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VOLUME XXV
NUMBER 4

APR
2004

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NEWSPAPER OF THE DIOCESE OF SAN ANGELO

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Vatican says by its count Pope John Paul surpassed Leo XIII March 14

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) – As Pope John Paul II approached the mark of having the third-longest pontificate in history, the Vatican press office moved into the numbers game.

Most people count pontificate length in total number of years, months and days. In that case, the pope would have surpassed Pope Leo XIII on March 17, after reigning for 25 years, five months and two days.

But the press office said that if calculated in total number of days served since election – taking into account the extra day in leap years and the different number of days in each month – Pope John Paul moved into third place three days earlier, on March 14.

The picture gets even more complicated if pontificate length is computed from the date of ceremonial inauguration, once called coronation, instead of election. It was 11 days

before Pope Leo XIII celebrated his coronation Mass, while Pope John Paul celebrated his inaugural Mass only six days after election.

So if tallied this way the pope would pick up another five days on Pope Leo and gain third place even earlier, on March 9.

Whichever method is used, Pope John Paul is nudging Pope Leo XIII out of third place.

Or is he? St. Peter's pontificate is traditionally considered the longest in history, but no one knows exactly how long he led the church. In view of that, some historians do not even place St. Peter on their "longest pontificate" list.

In modern times, the longest pontificate was that of Blessed Pope Pius IX, who served for more than 31 years.

The Vatican press office's math concluded: Pope Leo died July 20, 1903, which was 9,269 days after the March 3, 1878, cer-

emonial inauguration of his pontificate and 9,280 days after his Feb. 20, 1878, election.

Pope John Paul was elected Oct. 16, 1978, and solemnly began his pontificate Oct. 22, 1978. March 9 marks 9,270 days after the inauguration of his pontificate and March 14 marks 9,281 days after his election.

Pope John Paul II kisses a child during a special audience for Rome parish churches at the Vatican Feb. 28. As the pontiff continued his series of visits with Rome parishes, the Vatican press office was calculating the length of his papacy, which has passed the landmark of being the third longest in history. (CNS photo from Reuters) (March 1, 2004)



Bush signs Unborn Victims of Violence Act

by Catholic News Service

WASHINGTON (CNS) – President Bush April 1 signed into law the Unborn Victims of Violence Act, which recognizes an unborn child as the second victim when a violent federal crime is perpetrated against a pregnant woman.

"We applaud the president for bringing justice to

(Left) Sharon Rocha, parent of murdered expectant mother Laci Peterson, watches as President George W. Bush signs the Unborn Victims of Violence Act in the East Room of the White House April 1. The law recognizes an unborn child as the second victim when a violent federal crime is perpetrated against a pregnant woman. (CNS photo from Reuters) (April 2, 2004)

women and their children who are victims of violent crime," said Cathy Cleaver Ruse, director of planning and information for the U.S. Catholic bishops' Secretariat for Pro-Life Activities.

"Thanks to him, and to a bipartisan majority of Congress, a woman who loses her child to a brutal attacker in a federal jurisdiction will no longer be told that she has lost nothing," she said in a statement.

During the signing ceremony in the East Room of the White House, Bush said, "As of today the law of our nation will acknowledge the plain fact that crimes of violence against a pregnant woman often have two

victims, and therefore, in those cases, there are two offenses to be punished."

"Any time an expectant mother is a victim of violence, two lives are in the balance, each deserving protection and each deserving justice," he said. "If the crime is murder and the unborn child's life ends, justice demands a full accounting under the law."

The Unborn Victims of Violence Act is also known as "Laci and Conner's Law" after Laci Peterson and her unborn son, Conner, whose disappearance and subsequent death drew national attention. The California woman was nearly eight months pregnant

see "BUSH" page ELEVEN



The Easter message – “Christ has risen!”

By Bishop Michael D. Pfeifer, OMI

The unexpected event for the disciples of the resurrection of Jesus, transformed the little band of frightened women and men into messengers of God, bringing the truth of the coming of Jesus and His resurrection to the whole world. Before the Resurrection, they were a group of frightened, disillusioned disciples of a dead Nazarene. On that first Easter Sunday, however, they became messengers of the living God and heralds of the Incarnate Son of God to the world.

On that first Easter morn, our Faith was born and it is the startling reality of the resurrection that is the grounds of our faith and the first foundation of our belief. Our whole Christian life is built on it, as well as our faith and hope that through the resurrection of Christ we will share body and soul in eternal life with our God in Heaven.

I wish all a HAPPY EASTER, and may the Risen Savior bring new peace and joy to the lives of all.



El mensaje de la Pascua – «¡Cristo ha resucitado!»

Por el Obispo Miguel D. Pfeifer, OMI

El evento inesperado para los discípulos de la resurrección de Jesús, transformó el pequeño grupo de mujeres y hombres a mensajeros de Dios, trayendo la verdad de la venida de Jesús y Su resurrección a todo el mundo. Antes de la Resurrección, eran un grupo de discípulos asustados y desilusionados de un Nazareno muerto. En ese primer Domingo de Pascua, sin embargo, ellos se hicieron mensajeros del Dios vivo y heraldos del Hijo de Dios Incarnado a todo el mundo.

En esa mañana del primer Domingo de Pascua, nuestra Fe fue nacida y es la realidad sorprendente de la resurrección que es la base de nuestra fe y el primer fundamento de nuestra creencia. Nuestra vida Cristiana entera es establecida en ella y es por nuestra fe y esperanza en la resurrección de Cristo que podemos compartir cuerpo y alma en la vida eterna con nuestro Dios en el Cielo.

Les deseo a todos una FELIZ DÍA DE PASCUA, y que nuestro Salvador Resucitado les traiga una nueva paz y gozo a sus vidas.

Divine Mercy Sunday

By Bishop Michael D. Pfeifer, OMI

The Second Sunday of Easter, which this year is celebrated on April 18, 2004, has been proclaimed by Pope John Paul II as Divine Mercy Sunday. On this beautiful Sunday, our Holy Father encourages us to turn to the risen and merciful Christ for forgiveness for our sins, and to pray for reconciliation with our God, with our neighbors, and with ourselves. In a world that is filled with hate, discrimination, injustice, forgetfulness of God, more than ever we need to pray to Jesus to grant us Divine mercy. We urgently need God's mercy, and Christ invites us to show mercy and forgiveness to one another: "Be merciful, just as your Father is merciful." The constant message of the Risen Christ is peace and mercy.

The source for celebrating Divine Mercy Sunday for the universal Church comes from revelations that were given to St. Faustina by Christ Himself. With this revelation came the beautiful image of Divine Mercy, which shows God's radiant love flowing from the heart of Christ. St. Faustina was the Lord's apostle of Divine Mercy, and she was asked to spread His message of mercy to the whole world by her example, suffering, and obedience.

At the time of Faustina's canonization on April 30, 2000, Pope John Paul II proclaimed the Sunday after Easter to be Divine Mercy Sunday throughout the universal Church.

On this special Sunday, I ask our priests in their preaching to focus on Christ's mercy, and I encourage our communities to have Benediction of the Blessed Sacrament on that day, or on a day near that Sunday, to pray for God's mercy and forgiveness. This gift is so much needed in a world that is filled with trouble and conflict.

Domingo de la Misericordia Divina

Por el Obispo Miguel D. Pfeifer, OMI

El segundo Domingo de Pascua, que este año se celebra el 18 de Abril, 2004, ha sido proclamado por el Papa Juan Pablo II Domingo de la Misericordia Divina. En este Domingo hermoso, nuestro Santo Padre nos anima a recurrir a Cristo Resucitado y misericordioso para el perdón de nuestros pecados, y a orar por la reconciliación con nuestro Dios, con nuestros vecinos, y con nosotros mismos. En un mundo que está lleno de odio, discriminación, injusticia, olvido de Dios, más que nunca necesitamos orar a Jesús que nos conceda la misericordia Divina. Urgentemente necesitamos la misericordia de Dios, y Cristo nos invita a demostrar misericordia y perdonarse unos a otros: "Sean misericordiosos, así como su Padre es misericordioso." El mensaje constante del Cristo Resucitado es la paz y la misericordia.

El origen de celebrar El Domingo de la Misericordia Divina para la Iglesia universal viene de las revelaciones que Cristo mismo le dio a la Santa Faustina. Con esta revelación viene la hermosa imagen de la Misericordia Divina, la cual demuestra el amor de Dios radiante fluyendo del corazón de Cristo. Santa Faustina era apóstol de Dios de la Misericordia Divina, y a ella se le pidió que desparramara Su mensaje de misericordia por todo el mundo con su ejemplo, sufrimiento y obediencia.

El 30 de Abril, 2000 en el momento de la canonización de Faustina, el Papa Juan Pablo II proclamó que el Domingo después del Domingo de Pascua sería el Domingo de la Misericordia Divina para toda la Iglesia universal.

En este Domingo especial, les pido a nuestros sacerdotes que en su predicación enfoquen en la misericordia de Cristo, y animo a nuestras comunidades a tener la Bendición del Santísimo Sacramento en ese día, o en un día cerca a ese Domingo, para orar por la misericordia y el perdón de Dios. Este don es tan necesitado en un mundo lleno de conflicto y problemas.

The West Texas Angelus

Official Newspaper of the Diocese of San Angelo

POSTMASTER: Send all Changes of Address to:

WEST TEXAS ANGELUS

P.O. BOX 1829

SAN ANGELO, TX 76902-1829



Publisher Bishop Michael D. Pfeifer, OMI
Editor Peter N. Micale (PMangelus@aol.com)
Layout The Talley Press
Production Kenneth Grimm

Published monthly with automatic circulation to parishioners in the Diocese of San Angelo

Subscription rate for all others: \$10.00 per year

THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS

Printed by the San Angelo Standard-Times

A Scripps-Howard Company

The Bishop's Schedule



APRIL, 2004

April 1: San Angelo, Cathedral Church of the Sacred Heart - Chrism Mass at 11:00 a.m. Presbyteral Council Meeting at 1:30 p.m.

April 2: Midland, St. Ann - Install Msgr. Larry Droll as Pastor

April 3: San Antonio - Blessing of Garden at Oblate School of

Theology

April 4: 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 8: San Angelo, Cathedral Church of the Sacred Heart - Holy Thursday Mass at 7:00 p.m.

April 9: San Angelo, St. Margaret - Good Friday, Way of the Cross at 1:00 p.m. St. Joseph - Good Friday Liturgical Service at 7:00 p.m.

April 10: San Angelo, Cathedral

Church of the Sacred Heart - Easter Vigil at 8:00 p.m.

April 11: San Angelo, St. Margaret - Easter Sunday Mass at 10:30 a.m.

April 12: San Angelo, Bishop's Residence - Easter Dinner with Staff at 6:00 p.m.

April 13: Wall, St. Ambrose - Confirmation at 6:30 p.m.

April 14-15: Rest and Prayer

see "SCHEDULE" page ten

Vocation Circle

Mary's role in the redemption of mankind - (a reflection)

by Rev. Fr. Desmond O. Obi, Ph.D
Pastor Our Lady of Mount
Carmel Church Winters, Texas

WINTERS – While religion writers are issuing opinions on the portrayal of Jesus in the movie, “The Passion of the Christ” little has been written on the movie’s other stellar presence in the drama, His mother, Mary. Mel Gibson’s detailed and revealing interpretation of the enigmatic woman who has been both praised, misunderstood, feared, venerated, and at times vilified sheds new light and understanding on Mary and the reason for which Pope John Paul 11 has called her Co-Redemptrix.

“Woman, behold your son, Son, behold your mother.” (John 19:26-27)

This is one of the major events in which Mary’s role in human redemption is made evident. This union of the mother with the Son in the work of salvation is made unmistakably visible from the time of Christ’s virginal conception up to his death. It is made manifest above all at the hour of his passion.

Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her

union with her son up to the Cross. There she stood in harmony with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother’s heart, and lovingly consenting to the offering of her Son as victim, born of her: to be given, by the same Christ Jesus dying on the Cross as a mother to his disciple, with these words: “Woman, behold your Son, Son behold your mother.” (John 19:26-27)

To behold means to protect, to cherish, to take care of, to honor. Jesus fulfills the fourth commandment, “Honor your father and your mother,” honoring and protecting his own mother by handing her over to John, the disciple he loved. John represents the whole of Christians all over the world. Mary is not only the mother of John but the mother of all believers in the world.

John took Mary and gave her a place in his home, caring, honoring and protecting her as his own mother. Christ urges all to follow John’s example, taking Mary into their own families as she continues her humble work of caring, interceding, and loving mother in our

lives. We should appreciate this work in all aspects for more than anything else she is the Mother of our Savior and Lord Jesus Christ. This is one of the fundamental reasons why the Catholic Church honors and respects Mary. They do not worship her.

We see no one by the foot of Jesus’ Cross except the mother and his beloved John. Where are those people he made clean - the Lepers (Matthew 8:3; Luke 17:11-14), Peter’s feverish mother-in-law (Matthew 8:14-15), the paralytic (Matthew 9:1-7), the Official’s daughter (Matthew 9:18-23), the two blind men (Matthew 9:27), the crippled woman (Luke 13:10-13), the blind beggar (Luke 18:35-42), those many people He fed and healed? What about the other apostles, Peter, James, Matthew, Simon, etc.? Would John have had the courage to withstand the shame, pains, anguish, fear and humiliation at the foot of the Cross by himself without Mary?

In other words, to be able to carry our own cross we need our mother, Mary, on our side. When we have pain or feel the cross is too heavy we invite Mary to come with us.

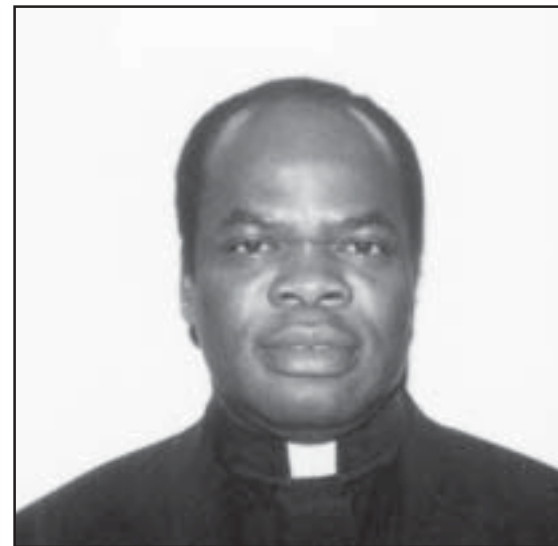
She will not refuse our request because Jesus gave us to her care to help us, “Woman, behold your son.” Mary, with her motherly care will guide us and walk with us as we carry our cross, as she walked with her Son.

One might ask why did Jesus not take Mary when He was going to ascend to His Father? Just as Jesus in human form as

an infant needed Mary, so too the Mystical Body of Christ, all who believe in Him, need a mother. How could we trust Mary if she had not been at the foot of the cross as Jesus hung on it? Jesus had His hands and feet nailed, and Mary had her heart pierced with a sword. The sword symbolizes that this woman will guide us to her Son so that we will be at the foot of the cross with her as well.

John wrote a fantastic and most inspiring Gospel because he stayed with Mary. John’s Gospel is so unique because a Mother teaches it. This Mother would give us hope as well as consolation in our sorrow. Mother knows best.

We see the comparison of Jesus and Mary: Jesus is the King, and Mary is the Queen. Jesus is perfect, and so is Mary. As Jesus ascended



Rev. Fr. Desmond O. Obi, Ph.D, Pastor Our Lady of Mount Carmel Church Winters, Texas

into heaven, so Mary was assumed into heaven. Jesus is the mediator, and so is Mary. Like Mother like Son. We must not be discouraged to hold the Woman’s hand at the cross because she is the one that leads us to her Son.

By her complete adherence to the Father’s will, to his Son’s redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the model of faith and Charity for Jesus’ Church.

This motherhood of Mary in the order of Grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the Cross, until the eternal fulfillment of all the elect.

see “MARY” page NINE

Franciscan gains life lessons by being a Living Kidney Donor

by Christopher Heffron
St. Anthony Messenger

CINCINNATI – Being an organ donor is a hugely beneficial form of giving, but it’s not usually fulfilling. We cannot usually reap the satisfaction of helping another when we donate our hearts, lungs, corneas, skin and muscles. Patrick Sullivan, O.F.M. Cap., of New York, wasn’t completely satisfied when he agreed, in the 70s, to be just an organ donor. In 2001, after reading an article in *The New York Times Magazine* about the need for kid-

neys and how many people die while on the waiting list, Father Patrick decided not to wait until death to give life.

The giving spirit of Father Patrick is featured in the April issue of *St. Anthony Messenger* in an article entitled, “I’d Like to Say: Why I Became a Living Kidney Donor.” Father Patrick details his experience with organ donation and how vital it is for us to give, before or after death. The article is posted at: <http://www.AmericanCatholic.org>.

God was generous in giving us two kidneys. If one is removed, the other grows a bit, picks up the slack and does the job. Although surgery always carries risks, Father Patrick shelved his fears and gave of himself literally.

“I was faced with some alarming facts about the selling of donor organs and the number of people who die while waiting for transplants,” Father Patrick says. “Since I was in great health, I probably could live without one of my kidneys.”

And some recipients cannot wait. Many who are on a kidney transplant list spend two or three years on dialysis. Some people die waiting. The more desperate often turn to brokers, who send them to foreign countries to do business with poor people willing to sell their organs. Most living donors give to a relative, which can be an easier match.

Father Patrick went through the proper channels to donate. After physical and psychological testing, he was approved to be a donor. A recipient who would be a good match was found. After the surgery, Father Patrick was sore and groggy, but deeply satisfied that his kidney would be in a welcome place.

Within a week, Father Patrick was up and around, celebrating Mass, happy in the knowledge that the recipient of his kidney is alive and well. Since the operation, Father Patrick has met other living kidney donors, who each share in his advocacy, his passion and his joy in helping others.

Now Father Patrick sees life with different eyes. When celebrating Mass, the words now take on new meaning for the generous friar. “I could barely get the words out when it came time to say again, ‘This is my body which will be given up for you. . . . This is the cup of my blood. . . . It will be shed for you.’ It meant something more to me now.”



Catholic schools build and maintain a solid community of living based on faith and values

by Bishop Michael Pfeifer, OMI

SAN ANGELO – Catholic education in all its forms contributes greatly to the academic and moral well-being of both our Church and our nation. This education helps to develop leaders for both Church and society.

However, Catholic schools provide the unique opportunity for young people to live, learn and express their faith on a day to day basis. Catholic schools help to understand the complete meaning of life as children of our heavenly Father, and they build and maintain a solid community of living based on faith and values. Our Catholic schools are a solid anchor and bastion of hope in our communities, and over the ages have provided outstanding leaders for Church and nation.

Catholic schools, elementary and secondary, save the government and tax payers of this nation up to \$20 billion a year. While this service saves taxpayers billions of dollars a year, it does shift the financial burden to the parents and benefactors who pay the tuition. Thank God there are new efforts in legislation to study how our tax dollars might benefit our schools

in some way through vouchers, tax relief programs or similar efforts. I encourage parents to discuss with our school administrators the FACTS program which also might help with tuition and grants.

Many parents seek to enroll their children in Catholic schools because independent studies over a long period of years, show Catholic schools are equal or above other school systems in academics and excel in discipline and holistic formation. Catholic schools also have a lower drop out rate than public schools. Parents also choose Catholic schools because they realize that they are value based and provide our young people with a caring and disciplined learning environment. In our Catholic schools students and teachers are allowed and encouraged to share their faith and to apply that faith to everyday life situations.

Some statistics show that most students in public schools believe in God and would like to be able to pray. Students in Catholic schools have that freedom to pray everyday and to learn about God, and the saving mission of Jesus Christ which can not be separated from the complete meaning of life. In

our Catholic schools we don't have to worry that someone will complain or bring a law suit that will stop us from praying or ask us not to pledge allegiance to the flag because the phrase "one Nation under God" is included. The ability to express thoughts and feelings of faith is very freeing and prepares good Christian citizens for the future.

Yes, for parents to send their children to Catholic schools does involve sacrifice, especially financial sacrifice, but the dividends that are returned in faith and moral formation of children is worth the financial cost.

I strongly encourage more Catholic parents of our diocese to consider sending their children to one of the three Catholic Schools of our diocese, St. Mary's School in Odessa, St. Ann's School in Midland, and Angelo Catholic School in San Angelo.

I am deeply grateful to our priests, principals, parents, teachers and all school personnel for the generous and dedicated support they give to these three fine Schools. And, we are thrilled to have the children with us.

Bishop Pfeifer preparing for visit with Pope

by Bishop Michael Pfeifer, OMI

SAN ANGELO – Bishop Michael D. Pfeifer, OMI will meet with Pope John Paul II in May for an "ad limina" visit, one that heads of dioceses are required to make with the Pope every five years to provide an in-depth report on the state of dioceses.

The "ad limina" takes its name from the ancient practice of pilgrimages of ad limina apostolorum, to the thresholds, or tombs, of Sts. Peter and Paul in Rome. The visits for the bishops of the United States

began in March and conclude in December. The bishops of Texas, including Bishop Pfeifer, will be in Rome for this special visit from May 15-22. The visits feature an individual visit with the Pope, group meetings, celebration of Mass, and sharing a meal with the Pope for the purpose of consultation, building up relationships, and exchange of information.

During the week in Rome, the bishops will also be meeting with heads of the various Vatican Congregations that form part of the

Curia of the Church. These congregations help the Pope with the day to day governing of the universal Church.

Part of the preparation of the "ad limina" is a writing of the quinquennial report, as prescribed by Code of Cannon Law (C. 399). This report details data from Jan. 1, 1998 to Dec. 31, 2003 and covers all aspects of the life and ministry of the diocese. The Diocese of San Angelo sent this report to Rome in mid-December.

Earth – a wonderful home for you and me

by Bishop Michael D. Pfeifer, OMI

SAN ANGELO – The 34th Celebration of Earth Day, on April 22, 2004, reminds us that Earth is God's great special gift for humans, because it is our home and the source of life.

Children have a deep appreciation of this gift and have shared the following thoughts with me about Earth Day:


- Earth is God's great gift. Thank you God for this gift.
- Earth Day is: - caterpillars changing into butterflies.
 - signs of new life
 - taking care of God's world
- Earth Day means to me keep the earth clean and healthy! Clean the Earth!
- Earth Day reminds us of God's peace to the world with kindness and happiness.
- Earth Day is a celebration of the beauty that God has created. Earth Day is also a day that reminds us that we should take extra good care of our creation. Some of the ways that we can take care of our earth is to . . . pick up litter when we see it and we should also not litter ourselves. You can also plant trees or flowers and take good care of them. We should also respect everyone, and in order to respect everyone and everything you have to know how to be kind to everything.

One of the children shared this beautiful poem about Earth Day:

Earth is beautiful in every way,
 Even on a stormy day.
 Because what comes forth from this storm?
 A world that is reborn.
 Even if many plants die,
 The seeds underneath survive.
 The seeds will sprout once more,
 Then there will be flowers galore
 This is how God created Earth,
 And each spring earth gives birth
 To many new beautiful things,
 Like butterfly's colorful wings,
 And watching the sunrise and set each day
 So that we, children, can come play.
 The earth has done so much for all
 So now we must answer earth's call.
 We must keep Earth clean and healthy.
 So that once more Earth will be wealthy
 With many more new delightful things,
 Like beautiful, celestial sunshine Springs.
 This is how you would like Earth to be,
 A wonderful home for you and me.

by Sara Cabeza

Ethics and Integrity for Church Personnel



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 Confidential: 325-651-7500 FAX: 325-651-6688
mikedosa@aol.com

Report abuse of minors to: State of Texas 800-252-5400



Pope says Catholic lawmakers must defend sanctity of life, marriage

by Carol Glatz
Catholic News Service

VATICAN CITY (CNS) – Lawmakers, especially if they are Catholic, must not advance measures that go against the basic values of life and marriage between a man and a woman, Pope John Paul II said.

“It is part of the church’s mission to not give up inviting all men and women of good will to build a

society based upon fundamental and irrevocable values” that respect human dignity, the pope said.

Pope John Paul made his appeal Feb. 28 in his address to Carlos Luis Custer, Argentina’s new ambassador to the Holy See.

“Legislators, especially Catholic legislators, cannot help draw up or pass laws that are contrary to the basic and essential norms that regu-

late moral life,” the pope said.

He said “a national and world order that is appropriate for the human being” respects and protects every person’s right to life, starting “from the moment of conception to one’s natural end.”

“No one can claim for himself the power of violating this right,” he said.

The value of life “must be safe-

guarded with care, blocking all attempts to degrade it ... and turn it into a mere instrument that serves other ends,” he said.

He defined marriage as “the union between a man and a woman ... open to life” and “another pillar of society” with specific rights and duties that needed safeguarding.

Argentina allows same-sex couples to register their partner-

ships with local authorities. Argentina’s law, passed in 2002, lets same-sex couples receive some of the same social benefits — such as health insurance and pension rights — available to heterosexual couples.

The pope said public authorities must instead protect and favor the family based upon the marriage of a man and a woman “if they (authorities) are to promote a social development that is just, stable and promising.”

The flip side of Abortion

by Janet A. Morana, Associate Director, Priests for Life, Co-Founder, Silent No More Awareness Campaign

WASHINGTON—More and more women, as part of the Silent No More Awareness Campaign, hold signs at public events saying “I regret my abortion.” The pro-abortion side, in response to this effort, is trying to give visibility to women who say, “I had an abortion and I don’t regret it at all.”

Fine, but that only proves our point, not theirs. If the pro-abortion side wants to counter what we are doing, let them gather groups of women nationwide holding signs

saying, “I regret my child.”

Here’s the point. We are saying abortion is hurtful, and they are saying childbirth is hurtful. This is precisely one of the arguments in Roe vs. Wade for permitting abortion. The Court said, “Maternity, or additional offspring, may force upon the woman a distressful life and future. Psychological harm may be imminent. Mental and physical health may be taxed by child care. There is also the distress, for all concerned, associated with the unwanted child, and there is the problem of bringing a child into a family already unable, psychologically and otherwise, to care for

it” (Roe, at 153).

The alternative experience to killing an unborn child is giving birth to that child – not killing the child and then saying it was OK. The point of the Silent No More Awareness Campaign is that what the other side defends and promotes (that is, abortion) has a negative side that is being hidden and denied. To round up a group of women to continue denying it only proves our point, not theirs. The denial, in other words, continues, and most of the women who now hold “I Regret my Abortion” signs once said that their abortion caused them no problem at all.

If the other side really wants to try to mount a counter-campaign, they need to do what we have done, namely, take what we promote and show the negative side of it. We promote childbirth. The true reverse of our campaign would be to have women publicly come out and say, “I regret my child.”

The Silent No More Awareness Campaign (www.SilentNoMoreAwareness.org) is gaining momentum very quickly. At the National Vigil Mass for Life on January 21, Cardinal William Keeler, Chairman of the Pro-life Committee of the US Bishops, praised the campaign in his homily. The next day, at the nationally televised March for Life rally, several members of Congress pointed to this effort as a new and

powerful dimension of the pro-life movement. And US Senator Zell Miller, who recently converted to the pro-life position, has publicly stated how deeply moved he was by seeing the women of our campaign sharing their testimonies in front of the Supreme Court.

NOEL and Priests for Life, the two groups that founded the campaign, continue to organize events nationwide all through the year, whereby women who have come through healing after abortion can testify publicly and help in other ways to spread the word about how harmful abortion is. Pray for these women, and when you see one, say “thanks.”

You wouldn’t even ask

by Fr. Frank Pavone, National Director, Priests for Life

STATEN ISLAND, NY – If a candidate who supported terrorism asked for your vote, would you say, “I disagree with you on terrorism, but where do you stand on other issues?”

I doubt it.

In fact, if a terrorism sympathizer presented him/herself for your vote, you would immediately know that such a position disqualifies the candidate for public office – no matter how good he or she may be on other issues. The horror of terrorism dwarfs whatever good might be found in the candidate’s plan for housing, education, or health care. Regarding those plans, you wouldn’t even ask.

So why do so many people say, “This candidate favors legal abortion. I disagree. But I’m voting for this person because she has good ideas about health care (or some other issue).”

Such a position makes no sense whatsoever, unless one is completely blind to the violence of abortion. That, of course, is the problem. But we need only see what abortion looks like, or read descriptions from the abortionists themselves, and the evidence is clear. (USA Today refused to sell me space for an ad that quoted abortionists describing their work because the readers would be traumatized just by the words!)

see “ASK” page nine

Ni siquiera preguntaría

por P. Frank Pavone, National Director, Priests for Life

STATEN ISLAND, NY – Si un candidato que apoya el terrorismo pidiera su voto, le diría acaso: “Estoy en desacuerdo en cuanto al terrorismo, pero ¿qué opina Ud. de estas otras cuestiones?”

Lo dudo.

De hecho, si un simpatizante terrorista se presentara pidiendo su voto, inmediatamente sabría que esa posición descalifica al candidato para la función pública, sin importar cuan bueno fuera en otras cuestiones. El horror del terrorismo empuja cualquier bondad que pudiera encontrarse en los planes de vivienda, educación o salud del candidato. Ni siquiera preguntaría sobre esos planes.

Entonces, por qué hay tanta gente que dice: “Este candidato favorece el aborto legal. Yo estoy en desacuerdo, pero voto por esta persona porque tiene buenas ideas sobre salud (o cualquier otro asunto)”

Tal postura no tiene ningún sentido, a menos que uno sea totalmente ciego a la violencia del aborto. Por supuesto, ese es el problema. Sólo necesitamos ver lo que es el aborto, o leer las descripciones de los mismos aborteros y la evidencia es clara. (¡USA Today rehusó venderme espacio para un aviso que citaba aborteros describiendo su trabajo porque los lectores podrían traumatizarse sólo con las palabras!)

El aborto no es menos violento que el terrorismo. Cualquier candidato que dice que el aborto debe se-

guir siendo legal, se descalifica a sí mismo para la función pública. No necesitamos mirar más allá, no prestamos ninguna atención a lo que tenga que decir sobre otras cuestiones. Apoyar el aborto es suficiente para que decidamos no votar por esa persona.

El papa Juan Pablo II lo señala de esta manera: Se ha hecho habitual hablar, y con razón, sobre los derechos humanos; como por ejemplo sobre el derecho a la salud, a la casa, al trabajo, a la familia y a la cultura. De todos modos, esa preocupación resulta falsa e ilusoria si no se defiende con la máxima determinación el derecho a la vida como el derecho primero y fontal, condición de to-

see “Preguntaría” page nine



Annual Chrism Mass – April 1, 2004

by Peter Micale, WTA

SAN ANGELO – The annual Chrism Mass of the Diocese of San Angelo was celebrated by Bishop Michael D. Pfeifer, OMI, at 11:00 am, Thursday, April 1, 2004 at the Cathedral Church of the Sacred Heart. Many of the priests of the Diocese as well as many Catholics from the 74 churches of the 29 counties of West Texas that make up the Diocese of San Angelo, celebrated this special Mass with the Bishop.

The Chrism Mass is one of the principal expressions of the fullness of the Bishop’s priesthood, and signifies the close unity of priests with him. During the Chrism Mass, Bishop Pfeifer consecrated the Chrism and blessed the oils that are used in the Sacraments and the other liturgical celebrations of all the churches of the Diocese throughout the year.



(Above) Bishop Pfeifer stirs the Holy Oils while Fr. McLean, Deacon Casarez and Fr. Voity look on.

(Left) Many priests of the Diocese joined Bishop Pfeifer at the altar during the consecration at the Mass. (Photos by Peter Micale.)

Mass. Legislature rejects same-sex marriage, approves civil unions

by Catholic News Service

BOSTON (CNS)—The Massachusetts Legislature March 29 approved a state constitutional amendment that would ban same-sex marriages but grant same-sex civil unions a legal status equivalent to marriage.

The amendment must be approved again by the 2005-06 Legislature before it goes to a popular vote. The earliest it could appear on the state ballot is November 2006.

In the meantime the state is under orders from the Supreme Judicial Court to begin performing gay marriages May 17. The court ruled last November in Goodridge vs. Department of Public Health that it is a violation of the state constitution as currently constructed to bar same-sex couples from marrying. It gave the Legislature 180 days to implement the ruling legislatively.

director of the Massachusetts Catholic Conference, said by their March 29 votes the state’s lawmakers “rejected the activist ruling of the Supreme Judicial Court in the Goodridge case by voting to reject same-sex marriage licenses and defeated the efforts by proponents of same-sex marriage to prevent the issue from going to the voters.”

“We are not happy with the language of the amendment” because it includes legalizing same-sex civil unions, D’Avolio said.

But he thanked “all those legislators who worked tirelessly through the (constitutional) convention process to defend to the greatest extent possible marriage’s definition as the union between one man and one woman and its unique status.”

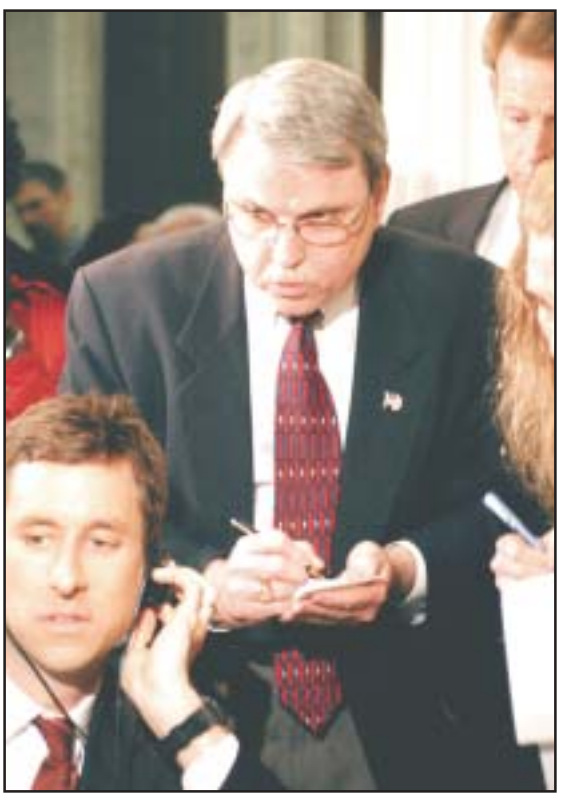
The portion of the amendment that would outlaw same-sex marriages “casts a substantial cloud over

any marriage licenses that might be issued as a result of the Goodridge decision,” he said.

The state’s Catholic bishops and a number of other religious leaders had advocated a Marriage Affirmation and Protection Amendment, commonly referred to as MA and PA, that would have defined marriage only as the union of one man and one woman and would have made no provision for same-sex civil unions.

As legislators debated various versions of an amendment that would also provide for same-sex civil unions, the bishops and the Catholic conference, their public policy arm, urged at least a split of the marriage and civil union language into two separate amendments so that voters could decide on each independently.

Ron Crews, president of the Massachusetts Family Institute, tallies votes as he watches final roll-call results outside the legislative chamber of the Massachusetts Statehouse in Boston March 29. Lawmakers in a 105-92 vote agreed to ban gay marriage while granting same-sex couples rights under civil unions. Legislators will have to vote on the constitutional amendment again in 2005 and put it to a public vote in 2006 before it could become law. Crews’ organization, along with the Catholic Church, supported an amendment to outlaw gay marriage. (CNS photo by Gregory L. Tracy, The Pilot) (March 30, 2004)





Diocesan staff bids farewell to Msgr. Droll and Fr. Barley

by Peter Micale, WTA

SAN ANGELO – The recent announcement of the administrative moves within the Diocese were followed up by the traditional farewell dinners hosted by the Bishop. Msgr. Droll’s farewell dinner was held at Christ the King Retreat Center on the evening of March 8. Many of Msgr.’s immediate and extended family members were in attendance, headed up by Msgr. Droll’s father. Msgr. Droll has moved to St. Ann’s parish in Midland to replace the recently deceased Msgr. Murphy, and Msgr. Droll has also been appointed the Vicar General of the Diocese.

The staff members of the Diocesan Pastoral Center gathered at a luncheon on March 12, to bid farewell to Fr. Tom Barley before he moved over to St. Ambrose in Wall, replacing Msgr. Droll as pastor.



(Above) Mr. Les Maiman made the presentation of a gift to Msgr. Droll, while Bishop Vasquez and Bishop Pfeifer look on. (Photo by Dale Droll.)

(Left) Fr. Barley unwrapped his gift at the luncheon. (Photo by Peter Micale.)

Saint Stephen’s continues popular spiritual renewal program

by Chet A. Babin, parishioner.
MIDLAND – In response to the Pope’s call for a new evangelization (*Redemptoris Missio*) and the National Conference of Catholic Bishops plans for a discipleship evangelization program (*Go and Make Disciples*), Saint Stephen’s Catholic Church in Midland implemented the Be Not Afraid Family Hours™ (locally referred to as The Catholic Family Hour). The Catholic Family Hour is planned as a parish-wide, 3-year Spiritual Renewal program with a unique theme presented over a 9-week period. These Novenas are a series of video presentations shown on a 10’ x 14’ screen in the Church’s new Sanctuary with the Presence of Jesus in the Tabernacle. The one-hour presentation is produced by the Apostolate For Family Consecration and includes weekly video teachings on the Catholic Faith and Spiritual Life from Mother Theresa of Calcutta, Roman Curia

Cardinal Francis Arinze, Pope John Paul II and others. The presentation concludes with the parish saying the rosary in which John Paul II leads part of the introduction. The parish’s Spiritual Renewal program had success last fall when it initiated the Catholic Family Hour with the 9-week series: *The Living Eucharist*. This theme was chosen as a result of John Paul II’s 2003 encyclical letter: *Ecclesia de Eucharistia*. The program proved to be extremely popular and was attended by several hundred each Wednesday night. During the hour, the Sacrament of Reconciliation was available – it’s popularity even surprising the Pastor, Father James Bridges. “It’s been 25 years since I’ve seen such a run on the sacrament of Penance. There’s been such a disposing of people towards repentance during the Family Hour that we’ve needed 2 priests continuously for 90 minutes in the confessional. Clearly it is bringing the

family together. Normally, the parish activities are organized such that the children & youth go to one class & adults go to another. This is a medium – other than the Mass – by which the family does something together. And clearly, saying the rosary together is a powerful, spiritual activity for the family to do. Praying the rosary as a group has, in fact, changed the course of history.” The program drew to a close, Wednesday, December 10th with many staying afterwards for a special veneration of a relic of Mother Theresa who – at that time – had just been venerated as “Blessed”. For the spring, the Spiritual Renewal committee chose the theme: *Our Mission Is Mercy* which is de-

signed to conclude the Wednesday before Mercy Sunday. Individual conversion continues to be evident as the confessional remains busy each Wednesday night throughout the presentation. Saint Stephen’s Catholic Family Hour seeks to renew hope and commitment to God, to develop a closer relationship with His Son Jesus Christ and provide a process for serious spiritual preparation and growth in which the Catholic Faith is integral to daily living. By this call to conversion and holiness, individual Catholics are transformed,

our parish is transformed and our community is transformed. Saint Stephen’s will continue to offer the Catholic Family Hour over a 3-year period to prepare people for the new evangelization that the Pope and Bishops have called for in the 21st century. Anyone interested in this program should call the church office at 432-520-7394, or Steve Mueller at 432-561-5401.



Photo courtesy of Mary Hardin, parishioner.



Catholic Home Missions Appeal invites Catholics to strengthen the Church at home

by *Catholic Home Missions*

WASHINGTON – The 2004 Catholic Home Missions Appeal is scheduled nationally for the weekend of April 24-25. Once again, parishioners across the United States will have the opportunity to help their fellow Catholics in rural America – from the Deep South to the Mountain West – live out their faith under difficult circumstances.



Catholic Home Missions helps support those communities where the Church is striving to take hold and grow. (Photo by Tricia Zackrisson, CHM.)

What Is a Home Mission?

You know the answer if you have ever visited eastern Kentucky or Tennessee; driven through rural Georgia, Alabama, and Mississippi; spent time along the Mexican border; or passed through scattered small towns in Wyoming, Montana, and Oregon. Those little brick or clapboard churches along the way, housing pockets of Catholic faithful, are the Home Missions.

Consider these facts: The Archdiocese of Anchorage has only 19 active priests to serve all of central Alaska; the Diocese of Lubbock in north Texas has 33 priests to cover 62 parishes and Missions; the Diocese of Little Rock, which covers all of Arkansas, has 108 priests for

124 parishes and Missions; and there are only 72 priests in the entire state of Utah, 56 in the state of Idaho, and 47 in the state of Wyoming.

The Church is quite fragile in many parts of the United States where Catholics are a small minority. In the Diocese of San Angelo, the Appeal currently supports several projects. (*Editor's note: see*

story below.)

The Catholic Home Missions Appeal, dedicated to strengthening the Church at home, is administered by the Committee on the Home Missions, a division of the United States Conference of Catholic Bishops. For more information, please contact the Committee at 202-541-5400 or visit the website at www.usccb.org/hm.

Committee on the Home Missions gives the Diocese of San Angelo \$195,000

by *Bishop Michael D. Pfeifer, OMI*

SAN ANGELO – The Committee on the Home Missions has awarded the Diocese of San Angelo a 2004-05 grant of \$195,000. The money will be used for Education and Formation, Seminarian Education, and International Clergy Training. I am deeply grateful to the Home Mission for this very generous grant for these important ministries.

Missions Appeal, American Catholics can assist the faithful in places where the Church is fragile and needs support. This year, the Committee on the Home Missions distributed \$12 million in grants to poor dioceses.

This money goes everywhere Catholics need a special boost – to Appalachia, the Deep South, the border states, the Rocky Mountain states, and missions in the Pacific and Caribbean and West Texas. Says Archbishop Roger Schweitz

of Anchorage, Alaska: “The Committee on the Home Missions is part of our life’s blood. [It] supports our rural parishes and missions and the priests who travel [to say Mass] on weekends.”

This year, the Catholic Home Missions Appeal is scheduled for the weekend of April 24-25. Please give generously and offer prayers for the success of this most important appeal that benefits our Diocese so generously every year. Fellow Catholics need your help.

Conferencia Carismatica Diocesis De San Angelo
Midland/Odessa

“Libertad en El Espíritu”

La Iglesia de Nuestra Senora de Guadalupe
En Midland
Les invita a la Conferencia Carismatica

**El Sabado 24 de Abril
de 9:00am A 7:00pm Hora Santa (Sanacion)
El Domingo 25 de Abril de 9:00am A 2:00pm**

Alabanza por Mensajeros de Jesus
En el Holiday Inn Hotels & Suites situado
En 4300 W. Hwy 80 Midland, Texas
Reservaciones (432) 697-3181

\$55.00 dolares bor habitación (limite 4 personas)
Para obtener descuento mencione la conferencia

Para Informacion y Registracion
Iglesia de Guadalupe (432) 682-2581
Jesus o Lupe Estrada (432) 686-8198
Joe o Margarita Paiz (432) 570-5656
Gloria Flecha (432) 550-4695

Entrada Gratis - Vengan Todos

San Angelo Diocese continues to demonstrate its generosity

by *Sr. Andree Fries, CPPS*
National Religious Retirement Office

WASHINGTON – Dear Bishop Pfeifer: Thank you for your Diocesan check for \$58,566.25 which has been deposited in the Retirement Fund for Religious account. This brings your total Diocesan contributions for all of the years of the collection to \$692,161.46. The money has been recorded as part of Appeal XVI for 2003.

Your support and the support of your Retirement Fund for Religious coordinator, pastors, parish priests and deacons are essential to the Fund’s success and we are grateful for all you do. You can be assured that the 40,000 retired religious will remember you in their prayers. May God bless you as abundantly!

by *Rev. Robert J. Vitillo*
Catholic Campaign for Human Development

WASHINGTON – Dear Bishop Pfeifer: On behalf of the Catholic Campaign for Human Development (CCHD), I am writing to thank you and all of the faithful of the Diocese of San Angelo for your very generous 2003 collection contribution of \$19,609.55. This support enables the Church in the United States to continue to support people who are poor to break the cycle of poverty.

Through their gifts to the Catholic Campaign for Human Development, the people of San Angelo help to break the cycle of poverty and build community across our nation. We are grateful for your leadership and for the invaluable partnership of your diocesan director, Mr. Les Maiman. Be assured of our prayers for you and those you serve.



Knights of Columbus council recognized by United Blood Services

by David Workman
Knights of Columbus

BALLINGER – The Knights of Columbus Council 10985, St. Mary, Star of the Sea, Ballinger Texas was recently recognized by the United Blood Services of San Angelo. The Council was recognized as one of the top 10 donors for 2003. Ranking Number 7 out of area sponsors of blood drives, the Council sponsors a Blood Drive every two months.

According to Mr. David Workman, a member of the Knights of Columbus and the coordinator of the blood drives, they gather approximately 20-25 units per blood

drive. The blood is used to supply local area hospitals served by the United Blood Services of San Angelo. A United Blood Services mobile unit sets up four collection stations in the parish hall and processes donors from 8:00 AM until 12:00 PM.

In conjunction with the Blood Drive, the Council sponsors a pancake and sausage breakfast and offers a free breakfast to any donor. Grand Knight Jim Studer heads up a team of cooks who cook scramble eggs, pancakes and sausage and serve the blood drive team and all donors. The Knights of Columbus are always seeking new donors to

provide the gift of life saving blood. The next blood drive will be on April 18th, 2004. For more information contact Mr. David Workman at 365-3875.

MARY from page three

She intercedes for us at the foot of the Cross. The Catholic Church continues to invoke her under the title of Advocate, Helper, Benefactress, and Mediatrix.

Mary's role as mother of mankind in no way obscures or diminishes this unique mediation of Christ, but rather shows its power.

Mary the mother of God is epitomized in the whole Gospel expressed in our prayerful devotional Rosary, "Holy Mary, Mother of God . . ." (Luke 1:43)

As a listening and hearing mother: Jesus was told "your mother and your brothers are standing outside and they wish to see you." He said to them in reply, "My mother and my brothers are those who hear the word of God and act on it." More than the fact that she gave birth to him, she *listened, heard, and acted on His words.* Hence, "Woman, behold your son, Son, behold your mother."

ASK from page five

Abortion is no less violent than terrorism. Any candidate who says abortion should be kept legal disqualifies him/herself from public service. We need look no further, we need pay no attention to what that candidate says on other issues. Support for abortion is enough for us to decide not to vote for such a person.

Pope John Paul II put it this way: "Above all, the common outcry, which is justly made on behalf of human rights – for example, the right to health, to home, to work, to family, to culture – is false and illusory if the right to life, the most basic and fundamental right and the condition for all other personal

Intentions of the Holy Father for April

General - That solid preparation of the candidates for holy orders and permanent training of ordained ministers may be carefully provided for.

Mission - That the missionary spirit of *Ad Gentes* may become a theme of reflection and a matter of constant commitment in the ordinary pastoral activity of the Christian community.

rights, is not defended with maximum determination" (Christifideles Laici, 1988).

False and illusory. Those are strong and clear words that call for our further reflection.

"I stand for adequate and comprehensive health care." So far, so good. But as soon as you say that a procedure that tears the arms off of little babies is part of "health care," then your understanding of the term "health care" is obviously quite different from the actual meaning of the words. In short, you lose credibility. Your claim to health care is "illusory." It sounds good, but is in fact destructive, because it masks an act of violence.

"My plan for adequate housing will succeed." Fine. But what are houses for, if not for people to live in them? If you allow the killing of the children who would otherwise live in those houses, how am I supposed to get excited by your housing project?

It's easy to get confused by all the arguments in an election year. But if you start by asking where candidates stand on abortion, you can eliminate a lot of other questions you needn't even ask.

For more election related articles and information, visit www.priestsforliferg/elections

PREGUNTARÍA from page five

dos los otros derechos de la persona. (Christifideles Laici, 1988).

Falso e ilusorio. Son palabras fuertes y claras que nos llaman a seguir reflexionando.

"Estoy a favor de programas de salud adecuados e integrales." Hasta ahí, todo bien, pero en cuanto dice que un procedimiento que arranca los brazos de pequeños bebés constituye "cuidado de la salud", su entendimiento de estos términos es obviamente bastante distinto del significado real de las palabras. En una palabra, pierde credibilidad. Su reivindicación sobre el cuidado de la salud es "ilusoria". Suena bien, pero de hecho es destructiva, porque encubre un acto de violencia.

"Mi plan de vivienda será exitoso." Bueno. Pero, ¿para qué son las casas, si no para que la gente viva en ellas? Si permite el asesinato de niños que de otro modo vivirían en esas casas, ¿cómo se supone que yo me entusiasme con su proyecto de vivienda?

Es fácil confundirse con los argumentos en un año electoral. Pero si uno comienza por preguntar a los candidatos cual es su postura sobre el aborto, se pueden eliminar un montón de preguntas adicionales que ni siquiera se requiere hacer.

Iraqi archbishop says national government needed for security

WASHINGTON (CNS) – Iraq needs a national government to establish authority and improve security in the country, said an Iraqi archbishop. Archbishop Djibrail Kassab of Basra expressed hope that rule will be turned over to an Iraqi national government June 30, the date established by the United States for such a transition. "We are Iraqis," he told Catholic News Service in a telephone interview. "It's very hard to have security without a national government," he said. The archbishop made his remarks March 31, a day in which five U.S. soldiers died in a bomb explosion and four U.S. civilian experts were killed in a separate ambush; the civilians' bodies were burned and mutilated by a mob in Fallujah. The overall situation in Basra is better than in other parts of the country, Archbishop Kassab said, but lack of security is still a key issue. "We do not have enough security," causing a situation of near anarchy, he said. "Everybody does what they wish."

Italian city hopes to capitalize on success of Gibson's 'The Passion'

ROME (CNS) – Famous for its buildings and streets carved out of a mountainside, the southern Italian city of Matera has entered the world spotlight as a setting for Mel Gibson's film, "The Passion of the Christ." Now city officials and some residents want to take advantage of the movie's multimillion-dollar success to capture the kind of publicity and attention they feel the city deserves. "Gibson's movie can be a huge advertisement for Matera," said Luca Gagliardi, a public official at the city's tourism department. The city's ancient "sassi" or rock-hewn neighborhoods have been on the U.N. World Heritage List since 1993, but the city has not drawn the tourists seen in Italy's other cultural meccas, like Florence or Rome. Because the city's historic center poses a striking similarity to what Jerusalem may have looked like 2,000 years ago, Gibson chose Matera as a backdrop for several important outdoor locations. "We are using the success of the film to promote our city," Gagliardi told Catholic News Service.

Holy Angels Catholic Church
Spring Festival 2004
Sunday, May 2
10:00 am to 4:00 pm
2315 A&M, San Angelo, Texas

Sausage and Brisket Dinner served from
10:00 am to 1:30 pm, Drive-thru to 2:00 pm
Auction, Games, Arts & Crafts, Cake Wheel.



Women's Spirituality in the Workplace

by Lydia Martinez and Diana Mandujano

SAN ANGELO— On February 16, 2004 and March 15, 2004, we had the opportunity to gather at the Newman Center with some of the working, Catholic women of our diocese. The women were called to share thoughts and feelings about questions provided by the Bishops' Committee on Women in Society and the Church. Being college students, we have not had much experience in the workplace and learned a great deal from these hard-working women.

The women in the focus groups came from various ethnic backgrounds (Hispanic, White, and Filipino), occupations (professions, working class and students), and were different ages (20-50) but most had one thing in common; they were involved in various church activities.

Many difficult questions were asked during our focus groups and were often answered as though the women had never really thought about them before. Two such questions were: What do you find most satisfying in your work and what

do you find most frustrating in your work? The answers to the first question included: helping people and having the opportunities to put their faith into action. It was very scary when a few of the women struggled to find ANYTHING satisfying about their jobs. We found ourselves wondering why these women would stay in such dissatisfying places of work. The answer then became obvious; someone in the workplace needed them or else their families need the money. All of these women were putting others before themselves. Wow.

The next question was: Does your work influence your spiritual life or does your spiritual life influence your work? Most of the women answered that work influenced their spiritual life but both go hand in hand. The occupations the women held allowed them to use their spirituality in special and varied ways.

The workplace environment is as important as the relationships with co-workers and those whom they serve. Work is the way to empower, heal, teach, relate, listen, and help those in society, especially

those in need. Even with these positive aspects in the work place, there continue to be stereotypes about women. Having to continuously prove themselves is one of the biggest challenges the women face. Often times these women are mistaken for secretaries or clerks when in fact they are business owners, executives, and professionals.

The next question asked was about spiritual lives and activities. Many of the women answered that prayer was most important. They could find time to pray for a person or situation they came in contact with at their place of work. It could be a patient or client in need or even themselves when a co-worker or boss was causing frustration. On the flip side the women also gave thanks in prayer when times were good.

The women expressed frustration that their potential, accomplishments and gifts go unrecognized in both the workplace and the church. They see themselves as gifted and capable in their work and see it as a way to put their faith into action. Work, family life, spirituality, and self worth are all part of a whole. Spirituality is what gives meaning to all they are and do.

We, as young college women, grew from this experience. We gained the knowledge that our future professions do not have to be



Back l to r: Diana Mandujano, Lydia Martinez, Felicitee Vasquez, Lori Potter, Brenda Maiman. Middle: Linda Dye, Jo Ann Turner, Lucy Jochum, Melina Melton. Front: Sr. Adelina, Amy Saiz, Missy Garza. (Photo courtesy Lydia Martinez.)

separated from our spiritual life. Work can influence our spiritual life as well as our spiritual life can influence work. Though there will be many challenges in our lives, our strong sense of believing that we are here to serve God and one another will allow us to face these future challenges head on.

Wanted: Knights To Help Knights

The Knights of Columbus Insurance program provides needed Insurance coverage to over one million policyholders. We currently have in excess of \$43 billion of life insurance in force.

Because of the growth of the Order's insurance program, we are in need of Knights who can represent the order as agents or, if qualified, even supervisory and/or management positions may be available.

This full-time career opportunity offers:

- Professional level earnings potential
- Non-contributory pension plan
- 401K
- Contributory life and health insurance
- Non-contributory disability plan
- A chance to make a difference in people's lives ...
- And much more

A pretty impressive list, isn't it? Would you like to help provide benefits and services to Brother Knights and their families? Would you like to know more about how you can become an insurance representative?

If you are a practical Catholic and are eligible to join the Knights of Columbus, with or without insurance experience, and would like to know more about joining our ranks, mail, fax, or e-mail your response to:



James W. Seideman FIC, CLU
 Knights of Columbus
 P.O. Box 93824
 Lubbock, TX 79493
 Phone: (806) 785-1670
 Toll Free: 1-877-797-5632
 Fax: (806) 797-0755
 E-mail: kcinsurance@lubb.net

SCHEDULE

from page two

April 17: Rowena, St. Joseph and Miles - Confirmation at 5:00 p.m.
 April 18-19: San Antonio - Board Meeting of MACC
 April 20: San Antonio - Oblate Jubilarians Celebration at 7:00 p.m.
 April 21: Sonora, St. Ann - Confirmation at 6:30 p.m.
 April 22: Ballinger, St. Mary - Confirmation at 6:30 p.m.
 April 23: Ozona, O.L. Perpetual Help - Confirmation at 6:30 p.m.
 April 24: Odessa, St. Joseph - Confirmation at 7:00 p.m.
 April 25: Odessa, St. Anthony - Confirmation at 10:00 a.m.
 April 27: Midland, Our Lady of San Juan - Confirmation at 6:30 p.m.
 April 28: Midland, St. Stephen -

Confirmation at 6:30 p.m.
 April 29: Coleman, Sacred Heart - Confirmation at 6:30 p.m.
 April 30: Abilene, Holy Family - Confirmation at 6:30 p.m.
MAY, 2004
 May 1: Abilene, Dyess Air Force Base - Confirmation at 5:00 p.m.
 May 2: Midland, O. Lady of Guadalupe - Confirmation at 10:00 a.m.
 May 3: San Angelo, Diocesan Pastoral Center - Presbyteral Council meeting at 1:00 p.m.
 May 3-7: San Angelo, Christ the King Retreat Center - Priests Retreat
 May 7: San Angelo, Holy Angels - Confirmation at 6:30 p.m.
 May 8: Midland, St. Ann - Confirmation at 5:30 p.m.
 May 9: Abilene, St. Francis - Confirmation at 9:00 a.m.
 May 10: San Angelo, Christ the

King Retreat Center - Rosary at Mary's Grotto at 7:00 p.m.
 May 11: Abilene, St. Vincent - Confirmation at 6:30 p.m.
 May 12: St. Lawrence, St. Lawrence - Confirmation at 6:30 p.m.
 May 13: San Angelo, St. Joseph - Confirmation at 7:00 p.m.
 May 14: San Angelo, Sacred Heart - Confirmation at 6:30 p.m.
 May 15-24: Rome, Italy - Ad Liminia Visit
 May 25: Winters, O.L. Mt. Carmel - Confirmation at 6:30 p.m.
 May 26: Odessa, Holy Redeemer - Confirmation at 6:00 p.m.
 May 27: San Angelo, Diocesan Pastoral Center - Meeting of Presbyteral Council and Diocesan Finance Council at 10:30 a.m.
 May 29-30: San Antonio
 May 30-31: Floresville - 50th Wedding Anniversary of Cousins



Angelo Catholic Students excel at science fair

by Peter Micale, WTA

SAN ANGELO – The following Angelo Catholic School students and alumni have distinguished themselves in the Texas State Science Fair competitions. Winning District awards for excellence were two current sixth graders: Evan Parker and Kyle Decedue. Moving on to the State competitions are current sixth graders Jessica Hasty and Alexandra Porter; and alumni Megan Zapata, Nicole Clemens, and Bryan Sablan, all eight graders; and Bailey Roe a tenth grader.

BUSH

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when she disappeared in December 2002; Laci and Conner's bodies were found the following April.

Under the law, anyone who harms a woman's unborn child while committing a federal crime, such as assaulting the woman on federal property, commits a distinct federal crime against the child in

addition to the crime against the woman.

The Senate approved the bill by a vote of 61-38 March 25. It passed in the House Feb. 26 by a vote of 254-163. The House previously passed such a bill twice, in 1999 and 2001, but the Senate took no action either time.

Laci Peterson's mother, Sharon Rocha, and stepfather, Ron Grantski, attended the 10-minute

signing ceremony, along with others whose pregnant family members had been killed and a handful of members of Congress.

The president thanked the family members for coming and for their courage.

"This act of Congress," he said, "addresses tragic losses such as Sharon and Ron have known. They have laid to rest their daughter, Laci, a beautiful young woman who was joyfully awaiting the arrival of a new son. They have also laid to rest that child, a boy named Conner, who was waiting to be born when his life, too, was taken."

"All who knew Laci Peterson have mourned two deaths," he added, "and the law cannot look away and pretend there was just one."

Bush noted that when Americans learned about the Peterson case they called for immediate action which the "swift bipartisan passage of this bill through Congress" provided.

Massachusetts Sen. John Kerry, the presumptive Democratic candidate for president, voted against

the bill.

Sen. Dianne Feinstein, D-Calif., by a 50-49 vote, lost on her attempt to replace the measure with a "single victim" substitute bill which would have eliminated language defining an unborn child as "a member of the species homo sapiens, at any stage of development, who is carried in the womb."

Her substitute proposal would have increased penalties for an attack on a pregnant woman by adding a second charge of harm to the pregnancy, avoiding any mention of a second victim.

Although the legislation adopted specifically excludes any application of the law to voluntary abortion, Feinstein called it "the first strike against all abortion in the United States."

Cardinal William H. Keeler of Baltimore, chairman of the bishops' Committee on Pro-Life Activities, had urged the House and Senate to pass the legislation, saying it "simply ensures that both mother and child are protected from violent assault and murder."

Ruse pointed out that the new

law "exempts abortion, but the abortion lobby fought it anyway because it commits the unpardonable pro-choice sin: In the words of Sen. Dianne Feinstein, it recognizes that a child in utero is 'a human being.'"

"Abortion activists recoil from any acknowledgment of a child's existence before birth, whatever the context, and however bizarre the argument, in order to protect the 'logic' of Roe vs. Wade," Ruse said. "But a woman who has lost an unborn child in a violent attack deserves the law's recognition that both she and her child were victims of the crime. Anything less is an affront to women and their children."

Dorinda Bordlee, staff counsel for Americans United for Life, said the new law was the result of nearly 20 years of work to get states to pass legislation criminalizing attacks on unborn children.

Currently, about 30 states have laws offering some form of protection to unborn victims in crimes against pregnant women.

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beliefs when abortion is legal in this country."

In 1990, Cardinal O'Connor said such justifications from Catholic politicians puts them at risk of excommunication by "treating church teaching on abortion with contempt." He said such an approach is "helping to multiply abortions by advocating legislation supporting abortion, or by making public funds available for abortion."

Though Cardinal O'Connor said he and the bishops as a group were emphasizing persuasion over excommunication, some bishops have pushed the issue.

Shortly before being named head of the Archdiocese of St. Louis last December, Archbishop Raymond L. Burke told priests in the Diocese of La Crosse, Wis., his former home, to refuse Communion to local Catholic politicians who are not in line with church teaching against abortion and euthanasia.

Boston Archbishop Sean P. O'Malley said last summer that Catholic politicians who support legal abortion should stop receiving

Communion of their own volition, though he also said the church does not deny the sacrament to people approaching the altar, presuming that they do so "in good faith."

Bishops sometimes have challenged Catholic politicians for their public actions on other issues, such as when Oklahoma City Archbishop Eusebius J. Beltran in 1999 publicly took Oklahoma Republican Gov. Frank Keating to task for supporting the death penalty in direct opposition to "the formal teaching of the church."

But far and away the most common public challenges from Catholic leaders to politicians have been over abortion. The most basic form that takes has been widespread adoption of diocesan policies prohibiting the use of church-owned facilities for events that include politicians who support legal abortion.

Such policies are nonpartisan. And there are some Republican politicians who support legal abortion just as there are some Democrats who oppose abortion. But the dynamics of national party politics are such that few GOP candidates describe them-

selves as "pro-choice," and those who call themselves "pro-life" are more commonly Republicans than they are Democrats.

Two Vatican documents issued in 2003 said Catholic politicians have a "grave and clear obligation" to oppose any law that violates church teaching on the right to life or same-sex marriage.

Last fall, the U.S. bishops' Administrative Committee created a task force to draft a set of guidelines for how the bishops should handle relationships with Catholics whose actions in public life are not in accord with church teaching. Its report is not expected until after this year's elections.

In the meantime, with John Kerry poised to become the first Catholic nominee for president in two generations, some pro-life groups already are pressuring Archbishop O'Malley and other bishops to bar him from receiving Communion because he doesn't follow the church's lead on abortion.

In his 2003 book, "A Call to Service," Kerry described himself as "a believing, practicing

Catholic." He and his wife, Teresa Heinz Kerry, regularly attend Sunday Mass.

He was divorced from his first wife in 1988 and later spoke publicly about applying for an annulment. Neither his campaign staff nor his Senate office responded to questions about whether the annulment was ever finalized and Catholic dioceses do not release information on annulments. His current wife was widowed in 1991, when her husband, Sen. John Heinz III, R-Pa., was killed in a plane crash.

In recent Senate votes, Kerry has opposed bills to ban partial-birth abortion, supported efforts to lift the prohibition on abortions at U.S. military installations overseas, and supported a resolution affirming that Roe vs. Wade was correctly decided. All those positions were contrary to those supported by the church.

The National Right to Life Committee says he votes with their preferred position 0 percent of the time. The National Abortion and Reproductive Rights Action League, now called NARAL Pro-Choice America,

says he votes with their preferred position 100 percent of the time.

On other issues, Kerry's positions more closely resemble the church's lobbying stances. For example, except in cases involving terrorists, he opposes capital punishment. Recent church teaching says there are almost no circumstances in modern society under which the death penalty is necessary.

How Kerry answers criticism about ignoring Catholic teaching on abortion will develop during the course of the campaign. But one statement he made last year echoes what Kennedy said four decades ago in response to a very different type of religion-based criticism.

The Associated Press quoted Kerry in August responding to the Vatican document that called on lawmakers to oppose same-sex marriage.

"I believe in the church and I care about it enormously," Kerry said. "But I think that it's important to not have the church instructing politicians. That is an inappropriate crossing of the line in America."



Kennedy to Kerry: Catholic candidates in strikingly different times

by Patricia Zapor
Catholic News Service

WASHINGTON (CNS) – Forty-four years later, the words are nearly the same, but the emphasis is dramatically different.

When Sen. John F. Kennedy of Massachusetts ran for president in 1960, he faced a barrage of questions from a predominantly Protestant public like: “How do we know you can separate your Catholic beliefs from your political responsibilities?”

With Sen. John F. Kerry of Massachusetts seeking the White House in 2004, the questions he’ll get likely will come from Catholics and sound more like: “What makes you think you can separate your Catholic beliefs from your political responsibilities when it comes to voting on abortion?”

Much about the two Massachusetts senators may be similar, but the political and religious climate for Kerry bears little resemblance to that Kennedy confronted. Between Kennedy’s era and Kerry’s came a momentous Supreme Court ruling on abortion and an increasing vigilance by some in the church toward how Catholic politicians vote.

As only the second Catholic major-party candidate for president in history, what Kennedy faced before the Second Vatican Council was a voting public in need of reassurance that the pope wasn’t going to be running the American government.

Kerry, on the other hand, is a Catholic who will be asked to justify why he doesn’t pay more attention to the church in how he votes – specifically regarding his support of legislation to keep abortion legal and minimally regulated, when church teachings firmly oppose abortion.

Before Kennedy came along, only one Catholic had been a major party’s nominee for the presidency. New York Gov. Al Smith lost the 1928 election largely because of his stance against Prohibition. But overt anti-Catholic rhetoric also was a factor in his defeat.

In a speech on the Senate floor in January 1928, Sen. Thomas Heflin, D-Ala., warned that Catholics were

trying to get the Democrat Party to denounce the Ku Klux Klan – which he described as “the Protestant order” – and were trying to control Southern newspapers to push Smith’s candidacy for president.

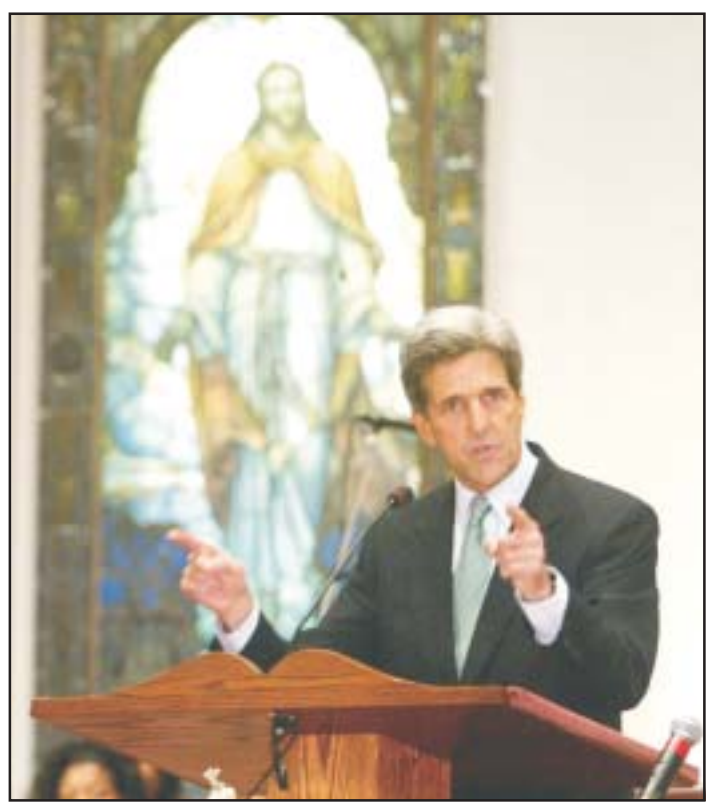
“The Roman Catholic edict has gone forth in secret articles, ‘Al Smith is to be made president,’” he said. “They will lay the heavy hand of a Catholic state upon you and crush the life out of Protestantism in America.”

Suspicion of Catholics lingered 32 years later, when Kennedy set his sights on the White House.

The Southern Baptist Convention unanimously passed a resolution voicing doubts that Kennedy or any Catholic should be president. Another statement – signed by 150 Protestant ministers and laymen headed by the Rev. Norman Vincent Peale – said a Catholic president would be under “extreme pressure from the hierarchy of his church” to align U.S. foreign policy with that of the Vatican, noted author Thomas Maier in a 2003 book, “The Kennedys: America’s Emerald Kings.”

Anti-Catholic hate literature again appeared throughout the country. Former President Harry Truman decried the religious bigotry, even though he earlier had opposed Kennedy’s nomination because of disagreements with the senator’s father, Joseph P. Kennedy, a former ambassador to England and founding head of the Securities and Exchange Commission. Truman reportedly said: “I’m not against the pope. I’m against the pop,” referring to the senior Kennedy.

Kennedy tackled “the Catholic issue” in a televised September 1960



Democratic presidential candidate Sen. John Kerry of Massachusetts speaks to a congregation at Greater Bethlehem Temple Apostolic Faith Church during a campaign stop in Jackson, Miss., March 7. When nominated this summer, Kerry will be only the third Catholic major-party candidate for president in history. (CNS photo from Reuters) (April 2, 2004)

speech to the Greater Houston Ministerial Association. He said communism, poverty, education and the space race were far more critical election issues but had been obscured by debate about his Catholicism.

He described his belief “in an America where the separation of church and state is absolute – where no Catholic prelate would tell the president (should he be Catholic) how to act and no Protestant minister would tell his parishioners for whom to vote.”

Kennedy asked voters to judge him on his political record, not on the basis of carefully selected “quotations out of context from the statements of church leaders, usually in other countries, frequently in other centuries and always omitting, of course, the statement of the American bishops in 1948 which strongly endorsed church-state separation.”

He said he was not “the Catholic candidate for president. I am the

Democrat Party’s candidate for president, who happens also to be Catholic. I do not speak for my church on public matters – and the church does not speak for me.”

Such comments were credited with helping Kennedy eke out a narrow win. Catholic pride in having a president who was one of “their own” reflected “an end to the time when Catholics felt excluded from the political process,” said Clyde Wilcox, a Georgetown University government professor who specializes in religion and politics.

“Never again were we going to see anyone say, ‘The pope is going to be running the country,’” Wilcox said. For American Protestants, the process of seeing a Catholic president as a husband and father and as someone who ably handled several major crises “was like bringing Catholics into their own living rooms and getting to know them.”

Kennedy’s efforts to separate his religion from his elected role in a pluralistic society weren’t universally popular among Catholics, however. Nor were church leaders happy with his opposition to several key items on the U.S. bishops’ legislative agenda, including federal aid to parochial schools and returning a U.S. ambassador to the Vatican.

Kennedy’s response to “the Catholic issue” in a Look magazine interview, wrote the editor of The Register of the Diocese of Kansas City-St. Joseph in Missouri, “suggests that a man who accepts office in the United States is no longer the keeper of his own conscience. If this

is American doctrine, I’m leaving for Tahiti.”

The Jesuit weekly magazine, America, reviewed Kennedy’s first year in office, saying he had “bent over backwards” to show he would do Catholics no special favors. While crediting some political wisdom to that strategy, the magazine said it could hobble the president’s efforts in some cases.

America magazine also noted that the president was rarely photographed with Catholic Church leaders. “Photographs of the president with Protestant spokesmen like (the Rev.) Billy Graham, on the other hand, are pure 14-karat gold,” it noted.

After Kennedy broke the barrier, the inclusion of a Catholic on the ballot as a vice presidential candidate became a popular – though unsuccessful – strategy for both parties in the elections from 1964 through 1972.

Then came the 1973 Roe vs. Wade Supreme Court ruling that legalized abortion nationwide. The Republican and Democrat parties began carving out increasingly distinct positions on abortion and expecting their candidates to support them.

A new “Catholic issue” exploded in 1984 around two New York Democrats, Rep. Geraldine Ferraro and Gov. Mario Cuomo. From the first day of her campaign for vice president – as running mate of former Vice President Walter Mondale of Minnesota – Ferraro was challenged about how she could be a “good Catholic” and vote as she did in support of legal abortion.

Cuomo and New York Archbishop John J. O’Connor, later named a cardinal, publicly sparred over the governor’s support of state funding for abortions for the poor and over his explanations for why he thought that wasn’t a conflict for a Catholic.

A widely reported speech by Cuomo that year at the University of Notre Dame provided the basis for other Catholic politicians since then who have described themselves as “pro-choice” and distinguish their personal acceptance of church teaching from their public role as legislators. With some variations in phrasing, the gist of their argument is: “I’m personally opposed to abortion, but I don’t believe I should legislate my

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