Together the people of El Tren made sure to distribute their resources unselfishly. They separated their homes with a new wall, without adding to the original structure. Today each dwelling is roughly the size of a small room. Two or three of these combined would give an idea of the size of the original home.

The next experience took place at a small Hospice that housed patients with mental disorders, AIDS,

and other terminal illnesses. The patients had to share everything in order to prolong their lives. No one was ever turned away. The staff only tried harder to meet the needs of the many with the limitation of so few resources. A nurse informed us that when all the beds are occupied, she must double up the patients two to a bed. The Hospice has little medication due to the lack of sufficient funding, caused by an already impoverished society. Instead of the patients receiving the proper dosages of prescribed medications, they receive half or less so that others might also have some.

The only way to decrease the suffering is to give unselfishly and sacrifice for the good of others.

In Honduras the practice of Stewardship is essential because of the lack of opportunity and the unavailability of resources. Here in America it seems as if a strong will and hard work are all the tools a person needs to succeed. This idea is not evident in Honduras. There the aid of the Catholic Church and its outreach personnel are the only sources of assistance for the masses on the edges of society.

I would like to add a personal note lest there be any misunder-

standing of my experiences in Honduras. Although the people of Honduras, especially those in dire circumstances, were suffering, love and beauty were present. Through all of the gloom that accompanies hardship, the light of the human spirit shown brightly in Honduras. Whether it was the ones suffering or healers of the suffering, love was ever present. By this experience, I have been marked for life and I will forever be grateful.



Miscarriage

by Fr. Frank Pavone
Founding Director, Priests for Life

The wound comes from well-meaning people. "Well, it wasn't that far along." "You can always have another child." "Lots of people go through this."

Miscarriage is a tragedy that so many people misunderstand. They are not quite sure how to console a friend or relative who has suffered this loss

While there are no magic formulas, there is one fundamental truth that needs to stay front and center: a miscarriage is the loss of a child who is just as real and has just as much value as any other child of any age. A woman who has a miscarriage is a parent who has lost a child, as is the father of the child as well

In a society which continues to have a legal and cultural blind spot for the unborn many suffer from the illusion that miscarriage doesn't grieve a parent as much as the loss of, well, a "real child." And that is precisely what hurts so much. We

can never console someone in grief if we imply, even remotely, that the person they lost wasn't real.

Dr. Byron Calhoun, President of the American Association of Pro-life Ob-Gyns, has observed that prior to 1970, the loss of a child before or during birth was often treated in medical literature as a "non-event," but that now there is a growing awareness of the grief associated with such loss. In fact, Dr. Calhoun has developed a hospice program for unborn children.

As the medical community advances in sensitivity and understanding of these points, so must we all. Our love, our compassion, our sharing in the grief of such losses, can bring healing to the parents who have suffered miscarriage. The naming of these children who have died is one significant way of acknowledging their reality. The counting of these children matters too, so that if a parent is asked how many children he/she has, the child who died before birth is counted as one of them.

I recall the first pro-life billboard

that we set up in 1990 here in our community of Staten Island, New York. It depicted a developing unborn child. One of the first phone calls I received about it was from a woman who had lost a child by miscarriage. "I can't tell you how consoling your billboard is to me. Thank you." That was all she said.

Perhaps the reason it was consoling was that someone was saying publicly what she knew privately: that was a real child. The life of that child matters, no matter how short it was. The death of that child matters, no matter how many may not cry. And the love I have for that child matters, even if nobody else knows.

Lord, comfort all parents who grieve the loss of their children of any age. Take them into Your loving arms, and give us strength until the day You give them back to us in heaven. Amen.

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



Using Life Well

by Msgr. Jim Lisante
The Christophers

My family recently had a series of health scares. My normally very active and vital parents both faced serious illness. Before this, they had always been there to care for each other. But their simultaneous bouts with health challenges shook us and reminded us of the fragility of life.

Not unlike many others facing such difficulties, we could feel our family becoming insular. Other activities took a lower priority, and nursing our parents became the only focus of attention. We turned inward, because that's where my sisters and I felt we had to be. Happily, mom and dad are doing much better. But the whole experience got me to thinking about the ways we choose to respond to illness.

One of my parishioners, a man named Carmello Cervino, also faced a series of health woes. His were much more serious than my parents'. In fact, for five years he

faced what turned out to be a terminal illness. Now, many of us decide that our sickness is an appropriate occasion to slow the wheels of life. We decide that we'll use whatever time we have left to ponder, to reflect, to adjust, to pray. Carmello's response was vastly different. He determined that whatever time he had left would be time well spent.

Carmello had always been the first to volunteer for charity, but now, with the clock ticking, he redoubled his good works. He continued his efforts to battle cerebral palsy and to assist the Gift of Life Foundation which provides medical care for poor children. As a past president of the county Boys and Girls Club, he continued to assist its work, as well as that of the Rotary Club. A member of the board of trustees for the local hospital and nursing home, he also gave countless hours to the Daytop Rehabilitation Center. And his sharp mind in business matters aided the Queens County Economic Devel-

opment Corporation. On the spiritual front, Carmello never missed his place at the monthly gathering of the Nocturnal Adoration Society.

I recall my surprise when he ran for the office of grand knight for our local Knights of Columbus council. By this time, he was acutely ill. But he knew he could do the job, and he loved both the fraternal and philanthropic nature of the Knights. He did an outstanding job as grand knight, and would have been re-elected, but by this time Carmello knew his time on earth was winding down. He had "fought the good fight ... finished the race." Having lived a full and giving life, he could face his Maker without regrets.

Near the end of his life, I had the privilege of visiting Carmello at the hospital. He was very weak, but his mind remained clear. I thought my visit would be for the traditional anointing and confession. But he had already done all that. So he

The pro-life movement is ... not simply anti-abortion as we are so often painted to be. We are pro-life, pro the mystery of life, pro the wonder of life, pro the joy of life. And we are impelled to share that message with everyone. CARDINAL JOHN O'CONNOR

surprised me when he said: "Some people spend these last days recounting all their life's wrongs. I'm not going to do that. I've already made my confession. But I would like to talk about everything that was right in my life. All the blessings I received. All the opportunities I was given to do good things for people in need. All the ways this giving made me a better and richer man." And so he did. We talked of the many graces he had experienced in his life. Certainly his wife and children were the greatest bless-

ings. But high on that list was the opportunity to give something back for the many blessings he had received. He knew that he had been given a wonderful life. And in deciding to share that wonderful life on behalf of others, he felt his blessings were doubled. Carmello Cervino, RIP.

We all have the chance and the choice to leave a legacy of loving service. Choose well.



CDA Organizational Workshop Held

by Ester Tobin

The Oblate Center in San Antonio was the site of the State CDA Organizational Workshop on August 2-4, for district deputies, state chairmen, and past state regents. Seventy-five attended. It was hosted by the state officers.

Olga Samaniego, first vice state regent of El Paso, said the purpose of the seminar was to ensure all state leaders are well prepared to undertake their respective duties and responsibilities for the one-time three-year term: 2002 to 2005.

Dee Scheetz, state regent of Austin, welcomed and thanked everyone for coming, and listed the State Board's goals at the opening session Friday evening. On Saturday, she led the past state regents workshop. Past state regents present: Duchess Collins, immediate past regent; Cecina Koeijmans, Dolly Pena, Eunice Perusic, Libby Ramirez, and Amy Rueda.

Libby Ramirez, past state regent, immediate past national director, and newly-elected national secretary-treasurer, announced that a new national educational program, "Reading Across America," was being initiated. She said that all 204 local court regents in Texas would

soon receive an instructional packet for local participation.

Carolyn Bachmann of Scotland, second vice state regent, advised district deputies, stressed importance of good leadership and talked about district meetings. Therese Newchurch of Corpus Christi, state secretary, led the state chairmen training session and stressed the importance of good communication. Della Santos, state treasurer, spoke on ceremonial procedures, the importance of being well organized, having information and all names typed neatly when lining up officers for processions into the church.

A short skit of the improper lineup order and then the proper lineup order when entering a eucharistic celebration was led by State Regent Dee Scheetz, other state officers and volunteers.

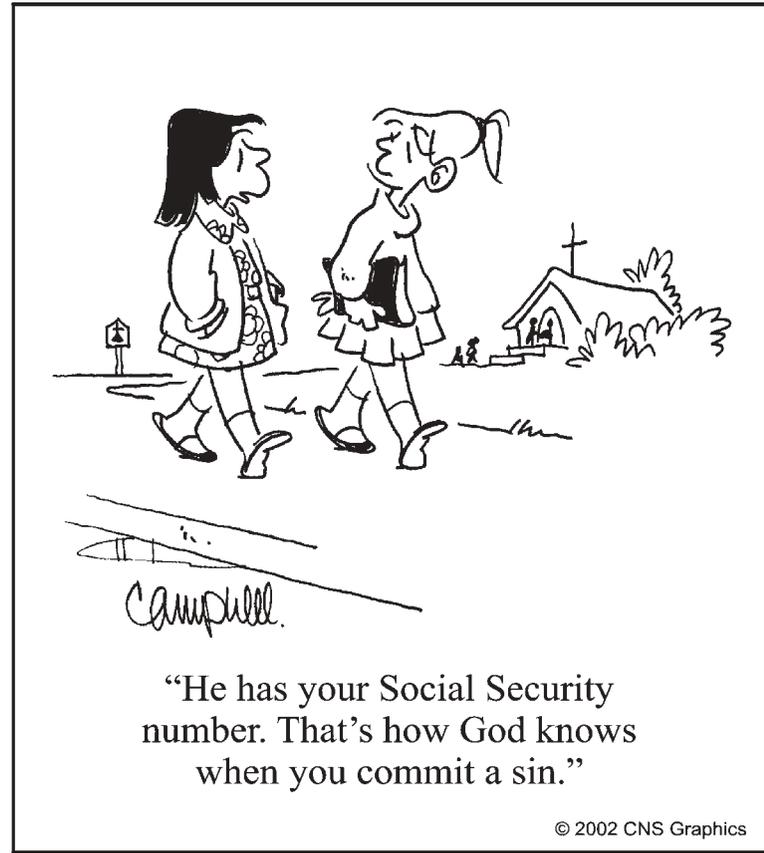
Lorraine Hilscher of Dallas, state parliamentarian, versed everyone on using the proper parliamentary procedure and the importance of referring to the Constitution and By-Laws or the "Tools of the Trade Book."

Through out the week end seminar, Father Donald Ruppert of East Bernard, state clergy consultant, led

opening prayers and celebrated the mass on Sunday at 10: 30 a.m.

State chairmen reports included: Gil Tristan, Education; Ginger Kutscherousky, Ways and Means; Ester Tobin, Public Relations; Linda Towne, Scrapbook; Peggy Supak, Legislation; JoAnn Bleier, National Projects; Linda Dierschke, Quality of Life; Charlene Gwosz, Newsletter Contest; Gerry Jones, State Newsletter; Carolyn Malik, JCDA; and Lillian Hansen, The Texas "Tutwiler" Clinic (Missions of Mercy) Project. Janis Wright reported on Financial Reviews."

Through out the week end, Father Ruppert used the theme chosen by State Regent Dee Scheetz: ".... act justly ...love tenderly and walk humbly with your God." Micah 6:8. On Saturday evening at 8:30 p.m. a living rosary, led by Gerry Jones, State Newsletter editor, was held at Our Lady of Lourdes Grotto. Each participant held a pink, long-stemmed rose, read a scriptural rosary passage and prayed a "Hail Mary" or an "Our Father." The training session ended Sunday morning after a general meeting and a Mass at 10:30 am. with Rev. Donald Ruppert as celebrant.



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ROSARY from page one

frankly admitted: "The rosary is my favorite prayer."

And, he said, "thinking back over the difficulties which have also been part of my exercise of the Petrine ministry, I feel the need to say once more, as a warm invitation to everyone to experience it personally: The rosary does indeed 'mark the rhythm of human life,' bringing it into harmony with the 'rhythm' of God's own life."

The pope asked everyone's help in countering "a certain crisis of the rosary" marked by a failure to teach the prayer to children and by a suspicion – supported by some theologians – that it is outdated, superstitious or anti-ecumenical.

Especially after "the terrifying attacks" of Sept. 11, 2001, he said, the revival of the rosary can be a valuable part of Catholics' efforts for peace.

Pope John Paul said the rosary has "a peaceful effect on those who pray it," it leads them to see the face of Christ in others, to recognize other's grief and suffering and to yearn to make the world "more beautiful, more just, more closely conformed to God's plan."

"Today I willingly entrust to the power of this prayer . . . the cause of peace in the world and the cause of the family," he wrote.

The rosary, he said, is and always has been a prayer of and for the family.

Reciting the rosary draws families together with the Holy Family, bringing their hopes and concerns to God and focusing their attention on images from the life of Christ, rather than from television, he said.

Focusing on the practical, Pope John Paul said that while reciting the rosary involves repetition its goal is contemplation and concentration, not boredom.

First, he said, the beads must not

be seen as "some kind of amulet or magical object," but as a means of marking "the unending path of contemplation and of Christian perfection."

The beads also can "remind us of our many relationships (and) of the bond of communion and fraternity which unites us with Christ."

The mysteries, while not a substitute for Bible reading, should draw the mind to Christ and to other events in his life, the pope said. Some people may find it helpful to have a picture or icon of the biblical scene of each mystery or, at least, to picture the scene in their minds.

Pope John Paul also suggested people read a Scripture passage related to each mystery, not as a way of recalling information "but of allowing God to speak."

Too often when reciting the rosary, he said, people forget that an essential part of contemplative prayer is silence; reciting the ro-

sary alone or with a group of people, it is appropriate to pause silently after the reading of each mystery.

While the 10 Hail Marys of each decade are "the most substantial element" in the rosary, the pope asked people to pay more attention to the recitation of the Our Father and the Glory Be to the Father, prayers that draw people to God the Father and to the Trinity.

He suggested that when the rosary is recited in a group the Glory Be could be sung "as a way of giving proper emphasis to the essentially Trinitarian structure of all Christian prayer."

Pope John Paul also asked people to stop and look at the crucifix on their rosaries.

"The life and prayer of believers is centered upon Christ," he wrote. Like the rosary, "everything begins from him, everything leads toward him, everything, through him, in the Holy Spirit, attains to the Father."

The rosary is flexible, he said. Special prayer intentions can be recited after each mystery; parts can be sung; different age groups, cultures or ethnic groups might choose a different concluding Marian prayer or hymn.

Especially when looking for ways to bring the rosary alive for children, adaptations are possible, he said: "Why not try it?"

DAY from page eight

of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

Happy Thanksgiving.

STRENGTH from page twelve

grandparents the alarm of the pending revolution. My grandparents' parting advice was always the same: 'Son, say your prayers.'

Despite the segregation at the time and being "disenfranchised" from the American dream, he said, he "never heard a single complaint" from his grandparents. "They just did their best to live holy lives and to work to make the world a little better each day."

To laughter he added, "The only exasperation I saw (from them) was caused by me."



Diocese Hires Assistance Coordinator

by Bishop Michael Pfeifer, OMI

Bishop Michael Pfeifer, OMI, of the Catholic Diocese of San Angelo, which takes in 29 counties in West Texas, announced that on November 1, 2002 the Diocese of San Angelo, in accord with the Charter for the Protection of Children and Young People, hired an Assistance Coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused as minors by clergy or other Church personnel and to coordinate many activities that are needed to implement the Charter and Essential Norms that were approved by the U.S. Catholic Bishops at their meeting in Dallas. The person who was hired by the Diocese for

this position was Mr. Pete Micale of San Angelo. Mr. Micale presently serves on a part-time basis as the Director of Communications for the Diocese, and Editor of the West Texas Angelus. Pete will assume these new responsibilities for approximately one year as the Diocese maps out a job description that will blend together the Office of Assistance Coordinator and the position of a Human Resource person for the Diocese.

In hiring Mr. Micale, Bishop Pfeifer points out that Micale, who is a member of Holy Angels Parish in San Angelo, understands very well the critical issue of sexual abuse that is facing the Church and has the skills that are needed to

begin this position and to coordinate all the necessary activities that are involved in the office of the Assistance Coordinator.

To assist the Diocese in carrying out the Charter for the Protection of Children and Young People and the Essential Norms for Diocesan Policies dealing with allegations of sexual abuse of minors by priests, deacons, and other Church personnel, the Catholic Diocese has also contracted with a consulting firm, Praesidium, to assist in setting up a diocesan-wide program to provide a safe, secure environment for children and young people. This firm will also assist the Diocese with training of people for this purpose.

On November 8, 2002, an im-

Intentions Of The Holy Father For November

General – That widows and widowers feeling the pain of loneliness find comfort and support in their Christian community.

Mission – That Christians by their active participation encourage the spread of the Gospel via the mass media.

portant meeting will be held with the consulting firm to review the present sexual misconduct policy of the Diocese, and develop standards of conduct for clergy. Bishop Pfeifer has pointed out that it is important that the program for the protection of children and young people be designed so as to reach into homes and family life.

The Bishop pointed out that these measures are an important step in carrying out what was called for by the Charter that was ap-

proved by the Catholic Bishops in Dallas in mid June. Bishop Pfeifer also points out that while there is dialogue going on between the Vatican and representatives of the U.S. Bishops Conference, these decisions of the Diocese will not be significantly affected by whatever results come from the Rome meeting which is dealing with other matters of the Charter.

MARY

from page two

proclamation, and she pondered all of these things in her heart. (Lk. 2:15-19).

Later in her life, Mary would learn from Joseph again that in dreams he has been told how to care for his family against the ruthless Herodian rulers. (Mt.2:13, 19, 22). Mary received prophecies from Simeon and Anna about the future destiny of her unique Son. (Lk. 2:38-48).

Then Mary learned from her Son about the necessity of doing his Father's will above all things. (Lk. 2:49). She was also instructed by Jesus that the most important thing is to hear and follow the Word of God which takes priority even over family ties. (Lk. 8:21).

During that painful moment when she stood at the foot of the cross, Mary heard her Son entrust her with a new faith role—that of the Spiritual Motherhood for all people. (Jn. 19:25-27).

Finally, while waiting for the Descent of the Holy Spirit at Pentecost, she heard Peter instruct the Church as he strived to keep the community together. (Acts 1:14-26)

Mary is indeed the one who after Christ can best teach us about how to live our life of faith each

day. And, she is also the one who can teach us how to be learners of faith, from our daily prayer life, from our work and service, and by listening to the words and following the example of other people who walk with us on our pilgrim journey.

MARÍA

from page two

mación del ángel, y ella meditó sobre todas estas cosas en su corazón.

Mas tarde en su vida, María aprendería de José otra vez que se le había dicho en sueños como cuidar por su familia contra los crueles soberanos Herodianos. (Mt. 2:13, 19, 22). María recibió profecías de Simon y Anna sobre el destino futuro de su Hijo único. (Lc. 2:38-48).

Luego María aprendió de su Hijo de la necesidad de hacer la voluntad de su Padre sobre todas las cosas. (Lc. 2:49). Ella también fue instruido por Jesús que la cosa mas importante es escuchar y seguir la Palabra de Dios que lleva prioridad hasta sobre los vínculos familiares. (Lc. 8:21).

Durante ese momento tan

doloroso cuando ella estaba al pie de la cruz, María escuchó su Hijo encargarle a ella con un nuevo papel de fe - eso de la Maternidad Espiritual para toda la gente. (Jn. 19:25-27).

Finalmente, mientras esperaba la Bajada del Espíritu Santo en Pentecostés, ella escuchó a Pedro instruir a la Iglesia mientras él luchó para unir a la comunidad. (Hch. 1:14-26)

María es ciertamente la que después de Cristo nos puede enseñar como vivir nuestra vida de fe cada día. Y, ella es la que nos puede enseñar a aprender la fe de nuestra vida diaria de oración, de nuestro trabajo y servicio, y escuchando las palabras y siguiendo el ejemplo de otras personas que caminan con nosotros en nuestra jornada de pe-

SCHEDULE

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Advent and Christmas Mass at 11:00 a.m. Cathedral Church of the Sacred Heart - Penance Service at 7:00 p.m.

December 18: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. Staff meeting at 11:00 a.m.

December 20: San Angelo, Angelo Catholic School - Mass at

8:30 a.m. at Cathedral Church of the Sacred Heart

December 21: Carlsbad, State School - Christmas Service at 11:00 a.m.

December 22: Sanderson, St. James - Mass at 3:00 p.m.

December 24: San Angelo, Cathedral Church of the Sacred Heart - Christmas Midnight Mass

December 25: San Angelo, Goodfellow Air Force Base - Mass at 9:00 a.m.

December 26-28: Rest and Prayer

RED MASS

from page one

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 joined in this occasion of prayer and commitment to justice, peace and compassion for their communities. They called upon the Holy Spirit, the source of all Wisdom, to bestow on them, all of His Gifts; but especially for those of Wisdom, Understanding, Counsel, and Fortitude, and for the strength to fulfill their duty to exercise discernment, right judgment, and courage, in dispensing justice in these difficult and trying times.

St. Joseph Catholic Church 80th Annual Fall Festival Sunday, November 10

Rowena, Texas

"St. Joseph Celebrates the Pride of Texas"
German Sausage, Turkey & Dressing Meal
Served from 11:00 am to 2:00 pm
Auction, Games, Country Store, Fun.



Diocesan Partners Praying and Working Together

Dioceses of San Pedro Sula, San Angelo and Tyler



Fr. Tom Goekler, MM, pastor of Most Holy Trinity Parish in Chamelecon, Honduras, and Msgr. Larry Droll, Chancellor of the Diocese of San Angelo, preside at Eucharist in Honduras.

Brothers and sisters in Christ from Honduras and Texas work together on a project in Honduras. (Photos courtesy of Msgr. Larry Droll.)

Strength Comes From ‘Running Toward God,’ Supreme Court Justice Says

by Dan Morris
Catholic News Service

LITTLE ROCK, Ark. (CNS) – Clarence Thomas said he regrets having left the Catholic Church, is grateful to be back, and has “found strength by running toward God, not away from him.”

Thomas made the comments in a remarkably personal address to judges, attorneys, canon lawyers, law school students and government officials in Little Rock.

In a talk that followed the eighth annual Red Mass May 1 at the Cathedral of St. Andrew, he also:

- Urged fellow public officials “to live up to the tenets of our religious beliefs” and make “patience, forbearance, moderation, thoughtful deliberation, and an appreciation of human frailty” criteria in their work.

- Reminiscid about his youth and seminary days in Savannah,

Ga., when he knew “then-Msgr. McDonald” as a gentle confessor. He was referring to Little Rock’s retired Bishop Andrew J. McDonald, who was ordained a priest for the Savannah Diocese.

- Said he left the seminary and the church during “those days of my youth when my faith and my passion about racial injustice were on a collision course,” but now regrets that.

He described his oath of office as a “touchstone” to which he turns “to focus my thoughts and concentrate on my . . . duties and obligations” as a Supreme Court justice. “My goal in each case is to live up to my oath – no more, no less. Neglect of that oath (would be) a breach of a solemn promise to God,” he said.

Prior to his luncheon address, Thomas had been among those nearly filling the cathedral for the

annual Red Mass, sponsored by the Diocese of Little Rock and the St. Thomas More Society of Arkansas.

Bishop J. Peter Sartain of Little Rock was principal celebrant of the Mass. Concelebrants included Bishop McDonald and Chicago Auxiliary Bishop Jerome E. Listecki – a civil and canon lawyer and theologian – who delivered the homily.

In his remarks, Thomas, who is black, said the “issue of race had come very much to the forefront” during his years at St. John Vianney Minor Seminary in Savannah.

“Like so many young people, even in the virtually cloistered environment of the seminary, the rumblings of change affected me deeply,” he said. “The more I read and thought, the more . . . frustrated I became. Eventually, frustration, despair and anger confused and consumed me.”

“My frustration,” he said, “had to do with the Catholic Church’s apparent accommodation . . . of the practice of segregation” and tacit “tolerance of the vile and evil institution of domestic apartheid.”

He left the seminary and the church in 1968, he said, “because of the distance between the church’s teaching and its apparent accommodation of the inhumane treatment of an entire race.”

That was a mistake, he said. “It took me almost three decades to return to the church, knowing that I should never have left. My mistake was to lose confidence in the institution rather than acknowledging that any inherently good institution can, under man’s control, occasionally veer off in the wrong direction.”

Thomas said he tries at all times “to make sure that frustration or discouragement does not take hold

of my spirit,” he said, especially as he deliberates with fellow justices on difficult legal issues.

“I think frustration and anger are counterproductive” and can threaten “already tentative lines of communication that exist between people who strongly disagree with one another,” he said.

In his introduction of Justice Thomas, Bishop McDonald praised his former student’s grandparents as “superb guides” who “encouraged Clarence to read, to study, to acquire knowledge.” And also to pray, the jurist told his audience.

Thomas recalled returning to his Pin Point, Ga., home from college dressed in “fatigues and combat boots,” which he said was popular attire among politically active students of the era. He said he “did all I could to sound for my

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