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Request For Forgiveness

(Editor's note: there have been many distorted representations of the Pope's homily at the March 12th Mass at the Vatican, especially his comments related to past wrongs committed against the Jews. The entire text is printed here so that you can see exactly what was said by the Pope and the Cardinals at that service. See page 10 for the text of a statement issued by the Central Conference of American Rabbis and the Rabbinical Assembly.)

By Catholic News Service

VATICAN CITY (CNS) — Here is the Vatican text of the jubilee request for forgiveness led by Pope John Paul II during a Mass in St. Peter's Basilica March 12, the first Sunday of Lent.

Introduction

(The Holy Father)

Brothers and sisters, let us turn with trust to God our Father, who is merciful and compassionate, slow to anger, great in love and fidelity, and ask him to accept the repentance of

his people who humbly confess their sins, and to grant them mercy.

(All pray for a moment in silence.)

I. Confession Of Sins In General (Cardinal Bernardin Gantin)

Let us pray that our confession and repentance will be inspired by the Holy Spirit, that our sorrow will be conscious and deep, and that, humbly viewing the sins of the past in an authentic "purification of memory," we will be committed to the path of true conversion.

(Silent prayer.)

(The Holy Father)

Lord God, your pilgrim church, which you ever sanctify in the blood of your Son, counts among her children in every age members whose holiness shines brightly forth and members whose disobedience to you contradicts the faith we profess and the Holy Gospel. You, who remain ever faithful, even when we are unfaithful, forgive our sins and grant that we may bear true witness to you before all men and women. We ask

this through Christ our Lord.

R. Amen.

(Cantor)

Kyrie eleison, Kyrie eleison, Kyrie eleison.

(The assembly repeats)

Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

II. Confession Of Sins Committed In The Service Of Truth (Cardinal Joseph Ratzinger)

Let us pray that each one of us, looking to the Lord Jesus, meek and humble of heart, will recognize that even men of the church, in the name of faith and morals, have sometimes used methods not in keeping with the Gospel in the solemn duty of defending the truth.

(Silent prayer.)

(The Holy Father)

Lord, God of all men and women, in certain periods of history Christians have at times given in to intolerance and have not been faithful to the great commandment of love, sul-

lying in this way the face of the church, your spouse. Have mercy on your sinful children and accept our resolve to seek and promote truth in the gentleness of charity, in the firm knowledge that truth can prevail only in virtue of truth itself. We ask this through Christ our Lord.

R. Amen.

R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

III. Confession Of Sins Which Have Harmed The Unity Of The Body Of Christ (Cardinal Roger Etchegaray)

Let us pray that our recognition of the sins which have rent the unity of the body of Christ and



see "FORGIVE",
page eleven

"Restored Order" Confirmation Now Available To Qualified Parishes and Missions

By Rev. Mark Woodruff

St. Elizabeth Ann Seton Parish Odessa

dards before permission will be given. The remaining parishes may continue the current practice of confirming students during their high school years.

What is the "correct" age for receiving the Sacrament of Confirmation? The Church's Code of Canon Law says it is anytime after 7 years of age. In recent generations, however, only students in 10th grade or higher have generally have been admitted to the sacrament. With the advent of the Rite of Christian Ini-

tiation (RCIA), and especially the institution of the Children's Catechumenate, the "confirmation" question has shifted. The issue is no longer a question of "age" but a question of "the sequence" of the so-called Sacraments of Initiation (baptism, confirmation and Eucharist). Since 1972, the RCIA has mandated that all people over the age of 7 coming to be baptized must receive their Sacraments of Initiation in the ancient sequence - baptism first, see "ORDER", page ten



Rev. Charles Greenwell (Pastor), Lori Hines (CYM), and Judy Feist, (CRE) meet with S. Joan Markus and S. Hilda Marotta from the Office of Education and Formation to plan for the implementation of the sacraments of initiation at Holy Angels Parish in San Angelo.



Resurrection Faith Calls Our Attention to the Fact That Life Comes Out of Death

By Bishop Michael D. Pfeifer, OMI

In springtime when flowers pop out of the earth, when trees are filled with new leaves, when all around us is blossoming or in bloom, it is easy to believe in the goodness of life, in the resurrection of the world.

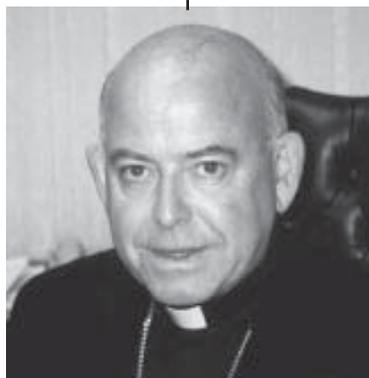
However, when a child dies at the hands of an abuser, a family suffers the loss of a home, when a young parent dies of cancer, we wonder where is the resurrection? We ask the question: How can God allow this to happen? How can we believe in resurrection with all these deaths around us?

However, the resurrection of Christ brings a total new meaning to these events, and focuses on the mystery of life coming out of death.

Resurrection faith calls our attention to the fact that life comes out of death. A powerful resurrection lesson is that good is more powerful than evil and life is stronger than death. Easter does not discount Good Friday, but it certainly outshines it, proving that there is no affliction, no setback, no misfortune we can face that cannot serve as a stepping stone for something wonderful.

The mystery of the resurrection of Christ is more than the human intellect can comprehend on its own. The Apostles themselves, unable to comprehend the mystery before them with their minds, at first refused to believe the news of Christ's resurrection. (Mark 16:11) To discredit the resurrection, on that first Easter morning, the chief priest and the elders concocted a story and bribed the soldiers to spread it about. (Mt.28: 11-15)

For those who believed, the news of Jesus' resurrection changed lives. On the



see "FAITH" page eleven

La Fe de la Resurrección Nos Llama la Atención a la Realidad Que la Vida Viene de la Muerte

Por Obispo Miguel D. Pfeifer, OMI

En la primavera cuando las flores aparecen de repente de la tierra, cuando los arboles están llenos de nuevas ojas, cuando todo alrededor de nosotros están floreciendo, es fácil creer en la bondad de la vida, en la resurrección del mundo.

Sin embargo, cuando un niño muere por las manos de un abusón, una familia sufre la perdida de su casa, cuando un papá joven se muere de cáncer, nos preguntamos, ¿donde está la resurrección? Hacemos la pregunta: ¿Como puede Dios permitir que esto pase? ¿Como podemos creer en la resurrección con todas estas muertes alrededor de nosotros?

Sin embargo, la resurrección de Cristo trae una significación totalmente nueva a estos eventos, y se enfoca en el misterio de la vida saliendo de la muerte. La fe de la resurrección llama nuestra atención a la realidad que la vida viene de la muerte. Una lección poderosa de la resurrección es que el bien es mas poderoso que la maldad y la vida es mas poderosa que la muerte. La Pascua no descuenta Viernes Santo, pero seguramente es mas brillante, probando que no hay ninguna aflicción, ni contratiempo, ninguna desgracia que podemos enfrentar que no puede servir como un escalón para algo mucho mas maravilloso.

El misterio de la resurrección de Cristo es mas que el intelecto humano puede comprender por si mismo. Los Apóstoles mismos, no pudiendo comprender con sus mentes el misterio antes ellos, al principio rehusaron creer la noticia de la resurrección de Cristo. (Marcos 16:11) Para desacreditar la resurrección, en la mañana de la primera Pascua, los sacerdotes principales y los ancianos fabularon un cuento y

see "FE" page eleven

The Bishop's Schedule



APRIL 2000

- April 2: Rowena, St. Joseph, Confirmation at 9:30 a.m.
- April 4: San Angelo, Holy Angels, Confirmation at 7:00 p.m.
- April 5: San Angelo, St. Mary, 12:00 Noon, Speak at Soup and Sermon
- April 6: Abilene, Dyess Air Force Base, Confirmation at 6:30 p.m.
- April 7: Midland, Our Lady of Guadalupe, 7:00 p.m meet with Pastor and Pastoral Council
- April 8: Midland, St. Ann, Catholic Schools Commission meeting at 9:00 a.m.
- April 9: San Antonio, Blessing and Dedication of New MACC Building 3:00 p.m.
- April 10: San Antonio, MACC

- Board Meeting 9:30 a.m.
- April 11: San Angelo, Cathedral Church of the Sacred Heart, Chrism Mass at 11:00 a.m. Meeting of the Presbyteral Council 1:30 p.m.
- April 12: Ballinger, St. Mary, Confirmation at 6:30 p.m.
- April 13: Ozona, O.L. of Perpetual Help, Confirmation at 6:30 pm.
- April 14: San Angelo, Diocesan Pastoral Center, 8:30 a.m. Mass for staff. Staff Meeting at 11:00 a.m.
- April 16: San Angelo, Cathedral Church of the Sacred Heart, Palm Sunday Mass at 9:45 a.m. Holy Angels Seder Meal at 5:30 p.m.
- April 18: Austin, Meeting of Executive Committee of the Texas Conference of Churches, 10:30 am. to 2:00 p.m.
- April 19: San Angelo, Holy

- Angels Campus, Angelo Catholic School Earth Day Prayer Service at 11:00a.m. Hospice Board Meeting at 12:00 Noon
- April 20: San Angelo, Cathedral Church of the Sacred Heart, Holy Thursday Mass at 7:00 p.m.
- April 21: San Angelo, Way of the Cross, 1:00 p.m. at St. Margaret's. St. Joseph Church, 7:00 p.m. Good Friday Service
- April 22: San Angelo, Cathedral Church of the Sacred Heart, Easter Vigil at 8:30 p.m.
- April 23: San Angelo, St. Margaret, Easter Sunday Mass at 10:00 a.m.
- April 24: San Angelo, Easter Dinner for Staff at Bishop's Residence at 6:00 p.m.
- April 26: San Antonio, Oblate Renewal Center, Texas Conference of Churches Meeting, 10:30 a.m. to 2:00 p.m.
- April 27: Midland, St. Ann, Confirmation at 6:30 p.m.
- April 28-30: Rio Grande Valley, Wedding Anniversary Mass for Cousin

MAY 2000

- May 1-5: San Angelo, Christ the King Retreat Center, Annual Priests Retreat
- May 5: San Angelo, Cathedral Church of the Sacred Heart, Confirmation at 6:30 p.m.
- May 6: Midland, Our Lady of Guadalupe, Confirmation at 5:00 p.m.
- May 7: Andrews, Our Lady of

- Lourdes, Confirmation at 10:30 a.m.
- May 8: Wall, St. Ambrose, Confirmation at 7:00 p.m.
- May 9: Abilene, Sacred Heart, Confirmation at 7:00 p.m. (candidates from Sacred Heart, and Holy Family in Abilene and Sts. Joachim and Ann in Clyde)
- May 10: San Angelo, Diocesan Pastoral Center, 8:30 a.m. Mass for staff. Staff Meeting and luncheon at 11:00 a.m. Sonora, St. Ann, Confirmation at 6:30 p.m.
- May 11: San Angelo, Convention Center, Confirmation for St. Joseph at 6:30 p.m.
- May 12: Fort Stockton, St. Agnes, Confirmation at 7:00 p.m. for St. Agnes and St. Joseph in Fort Stockton and St. Isidore in Cayanosa
- May 13: Odessa, Holy Redeemer, Confirmation at 5:30 p.m.
- May 14: Odessa, St. Anthony, Confirmation at 10:00 a.m. for St. Anthony and St. Joseph
- May 15: San Angelo, Diocesan Pastoral Center, 10:30 a.m. to 2:00 p.m., Meet with Presbyteral Council and Diocesan Finance Council. St. Mary, Confirmation at 6:30 a.m. for St. Mary and St. Margaret
- May 16: Midland, St. Stephen, Confirmation at 6:30 p.m.
- May 17: San Angelo, Diocesan Pastoral Center, Liturgy

- Commission meeting at 10:00 a.m. Junction, St. Therese, Confirmation at 6:30 p.m. for Junction and Menard
- May 18: Rankin, St. Thomas, Confirmation at 6:30 p.m. for Rankin, Crane, McCamey, Big Lake and Iraan
- May 19: Coleman, Sacred Heart, Confirmation at 7:00 p.m.
- May 20: Abilene, St. Vincent Pallotti, Confirmation at 5:30 p.m.
- May 21: Brownwood, St. Mary, Confirmation at 12:30 p.m.
- May 22: San Angelo, Diocesan Pastoral Center, Meeting of San Angelo Ministerial Association at 11:30 a.m.
- May 23: Abilene, St. Francis, Confirmation at 6:30 p.m.
- May 24: Mass for Carmelite Sisters at 8:00 a.m.
- May 25: San Angelo, Cathedral Church of the Sacred Heart, Graduation for Angelo Catholic School at 8:30 a.m. Brady, St. Patrick, Confirmation at 6:30 p.m. for Brady, Eola and Eden
- May 26-28: Baltimore, Maryland, Priestly Ordination
- May 29: San Angelo, Cathedral Church of the Sacred Heart, Mass for Memorial Day and Jubilee Day for the Military at 9:00 a.m.
- May 30: Big Spring, Immaculate Heart of Mary, Confirmation at 6:30 p.m.

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A Thank You From Our Sister Diocese

By Peter N. Micale, WTA

Fr. Tom Goekler sent the following note from Honduras to Bishop Pfeifer:

Dear Bishop;

This is just a short note to thank you for the marvelous gift of \$15,000 that I received a few weeks ago. I was genuinely bowled over by the generosity. We will put it to very good use and I will send you a full report.

Next week we are buying dishes and chairs, a TV videotape machine for the Diocesan Youth program. Also, we are closing on a small house we bought for about \$1,500 and moving a displaced family still living on the floor of an old gymnasium. Also, the family is helping us by letting the young men from the Church use the backyard to make cinder blocks so that we can build more houses. The wife is also going to cook their lunches. We will supply food for the lunches. It's all very humble but hopefully we are giving a little hope. Your Diocesan contribution has made much of this possible. In time I will present you with a full report. Maybe sometime you and Fr. Larry Droll might come to take a look...

Sincerely,

Tom Goekler

Bishop Pfeifer thanks all contributors for their continuing generosity.

New Building for the Catholic Campus Ministry at ASU

After more than 35 years of operation, the Catholic Newman Center at Angelo State University will be getting a new home this summer. Plans for the new center were recently approved by Bishop Michael Pfeifer after consulting with the Presbyteral Council of the Diocese of San Angelo.

Construction is scheduled to get under way in early May on a replacement facility at the same Dena Drive location in the heart of the university campus. Private donations and grants from Catholic foundations will fund the facility.

The Newman Center is the heart of the campus ministry supported by the Diocese of San Angelo, and has been attending to the spiritual, psychological, intellectual and social needs of students, faculty and administration at ASU since 1965.

San Angelo City Council will be reviewing the request for rezoning and approval of the construction during the April and May meetings. Commenting on the plans to expand and improve the facilities of the Newman Center, Bishop Michael Pfeifer said: "This new building will not only enhance and build up our campus ministry at the Newman Center, but will also contribute to the overall quality of Angelo State University. Young people today are searching for meaning and are deeply spiritual. They are coming in greater numbers to celebrate the Eucharist, to study Scripture, to learn about their religion and to grow spiritually. We propose to rebuild in order to continue the thirty-five year tradition of providing a safe, secure 'home away from home' for the young adults who are an important part of the Church today. From where I stand the Church is alive and well, generous and forgiving, challenging and loving. I am deeply grateful to Sister Malachy, the Director of the Newman Center, to Mr. and Mrs. Kevin Barry, and to all the generous benefactors who have contributed to this new building."

For the past 16 years, Sister Marie Malachy Griffin, O.P., has been the campus minister in charge of the Newman Center located at 2451 Dena Drive and has been an instrumental factor in the center's growth. She has seen continued growth in the numbers of students taking advantage of
see "BUILDING," page eleven

The Vocation Circle

A Familiar and Friendly Face in Campus Ministry

Note from the Director of Vocations and Seminarians: In the next few editions of the West Texas Angelus, this column will feature the vocation stories of some of our priests, diocesan and religious, and women religious who serve in our Diocese. Many of you know these dedicated Catholic ministers. They and others like them have touched the lives of your family or the lives of people you know during their many years of service in the Diocese of San Angelo. This month we feature Sister Malichy Griffin, O.P., the director of the Newman Center at Angelo State University for around 15 years.

Once upon a time, in a city far, far away (Chicago), there was a young girl, the eldest of three daughters born to a handsome, third generation Irish couple of modest means. Upon returning from parent-teacher conferences her parents often said: "The Sisters asked if we think you have a vocation." (In those far off days "a vocation" only meant a call to religious life or priesthood.) Never did the teachers speak to this young girl herself. The subject of our story used to assure one and all that a vocation was not her lot in life all the while asking God to send the call away, send it to someone else.

However, the seeds had been sown years earlier. Beginning during Lent of seventh grade our heroine began going to Mass on a daily basis. She joined the Sodality of Our Lady while at Trinity High School. Sweeping the possibility of a religious vocation under the rug, off she went to Mount Mary College in Milwaukee. During the mandatory retreat during sophomore year the director, Father Gilbert Graham, O.P., challenged all present to consider a vocation seriously. She left the chapel at the conclusion of event, walked to the nearest drugstore, called home, told her mother and father of finally saying, "Yes," to God. Then she listened to the silence on the other end of the phone. Later her parents said they had expected her sister, Mary Grace, to enter the convent but she, our young woman, was the surprise of a lifetime. They were willing to give one daughter to the church but two?

She entered the Order of Saint Dominic, the Congregation of the Most Holy Rosary, on September 8, 1959. On August 4, 1960 she received the name Marie Malachy (her thirteenth choice!). Final profession of vows in 1966 gave her the opportunity to promise obedience "even until death."

Women who entered the Sinsinawa Dominicans before she did often said they believed religious life was a means to salvation. Those words sounded exceedingly strange to her ears. She entered because she was experiencing a call from God. Today she knows that the call of forty years ago was a call to joyously serve the People of God.

This service has led her into elementary schools where she was a teacher and then a principal. It has also led her to the university as a campus minister. Each of these ministries has been fulfilling, challenging and life-giving. Ministry to and with the Catholic community at Angelo State University has been an incredible privilege. How blessed she has been to share faith journeys with so many marvelous young adults, to have support from faculty, staff and administrators, to have the expert assistance of several volunteers and to celebrate the Eucharist each Wednesday with folks who come together out of choice. She is in a place where questioning young adults have deep theological discussions at the drop of a hat. God figures in their daily lives. They take their walk with their Creator seriously. They study together in order to grow in God's image.

Many years ago, when Bishop Fiorenza returned to the diocese for the dedication of the new pastoral center, our now middle-aged woman, thanked him for hiring her and told him that it was difficult to accept money for the privilege that was hers.

To end this story in the vein in which it was begun . . . the subject of our story has lived happily ever after. Why is this? It is because she is where she believes God wants her to be, is doing what God wants her to do. There is great peace of mind in being where she is and there is joy in walking shoulder-to-shoulder with God's beloved daughters and sons.

Under Sr. Malachy's leadership the Newman Center has developed and grown. Students come to the center for support, community, Mass, prayer, friendship, a variety of faith discussion groups, and food. The food follows the Wednesday noon Mass or if anyone drops off some home-cooked dessert. When you enter the Newman Center you get a feeling that the students are at a home away from home. So far, a couple of young adults have gone on to explore their vocational calls. The more active the students are in the Newman Center today, the better chance they have of being strong leaders in the Church tomorrow. If you wish to get active in the Newman Center as a student or to offer support as a friend of the Newman Center, call 949-8033. Its not too early to prepare for the next school year. When someone answers their own vocational call, the lives of others may be changed as a result. Thank you Sr. Malachy for your many years of service in our Diocese.

Holy Angels Youth Group To Present Stations of the Cross

Traditionally, Lenten devotions in parish churches have drawn attention to the suffering and death of Jesus. Perhaps the most popular devotion is the Stations of the Cross. During the time of the crusades, pilgrims to the Holy Land walked in the footsteps of Jesus to Calvary. When this became too dangerous, a substitute pilgrimage, the Stations of the Cross, became a popular outdoor devotion throughout Europe. Each station represents a critical event from Scripture or tradition of Jesus' journey to Calvary.

Each year, Holy Angels Youth Organization prepares a special drama that takes one on a spiritual journey leading to a greater appre-

see "CROSS", page ten

Holy Angels Catholic Church Festival

Sunday, May 7, 2000

10:30 a.m. until ??

B-B-Q and sausage plates with all the trimmings

Auction, Raffle, Games, Etc.

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Earth Day Reminds Us Of The Connection Between Human And Natural Ecology

By Bishop Michael Pfeifer, OMI

The celebration of Earth Day, April 22nd, reminds us of the connection between human and natural ecology. There is a close bond between soul and soil; between life and air and water; between human and all other forms of life on planet Earth. All share in the mystery of the web of life.

The promotion of a sound and healthy environment on earth is a sacred task, one which affects every aspect of life. Ecology and economic development are closely interrelated. Human beings, with other forms of life on earth, must be at the center of concerns for sustainable development. The centrality of the person, the dignity and rights of all persons, highlight the need for a coherent ethical vision if we are to live in harmony with the larger community of life. In this regard, Pope John Paul II has called for a new ethical vision, a planetary ethic, if we are to live in harmony with one another and with the rest of creation.

St. Paul in his message to the Romans (8:18-23) depicts "the whole created world" engaged in the travail and drama of salvation. A new ecological

world view stresses the interconnection of all of life, and all of creation is seen as intrinsic to community and communion. This new view stresses the connection between human and natural ecology, and calls for an eco-theology which focuses on the universe as a communion of subjects.

An Eco-theology of creation looks upon the universe as a communion of subjects, rather than a collection of objects and gives emphasis to both "Earth-Keeping" and "Earth-Healing." An Eco-theology stresses that we are discovering a new dimension of being with, and that we are to be with not only human neighbors, but all other creatures as well.

The Earth's Eco-system is under assault from many sides. Ecological awareness has become in recent decades an area of political concern and also a topic for moral-ethical reflection. We are all to be involved in the ecclesial mission of keeping and caring for creation and earth-healing. The earth is our home, and there is an integral bond that connects us to all life on this planet.

In their document, "Renewing the Earth," the U. S. Catholic Bishops rec-

ommend specific new actions that reflect an awareness that the "web of life is one," and that there are unbreakable "links—between natural ecology and human ecology." Caring for God's creation and addressing environmental concerns are an integral part of faith and the mission of the Church. The life and teaching of St. Francis shows us that our sense of community must be concerned with all of creation. St. Augustine wrote "The Church consists of the communion of the whole world." This whole world must include a concern for all life.

Christ is the creative center of the entire universe, so we can assume that His redemptive role extends beyond the human sphere. If such is the case, then communion of creation must be an important part of the mission of the Church today. A new understanding of community of beings includes not only rationale creatures but also land, sky, waterways, plant life and animal life. Soil erosion is intrinsically related to soul erosion.

The U. S. Catholic Bishops in their document bring out that the cosmos, the whole of the natural world has and communicates some ultimate meaning. All creation reflects and imparts the presence of God. The created world can be seen as what Augustine called a sacred sign or visible word of the invisible reality and mysterious activity of God.

Seen from the dimension of community then "Earth-Keeping" and "Earth-Healing" are concerns of justice and reconciliation. Reconciliation with God includes the dimension of reconciliation of people with one another through the overcoming of systems of oppression and the establishment of a just social order in this world. Efforts to alleviate environmental damage is a reconciling activity in the sense that it is a matter of setting priorities straight and stopping abuses. The ecological crisis is also closely linked with the question of social justice and economic oppression, since so much devastation affects the poorest of the people most directly. The more sophisticated and scientifically aware of subduing the natural resources of this world humankind has become, the more reckless we have become in their exploitation and abuse.

An Eco-theology extends the model of the Church as the body of Christ to be seen as embracing all creation, the human and natural. Human beings and the earth with all its creatures are intrinsically related as companions in the community of life. The unity or communion of creation must not be the concern just of mystics and theologians but also of modern scientists, astronomers and physicists. The universe seen as a communion of subjects is the concern of all. Human well being cannot be achieved by diminishing the well-being of the earth. The question we ask on Earth Day is: What can you and I do to assume better stewardship over God's gift of the earth?

Holy Family Grotto at St. Joseph Church, Rowena



By Kay Halfmann St. Joseph Church, Rowena

On Saturday, January 22, 2000 a dedication of the Holy Family Grotto at St. Joseph Church was held in Rowena, Texas. The grotto was built of rocks from Ben and Katie Frerich's rock collection.

Ben and Katie Frerich for many years enjoyed and shared their interest in rocks. In the late 1960's their interest grew to the "rock hound" stature. Ben could see beauty in almost every rock. A rock shop was built onto their garage equipped with saws and tumblers. Ben delighted in sawing rocks in half to see the inside and many were cut in slabs and slices and some of these were made into clocks. Others were cut into squares and octagons and put into rollers and after many hours of tumbling and rolling in a machine, turned into interesting round balls and some polished to a glossy finish. Plain river gravel and other semi-precious stones were put into tumblers containing a gritty compound and these polished rocks turned into beautiful gems which Katie delighted in fashioning into custom jewelry. Shells and petrified fossils and wood were also among their collectibles. Katie used the shells and fossils to create pretty and interesting pictures of her own design. Much of their work was sold at flea markets and shared with family and friends. They exhibited their beautiful and unusual rocks at gem shows and also had a display at Fort Concho. Classes from area schools came for educational field trips and Ben and Katie enjoyed the children's interest and shared rock samples with them. Ben and Katie were members of the rock and Mineral Gem Society and enjoyed sharing their experiences with new friends. Ben and Katie were world travelers and collected rocks and gems from every country they visited. Happiness to Ben and Katie was climbing into their van to go somewhere! It certainly wasn't unusual for Ben to "pull over" and collect samples of rock and most trips ended with them coming home with the van loaded down with "buckets" of racks.

Finally age began to prevent Ben's ability to handle the rocks and Katie's failing eyesight prevented her from fashioning jewelry, belt buckles, bolos, and clocks and all the interesting things she loved to do. After Ben's death in 1989, Katie still carried on the tradition of showing and shaping the rock collections. After Katie went to live at Heritage Oaks Estate in Ballinger, their six children – Loraine Piwonka, Floyd, Leon, Arnold, Hubert and Monroe Frerich – decided with the approval of the St. Joseph Parish Council and pastor, Father Stephen Kennelly, to have a shrine built beside the church. This grotto is built of rocks from Ben and Katie's collection and dedicated to the Holy Family in their honor. The prayer, "Jesus, Mary and Joseph, pray for us!" is inscribed in stone on the front of the grotto. This was a favorite prayer that Katie often repeated during her daily activities. A granddaughter, Maxine Michalewicz, recalls hearing Katie often say this prayer when she spent time with them. Ben also collected petrified wood and pieces of the wood were fashioned into the shape of a cross in the back of the grotto.

Letter From The Bishop

My sisters and brothers in Christ:

Catholics in the home missions – Appalachia and the Deep South, the Southwest, the Mountain West, the dioceses of the Caribbean and the Pacific – face challenges to living the faith that most of us never have to accept. You can help by contributing to the **Catholic Home Missions Appeal** that will be taken on April 30, 2000.

This collection helps fund many of the basic religious services U.S. Catholics have come to expect. It pays travel expenses for priests to celebrate Mass in remote towns, so people can receive regular nourishment from the Eucharist and the Word of God. It supports religious education programs aimed at broadening adults' knowledge and handing on the faith to the next generation. It even helps small parishes pay the heating bill and keep the doors open. From dioceses like Salt Lake City, where Catholics live in towns 50 miles apart, to border dioceses like Brownsville, Texas, where parish programs must turn children away for lack of space, the CHMA helps strengthen the Church at home.

Our own diocese receives generous assistance from CHMA. This past year CHMA gave us a grant of \$100,000.00 for which we are most grateful.

Our needy brothers and sisters are depending on this Appeal. We can help strengthen the Church at home. I ask you to respond generously and I thank you for your past generosity. With your financial support also offer prayers for the mission Church in the USA.

Your servant in Christ and Mary,
Most Rev. Michael D. Pfeifer, OMI
Bishop San Angelo





Former Ambassador To Vatican Urges Catholic Political Action

By Joe Bollig
Catholic News Service

KANSAS CITY, Kan. (CNS) — Ray Flynn would like Catholics to get down on their knees — and then up into voting booths.

Flynn, 60, former three-term mayor of Boston and ambassador to the Vatican from 1993 to 1997, believes Catholics should “quit apologizing for being Catholic” and bring their faith and values to bear on the American political scene, just as other ethnic and religious groups have done.

Flynn visited the Kansas City area in late February to receive the Heart of America International Peace Award from the Ancient Order of Hibernians, Patrick Pearse Division.

In addition to receiving the award, Flynn hosted his national call-in morning radio show, “American Forum,” at a Kansas City radio station that is part of the Catholic Family Radio Network.

During his show, Flynn touched upon a number of topics, including the Irish peace process, the current campaigns of presidential hopefuls, and the role of Catholics in the American political process.

Flynn, a resident of south Boston and a member of Gate of Heaven Parish, was interviewed by The Leaven, newspaper of the Archdiocese of Kansas City in Kansas, after completing his broadcast.

In addition to his work in broadcasting, Flynn is president of the Catholic Alliance. The alliance, according to a statement on its Web site, is a non-partisan, independent, issue-oriented, Catholic citizens movement dedicated to informing and involving Catholics in the political process.

According to Flynn, neither major political party represents the collective values of Catholics. “There are certain aspects of candidates and parties that you like. However, there are other serious problems with positions they take on key issues that I refuse to compromise on,” he said. “As a result of that, it’s like Catholic voters are without a party.”

There’s no better compass to guide Catholics than the political responsibility statement put out by the U.S. Catholic bishops, this year called “Faithful Citizenship,” Flynn said.

“I think it’s one of the most important political documents that has ever been issued in our country, and I agree with it strongly,” he said.

But while Catholics have the strong moral leadership of the pope and the bishops, they lack a strong organization to play a role in the political process. The “Catholic vote” is not united nor effective, said Flynn, and thus even Catholic politicians have little to fear when they act against Catholic values.

“The day will finally come when (Catholics) feel betrayed by the political system, because it has turned its back on Catholic values,” said Flynn, but there is an alternative.

“It’s about time for Catholics in this country to become an important voice — not to be a political power broker — but to get those issues discussed seriously that are important to Catholics,” he said.

While Flynn doesn’t advocate a “Catholic political party,” he believes other ethnic and religious groups provide models for Catholics to adopt. Catholics, for a number of historical and cultural reasons, have been timid in asserting their political rights, he said.

“American Catholic (have been intimidated) into almost feeling weak-kneed, reluctant and embarrassed to speak their conscience because it’s not politically correct or fashionable,” said Flynn. “Well, strength is in numbers. American Catholics have to feel that they’re not alone. There are millions (of Catholics) that should feel betrayed by the political process, and do what every other group of people has done.”

Flynn also said that he was writing two books. The first, a novel titled “Accidental Pope,” will be on the market in fall. The second book, about Flynn’s experiences as U. S. ambassador to the Vatican and his relationship with Pope John Paul II, will be published next winter.

Conference Marking Women’s Jubilee Hails ‘Feminine Genius’

By Maureen Boyle and Clare MacDonnell, Catholic News Service

WASHINGTON (CNS) — As Pope John Paul II celebrated Mass in Nazareth on the feast of the Annunciation, Catholic women worldwide — including hundreds in Washington — gathered to observe the church’s Jubilee Day for Women.

At a prayer breakfast before a March 25 Mass in Washington’s Basilica of the National Shrine of the Immaculate Conception, Harvard law professor Mary Ann Glendon used the example of the late Dorothy Day’s life to urge the women to “open their hearts to the grace of God.”

A convert and a founder of the Catholic Worker Movement, Day lived before her conversion during the 1920s in the Bohemian lifestyle that “has spread to all corners of life today,” Glendon said. “And that has taken a toll on women.”

She urged the audience to resolve “to reach out to all the Dorothys we know.”

Patricia McGuire, president of Trinity College in Washington, told the women to use their voices to spread Christ’s message, especially in today’s secular and modern age. “If we believe in the Gospel of life, we must speak out against all who mock the Gospel values,” she said. “And we don’t need Roman collars to do that.”

She said Pope John Paul’s Lenten pilgrimage to the Holy Land is “an incredible witness to what we must give out — forgiveness, faith, hope and charity.”

Boston Cardinal Bernard F. Law, in his homily during the Mass, called the Annunciation “the turning point in salvation history.” Bishop Daniel A. Hart of Norwich, Conn., concelebrated the liturgy, which drew about 700 people, including many groups of women religious.

“Through the overshadowing of the Holy Spirit, the eternal Son of the Father becomes flesh,” the cardinal said. “God among us is flesh of her flesh.”

Sponsors of the Mass included the U.S. bishops’ Committee on Women in Society and the Church; the National Council of Catholic Women; Women Affirming Life; Catholic Daughters of the Americas; St. Mary’s Press; Magnificat magazine; the Leadership Conference of Women Religious; and Trinity College.

The prayer breakfast and Mass marked the close of a two-day conference on “The Feminine Genius

and the Culture of Life” sponsored by Women Affirming Life and the U.S. bishops’ Secretariat for Pro-Life Activities.

Drawing more than 200 women from around the United States and five countries, including more than 75 female college students, the conference offered prayer services, workshops and training sessions, all aimed at finding ways to promote pro-life efforts in their professions, parishes and communities.

In a keynote address, Janne Matlary, a member of the Norwegian Christian Democratic Party and a professor at Oslo University, described the “feminine genius” as the unique difference between men and women and said secular society downplays that notion.

“Women are told, ‘We should be like men,’ and in order to be like men, we must forgo or neglect motherhood,” she said.

Matlary, who is married and the mother of four, urged the women to define a “new feminism” which emphasizes the family unit. She said that not only requires support from the church, but the government as well. “To retain the family as a natural unit of society, it must be supported by politics,” she said.

At an evening banquet March 24, Glendon said women are especially called to be transformers of culture, since “the changing of the culture boils down to the formation of humans, one by one.”

Glendon noted that currently “the main institution speaking out in favor of protecting women is the Catholic Church.” She cited Pope John Paul as one of the clearest voices speaking out on behalf of women, their “true advancement” and their role in building the culture of life.

Cardinal Law read a letter from the Vatican secretary of state on behalf of Pope John Paul on the occasion of the Boston-based group’s anniversary.

“Women are called to be a moral force in society,” he wrote. “As messengers of healing, hope and reconciliation, women have an irreplaceable role to play in the conversion of hearts and change of attitudes.”

At the conference March 24, Mary Cunningham Agee, founder and executive director of the Nurturing Network, led a workshop on “Taking the Crisis Out of a Crisis Pregnancy.”

A former business executive, Agee began the organization 15 years ago as a practical outreach to women facing pregnancies in vulnerable situations. To date, some 13,000 mothers

have received aid from a network that has grown to 25,000 volunteers nationwide.

Many of the workshop attendees said they work in crisis pregnancy centers, and Agee offered practical approaches to their work. She said the woman most likely to abort her child is between 20 and 26, from a middle-class background and “can’t imagine hurting her parents.”

“That is the phone call more often than not we receive,” she said, adding that the Nurturing Network also gets calls from professional women contemplating an abortion for job-related reasons. “We hear the rhetoric of the ‘freedom of choice,’ but a vast majority of women (have abortions) because they feel they have no choice and their pregnancy compels them to leave the corporate world.”

When encouraging a woman to choose life for her baby, Agee said counselors must be “highly interactive,” primarily by being available and ready to listen.

“Conversion to the pro-life movement will come about one life at a time. We must do something positive and practical,” she said. “Remember, Christ healed one broken life at a time and performed one miracle at a time.”

Boston attorney Frances Hogan, president of Women Affirming Life and a member of the Pontifical Academy for Life, said she was especially encouraged by the attendance of so many college students, who made up one third of the conference participants.

Among the universities represented were Harvard, Boston College, Wellesley, Boston University Law School, Fordham, St. John’s, Georgetown University, Creighton, the University of Dallas, Franciscan University of Steubenville, the University of Maryland, and Marquette.

Sofia Thorn and Kristen Bilka, sophomores at Creighton University in Omaha, Neb., were among the several dozen college students who traveled to Washington for the conference and Mass.

Both said they appreciated meeting like-minded women of all ages. Thorn said the event “strengthened my faith.” Bilka described it as an “inspiration to see women, especially professional ones, take a pro-life stand and incorporate that into their work.”

(Bishop Michael D. Pfeifer, OMI celebrated a Special Jubilee 2000 Mass for Women at the Cathedral Church of the Sacred Heart in San Angelo on March 25th at 10:30 a.m.)

Pray Often!



Pope: Thanks To God For Holy Land Pilgrimage Is 'Beyond Words'

By Cindy Wooden Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II said he could not begin to express his joy and gratitude to God for having been able to make his pilgrimage to the Holy Land.

"The joy and recognition which I carry in my heart for this gift of the Lord are beyond words," the pope told an estimated 60,000 visitors at his March 29 weekly general audience in St. Peter's Square.

Pope John Paul renewed his prayers during the March 20-26 trip for peace in the Middle East and he made a special appeal for peace on the southern Philippines island of Mindanao, where government troops and Muslim guerrillas have been fighting.

The pope said that throughout his visit to Jordan, Israel and the Palestinian territories, he assured government and political leaders of his concern "for a just peace among all the peoples of the region."

Reviewing the major steps of his pilgrimage from Mount Nebo in Jordan, to Bethlehem, Nazareth and Jerusalem, the pope said the trip was

"a return to the origins, to the roots of the faith and of the church."

"In this year 2000," he said, "Bethlehem is at the center of the attention of the Christian world: that is where Christ the Lord, the light of the peoples dawned; that is where the proclamation of peace for all those God loves began."

Pope John Paul said he went to a Palestinian refugee camp in Bethlehem meditating on the fact that Christ came to live among the poor and humble.

"For too long," he said, 3 million Palestinian refugees have lived in camps. "May the commitment of all finally lead to a solution of this painful problem."

The pope said his trip culminated in Jerusalem, the city where the passion and resurrection of Christ, the central event of salvation history, took place.

"The stones of Jerusalem are silent and eloquent witnesses of this mystery," he said.

Pope John Paul told of his important meetings with Christians, Jews and Muslims in Jerusalem.

"Although there are great difficulties, Jerusalem is called to become the symbol of peace among those who believe in the God of Abraham and place themselves under his law," the pope said.

He also spoke about his visit to Yad Vashem, the Holocaust memorial.

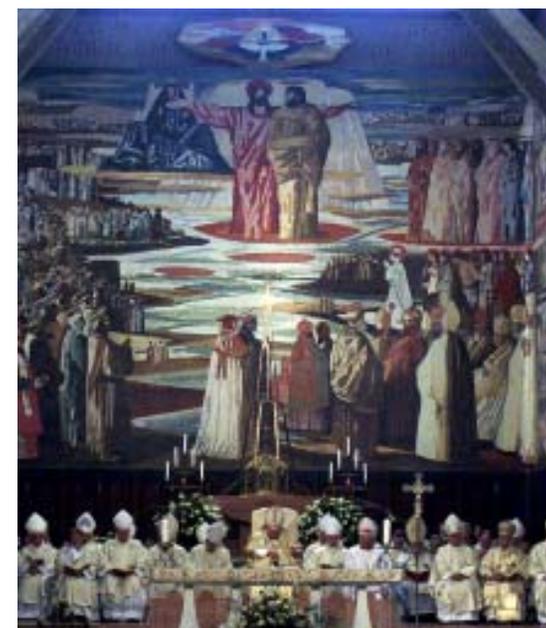
"Once again I expressed deep sadness for that terrifying tragedy and I reaffirmed that we want to remember in order to commit ourselves together — Jews, Christians and all people of good will — to defeating evil with good to walk along the path of peace," he said.

At the end of the audience, the pope called for an end to the "violent confrontations" between Muslim guerrillas and government soldiers in Mindanao.

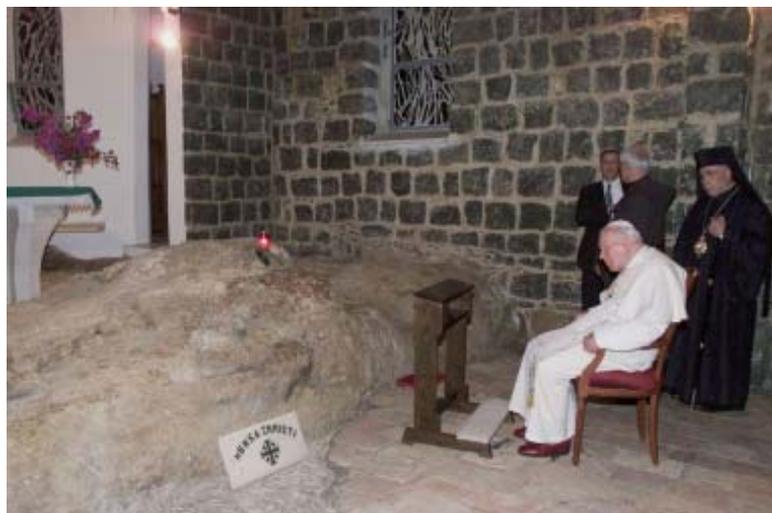
"I pray for all the inhabitants of the region and particularly for political and military leaders that the Lord would enlighten them and move them to do everything possible to put an end to the violence, seeking peaceful solutions to the existing problems," he said



Pope Celebrates Mass At Basilica Of Annunciation — Pope John Paul II holds his crosier during Mass at the Basilica of Annunciation in Nazareth March 25, the feast of the Annunciation. The pope appeared tired in the last days of his weeklong Holy Land pilgrimage. (CNS photo from Reuters)



Pope Celebrates Mass In Basilica Of Annunciation — Pope John Paul II celebrates Mass inside the Basilica of the Annunciation in Nazareth on the feast of the Annunciation March 25. (CNS photo from Reuters)



Pope Visits Church Of Primacy In Tabgha — Pope John Paul II reflects near the rock believed to be the place where Jesus told Peter, "Feed my lambs." The pontiff visited the small Church of the Primacy of St. Peter in Tabgha, Israel, March 24 during his weeklong pilgrimage to the Holy Land. (CNS photo from Reuters)

Pope Kisses Stone At Entrance To Sepulcher Church — Pope John Paul II kneels and kisses a marble stone at the entrance to the Church of the Holy Sepulcher March 26 in Jerusalem. The pope held the last Mass of his Holy Land pilgrimage at the church traditionally held to be the place of Jesus' crucifixion, burial and resurrection. (CNS photo from Reuters)



Pope Travels Through Streets Of Nazareth — Pope John Paul II rides in his popemobile through the streets of Nazareth after celebrating Mass March 25 at the Basilica of the Annunciation, seen in back. (CNS photo from Reuters)



Prayer Pope Left At Western Wall To Be Displayed At Yad Vashem

By Cindy Wooden Catholic News Service

JERUSALEM (CNS) — The written prayer Pope John Paul II left at Jerusalem's Western Wall will go on display at the museum at Yad Vashem, Israel's Holocaust memorial.

"It was delivered to Yad Vashem yesterday and will be on display, as it should be," a museum spokeswoman said March 27, the day after the pope visited the wall, Judaism's most sacred site.

After praying from the Psalms, Pope John Paul approached the wall and, as Jews have done for centuries, he placed his prayer in a crevice between the massive white stones.

The text read: "God of our fathers, you chose Abraham and his descendants to bring your name to the nations. We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the Covenant. Johannes Paulus II (John Paul II)."

The prayer was the same recited by the pope at the Vatican March 12 during a Mass asking God's forgiveness for the sins and faults of Catholics in the past.

The museum spokeswoman said that after the pope had left the site, Moshe Fogel, the government spokesman, brought photographers up to the wall to take pictures of the papal prayer.

"He said it was important for Yad Vashem to have it, so he spoke to one of the religious authorities who oversee the wall and received permission to give it to us," the museum spokeswoman said.

"Usually," she said, "the prayers are blown away by the wind."

Pope Prays At Gethsemane — Pope John Paul II prays March 25 inside the Church of the Agony, built near Jerusalem's Garden of Gethsemane, where Jesus prayed before his crucifixion. (CNS photo from Reuters)



Pope Places Prayer Into Western Wall — Pope John Paul II places a prayer into a crevice in the stones of the Western Wall during his visit to Judaism's holiest site March 26 in Jerusalem. The pope prayed at the wall for a few minutes on the final day of his pilgrimage to the Holy Land. (CNS photo from Reuters)



Pope Makes Sign Of Cross At Western Wall — Pope John Paul II makes the sign of the cross after placing a prayer in a crevice of the Western Wall March 26 in Jerusalem. He was the first Catholic pontiff to visit Judaism's most sacred site. (CNS photo from Reuters)



Deacon Odie Saldivar, An Untiring Servant Of God

by Fr. Tom Kelley

Only one year ago, Odie Saldivar and his wife, Mary, visited with me to discuss the possibilities of coming to serve us as a deacon at Our Lady of San Juan in Midland. He wanted to retire early from Conoco to fulfill a dream. He wanted to serve full time in ministry as a deacon. It was a great sacrifice for him and Mary, but they had made the decision knowing that their children were old enough and ready for them to take this step.

We needed help here at Our Lady of San Juan; also the diocese was looking for a full time director for the new program of the diaconate. Even though I had been working on plans for the program and believed that we needed a full time director to get the program on its way,

I did not want to leave Our Lady of San Juan. I had an idea that I floated with Odie and Mary. Would he be willing to help me in both ministries: the parish and the diaconate? He said he would, and the Bishop agreed.

Odie and I began both ministries with the realization that each would demand a great deal of work; but we both were excited! I knew that he was entering more than he had bargained for, but he was willing.

This year I saw him grow in ministry. He was always present to our people here in the parish. He had an open office and an open ear. Almost immediately he learned that he had lymphatic cancer, but it never stopped him from the care and presence he wanted to give. Some days he would be lying down on an old couch that he had procured at St. Vincent de Paul, but he would be listening to the young people who would come and share their problems with him. Sometimes he would play his guitar and they would sing with him.

Odie also helped the youth choir at the Saturday Mass. He was immediately available to Deacon Jesse Guajardo and his prison ministry and to the Search for youth. Not only did he grow, but so did all of us because of him, and because of Mary. They helped us in so many areas.

Odie would often serve in our kitchen when we had different meals to raise some money and bring our people together. Often, he undertook whatever job needed to be done, serving the people or even washing the dishes. Odie had seventeen people from our parish who were ready to join him in prison ministry.

And the new deacon program! Odie helped me in so many ways, but mostly he did the hard work. He communicated with all who needed to know where we were going; he kept the files of the new applicants; he helped me develop the program, and he and Mary interviewed a large number of new applicants. He did the hard work and allowed me to think and develop the program to be better.

Odie through all of this, through the chemotherapy that he had to take, became more tired than I knew; Mary knew how tired and untiring he was.

On March 3rd, Odie and I went to San Angelo to go through all the applicants' papers and with the diocesan evaluation team to give approval to the first men and their wives who would enter the discernment program. I did not know it, but he was sick; so like him, he did not mention it.

The following Monday Odie entered the hospital and after a long vigil, he was unable to overcome his sickness. He passed to His God with his family around him praying him into the hands of Jesus.

I will be forever grateful to him and to his wife for their courageous sacrifices. In one year he touched the people of Our Lady of San Juan and those families that were about to begin the process of becoming deacons, servants of the Church.

The outpouring of grief and love from so many people he touched in diocesan formation programs, in the Search, the Cursillo, the youth Bible Study, the prisons, the altar, the kitchen, his office, all speak of a good man ordained to be a servant of God and His people. He made everyone's life better; he made mine better!





SPIRITUAL ACCOUNTING

By Jan Kilby

As the April tax deadline approaches, people begin their financial accounting. Since this time coincides with Lent, I begin my spiritual accounting, as well.

My financial accounting always seems easier to do. I can hire someone to assist me in preparing my tax return. Spiritual accounting is something I have to do myself.

Both financial and spiritual assessments require time and honesty. They involve analyzing how wisely one has used his resources to achieve his goals. If done properly, they can provide information, inspiration and direction.

My spiritual accounting tells me whether or not I've made the best use of my resources in light of my goals. I learn if I have more assets or liabilities when it comes to accounting to God for all the blessings I've received.

In my spiritual review, I ask myself what I've done to achieve three goals: Have I grown in my knowledge of my faith? Have I sustained my faith? Have I expressed my faith?

To achieve a more fulfilling spiritual life and a closer relationship to God, I then identify new strategies to achieve each of the goals. To learn more about my faith, for example, I try to spend more time in spiritual reading and in attending events that promote spiritual awareness.

To sustain my faith, I try to pray more often and attend daily mass more regularly. I endeavor to participate in the sacraments more actively and obey the Ten Commandments more fully.

To express my faith, I try to be a better witness for Christ in the world. I vow to contribute more often to the less fortunate and to those leading social justice causes by donating money, goods, or time. Each year, I also try to find one new way of volunteering to serve my church or community.

Tax time reminds me that I must "render unto Caesar what is Caesar's," as Christ said. More importantly, I must, as he also said, "render unto God what is God's."

Jan Kilby is a freelance writer in San Antonio, Texas. jkilby@stic.net.

La Indulgencia Jubilar

[Practicas Para Ganar La]

Por el Obispo Miguel Pfeifer, OMI

La indulgencia es el perdón de Dios de la pena temporal (o sea del castigo en el purgatorio que hemos merecido). El Jubileo es un año de "gracia," que tiene como fin la renovación interior. Las condiciones para adquirir las indulgencias, indicadas por la reciente Bula del Papa, su carta para iniciar el Año Santo, son:

1. La Confesión sacramental que lleve a una verdadera conversión del corazón.
2. La Comunión eucarística: "El año 2000 será un año intensamente eucarístico".
3. La peregrinación para recordar que: "Toda la vida cristiana es como una gran peregrinación hacia la casa del Padre".
4. Las oraciones Credo, Padrenuestro, Avemaría, Gloria, según la intención del Papa.
5. La visita a una Iglesia indicada por la Autoridad Eclesiástica.

Todas las iglesias de la Diócesis están aprobadas para esta indulgencia.

6. Las obras de caridad en favor de los enfermos, encarcelados, ancianos que viven en soledad, inválidos, niños abandonados, juventud en dificultad y todos los hermanos necesitados, pues Cristo esta presente en ellos (Mt 25, 34-36).

Faithful Citizenship

By Richard Daly

Late last year the Administrative Board of the Catholic Bishops of the United States, approximately sixty Cardinals, Archbishops, and Bishops who oversee the operation of the National Bishops Conference, issued a statement urging American Catholics to be more involved in the formulation of public policy, entitled "Faithful Citizenship: Civic Responsibility for a New Millennium."

The Bishops statement comes at an incredibly appropriate time as the country moves into the election cycle for the first election of the new millennium. Between now and November most of the elected officials in the United States will be seeking the support of the electorate, approximately 25% of whom are Catholic. If a majority of Catholics read and study the statement, they could have a very important effect on the elections.

Completely non-partisan in tone, the document does address some overriding issues such as protecting human life, promoting family life, pursuing social justice, and practicing global solidarity. It also deals with some very specific issues such as health care, housing, the plight of farmers and farmer workers, the environment, care for immigrants, discrimination, education (including parental choice), and the need to protect life at all stages of development including the unborn.

The statement provides an excellent primer on Catholic social teaching outlining some basic social justice themes including The Life and Dignity of Every Human Person, The Option for the Poor and Vulnerable, The Dignity of Work and the Rights of Workers, and The Need to Care for God's Creation.

Bishop Joseph Fiorenza of Galveston-Houston, president of the

National Conference of Catholic Bishops, has asked every Cardinal, Archbishop, and Bishop in the country to encourage every parish to participate in an educational program using the statement.

Fortunately, here in Texas we have a growing network of social justice advocates, some of whom work in diocesan programs called Parish Social Ministry, who will bring the document to the attention of thousands, even millions of Catholic Texans.

The USCC operates a toll free number so that individuals can order any of the materials published by the National Bishops Conference including this statement, which is available, both in English and Spanish (1-800-235-8722). Faithful citizenship and civic responsibility are indeed very important responsibilities for all of us.

Lighting A Candle At Work

Rev. Thomas J. McSweeney, Director of The Christophers

Best-selling author Richard Carlson and I are kindred spirits. His *Don't Sweat the Small Stuff* series of books captures the heart of the Christopher credo - "It is better to light one candle than to curse the darkness." Put simply it means that no amount of worry or complaining ever baked a cake, built a bridge or did anything positive.

At a recent taping of the *Christopher Closeup* television program, Richard and his wife Kris shared with me some of the ways "lighting a candle" can brighten all our relationships. And when our conversation turned to the workplace, where most of us spend an enormous amount of time and energy, their insights were particularly illuminating.

We talked about the simple ways

in which stress and conflict can be minimized at work while bringing out the best in ourselves and others. The question wasn't whether or not stress exists in the workplace, but how we deal with it.

Richard asked me to imagine how much energy is expended in being frustrated and angry over relatively minor things. It's exhausting just thinking about it! "Now imagine," he suggested, "what might happen if you use that same energy by taking a positive approach."

Then he recounted a couple of examples from *Don't Sweat The Small Stuff at Work*. "Suppose gossip or talking behind others' backs is a problem where you work. Rather than remaining resentful or frustrated that this bad habit exists, see if you can make a tiny dent in the problem.

"Gather together a few of your friends and gently bring the issue to the table. But rather than accusing anyone, focus on your own contribution. Confess that you have been as guilty as anyone else in indulging in occasional gossip, and state that you are going to make a genuine effort not to do so.

"Make your invitation light-hearted and unthreatening. There is solid evidence that people will jump at the opportunity to join you - simply because you have taken the first step."

Richard Carlson told another story about someone making a de-

cision to change things for the better - starting with herself. Sarah, a young woman Richard met at the Department of Motor Vehicles, was the most helpful clerk he'd ever seen. People in her line moved quickly and were smiling and leaving satisfied.

He asked her what her secret was. Sarah explained, "I spent several years putting customers off with the excuse, 'That's not my department.' The truth was, at least half the time, I knew the answer to their questions and could have helped. Practically everyone in line was either mad at me or disgusted by my bureaucratic attitude.

"I became fed up with my sourpuss behavior and decided to change. I help people when I can instead of putting them off. Everything has changed - I feel better about myself, and my job is a lot more fun!"

For most of us, "lighting a candle" begins within our selves. As Gandhi put it, "You have to be the change you want to see in the world." The good news is, when you do, your work life - in fact, your entire life - becomes more purposeful, less stressful, and more fun. And you have that much less to sweat about.

For a free copy of the Christopher News Note, *Living The Good Life - Why Values Matter*, write to The Christophers, 12 East 48th Street, New York, New York 10017.

**St. Peter's
Catholic Church Festival**

Sunday, April 30, 2000
11:00 a.m. until ??

B-B-Q plates with all the trimmings
Cake Walk, Raffle, Games, Etc.

Mertzon Community Center



Pope John Paul II's Easter 2000 Message

By Catholic News Service

VATICAN CITY (CNS) — Here is the Vatican text of Pope John Paul II's Lenten message for 2000, released at the Vatican Jan. 27.

"I am with you always, to the close of the age" (Mt 28:20)

Dear brothers and sisters,

This year, the celebration of Lent, a time of conversion and reconciliation, takes on a particular character, occurring as it does during the Great Jubilee of the Year 2000. The time of Lent is in fact the culminating point of the journey of conversion and reconciliation which the jubilee, the year of the Lord's favor, offers to all the faithful, so that they can renew their fidelity to Christ and proclaim his mystery of salvation with renewed ardor in the new millennium. Lent helps Christians to enter more deeply into this "mystery hidden for ages" (Eph 3:9): It leads them to come face to face with the word of the living God and urges them to give up their own selfishness in order to receive the saving activity of the Holy Spirit.

We were dead through sin (cf. Eph 2:5): This is how St. Paul describes the situation of man without Christ. This is why the Son of God wished to unite himself to human nature, ransoming it from the slavery of sin and death.

This is a slavery which man experiences every day, as he perceives its deep roots in his own heart (cf. Mt 7:11). Sometimes it shows itself in dramatic and unusual ways, as happened in the course of the great tragedies of the 20th century, which deeply marked the lives of countless communities and individuals, the victims of cruel violence. Forced deportations, the systematic elimination of peoples, contempt for the fundamental rights of the person: These are the tragedies which even today humiliate humanity. In daily life, too, we see all sorts of forms of fraud, hatred, the destruction of others, and lies of which man is both the victim and source. Humanity is marked by sin. Its tragic condition reminds us of the cry of alarm uttered by the Apostle to the nations: "None is righteous, no, not one" (Rom 3:10; cf. Ps 14:3).

In the face of the darkness of sin and man's incapacity to free himself on his own, there appears in all its splendor the saving work of Christ: "God appointed him as a sacrifice for reconciliation, through faith, by the shedding of his blood, and so showed his justness" (Rom 3:25). Christ is

the Lamb who has taken upon himself the sin of the world (cf. Jn 1:29). He shared in human life "unto death, even death on a cross" (Phil 2:8), to ransom mankind from the slavery of evil and restore humanity to its original dignity as children of God. This is the paschal mystery in which we are reborn. Here, as the Easter Sequence says, "Death with life contended, combat strangely ended." The fathers of the church affirm that in Christ Jesus, the devil attacks the whole of humanity and ensnares it in death, from which, however, it is freed through the victorious power of the resurrection. In the risen Lord, death's power is broken and mankind is enabled, through faith, to enter into communion with God. To those who believe, God's very life is given, through the action of the Holy Spirit, the "first gift to those who believe" (Eucharistic Prayer IV). Thus the redemption accomplished on the cross renews the universe and brings about the reconciliation of God and man, and of people with one another.

The jubilee is the time of grace in which we are invited to open ourselves in a particular way to the mercy of the Father, who in the Son has stooped down to man, and to reconciliation, the great gift of Christ. This year therefore should become, not only for Christians but also for all people of good will, a precious moment for experiencing the renewing power of God's forgiving and reconciling love. God offers his mercy to whoever is willing to accept it, even to the distant and doubtful. The people of our time, tired of mediocrity and false hopes, are thus given an opportunity to set out on the path that leads to fullness of life. In this context, Lent of the Holy Year 2000 is par excellence "the acceptable time ... the day of salvation" (2 Cor 6:2), the particularly favorable opportunity "to be reconciled to God" (2 Cor 5:20).

During the Holy Year the church offers various opportunities for personal and community reconciliation. Each diocese has designated special places where the faithful can go in order to experience a particular presence of God, by recognizing in his light their own sinfulness, and through the sacrament of reconciliation to set out on a new path of life. Particular significance attaches to pilgrimage to the Holy Land and to Rome, which are special places of encounter with God, because of their unique role in the history of salvation. How could we fail to set out, at

least spiritually, to the land which 2,000 years ago witnessed the passage of the Lord? There "the Word became flesh" (Jn 1:14) and "increased in wisdom and in stature, and in favor with God and man" (Lk 2:52); there he "went about all the cities and villages ... preaching the Gospel of the kingdom and healing every disease and every infirmity" (Mt 9:35); there he accomplished the mission entrusted to him by the Father (cf. Jn 19:30) and poured out the Holy Spirit upon the infant church (cf. Jn 20:22).

I, too, hope, precisely during Lent of the year 2000, to be a pilgrim in the Holy Land, to the places where our faith began, in order to celebrate the 2,000th jubilee of the incarnation. I invite all Christians to accompany me with their prayers, while I myself, on the various stages of the pilgrimage, shall ask for forgiveness and reconciliation for the sons and daughters of the church and for all humanity.

The path of conversion leads to reconciliation with God and to fullness of new life in Christ. A life of faith, hope and love. These three virtues, known as the "theological" virtues because they refer directly to God in his mystery, have been the subject of special study during the three years of preparation for the great jubilee. The celebration of the Holy Year now calls every Christian to live and bear witness to these virtues in a fuller and more conscious way.

The grace of the jubilee above all impels us to renew our personal faith. This consists in holding fast to the proclamation of the Paschal Mystery, through which believers recognize that in Christ crucified and risen from the dead they have been given salvation. Day by day they offer him their lives; they accept everything that the Lord wills for them, in the certainty that God loves them. Faith is the "yes" of individuals to God, it is their "Amen."

For Jews, Christians and Muslims alike, Abraham is the exemplar of the believer: Trusting in the promise, he follows the voice of God calling him to set out on unknown paths. Faith helps us to discover the signs of God's loving presence in creation, in people, in the events of history and above all in the work and message of Christ, as he inspires people to look beyond themselves, beyond appearances, toward that transcendence where the mystery of God's love for every creature is revealed.

Through the grace of the jubilee, the Lord likewise invites us to renew our hope. In fact, time itself is redeemed in Christ and opens up to a prospect of unending joy and full communion with God. For Christians, time is marked by an expecta-

tion of the eternal wedding feast, anticipated daily at the eucharistic table. Looking forward to the eternal banquet "the Spirit and Bride say 'Come'" (Rev 22:17), nurturing the hope that frees time from mere repetition and gives it its real meaning. Through the virtue of hope, Christians bear witness to the fact that, beyond all evil and beyond every limit, history bears within itself a seed of good which the Lord will cause to germinate in its fullness. They therefore look to the new millennium without fear, and face the challenges and expectations of the future in the confident certainty which is born of faith in the Lord's promise.

Through the jubilee, finally, the Lord asks us to rekindle our charity. The kingdom which Christ will reveal in its full splendor at the end of time is already present where people live in accordance with God's will. The church is called to bear witness to the communion, peace and charity which are the kingdom's distinguishing marks. In this mission, the Christian community knows that faith without works is dead (cf. Jas 2:17). Thus, through charity, Christians make visible God's love for man revealed in Christ, and make manifest Christ's presence in the world "to the close of the age." For Christians, charity is not just a gesture or an ideal but is, so to speak, the prolongation of the presence of Christ who gives himself.

During Lent, everyone — rich and poor — is invited to make Christ's love present through generous works of charity. During this jubilee year our charity is called in a particular way to manifest Christ's love to our brothers and sisters who lack the necessities of life, who suffer hunger, violence or injustice. This is the way to make the ideals of liberation and fraternity found in the sacred Scripture a reality, ideals which the Holy Year puts before us once more. The ancient Jewish jubilee, in fact, called for the freeing of slaves, the cancellation of debts, the giving of assistance to the poor. Today, new forms of slavery and more tragic forms of poverty afflict vast numbers of people, especially in the so-called Third World countries. This is a cry of suffering and despair which must be heard and responded to by all those walking the path of the jubilee. How can we ask for the grace of the jubilee if we are insensitive to the needs of the poor, if we do not work to ensure that all have what is necessary to lead a decent life?

May the millennium which is beginning be a time when, finally, the cry of countless men and women — our brothers and sisters who do not have even the minimum necessary to live — is heard and finds a benevo-

lent response. It is my hope that Christians at every level will become promoters of practical initiatives to ensure an equitable distribution of resources and the promotion of the complete human development of every individual.

"I am with you always, to the close of the age." These words of Jesus assure us that in proclaiming and living the Gospel of charity we are not alone. Once again, during this Lent of the year 2000, he invites us to return to the Father, who is waiting for us with open arms to transform us into living and effective signs of his merciful love.

To Mary, mother of all who suffer and mother of divine mercy, we entrust our intentions and our resolutions. May she be the bright star on our journey in the new millennium.

With these sentiments I invoke upon everyone the blessings of God, one and true, the beginning and the end of all things, to whom we raise "to the close of the age" the hymn of blessing and praise in Christ: "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever. Amen."

EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to **John Allan Edins**, whereabouts unknown:

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before, April 18, 2000, to answer to the petition of **Thanet "Renee" Hulcy**, Petitioner, now introduced before the Diocesan Tribunal in an action styled, "Thanet "Renee" Hulcy vs. John Allan Edins, Petition for Declaration of Invalidity of Marriage," said Petition being identified as HULCY-EDINS, Protocol No. SO 00/17, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 9th day of March 2000.

Rev. Msgr. Timothy J. Murphy,
P.A., V.G., J.C.L.
Judicial Vicar



Knights Of Columbus Files Brief In Supreme Court Partial- Birth Abortion Case

NEW HAVEN, CT – The Knights of Columbus told the U.S. Supreme Court that partial-birth abortion is not the “‘termination of pregnancy,’ but is the killing of a human child during an already-occurring live birth.”

In an *amicus curiae* brief, the Knights said the court should not expand rights to terminate childbirth beyond pregnancy to the act of birth itself. Doing so, the brief argues, would be establishing a new constitutional right for infanticide. The Knights of Columbus remains committed to the ultimate reversal of *Roe v. Wade*.

The Knights of Columbus brief was submitted in a case from Nebraska due to be argued before the Supreme Court in April. The justices

voted earlier this year to review a Nebraska law that made it a crime for doctors to perform a partial-birth abortion. The 8th U.S. Circuit Court of Appeals struck down the Nebraska law as unconstitutional since it infringed on rights to abortion guaranteed in *Roe*.

“While some refer to the victims of partial-birth abortion in this country as the ‘products of conception,’ we know they are Americans. Can it be that under our laws a matter of inches separates a fundamental constitutional right from a capital crime? Of course not,” the brief concludes.

The Knights’ brief was filed by Pat A. Cipollone, supreme advocate of the 1.6 million member Catholic family fraternal service organization.

Carl A. Anderson, supreme secretary, and Joseph J. DeSanctis, counsel, also signed the brief.

The complete text of the brief can be found at the Order’s Web site at <http://www.kofc.org>. From the home page, click on the link marked “News.”

The Knights of Columbus provides members and their families with volunteer opportunities in service to the Catholic Church, their communities, families and young people. The Order, through its 11,500 local councils, distributes approximately \$110 million to charitable causes annually. In addition, members volunteer approximately 55 million hours of service a year.

Cardinal James Hickey To Receive Top KC Award

NEW HAVEN, CT Cardinal James Hickey of Washington, D.C., will receive the Knights of Columbus Gaudium et Spes (Joy and Hope) Award, the highest award given by the 1.6-million-member Catholic family fraternal service organization, it was announced today. The award recognizes outstanding service to the Church and society and will be presented to Cardinal Hickey at the conclusion of the Knights’ April 1 Jubilee Year pilgrimage Mass at the Basilica of the National Shrine of the Immaculate Conception.

The award, which includes a specially struck gold medal and a \$100,000 honorarium, was previously presented to Mother Teresa in 1992 and Cardinal John O’Connor of New York in 1994.

“Cardinal Hickey has distinguished himself in his service to the Church and to humanity,” said Supreme Knight Virgil C. Dechant in announcing the award. Dechant said the Knights’ board of directors, which voted the award, noted especially Cardinal Hickey’s championing of Catholic education at all levels and his support for vocations to the priesthood.

“Cardinal Hickey is also a brother Knight and the son of a Knight, which add to our pleasure in presenting this award to him,” Dechant said.

Cardinal Hickey was born in Midland, Mich., in 1920 and ordained a priest for the Diocese of Saginaw, Mich., in 1946. In 1967, he was named the first auxiliary bishop of that diocese. From 1969 to 1974, he served as rector of the North American College in Rome, where he oversaw the

priestly formation of seminarians from throughout the United States. In 1974, he was appointed bishop of Cleveland, where he served until being named archbishop of Washington in 1980. In 1988, Pope John Paul II elevated him to the rank of cardinal.

In addition to his duties as archbishop, Cardinal Hickey is chancellor of The Catholic University of America in Washington and is chairman of the board of trustees of the National Shrine. He is also vice chancellor of the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington, which the Knights of Columbus established in 1988 and has supported since. Cardinal Hickey is a 42-year Knight and currently belongs to St. Anthony Council 417 in Washington.

“When the Gaudium et Spes Award was established in 1992,” Supreme Knight Dechant said, “it was decided that the award would not be conferred annually, lest it become routine. Instead, it is bestowed only in special circumstances upon persons of extraordinary merit. Clearly, those conditions are met in the case of Cardinal Hickey.”

The Gaudium et Spes Award takes its name and inspiration from the opening words, in Latin, of the Second Vatican Council’s *Pastoral Constitution on the Church in the Modern World*: “The joys and hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ.”

ORDER

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confirmation second, Eucharist third. The RCIA further states that this must be done in the same Eucharistic celebration, usually the Easter Vigil Mass.

In effect, this mandate of the RCIA gave the Church two “sequences” to the Sacraments of Initiation. For newcomers to the Church, it meant baptism, confirmation and Eucharist even at an early age, while those baptized in infancy generally received Eucharist around the age of 8 and confirmation much later.

The two different sequences underscored two different approaches to the Sacrament of Confirmation. The “ancient sequence” approach saw confirmation as a Sacrament of Initiation, while the more contemporary sequence represented a more catechetical vision, based on the maturity of the one receiving the sacrament.

Even today the Roman Catholic Church around the world and in the United States is not ready to decide between the differing approaches. Both sides have strong adherents.

As early as 1988, a few pastors and RCIA directors in the Diocese of San Angelo began asking for the freedom to experiment with the restored sequence. Eventually permission was granted to several parishes and missions around the Diocese to restore the sequence for their young people. These parishes, in effect, began celebrating confirmation before first Eucharist (in effect as early as the 2nd grade). The parishes in-

National Jewish Organizations Disagree On Pope’s Comments

By Peter N. Micale

The Anti-Defamation League of B’nai B’rith said that in failing to mention the Holocaust specifically, the Pope “missed a historic opportunity to bring closure” to Christian responsibility for sins against Jews.

However, the Central Conference of American Rabbis and the Rabbinical Assembly issued a statement three days after the Vatican service praising the Pope’s overall leadership in Catholic – Jewish relations. The statement said:

“We praise Pope John Paul II’s courageous strides in working to heal the historic breach that has separated our communities. The Pope has affirmed the irrevocable nature of God’s covenant with the Jewish people. He has condemned anti-Semitism as a ‘sin against God.’ He has forged diplomatic relations with Israel, recognizing the Jewish state’s right to exist within secure borders. He has called upon Christendom to engage in *teshuvah* (repentance) for the atrocities of the Holocaust. He has apologized for the excesses of the Crusades and the Inquisition. He has opposed Christian missionizing toward the Jews, instead urging the intensification of Jewish piety. In this context, we welcome and applaud Pope John Paul II’s historic liturgy of forgiveness, presented to the global community of Catholics this past Sunday.”

cluded St. Joseph’s (San Angelo), St. Therese (Carlsbad), St. Mary’s (Brownwood), St. Vincent Pallotti (Abilene) and Immaculate Heart of Mary (Big Spring).

Sister Joan Markus of the Office of Religious Education and Father Jim Plagens of the Diocesan Liturgical Commission are also involved in the process.

By 1999, most of the parishes using the restored sequence reported satisfaction with the process. Attendance of the children, family involvement and their increased participation in parish life was high. The confirmed students actually returned for religious education in the years following their confirmation!

The question of “what’s next” for the Diocese recently came up when other parishes applied for permission to “restore the sequence” themselves. The parishes are Holy Angels in San Angelo and St. Francis in Abilene. In considering their request, the Presbyteral Council suggested to Bishop Pfeifer allowing other parishes to apply for permission also.

A parish requesting permission to restore the sequence must meet several qualifications.

- First, the Parish Pastoral Council, the parish staff and many of the parishioners directly involved with the process need to support the request.
- Second, the parish must have a strong RCIA process since the restored sequence is more comprehensible as a companion to the RCIA.
- Third, the parish needs an adequate

staff to support a family-based catechesis.

- Finally, the parish needs a strong youth program for later support of those confirmed at an early age.

It is not known how many other parishes will apply for permission to undertake this process. Obviously, for the immediate future the Diocese of San Angelo will have two different approaches to the Sacrament of Confirmation – early age in the restored sequence, and high school age in a maturity model.

Nonetheless, this extension of the “experiment” to qualified parishes represents a significant advance in the way the young people of the Diocese celebrate confirmation.

CROSS

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ciation of what Christ did for mankind. Those who have attended during the last two years experienced this journey as seen through the eyes of Mary. This year, the journey will be seen through the eyes of Christ.

Thirty-eight members of the youth group have come together to lead you on this special journey through prayer, drama, and music. They invite you to join them on Friday, April 14 at 7:00 p.m. or on Wednesday, April 19 at 7:00 p.m. Holy Angels Church is located on the corner of Oxford and A&M. For more information call Lori Hines at 942-8192 or 949-3308.



Christopher Award

“PADRE ALBERTO” gets Christopher Award. Father Alberto R. Cuti, left, host of daily television series “Padre Alberto,” accepts the Christopher Award from Father Thomas McSweeney, director of The Christophers at the 51st annual award ceremonies in New York recently.



The talk show, broadcast on Telemundo, is the first Spanish-language television program to receive the prestigious Christopher Award. The annual awards recognize outstanding films, television programs and books that “affirm the highest values of the human spirit.” In addition to the awards, The Christophers produce a variety of material in English and Spanish.

This includes the *Encienda Una Vela* newspaper column, the *Ecos Cristóforos* newsletter and *Momentos Cristóforos*, 60-second radio messages.

FORGIVE

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wounded fraternal charity will facilitate the way to reconciliation and communion among all Christians.

(Silent prayer.)
(The Holy Father)

Merciful Father, on the night before his Passion your Son prayed for the unity of those who believe in him: In disobedience to his will, however, believers have opposed one another, becoming divided, and have mutually condemned one another and fought against one another. We urgently implore your forgiveness, and we beseech the gift of a repentant heart, so that all Christians, reconciled with you and with one another will be able, in one body and in one spirit, to experience anew the joy of full communion. We ask this through Christ our Lord.

R. Amen.
R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

IV. Confession Of Sins Against The People Of Israel

(Cardinal Edward Cassidy)

Let us pray that, in recalling the sufferings endured by the people of Israel throughout history, Christians will acknowledge the sins committed by not a few of their number against the people of the covenant and the blessings, and in this way will purify their hearts.

(Silent prayer.)
(The Holy Father)

God of our fathers, you chose Abraham and his descendants to bring your name to the nations. We are deeply saddened by the behavior of those who in the course of history have caused these children of

your to suffer, and asking your forgiveness, we wish to commit ourselves to genuine brotherhood with the people of the covenant. We ask this through Christ our Lord.

R. Amen
R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

V. Confession Of Sins Committed In Actions Against Love, Peace, The Rights Of Peoples, And Respect For Cultures And Religions

(Archbishop Stephen Fumio Hamao)

Let us pray that contemplating Jesus, our Lord and our Peace, Christians will be able to repent of the words and attitudes caused by pride, by hatred, by the desire to dominate others, by enmity toward members of other religions and toward the weakest groups in society such as immigrants and itinerants.

(Silent prayer.)
(The Holy Father)

Lord of the world, Father of all, through your Son you asked us to love our enemies, to do good to those who hate us and to pray for those who persecute us. Yet Christians have often denied the Gospel; yielding to a mentality of power, they have violated the rights of ethnic groups and peoples, and shown contempt for their cultures and religious traditions: Be patient and merciful toward us, and grant us your forgiveness! We ask this through Christ our Lord.

R. Amen.
R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

VI. Confession Of Sins Against The Dignity Of Women And The

Unity Of The Human Race

(Cardinal Francis Arinze)

Let us pray for all those who have suffered offenses against their human dignity and whose rights have been trampled; let us pray for women, who are all too often humiliated and emarginated, and let us acknowledge the forms of acquiescence in these sins of which Christians too have been guilty.

(Silent prayer.)
(The Holy Father)

Lord God, our Father, you created the human being, man and woman, in your image and likeness, and you willed the diversity of peoples within the unity of the human family. At times, however, the equality of your sons and daughters has not been acknowledged, and Christians have been guilty of attitudes of rejection and exclusion, consenting to acts of discrimination on the basis of racial and ethnic differences. Forgive us and grant us the grace to heal the wounds still present in your community on account of sin, so that we will all feel ourselves to be your sons and daughters. We ask this through Christ our Lord.

R. Amen.
R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

VII. Confession Of Sins In Relation To The Fundamental Rights Of The Person

(Archbishop Francois Xavier Nguyen Van Thuan)

Let us pray for all the men and women of the world, especially for minors who are victims of abuse, for the poor, the alienated, the disadvantaged; let us pray for those who are most defenseless, the unborn killed in their mother's womb or even exploited for experimental purposes by those who abuse the promise of biotechnology and distort the aims of science.

(Silent prayer.)
(The Holy Father)

God, our Father, you always hear the cry of the poor. How many times have Christians themselves not recognized you in the hungry, the thirsty and the naked, in the persecuted, the imprisoned and in those incapable of defending themselves, especially in the first stages of life. For all those who have committed acts of injustice by trusting in wealth and power and showing contempt for the “little ones” who are so dear to you, we ask your forgiveness: Have mercy on us and accept our repentance. We ask this through Christ our Lord.

R. Amen.
R. Kyrie eleison, Kyrie eleison, Kyrie eleison.

(A lamp is lit before the crucifix.)

fix.)

Concluding Prayer
(The Holy Father)

Most merciful Father, your Son, Jesus Christ, the judge of the living and the dead, in the humility of his first coming redeemed humanity from sin, and in his glorious return he will demand an account of every sin. Grant that our forebears, our brothers and sisters, and we, your servants, who by the grace of the Holy Spirit turn back to you in wholehearted repentance, may experience your mercy and receive the forgiveness of our sins. We ask this through Christ our Lord.

R. Amen.

(As a sign of penance and veneration, the Holy Father embraces and kisses the crucifix.)

BUILDING

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what the center has to offer. She noted that the Newman Center provides a “home away from home” for the students, and the plans for the new center will maintain the appearance and feel of a private home. She credits the vision of Omer Dreiling who was instrumental in acquiring the small frame house that has served as the Newman Center for the past 35 years, and noted that the Newman “family” has outgrown that first modest home.

The new center will provide expanded meeting and dining facilities, and will provide a safer environment for those who use the facilities. The existing chapel will be retained, but will be renovated and tied into the new structure.

“Additional space is needed to accommodate the incredible young people who come to the center to give and to receive,” Sister Malachy said. “These young adults are not only the Church of the future, they are the Church of today. It is a privilege to accompany these young adults on their faith journey.”

Persons wishing to support the construction of the new facility can contact fundraising chairman Kevin Barry at 947-7707 or contact the Newman Center directly.

FE

from page two

sobornaron a los soldados que lo anunciaran. (Mt. 28: 11-15)

Para los que creyeron, las noticias de la resurrección de Jesús cambió vidas. En el camino a la tumba, las mujeres seguramente fueran desconsoladas por los eventos de los días anteriores, pero regresaron con alegría con un propósito nuevo

cuando descubrieron la tumba vacía.

Para los Cristianos, la resurrección cambia todo: la tristeza se hace la alegría; la desesperación se hace confianza; la falta de propósito produce un conocimiento que nosotros pertenecemos al Padre por Jesús. Como Cristianos bautizados, somos unidos en fe con Cristo en Su muerte y en resurrección. Porque Jesús resucitó de la muerte, conquistando el pecado y la muerte, aun ahora compartimos en la resurrección de la vida.

Los misterios de la Pascua tendrán un poco impacto en nuestras vidas si tratamos de comprenderlos solo con la sabiduría humana. Necesitamos que el Espíritu Santo nos los aclare para nosotros. El Espíritu da testimonio de Cristo y así nos enseña sobre la muerte y la resurrección de Jesús. Durante estos días de la Pascua, déjanos pedirle al Espíritu de la verdad que revele, dentro nuestros corazones, el misterio de Jesús crucificado y resucitado, que está con nosotros ahora.

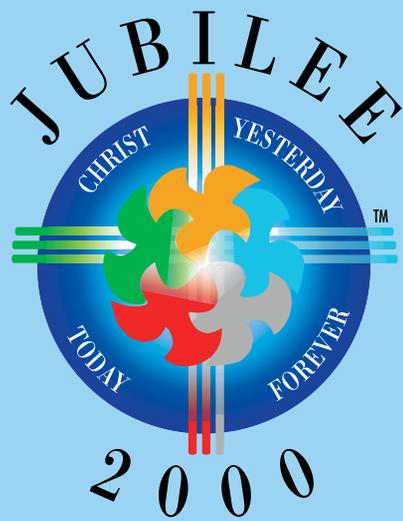
FAITH

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way to the tomb, the women would have surely been grief-stricken by the events of the preceding days, but they returned in joy with a new-found purpose when they discovered the empty tomb.

For Christians, the resurrection changes everything: sadness turns to joy; despair becomes hope; a lack of purpose yields to a knowledge that we belong to the Father through Jesus. As baptized Christians, we are united in faith with Christ both in His death and resurrection. Because Jesus rose from the dead, conquering sin and death, we share even now in resurrection life.

The Easter mysteries will have little impact on our lives if we try to understand them with human wisdom alone. We need the Holy Spirit to clarify them for us. The Spirit bears witness to Christ and thus will teach us about the death and resurrection of Jesus. During these days of Easter, let us ask the Spirit of truth to reveal, deep within our hearts, the mystery of Jesus crucified and risen, who is with us today offering us new life.



Celebrate Jubilee 2000!

You are invited to attend the Diocesan celebration of Jubilee 2000 at a special Mass at the San Angelo Coliseum on June 25, 2000! We will gather as a Diocesan Church to celebrate Eucharist on the Feast of the Body and Blood of Christ with Bishop Michael D. Pfeifer, OMI.

- Doors of the Coliseum will open at 10:00 a.m.
- There will be ample handicapped parking.
- Refreshments will be available; parishioners are asked to bring cookies.
- Mass will begin at 11:30 a.m. (There will be no other Sunday masses throughout the Diocese.)
- All priests of the Diocese are invited to concelebrate with the Bishop.
- All deacons are asked to attend.
- All Knights of Columbus Councils of the Diocese will be assisting with serving refreshments and helping to seat elderly and handicapped people.
- All Fourth Degree Knights are asked to attend in regalia.



Bishop Pfeifer confirmed 16 candidates on Sunday, February 20, 2000, at Mt. Carmel Catholic Church, Winters, Texas. Back Row: L to R: Louis Esquivel, Jose Santos, Aaron Pritchard, Justin Mendoza, Wade Parramore, Juan Santos. Front Row: L to R: Tony Aguero, Fabian Ortiz, Craig Jacob, Chris Santoya, Juanita Armendariz, Isha Lara, Holly Woffenden, Monica Rodriguez. Not pictured: Crescencio Chavez, Virginia Garcia.

Odessa's Catholic Charities Store Moves To New Quarters

By Rev. Mark Woodruff

Odessa (Mar. 24, 2000) – Odessa's Catholic Charities resale store has found a new home. Located for many years at the organization's headquarters on West 10th, the much expanded "Catholic Charities Family Thrift Store" has moved to a location at Grandview and University in northeast Odessa.

The location was selected to serve the community better. It is more centrally located and has much more room the display of items for sale. The Family Thrift Store sells clothing for men and women, children and youth, household items, books and furniture and other donated items.

Mary Beth Kenworthy of the Board of Catholic Charities spearheaded the project, along with Faye Rodriguez, Executive Director, other board members and volunteers. A manager and workers have been hired for the store to provide a stable staff. Volunteers assist in the store's many activities.

Money earned from the sale of items is "recycled" by funding vari-



Ribbon-Cutting – With the help of Odessa's Chamber of Commerce, the ribbon is cut to mark the opening of the newly located Catholic Charities Family Thrift Store. In the center is Treasurer Barbara J. H. Johnson. Executive Director Faye Rodriguez is at her right and Mary Beth Kenworthy stands at the other side of the Chamber representative.

ous other projects of Catholic Charities.

A formal opening ceremony was held for the store's opening in November, Bishop Michael D. Pfeifer, OMI, blessed the facility at a gathering attended by Board members

and special friends of Catholic Charities in February.

Odessa's Catholic Charities is a joint venture of the parishes and missions of Odessa. It is also supported by a number of Protestant congregations in the community.

Life In The Spirit Seminar Held

A Life in the Spirit Seminar was sponsored by the Sacred Heart Charismatic Prayer Group. The seminar ran for seven consecutive Mondays from Feb. 7 through March 20 and was held at the Christ the King Retreat Center. Attendance at each weekly session averaged 120 to 130 person with many driving from Eden, St. Lawrence, Eola, Ballinger and Eldorado.

Speakers at the seminar included Fr. Joe Vasquez from St. Joseph's, Richard Light from Immaculate Heart of Mary prayer group in Big Spring, Lupe Blackwood from Sacred Heart, Marika Zimmerman from Our Lady of Peace, Jerry Phillipus from Sacred Heart, Fr. Bob Bush from Abilene, Msgr. Joe James from Mercy Retreat Center in Slaton, Henry and Mary Constancio from Ambassadors of the Flame Community in Shallowater and Fr. Andy Wueste from Christ the King Retreat Center. Music was provided by a praise team led by Margie Schillo.



Fr. Andy Wueste, O.M.I. (l), Daniel Seidel (c), and Marika Zimmerman (r) take time out from the Seminar.



The focus of a Life in the Spirit Seminar centers around the Baptism in the Holy Spirit. Through this Baptism, the power of the Holy Spirit is released in each individual's life in a new way. Following the last session of the seminar, the Sacred Heart Prayer Group will be sponsoring weekly prayer meetings at St.

Joseph's parish in San Angelo. The prayer meetings will be held on Monday nights at 7:00. The schedule of upcoming teachings and workshops will be Gifts of Prophecy on April 10, Gift of Healing on April 17, and the History of the Charismatic Renewal in the Catholic Church on April 24.