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VOLUME XXVI
NUMBER 4

APR
2005

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U.S. POSTAGE PAID
SAN ANGELO, TX
PERMIT NO. 44

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ANGELUS

DIocese of SAN ANGELO
PO BOX 1829
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NEWSPAPER OF THE DIOCESE OF SAN ANGELO

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Pope John Paul II blesses pilgrims from his apartment window at the Vatican March 30. The pope suffered septic shock and heart failure March 31. The pope died on April 2. (CNS photo from Reuters)

Pope John Paul II was world's conscience, modern-day apostle

by John Thavis
Catholic News Service

VATICAN CITY (CNS)—Pope John Paul II, who died April 2 at age 84, was a voice of conscience for the world and a modern-day apostle for his church.

To both roles he brought a philosopher's intellect, a pilgrim's spiritual intensity and an actor's flair for the dramatic. That combination made him one of the most forceful moral leaders of the modern age.

As head of the church for more than 26 years, he held a hard line on doctrinal issues and drew sharp limits on dissent. For many years he was a tireless evangelizer at home and abroad, but toward the end his frailty left him unable to murmur a blessing.

The first non-Italian pope in 455 years, Pope John Paul became a spiritual protagonist in two global transitions: the fall of European communism, which began in his native Poland in 1989, and the passage to the third millennium of Christianity.

The new millennium brought a surge in global terrorism, and the pope convened interfaith leaders to renounce violence in the name of religion. While condemning terrorist attacks, he urged the United States to respond with restraint, and he sharply criticized the U.S.-led war against Iraq in 2003.

As pastor of the universal church, he jetted around the world, taking his message to 129 countries in 104 trips outside Italy —

see "POPE" page eleven

Recognizing Jesus in the breaking of the bread and in those without bread

[A Pastoral Letter on the Eucharist]

by Bishop Michael Pfeifer,
OMI

SAN ANGELO – In this "Year of the Eucharist," the Church reminds us that in the Eucharist, the greatest gift Christ has left the Church, Jesus remains with us in a profoundly loving manner. When we gather around the altar for the Eucharist, the Body of Christ makes us into the Body of Christ, and we find the fundamental direction, motivation and strength for ministry and service in mission.

Our understanding of the Eucharist has been greatly enriched by Pope John Paul II's 2003 Encyclical Letter, *Ecclesia de Eucharistia* [EE] (*On the Eucharist in its relationship to the Church*) and by his more recent Apostolic Letter, *Mane Nobiscum, Domine* [MND] (*Remain with us, Lord*) inaugurating the year's observance. Taken together, these two statements offer a very comprehensive and profound meditation on the nature of the Eucharist in the life of the church and of every Christian. We can all benefit from careful reading and reflection on these two statements.

I would like to offer a reflection on one central theme which appears in both letters and which seems particularly urgent at this



Eucharist at Perpetual Adoration at St. Margaret's Church, San Angelo. (Photo by Peter Micale.)

time for our life and service. This central theme is that the constant, caring and compassionate presence of our Eucharistic Lord moves us to a life of service in love. The title of the Holy Father's Apostolic Letter, *Remain with us, Lord*, recalls the story of the disciples who encountered Jesus on the road to Emmaus. Their heartfelt desire for the Lord to remain with them is shared by every generation of disciples. We all, rightly, wish for the Lord to be with us to guide and nurture us. And so he does in the communion of the church and in the sacramental life of the church, especially in the Eucharist. Jesus remains with us on every step

and situation of our "own road to Emmaus" — yet often we fail to recognize him in our fellow travelers. The story answers the natural desire of the disciples for Jesus in a surprising and revelatory way: just as the disciples recognize Jesus in the breaking of the bread, he disappears from their sight. They are left to journey in faith, knowing he is always there as they carry on his mission.

St. Luke says that they "got up immediately and returned to Jerusalem." We

see "EUCHARIST" page nine



Mystery of Life

by Bishop Michael Pfeifer, OMI

Life is the first gift which God has given us. It is the first resource which we humans can enjoy. The greatest promoter of life has been Pope John Paul II. I share with you here one of his beautiful reflections on:

Mystery of Life

Mystery of Life! What greater aspiration is there in life? Yet *threatening shadows* are hanging over this universal human hope: the shadow of a culture that denies respect for life in all its stages; the shadow of an indifference that relegates countless people to a destiny of hunger and underdevelopment; the shadow of scientific research that is sometimes used to serve the selfishness of the strongest. Dear brothers and sisters, the needs of our many brothers and sisters call us into question. We cannot close our hearts to their pleas for help. Nor can we forget that "one does not live by bread alone" (cf. Mt 4:4). We are in need of the "living bread which came down from heaven" (Jn 6:51). Jesus is this bread. Nourishing ourselves on him means welcoming God's life itself (Cf. Jn. 10:10) and opening ourselves to the logic of love and sharing. (*Pope John Paul II, Homily Opening the Year of the Eucharist, October 17, 2004*)

Misterio de la Vida

por el Obispo Miguel Pfeifer, OMI

La vida es el primer don que Dios nos ha hecho y la primera riqueza de la que pueden gozar los seres humanos. El más grande promotor de la vida humana es nuestro Papa Juan Pablo II. Comparto con ustedes algunas reflexiones del Papa sobre:

Mysterio de la Vida

¡*MISTERIO DE VIDA!* ¿Qué aspiración puede ser más grande que la vida? Y sin embargo sobre este anhelo humano universal se ciernen *sombras amenazadoras*: la sombra de una cultura que niega el respeto de la vida en cada una de sus fases; la sombra de una

see "MISTERIO" page ten

Do unborn babies qualify as human lives?

by Bishop Michael Pfeifer, OMI

Briefly I share with you some thoughts on the question, do unborn babies qualify as human lives? "We still have very little insight into how, in a span of forty weeks, a single cell can grow into a precious baby of many trillions of cells. Any surgical corrections that we attempt are primitive compared to normal development that takes place every day. Do unborn babies qualify as human lives? We can give the unborn blood transfusions, excise tumors, and repair defects to the bladder, spine, and diaphragm in the womb. If they are not human lives, what are they?" – *Dr. William R. Lile, Jr., FACOG, Surgical Advances for Unborn Patients, Respect Life Program, 2004*



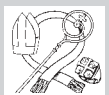
Bishop Michael D. Pfeifer, OMI

¿Califican los niños aún no nacidos como vidas humanas?

por el Obispo Miguel Pfeifer, OMI

Brevemente comparto con ustedes algunos pensamientos sobre la pregunta, ¿califican los niños aún no nacidos como vidas humanas? "Nosotros todavía tenemos muy poco conocimiento sobre cómo, en un lapso de cuarenta semanas, una sola célula pueda crecer en un precioso bebé de muchos trillones de células. Cualquier corrección quirúrgica que intentemos es primitiva comparada con el desarrollo normal que toma lugar cada día. ¿Califican los niños aún no nacidos como vidas humanas? Cuando están en el vientre podemos darles transfusiones, extirpar tumores y reparar defectos de la vejiga, la columna, y del diafragma. ¿Si no son seres humanos, entonces qué son?" – *Dr. William R. Lile, Jr., FACOG, Avances Quirúrgicos para Pacientes Aún no Nacidos. Programa Respeto a la Vida, 2004*

The Bishop's Schedule



APRIL 2005

April 2-3: San Antonio
 April 4: San Antonio, Oblate Renewal Center - Spring Meeting of the Texas Bishops and the Texas Catholic Conference (This meeting was cancelled due to Pope's death.)
 April 5-7: Rest and Prayer
 April 8: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.

April 9: San Angelo, Cathedral Church of the Sacred Heart - Confirmation at 5:00 p.m.
 April 10-11: San Antonio, MACC Board Meeting
 April 12: Wall, St. Ambrose - Confirmation at 6:30 p.m.
 April 13: San Angelo, Newman Center - Mass at 12:00 noon; Brownwood, St. Mary - Confirmation at 6:30 p.m.
 April 14: Knickerbocker, Immaculate Conception and Eldorado and Mertzon - Confirmation at 6:30 p.m.
 April 15: San Angelo, St. Mary -

Blessing and Dedication of Renovation and New Addition at 6:30 p.m.
 April 16: Sonora, St. Ann - Confirmation at 7:00 p.m.
 April 18-19: Austin - Open Legislative Session with Prayer
 April 20: Midland, St. Stephen - Confirmation at 6:30 p.m.
 April 21-22: Austin - State Convention of the Catholic Daughters of America
 April 23: Odessa, St. Joseph - Confirmation at 7:00 p.m.
 April 24: Midland, Our Lady of Guadalupe - Confirmation at 12:00 noon
 April 25: Midland, Our Lady of San Juan - Confirmation at 6:30 p.m.
 April 26: San Angelo, Diocesan Pastoral Center Presbyteral Council Meeting at 11:00 a.m.
 April 27: San Angelo, Diocesan Pastoral Center - Mass and Luncheon for Pauline and Raymond Castillo (50th Wedding Anniversary) at 11:00 a.m.; Ballinger, St. Mary - Confirmation at 7:00 p.m.
 April 28: Abilene, Holy Family - Confirmation at 6:30 p.m.

April 29: San Angelo, Newman Center - Appreciation Dinner at 6:30 p.m.
 April 30: Miles, St. Thomas - Confirmation at 6:30 p.m.
MAY 2005
 May 1: Sterling City, St. Paschal - Mass at 11:30 a.m.
 May 2: San Angelo, Christ the King Retreat Center - Pray the Rosary at Mary's Grotto at 7:00 p.m.
 May 3: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. and Staff Meeting at 11:00 a.m.
 May 4: St. Lawrence, St. Lawrence - Confirmation at 6:30 p.m.
 May 5: Midland, St. Stephen - Meet with Pastor and Pastoral and Finance Councils at 7:00 p.m.

May 6: San Angelo, Holy Angels - Confirmation at 6:30 p.m.
 May 7: Abilene, St. Francis - Confirmation at 5:30 p.m.
 May 8: Abilene, Dyess Air Force Base - Confirmation at 9:00 a.m. San Angelo, Calvary Cemetery - Prayer Service for Mother's Day at 3:00 p.m.
 May 9: San Angelo, St. Joseph - Confirmation at 7:00 p.m.
 May 10: Ballinger, St. Mary - Diaconal Ordination of Emilio Sosa at 5:30 p.m.
 May 11: Coleman, Sacred Heart - Confirmation at 6:30 p.m.
 May 12: Midland, St. Ann - Confirmation at 6:30 p.m.
 May 14-15: Houston - Knights of

see "SCHEDULE" page ten

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

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Don't Miss Out!



Next pope to face challenges over priests, governance, missions

by John Thavis
Catholic News Service

VATICAN CITY (CNS) — Although Pope John Paul II leaves behind a legacy of pastoral accomplishments, his successor will also face a number of challenges in areas of church governance, missionary strategies and priestly ministry.

The challenges are expected to loom large in the cardinals' daily discussions ahead of the conclave, where they will assess church priorities and begin to look at potential papal candidates.

Some of the discussion will focus on unfinished papal business, such as the ongoing tension between dialogue and mission, especially in countries where Christians are a minority.

The cardinals are also expected to examine ways to improve lay formation and counter dissent on church teachings about sexuality and marriage, and they will no doubt take a close look at the increasing pastoral burden on priests and the implications for the church's 1.08 billion members.

Based on interviews, speeches and cardinals' meetings in recent years, here are six themes that many

see as crucial for the next pope:

— Collegiality and church governance. At almost every major meeting of bishops and cardinals in recent years — most notably at the last discussion assembly of cardinals in 2001 — some of the most interesting debate was on how the universal church relates to local churches.

It is clear that some bishops are not completely happy with the level of cooperation they receive from offices of the Roman Curia. They have asked for more input on things like selection of bishops and preparation of Vatican documents and more flexibility in matters like liturgical translations.

Some think the Synod of Bishops should be overhauled to make it a more open and influential forum for discussion. Others note that Pope John Paul was never much of a hands-on manager of Vatican affairs; they say the church would be well served by someone able to pull the reins of the Roman Curia when necessary.

— "Clash of civilizations." This clash is not the tensions between the Muslim world and the West, but what cardinals see as the growing

gap between popular Western culture and traditional Christian values.

Cardinals meeting in 2001 spoke candidly about the difficulty of proclaiming the Gospel in pluralistic societies where religion is no longer passed on from generation to generation. The phenomenon is internal as well as external, since many Catholics do not understand or accept church teachings on some controversial issues.

Church leaders say the problem is especially evident in European and North American society; they point to legal abortion, a growing acceptance of euthanasia and legislative efforts to approve same-sex marriage.

But the issue also resonates among cardinals from developing countries, where sterilization and contraception campaigns have drawn sharp church criticism. Some fear globalization is helping to spread secular values to the Third World.

Many church leaders believe Pope John Paul did a good job spelling out the moral arguments behind church teachings and drawing clear lines on dissent. They say

the challenge that remains is to educate the Catholic laity and encourage them to accept and live those teachings, which will ultimately have a greater social impact than pronouncements by the hierarchy.

— Mission, witness and dialogue. In the second half of Pope John Paul's pontificate, the Vatican emphasized that evangelization means proclaiming Jesus Christ as the unique savior, even in places where Christians are a small minority.

Many local bishops would place the emphasis elsewhere — on dialogue and witness as the most effective ways of communicating the Christian faith. That is especially true in Asia, a continent considered prime evangelizing terrain but where efforts to date have been somewhat disappointing to the Vatican.

The debate has taken on a new dimension in the wake of the Sept. 11, 2001, attacks and the so-called "war on terrorism," as minority Christian communities try to achieve or maintain legal rights in countries where Muslim fundamentalism is spreading.

Given all that, the cardinals' assessment on this issue could have important consequences for the future path of interreligious and ecumenical dialogue.

— Ordained ministry. Under Pope John Paul, the pastoral burden on priests increased dramatically; there was one priest for every 1,800 Catholics in 1978, and about one priest for every 2,700 Catholics in 2005. The ratio was even higher in many developing countries, where some Catholics have had to go without Mass or the sacraments for weeks at a time.

The situation has led a number of bishops to ask that the Vatican consider relaxing the priestly celibacy rule in the Western church. Few if any church leaders believe that the next pope will consider women's ordination as an option, since Pope John Paul ruled it out in a definitive way.

A separate but related issue is the selection of priesthood candidates, which drew particular attention after the sex abuse scandals of recent years. Two Vatican documents long under preparation — one on psychological screening of seminary candidates and another on homosexuality — were left in suspension by the pope's death.

— Bioethics. The moral questions raised by the rapid advances in science and technology are expected to multiply during the next

see "NEXT" page eleven

Election of new pope follows detailed procedure

by John Thavis
Catholic News Service

VATICAN CITY (CNS)—The voting by cardinals to elect the next pope takes place behind the locked doors of the Sistine Chapel, following a highly detailed procedure last revised by the late Pope John Paul II.

Under the rules, secret ballots can be cast once on the first day of the conclave, then normally twice during each subsequent morning and evening session. Except for periodic pauses, the voting continues until a new pontiff is elected.

Only cardinals under the age of 80 can vote in the conclave; older cardinals do not enter the Sistine Chapel. In theory, any baptized male Catholic can be elected pope, but current church law says he must become a bishop before taking office; since the 15th century,

the electors always have chosen a fellow cardinal.

The paper ballot is rectangular. On the top half is printed the Latin phrase "Eligo in Summum Pontificem" ("I elect as the most high pontiff"), and the lower half is blank for the writing of the name of the person chosen.

After all the noncardinals have left the chapel, the cardinals fill out their ballots secretly, legibly and fold them twice. Meanwhile, any ballots from sick cardinals are collected and brought back to the chapel.

The ballots are read out. After the names have been read out, the votes are counted to see if someone has obtained a two-thirds majority needed for election — or a simple majority if the rules are changed later in the conclave.

At this point, any handwritten notes made by the cardinals during the vote

are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end.

When a pope is elected, the ballots are burned immediately. By tradition, the ballots are burned dry — or with chemical additives — to produce white smoke when a pope has been elected; they are burned with damp straw or other chemicals to produce black smoke when the voting has been inconclusive.

The most notable change introduced by Pope John Paul II into the voting process was to increase the opportunity of electing a pope by simple majority instead of two-thirds majority, after a series of ballots. The two-thirds majority rule holds in the first

phase of the conclave: three days of voting, then a pause of up to one day, followed by seven ballots and a pause, then seven more ballots and a pause, and seven more ballots.

At that point — about 12 or 13 days into the conclave — the cardinals can decide to move to a simple majority

for papal election and can limit the voting to the top two vote-getters. In earlier conclaves, switching to a simple majority required approval of two-thirds of the cardinals, but now that decision can be made by simple majority, too.

April Necrology

Please pray for the following priests and deacons whose anniversaries of death are during the month of April.

- 3-Deacon Edward Martinez (1985)
- 16-Deacon Eliseo Carrillo (1989)
- 17-Rev. Lee Zimmermann, C.M. (2000)
- 19-Rev. John Lavin (1983)
- 19-Deacon Hubert Collins (1999)
- 21-Rev. Thomas Leahy, SAC (1969)
- 29-Deacon Robert Daigle (1986)



The Earth is a common heritage

by Bishop Michael Pfeifer, OMI

SAN ANGELO – Each year to celebrate Earth Day, April 22, I present a reflection on ecology and environment. For this year’s message, I am presenting to you reflections that are taken from the draft of the National Directory for Catechesis.

Care for the environment is a basic principle of Catholic social teaching. The following themes are integral dimensions of the Church’s teaching on ecological responsibility:

- A God-centered and sacramental view of the universe, which grounds human accountability for the fate of the earth;
- A consistent respect for human life, which extends to respect for all creation;
- A world view affirming the ethical significance of global interdependence and the common

good.
– A ethic of solidarity promoting cooperation and a just structure of sharing in the world community.

The earth is our common heritage. The fruits of the earth are intended for the good of all humanity for all time. There is an urgent need for a new solidarity among people and nations, a reevaluation of the structural forms of poverty, and the elimination of local or regional wars. Modern society will find no solution to the ecological problem unless it takes a serious look at its lifestyle. Excessive individualism, isolationism, consumerism, materialism, and utilitarianism have devastating effects on the environment. The solution to the ecological crisis is the common responsibility of all who live on the earth.

The dominion over the created

order that God has given to human beings is not absolute. It is limited by the requirements of human solidarity with others who live in the world now as well as generations to come. Today’s ecological crisis reveals profound moral problems. Diminished respect for the dignity of human life, indiscriminately applied advances in science and technology, and the devastation of the ecosystem threaten human solidarity and world peace. We are consuming the world’s natural resources at an alarming rate. Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past.

Catholic social teaching offers fundamental values that test every system, every nation, and every community. It puts the needs of the poor first. It values persons over things. It emphasizes morality over technology, asking not simply what can we do, but what we ought to do. It calls us to measure our lives not by what we have, but by who we are; how we love one another; and how we contribute to the common good, to justice in our community and peace in our world.

Huellas

Una noche un hombre soñó que se paseaba por la playa con nuestro Señor.

En el cielo aparecieron escenas de su vida con dos series de huellas en la arena: una de él y la otra del Señor.

Al aparecer la última escena delante de él, tornó su mirada hacia atrás y notó que muchas veces en el camino su vida sólo había una serie de huellas en sus momentos más tristes y deprimidos. Esto le desconcertaba y preguntó: “Señor, Tú me dijiste que una vez que decidiera seguirte caminarías siempre a mi lado: pero he notado que en los momentos más difíciles de mi vida sólo hay una serie de huellas. No comprendo por qué cuando más te necesitaba. Tú me dejabas solo.”

El Señor le contestó: “Hijo mío, te amo y nunca te he abandonado. En tus momentos de prueba y sufrimiento, cuando tú sólo vez una serie de huellas, era entonces que yo te llevaba en mis brazos.”

autor: desconocido

STRENGTHENING THE CHURCH AT HOME

Please donate to the collection on the weekend of April 23 and 24.

Catholics throughout the United States and its dependencies work hard to meet the faith needs of their parishes:

THE ARCHDIOCESE FOR THE MILITARY SERVICES, USA—This Home Mission diocese provides pastoral care for more than 1.2 million Catholics in uniform and their dependents, those in Veterans Administration hospitals, and those in government service overseas.

DIOCESE OF CHEYENNE, WY—Only 45 priests are available to serve 50,000 Catholics scattered across 100,000 square miles.

DIOCESE OF CHARLOTTE, NC—The number of Hispanics in the Diocese of Charlotte, North Carolina, has risen 66% from 1990 to 2000.

UKRAINIAN EPARCHY OF SAINT NICHOLAS IN CHICAGO—This Home Mission struggles to keep an ancient Eastern Catholic tradition alive in 42 parishes spanning 28 states.

DIOCESE OF BROWNSVILLE, TX—There is one active priest per 8,573 Catholics in the Diocese of Brownsville, Texas.

Help support those communities where the Church is striving to take hold and to grow. Please give generously when the Catholic Home Missions Appeal is taken up in your parish.



The Catholic Home Missions Appeal is sponsored by the United States Conference of Catholic Bishops, Committee on the Home Missions, 3211 Fourth Street, NE, Washington, DC 20017-1194. Phone: 202-541-5400 Website: www.usccb.org/hm

Ethics and Integrity Workshop Dates

Please consult the schedule posted on our web site [www.san-angelo-diocese.org] from time to time since workshop dates are continually being added. Due to unforeseen circumstances, workshop dates may be subject to change.

Those who have attended this 3-hour workshop do not need to repeat it. Please check with your parish if you need to verify your attendance.

San Angelo Deanery

- April 21, 2005, Thursday, 7-10 pm (Eng), Sacred Heart, Menard
- April 26, 2005, Tuesday, 6:30-9:30 pm (Eng), Our Lady of Perpetual Help, Ozona
- May 12, 2005, Thursday, 7-10 pm (Eng), Cathedral Church of the Sacred Heart, San Angelo

Midland/Odessa Deanery

- April 14, 2005, Thursday, 7-10 pm (Eng), Our Lady of San Juan, Midland
- May 25, 2005, Wednesday, 7-10 pm (Eng), St. Ann, Midland

Abilene Deanery

- April 25, 2005, Monday, 7-10 pm (Eng), Holy Family, Abilene
- April 26, 2005, Tuesday, 6:30-9:30 pm (Eng), St. Mary, Brownwood
- May 17, 2005, Tuesday, 7-10 pm (Eng), Immaculate Heart of Mary, Sweetwater
- May 23, 2005, Monday, 7-10 pm (Eng), Holy Family, Abilene

If you have need of an additional Ethics Workshop (English or Spanish) at your parish or Catholic School, please contact Mike Wyse at the Chancery Office (325) 651-7500.



Eucharist and family

by Fr. Mark Woodruff

(Editor's note: Our Diocese is blessed with many wonderful homilists who Sunday after Sunday deliver superb homilies during Mass. Few, if any, of these priests ever write an article to be published in the ANGELUS, so that other Catholics in our Diocese may receive their message/teaching. The following is a thankful exception to the rule.)

ODESSA – I was asked to write an article on the Eucharist and the family. In preparation, I found myself recalling many Woodruff family events of long ago centered on the Eucharist. Particularly vivid were the first communions of my siblings and me. They were not just church events; they were family events because my mother always celebrated them with great ceremony. And then there were the many, many times over the years my family attended Mass together. I remember dad sometimes honking the horn impatiently in the driveway because someone was usually late, or the difficulty of finding a parking place since my parish church did not have a parking lot.

Those Eucharistic events meant a lot to me and are treasured memories, especially now that my parents are gone and my siblings are scattered.

I bear a burden many of us Catholics carry these days. Not all my siblings are Catholic anymore, and family events no longer include celebrating the Eucharist together. For me at least, it mars family reunions, but I console myself with the realization that a difference in denomination does not necessarily mean a difference in faith in Jesus.

I am happy we are having this “Year of the Eucharist” in the Catholic Church. For me, reflecting on the Eucharist has reminded me of my other family - the parish family of brothers and sisters who gather around the altar Sunday after Sunday and even day after day, united in the One Bread and One Cup so that we might all be One in Christ. The Eucharist creates another family for us.

Yes, “parish family.” From time to time I officiate at the funeral of beloved parishioners, people who had been actively involved in the life of the parish, and it always amazes me to see that the deepest mourners in the congregation are the deceased person’s “church friends.” Dry-eyed business friends, respectful neighbors might be there, but the church friends seem the most in-tune with spiritual event unfolding before their eyes.

Recently my parish made arrangements to construct a columbarium in its daily Mass chapel. For those not familiar with the word, a columbarium is a group of niches for the reverent burial of the cremated remains of people who have died. Yes, the Catholic Church permits cremation.

Most of the people, who have purchased niches so far, including myself, have expressed an excitement at knowing that death will not separate us from our parish family. Survivors have expressed a joy at knowing they can “visit” family members every Sunday.

This joy in my church family does not completely assuage the sadness I feel about my siblings’ absence from the Eucharist. What might have kept them in the

Church?

Often people who have left the Catholic Church say they go elsewhere for more vibrant worship services or a greater sense of community. I wonder if during this “Year of the Eucharist” we might concentrate more on the Mass itself rather than some of the devotions such as adoration and 40 hours. Don’t get me wrong - devotions are great! We need them! This Lent a Holy Hour before the Blessed Sacrament has deepened my spiritual life immensely, as well as the spiritual life of those who join me.

But nothing honors the Christ in the Eucharist so much as a Mass well celebrated by the entire congregation, with vibrancy and a compelling sense of community. Far too often we miss the mark.

A priest friend of mine said, “Why doesn’t the Holy Father proclaim a ‘Year of Singing in Church’?” In most parishes, we Catholics do a pitiful job praising God in song. With my dreadful voice I sing EVERY HYMN at Mass, whether it’s a moldy-oldie or the latest hip-hop tune from some swinging liturgist. Why can’t others with better voices make a more fervent effort? What a joy to praise the Lord together! Yet in too many parishes congregations make little or no attempt to praise God in sacred song, or even open their blasted hymnbooks! Why is the ministry of choir member practically non-existent in most parishes?

My priest-friend also asked, “Why doesn’t the Holy Father proclaim a ‘Year of Better Lectoring’?” The stories proclaimed in the scriptures make us a family; they give us the character of a Christian community. Yet so many of us approach the reading of scripture at Mass far too haphazardly. We may actually be harming the parish family rather than building it up.

Or why doesn’t the Holy Father proclaim a “Year of Eucharistic Etiquette” so people can be reminded to come on time, stay the entire service, and stop making unnecessary trips to the church restrooms! How is it the average person can sit through a two or three hour motion picture at the local cinema without going to the restroom, but can’t make it through a 60 minute Mass? Why aren’t parents teaching their

Year of the Eucharist

by Father Bernard Gully, Father James Plagens and Sister Denise Duplessis - Diocesan Liturgy Commission

SAN ANGELO – When we speak of Eucharist we necessarily must speak of celebration – of word and sacrament. Also, we must speak of full, active and conscious participation as the Second Vatican Council instructs us.

Celebrating the Eucharist assumes that a community is gathering on the Lord’s Day. Part of the community will be ministries to make the Eucharist happen: such as, readers, the ministry of hospitality, ministries to distribute the Eucharist, etc., etc.

To speak of celebrating the Eucharist we use words that have an active quality to them, such as preparation, gathering, proclaiming and listening, singing, giving thanks, praying, eating and drinking the Body and Blood of our Lord.

Celebrating the Eucharist has its own language. In celebrating Eucharist we speak of the signs and symbols, especially the symbols of bread and wine which do become the Body and Blood of the Lord. “Christ is present in the sacrifice of the Mass ... especially under the eucharistic elements. ... he is present in the sacraments. ... he is present in his word. He is present, lastly, when the Church prays and sings, for he promised: ‘where two or three are gathered together in my name, there am I in the midst of them.’” (Mt 18:20). (Constitution on the Sacred Liturgy, 7). We speak of words, not just the holy words of scripture but the words of all of the prayers of the Eucharist, such as Eucharist Prayer, Opening Prayer, etc. Finally, speaking of Eucharist we speak of environment that we create for this great celebration. The ministry of environment is that which does welcoming in addition to people speaking words of welcome standing at the door and inviting people in.

In speaking of Eucharist, we must speak of the Sunday, the original feast day. We remember what Jesus said and did at the Last Supper, when he said, “Do this in memory of me.” We do this on the Lord’s Day and that great gathering.

The celebration of Eucharist is a gathering a communal gathering of God’s people in faith, in love; in trust. We do many gestures of reaching out to each other to reflect this communal nature of the Eucharist. Private prayer and private worship are different from communal prayer and communal worship in the celebration of the Eucharist.

The oldest tradition of the Church is this gathering to celebrate Eucharist on the Lord’s Day, to remember and do what Jesus said was to be done at his Last Supper.

For all of this to be understood properly, we return to the words and teachings of the Second Vatican Council for directions and implementing our understanding of the great sacrament of Eucharist.

children how to be respectful during the Mass?

Or why doesn’t the Holy Father proclaim a “Year of Hospitality at Mass” encouraging people to make friends within the congregation by coming early to Mass or staying after at coffee-and-donuts or being involved in other parish activities. Why are “parking lot wars” the standard feature of most Catholic Sunday mornings?

Or why doesn’t the Holy Father proclaim a “Year of Praying the Liturgy of the Hours”? This wonder-

ful liturgical prayer – an “official” companion prayer to the Liturgy of the Eucharist – is still unknown to the laity. Jesus could pray the psalms in his day; why cannot his followers in the 21st century?

Sunday is the original feast. It is the quintessential “family day” of our own families and of the Christian family. The Eucharist makes it so. Let’s honor the Eucharist by being a family each and every Sunday.

Holy Angels Catholic Church

Spring Festival 2005

Sunday, May 1

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.



Texas First Lady Anita Perry congratulates San Angelo as a 2005 Main Street City

by Scott Haywood

SAN ANGELO - Texas First Lady Anita Perry today officially designated San Angelo a Main Street City for 2005 as part of a two-day tour of the new cities. The Texas Main Street Program helps Texas cities revitalize historic downtowns and neighborhood commercial districts by utilizing preservation and economic development strategies.

"The Main Street Program is not about bricks or nails or new window panes," said Perry. "It's about a community joining together to say they are proud of their way of

life and they value the wonderful place where they live."

The Texas Main Street Program, which began in 1981, is among the most successful downtown revitalization programs in the nation. The program has assisted more than 140 Texas cities, resulting in the private reinvestment of more than \$1 billion in Texas downtowns and neighborhood commercial districts, creation of more than 19,600 jobs and the establishment of more than 5,100 new businesses.

The Texas First Lady's Main Street Tours have been part of the

program for the past 24 years, with first ladies or designated representative officially welcoming the city into the program. In addition to San Angelo, La Porte, Livingston and Sinton were designated Main Street cities for 2005.

Each Main Street Tour ceremony also includes the presentation of the city's first architectural rendering for downtown renovation. Perry unveiled an architectural rendering of 300 South Chadbourne Street during her visit to San Angelo.

"San Angelo's history has given



Bishop Michael Pfeifer, OMI (center) delivers the Benediction for the Main Street Celebration. Looking on are (l) Rod Bridgman, Main Street Manager and (r) First Lady of Texas Anita Perry. (Photo by Peter Micale.)

us so many treasures from the past. Today we celebrate that past with a commitment to San Angelo's future," said Perry.

Information about the Texas His-

torical Commission's Main Street Program can be found on the web at <http://www.thc.state.tx.us/mal.nstreet/msdefault.html> or by calling 512/463-6092.

St. Ann's Cub Scout Pack 84 celebrates 50 years of Cub Scouting

by Cub Master Sam Valenzuela

MIDLAND – On February 26, 2005 Pack 84 celebrated its 50th year in Cub Scouting. Cub Scouts, Boy Scouts and Girl Scouts from St. Ann's began the festivities with a mass celebration. To honor the 50 years in scouting, the Cubs had a special Blue and Gold Banquet representing years of previous scouting memorabilia and an evening of entertainment from the cub dens of Pack 84. Catholic Churches throughout the country charter scouting programs.

The mass was celebrated by the Most Reverend Michael Pfeifer bishop of the Diocese of San Angelo and concelebrants Monsignor Larry Droll, Vicar General of the Diocese and pastor of St. Ann's Church and Father Rodney White, Scout Chaplain for the Diocese of San Angelo and pastoral Assistant at St. Ann's. Boy Scout Committee Member, Deacon Sador Sotelo of Our Lady of San Juan Catholic Church also joined in on the mass celebration. During his homily, Bishop Pfeifer, spoke with the scouts about the 4 C's in scouting. Christ, character, community, country. He stressed the importance of following these four

"C" in order to serve as a good scout. At the end of mass, awards were given out to the scouts that had earned their religious emblems during this scouting year. Special recognition and awards were given out to Linda Rusk and Roger Edelbrock for their distinguished service in the scouting program. Afterwards the bishop presented the 50-year bar patch to the cub members of Pack 84.

The church gym buzzed with energy as the cubs and their families started out for an evening of fun. Parents and guests of the scouts had the opportunity to view old scouting items from the 60's before feasting on a Barbeque dinner catered by Johnnies' Barbeque. The evening begin with Den Leader Ricardo Caballero and Bear scouts retiring the pack flag and replacing it with a new one to be used for the next 50 years! The wolf den, lead by Dave Cowen, entertained the guests with a skit that lead to our fantastic dinner. During the meal Tiger group leader, Liz Thornton and scouts informed the parents and guest about the "Leave No Trace Scouting Program" 'and cleaned up the area on stage that was a mess. John Downing for Friends of Scouting made a brief



St. Ann's Pack 84 with Bishop Michael Pfeifer, OMI, and Pastor, Vicar General Msgr. Larry Droll and Fr. Rodney White.

presentation. Of course no birthday celebration is completed with out the traditional birthday cake and song. Den Leader Scott Johnson and Webelos I scouts lead the audience in song with lots of cake afterwards. The old pack flag was presented to Monsignor Droll and St. Ann's

see "SCOUTS" page ten



The anniversary cake did not last long when Pack 84 attacked the cake. (Photos courtesy Sam Valenzuela.)



Bishop celebrates Diocesan Chrism Mass

(Below) Bishop Michael Pfeifer, OMI, mixes the sacred oil.

(Right) Bishop hands parish representative bag containing little bottles of Holy Oil use to anoint those Baptized, the sick and in other liturgical services.



(Right) Bottles of oil prior to the blessing.



(Right) Priests from the Diocese concelebrated the Mass. (Photos by Peter Micale.)



Slovenian priest-artist creates mosaics for Knights' chapel

by Mary Chalupsky
Catholic News Service

NEW HAVEN, Conn. (CNS) – The artist whose mosaics grace the Vatican's magnificent Redemptoris Mater Chapel has installed a new set of mosaics in the Holy Family Chapel at the international headquarters of the Knights of Columbus in New Haven.

Clad in red overalls, Jesuit Father Marko Ivan Rupnik and his team of eight artists from Rome worked 13- and 14-hour days from Jan. 22 to Feb. 12 to install the floor-to-ceiling mosaics in the Connecticut chapel.

The 50-year-old Slovenian priest, artist, theologian, teacher and author is director of Rome's Centro Aletti, a community of scholars and artists committed to bridging Eastern and Western traditions through theological dialogue, research, reflection and publication.

The community was responsible for decorating the Vatican chapel, which was closed from 1996-99

while artists covered the walls and ceiling with mosaics designed and executed by Father Rupnik and a Russian Orthodox artist.

The chapel at the Knights of Columbus headquarters is the 25th the priest has designed. Father Rupnik's work incorporates splashes of color, light, theological symbolism and touches of Eastern and Western traditions.

The mosaics designed specifically for the Knights of Columbus depict three scenes – the Nativity, the wedding feast at Cana and the Crucifixion. At the chapel's entrance, there is a treatment of the archangels Gabriel and Raphael.

The Crucifixion scene behind the altar depicts Father Michael J. McGivney on the left. The founder of the Knights is holding a chalice and bread. On the right is St. Michael – whose name means "who is God" – holding a sword.

The theme is "unity and charity in the spirit of Father McGivney," explained Father Rupnik, referring to the founding principles of the

Knights.

"Christ didn't ask anything for himself. He just accepted the Father's will and gave himself to everyone," as did Father McGivney, he told The Catholic Transcript, newspaper of the Hartford Archdiocese.

In the scene, a cloth from the crucified Jesus flows over to cover his mother and St. John, reflecting how Father McGivney took care of widows just as St. John was entrusted with the care of the mother of Christ.

Christ "was stripped, but we were clothed," Father Rupnik explained. "The mantle of Christ is the glory of God. Thus Christ is stripped and humanity is dressed by his glory."

Wearing a priest's stole, Father McGivney holds the chalice, a symbol of the Eucharist, or unity; he also holds bread, the symbol of charity.

The wall in the back of the chapel depicts the wedding feast at Cana. In this scene, the couple looks sad, reflecting that it is Christ who

brings joy to the marriage.

"Marriage is a bond," Father Rupnik explained, and the potential for joy is found in the bond between Christ and the marriage partners.

The scene on the wall across from the entrance to the chapel is the Nativity, in which all of nature, including animals, faces toward the Christ child. The infant Jesus is bound in a cloth used for burials, foretelling his death.

The mosaics use bursts of color tempered with creamy earth tones and sparkling gold highlights, typical of Father Rupnik's work.

The doors to the chapel are protected by the archangels Gabriel, who holds a scroll, and Raphael, who holds a sphere, indicating that "no matter who you are, you are held in the hand of God," he explained.

Supreme Knight Carl A. Anderson said he believes the new Holy Family Chapel will inspire those who visit the chapel the same way the Vatican's Redemptoris Mater Chapel does.

"Father Rupnik's work is not only artistically beautiful, but theologically profound in its exploration of the mysteries of our faith.

see "PRIEST" page ten



Jesuit Father Marko Ivan Rupnik stands on a ladder Feb. 3 in front of a depiction of Father Michael J. McGivney, founder of the Knights of Columbus, during the construction of mosaics for Holy Family Chapel at the Knights' international headquarters in New Haven, Conn. Father Rupnik and his team of eight artists from Rome worked 13- and 14-hour days from Jan. 22 to Feb. 12 to install the floor-to-ceiling mosaics. (CNS photo by Mary Chalupsky, Catholic Transcript)



Catholic Relief Services thanks Diocese

by Ken Hackett, President CRS

WASHINGTON – To date, nearly \$100 million has been donated to Catholic Relief Services for the victims of this disaster in Asia. CRS is already moving from emergency to recovery efforts, while working closely with partners to make long term rehabilitation plans for the physical and spiritual needs of these communities.

The gift from the Diocese of San Angelo in the amount of \$110,079 enables us to make a real difference for these communities as part of one human family. On behalf of the millions of people affected by this tragedy, I thank you for your commitment and solidarity.

(Below) Priests from the Diocese attended a Priest's Convocation at Christ the King Retreat Center on March 7 - 9.



(Above) A visiting priest, Rev. Daniel E. Harris, CM, led a seminar on youth ministry. (Photos by Peter Micale.)

Dissent from the Catholic Church teaching

by Bishop Michael Pfeifer, OMI

SAN ANGELO – Briefly I share with you some thoughts on the dissent from the Catholic Church Teaching. “Catholics who publicly dissent from the Church’s teaching on the right to life of all unborn

children should recognize that they have freely chosen by their own actions to separate themselves from what the Church believes and teaches. They have also separated themselves in a significant way from the Catholic community. The

Church cannot force such people to change their position; but she can and does ask them honestly to admit in the public forum that they are not in full union with the Church.” *Archbishop Myers, ‘A Time for Honesty’*

Intentions of the Holy Father for April

Missionary – For Christian communities: filled with burning zeal for holiness may they kindle numerous missionary vocations.

General – For all Christians: may they live Sunday truly as the Lord’s Day, dedicated to God and neighbor.

Rechazo de las enseñanzas de la Iglesia Católica

por el Obispo Miguel Pfeifer, OMI

SAN ANGELO – Brevemente comparto con ustedes algunos pensamientos sobre el rechazo de las enseñanzas de la Iglesia Católica. “Católicos que públicamente rechazan las enseñanzas de la Iglesia

sobre el derecho a la vida de todos los niños aún no nacidos, deben reconocer que por medio de sus acciones han escogido libremente separarse de lo que la Iglesia cree y enseña. También se han separado en una forma muy significativa de la comunidad católica. La Iglesia

no puede forzar a esta gente a cambiar su posición; pero puede y debe pedirle honestamente que admitan en un foro público que ellos no están en unión con la Iglesia.” *Arzobispo Myers, ‘Un Tiempo de Honestidad’*

Christ the King Retreat Center April Calendar

Seven (7) sessions of *Life in the Spirit Seminar* are being conducted on Mondays in March and April, commencing March 14 through April 25, 2005 at the Retreat Center. The total cost for the Seminar is \$5.00. Pre-registration is accepted and encouraged. If you have any questions, please don’t hesitate to call Margie, Nancy, or Rosa at (325) 651-5352.

- 1-2 Crestview Baptist Women’s Retreat
- 3 Confirmation Retreat
- 4 Life in the Spirit Seminar
- 5 Adoration of the Blessed Sacrament
- 5-6 International Priest’s Gathering
- 8-10 Engaged Encounter
- 11 Life in the Spirit Seminar
- 12 Adoration of the Blessed Sacrament
- 17 Confirmation Retreat
- 18 DRE-Day of Reflection
- Life in the Spirit Seminar
- 19 Adoration of the Blessed Sacrament
- 21-24 Women’s Walk to Emmaus
- 25 Life in the Spirit Seminar
- Renew Meeting
- 26 Adoration of the Blessed Sacrament

Catholic Spanish Radio

by Peter Micale

We are very fortunate to now have three radio stations in the Diocese carrying one hour of Catholic programming in Spanish, each and every Sunday: in San Angelo, KSJT, 107.5 FM,

from 10:00 to 11:00 AM; in Abilene, KJTZ, 106.9 FM, from 12:00 noon to 1:00 PM; in Odessa, KQLM, 107.9 FM, from 10:00 to 11:00 AM. Catholic businesses in each city are providing the funding and commercials for these pro-

grams; please support these businesses that are now bringing a necessary evangelization ministry to our Diocese.



EUCHARIST

from page one

see here their conversion: they were *in the act of leaving Jerusalem and the other disciples* when they met Jesus on the road and encountered him in the “breaking of the bread.” Their natural disappointment was turned into supernatural hope. Their experience of Jesus sent them forth with their hearts burning - to announce Christ’s death and resurrection and to become joyful and courageous witnesses of his Kingdom.

Far from an invitation to rest and relax, the offer that Jesus makes to us in his Eucharistic presence – both the active presence which we celebrate in the Mass and which culminates in Eucharistic communion, and the contemplative presence to be found in prayer and adoration before the reserved Eucharist – is the invitation to mission and service. As the Holy Father puts it: “The dismissal at the end of each Mass is a *charge* given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values” (MND 24). What I am suggesting is that we take very seriously the Pope’s encouragement that we think of the Eucharist as a kind of *plan* for our life as a church, a plan with three elements: (1) giving thanks; (2) the way of solidarity; (3) at the service of the least (MND25-28).

Giving Thanks

The very word, “Eucharist” means thanksgiving. The act of giving thanks to God is rooted, first of all, in the recognition of who God is and who we are before God. God is Creator and Father. We are God’s creation, God’s beloved, totally dependent on Divine Providence. This indispensable clarity of vision makes it possible for us to turn to God, conscious of the dignity we all enjoy as a people chosen and redeemed in Christ, and to recognize that all things ultimately come from the Creator. A primary purpose of the Eucharist is to give praise, worship, glory and thanksgiving to our loving God. At every Mass we give thanks to Christ for His ever-abiding presence that fulfills the deepest yearning of the human heart. Our Eucharistic thanksgiving, then, expresses itself in an attitude of gratitude, in a firm but humble adherence to the dictates of conscience formed by the Gospel, and in daily care for

all of creation. Our care extends in a special way to our neighbor. Too often, this grateful care for God’s people and all of creation is ignored or neglected in our daily lives. The celebration of the Eucharist makes us into the Body of Christ for the world in which we live.

The Way of Solidarity

This common vision of being a Eucharistic community, in turn, orients our reflection and action toward Eucharistic solidarity and unity that transcends and permeates customary boundaries whether of culture, geography, history, ethnicity, race, gender, or economics. This solidarity proclaims that we are our sisters’ and brothers’ keepers, wherever they live and whatever their circumstances of life. Seeing Jesus at the Eucharistic table inspires us to see him in every person, from the unborn to the elderly. We know that virtues are dispositions and practices that move us to becoming a certain kind of person, and we see in Jesus’ life and ministry an example of the virtue of solidarity. Learning to practice the virtue of solidarity today means learning that “loving our neighbor” has global dimensions in our interdependent world. This virtue is described by John Paul II as “a firm and persevering determination to commit oneself to the common good, that is to say to the good of all and each individual, because we are all really responsible for all” (Sollicitudo Rei Socialis/On Social Concern, No.38).

Such a solidarity requires us to “rend our hearts.” The bridges of solidarity we are called to build by this Eucharistic solidarity require us to view the world and its people through the lens of the Paschal Mystery—the life, suffering and death of Jesus as well as his resurrection. This in turn calls us to repentance and confession, for we know the times that we too have sinned through our failure to bother to love. We seek the grace of conversion. This repentance will be fruitful as we strive together to overcome the global, social and even religious ramifications of misguided loyalties, unjustifiable divisions and exclusionary ideologies. Solidarity calls us and empowers us to break through the boundaries of neighborhoods and nations to recognize the web of life that connects all of us in this age of globalization. As Catholics fed and nourished by the Eucharist, we must come together with a common conviction that we can no longer toler-

ate the moral scandal of poverty in our land and so much hunger and deprivation in our world.

We gather around a table—an altar—to celebrate the Eucharist. At this altar of sacrifice, we hear the saving word of Christ and receive his Body and Blood. The Lord’s Table bears but one bread and one cup. It is this sacrificial meal that nourishes us to go forth and to live the Gospel as Jesus’ disciples. Our communion in the Lord rejects all false divisions. Such communion calls us to increasing inclusivity, deep listening, respectful dialogue, and more effective responses in our efforts toward eradicating terrorism, violence, war, injustice, alienation, discrimination and poverty. This is our effort toward the Reign of God that is “here and not yet.” In all this, we seek God’s wisdom and guidance. This Eucharistic solidarity with the entire body of Christ calls us to measure every policy, every institution, and every action by how it protects human life, enhances human dignity, and shows proper stewardship of creation.

At the service of the least

The way of Eucharistic solidarity calls us as Church to help believers to recognize Jesus not only in the breaking of the bread but also in those without bread. Does not Lazarus lie at each of our doors, seeking crumbs in a society of plenty? Our solidarity must find concrete expression in our service to “the least of my brothers and sisters.”

This third element in the Holy Father’s reflection is an encouragement to see in the Eucharist a call toward a personal and communal “practical commitment to building a more just and fraternal society.” In Saint Paul’s letter to his beloved community in Corinth (see I Cor. 11:17-22, 27-34), we are reminded that authentic celebration of the Eucharist impels us to work at healing all that divides us as members of Christ’s Body. Paul is very blunt: he tells the community that if they ignore the divisions and distinctions that exist between rich and poor, favored and excluded, and go on celebrating the Lord’s Supper, they do so *unworthily* and incur condemnation!

All are called to the table of the breaking of the bread with the Lord—the broken, the whole, the rich and the poor, the young and the old, the outcast and the powerful. Each has something to place on the table—gifts and talents, weaknesses

and brokenness, hopes and plans, acts and prayers. Each also seeks something at the table: love, hope, healing, forgiveness, community, acceptance, affirmation, and recognition. At this table all are welcome.

When Jesus walked this earth and saw the multitude of hungry people, He said, “My heart is moved with pity for the crowd, because they have been with me now for three days and have nothing to eat...’ His disciples answered, ‘Where can anyone get enough bread to satisfy them here in this deserted place?’ [Mk. 8:1-9] Jesus used seven meager loaves to feed the hungry people as he gave thanks, broke the bread and gave it to be distributed to several thousand hungry people. Jesus was not outdone in generosity or hospitality! Jesus is still moved with compassion today by the millions of hungry people, especially children, who lack the very basic necessities of life. Most recently, the terrible tsunami disaster has increased yet again the number of hungry and homeless.

In their statement, *A Place at the Table*, the U.S. Catholic Bishops remind us that “Millions of children live in nations with too much debt and not enough development, in societies with deadly diseases and inadequate health care, in lands where conflict and corruption leave people without a place at the table.” As Eucharistic people, we pledge to truly share at God’s table, within families and communities, among peoples and races, between cultures and nations. As Christ, we, too, are each called to serve those treated as least among us and see Christ in them. Matthew 25 tells us that on the final day this is the standard by which we will be judged.

As He did at the Last Supper, in every Eucharist Christ kneels to wash our feet and calls us to do the same for each other in order that we live out our identity as disciples of Christ. Whose feet are we called to wash? From the Eucharistic table, Jesus sends us in a spirit of compassion to serve and feed the hungry and homeless, to welcome the stranger and immigrant, to reach out to troubled families, to advocate for just public policies, to organize for safer and better communities, and to work creatively for a more peaceful world. This Year of the Eucharist is a graced opportunity for us to better recognize and respond to the

suffering Body of Christ in the human and social needs of our time.

Our commitments are always expressed through concrete actions. The *Catechism of the Catholic Church* insists, “The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ, given up for us, we must recognize Christ in the poorest” (1397). This Year of the Eucharist is an important time to reflect on the need to build local communities of faith where our social teaching is central, not fringe; where social ministry is integral, not optional; where it is the work of every believer, not just the mission of a few dedicated persons and committees. We must ask ourselves, as individuals and as faith communities: Who is suffering or who is left out in our community? Where is there a family in need? What are the causes of poverty, racism, and lack of equal educational opportunities in my parish, city, county, state, country, and world? Where do I see injustice? What can I do about hunger and homelessness and unemployment? How can we together assist the migrants who live in the shadows of life? What is the call of the Body of Christ among the imprisoned? How can I/we heal the divisions in our community? What practical project or undertaking can we begin or continue which will be a real expression of our love and concern for the poor? I encourage individuals and groups in our parishes to reflect and pray from the Scriptures very concretely on questions such as these during this year dedicated to the Eucharist. Share with one another the actions you discern to undertake. Share also the fruits of these undertakings, for this is also the “good news” we are called to announce and incarnate.

Let us support, sacrifice, and pray for one another during this “Year of the Eucharist” as we seek to be more faithful followers of the One who sacrificed his life that we might have Life in abundance. The Holy Father encourages us to live out the demands of our love for the Eucharist in these words: “We cannot delude ourselves: by our mutual love and, in particular, by our concern for those in need we will be recognized as true followers of Christ (cf. Jn 13:35; Mt 25: 31-46). This will be the criterion by which the authenticity of our Eucharistic celebrations is judged” (MND, 28).



Catholic Church Extension Society marks 100-year anniversary bringing the Church to poor, remote areas of the U.S.

by Catholic Church Extension Society

Grants from leading supporter of Catholic missionary work in America have helped fund construction at 12,000 U.S. churches, subsidized missionary salaries and provided tuition aid for seminarians

CHICAGO – A national organization that brings the Catholic Church to people who live in some of the most geographically remote and economically depressed regions of the United States is celebrating the 100th anniversary of its founding in Chicago in 1905. The Catholic Church Extension Society, which financially supports “mission dioceses” in these regions where the Church would not survive without outside resources, has

launched a year-long celebration to mark the centennial milestone.

Founded in Chicago as “The Catholic Church Extension Society of the United States of America” by Father Francis Clement Kelley, the organization raises funds so that Catholics in mission dioceses can practice their faith and receive sacraments like their fellow Catholics in larger U.S. cities. To date, the organization has raised and distributed more than \$400 million to mission dioceses across the United States. These monies have helped fund construction at 12,000 churches nationwide and have provided salary subsidies for priests, religious and lay workers who minister to Catholics in U.S. mission dioceses. In addition, they have helped provide fuel, supplies and

other basic necessities that enable missionaries to reach and minister to Catholics in poor and isolated U.S. regions.

The leading supporter of Catholic missions throughout the United States today, Catholic Extension also provides grants for seminary education of future priests who are needed in underserved regions of the country. In addition, it supports religious education and campus ministry programs to spread the Catholic faith - and provides relief funds for mission parishes when disaster strikes.

Ensuring the Church’s Presence Beyond Major U.S. Cities

From its inception, Catholic Extension has ensured the Church’s presence in locations outside major urban centers by helping build

and repair churches and other parish facilities in rural and small-town America. In the early 1900s, a pioneer community could build a simple clapboard church for \$2,000 to \$4,000 - a small fraction of the average \$750,000 it costs to build a modest church today. Catholic Extension offered standard architectural plans to help save on building costs associated with these early churches and typically contributed approximately half of the total cost to construct a building. Father Kelley felt it important that local parishioners shared a sense of responsibility and ownership. Parishioners often aided in the construction by contributing labor and materials such as rocks plucked from farm fields for a building foundation.

As more mission parishes were established, the need for priests to staff them increased significantly. For example, in 1920, the Diocese of Salt Lake City had just 19 priests to cover the entire state of Utah - one for every 8,093 square miles - and there were just 20 priests to cover Alaska’s huge territory. To

meet this challenge, Catholic Extension grants have long subsidized seminary education and clergy salaries for these missions.

Continued Need Over Next Century

Although there has been much progress over the past century, Catholic Extension leaders know there is still much work to be done. For example, 3,000 of all U.S. parishes today do not have a resident priest. Many of these parishes are in mission dioceses.

Today, from the isolated fishing ports in Alaska’s Aleutian Islands to the poverty-ravaged Appalachian hollows of western Virginia, the 400 priests, religious order members and lay parish workers whose ministries are supported by Catholic Extension are in great demand. Like their predecessors who ministered to European immigrants in rural America in the early 20th century, today’s missionaries are tending to the faith needs of newly arrived immigrants from Hispanic nations and other countries where people have Catholic roots.

SCHEDULE

from page two

Columbus State Convention

May 15: Abilene, Sacred Heart - Corpus Christi Procession and Mass at 6:00 p.m.

May 17: Brady, St. Patrick - Confirmation at 6:30 p.m.

May 18: Big Spring, Sacred Heart (Immaculate Heart, St. Thomas, and Coahoma) - Confirmation at 6:30 p.m.

May 19: Odessa, Holy Redeemer - Confirmation at 6:00 p.m.

May 20: San Angelo, Diocesan Pastoral Center - Meeting of Diocesan Finance Council and Presbyteral Council at 11:00 a.m. San Angelo Stadium - Relay for Life at 6:00 p.m.

May 21: Odessa, Holy Redeemer - Confirmation at 5:00 p.m.

May 22: Andrews, Our Lady of Lourdes - Confirmation at 10:30 a.m.

May 25: San Angelo, Christ the King Retreat Center - Meeting to Receive the New Directory for Catechesis from 10:00 a.m. to 2:00 p.m.

May 26: Odessa, St. Mary’s Central Catholic School - Graduation at 6:00 p.m.

May 28: Abilene, St. Vincent - Confirmation at 5:30 p.m.

May 29-30: San Antonio - 50th

Priestly Anniversary of Monsignor Larry Stuebben

May 31: Ft. Stockton, St. Agnes (St. Joseph) - Confirmation at 6:30 p.m.

MISTERIO

from page two

indiferencia que condena a tantas personas a un destino de hambre y subdesarrollo; la sombra de una búsqueda científica que a veces está al servicio del egoísmo del más fuerte. Queridos hermanos y hermanas: debemos sentirnos interpelados por las necesidades de tantos hermanos. No debemos cerrar el corazón a sus peticiones de ayuda. Y tampoco podemos olvidar que “no sólo de pan vive el hombre” (cf. Mt. 4:4). Necesitamos el “pan vivo bajado del cielo” (Jn 6:51). Este pan es Jesús. Alimentarnos de él significa recibir la vida misma de Dios (cf. Jn 10: 10), abriéndonos a la lógica del amor y del compartir. (Papa Juan Pablo II, *Homilía Inauguración del Año de la Eucaristía, 17 de Octubre de 2004*)

SCOUTS

from page six

Church in thanksgiving for the gift

of scouting. The highlight of the banquet focused on Webelos II received the Arrow of Light and bridging over into Boys Scouts. Webelos II leader Sam Valenzuela and Victor Perez, assistant den leader presented eight scouts their Arrow of Light award, the highest cubscouting award. Sam Cowan, Dimitri Guzman, Daniel Hernandez, Joseph Perez, Frankie Sanchez, Potsy Sotelo, John Michael Soza and Sam Valenzuela then crossed over into Boy Scouts. What a scouting night to remember! A night of sharing in God’s Word, a night of sharing the good news of scouting, a night of sharing in God’s meal and a night of sharing a meal with friends. Now let us all go out to live the good news of belonging to scouting.

We, the St. Ann’s Cub Scout Pack 84 are thankful to St. Ann’s Catholic Church for sponsoring us for 50 years. Recognizing that the scouting organi-

zations contribute to the spiritual development of the boys and girls involved, churches throughout our country and around the world have supported both Boy and Girl Scouting programs, often sponsoring individual units such as St. Ann’s Church sponsor Pack 84, Troop 84 and Girls Scout Troops. To learn more about scouting contact your local Boys Scouts of America Office or Girl Scouts office.

We would also like to thank all those involved in making this year’s celebration a special event. From our Church leaders and church personnel, to all our scouts and their families, our specials guests, The Nelson

Family and David O’Neal for donating items to be displayed during our banquet, Pack 84 says “Thank you from the bottom of our hearts!”

PRIEST

from page seven

When our Holy Family Chapel is complete, it will link in a beautiful way the Knights of Columbus with the pontificate of (Pope) John Paul II through the artistic joining of our chapel and the Redemptoris Mater Chapel in Rome,” Anderson said.

The fourth-floor chapel at the Knights’ headquarters is expected to be dedicated this summer.

FOCUS ON INITIATION: CONCERNING THE BAPTIZED

Concerning the Baptized, co-sponsored with The North American Forum on the Catechumenate and The Diocese of San Angelo will be held at Christ the King Retreat Center, San Angelo, Texas on June 2-4, 2005.

This institute will explore the underlying vision for journeying with baptized adults who seek to complete their initiation and/or to be received into full communion of the Catholic Church.

For more information call the Office of Education and Formation at 325-651-7500.



DIOCESE OF SAN ANGELO MUSIC DAY 2005

APRIL 23, 2005 8:30-3:00

St. Stephen's Church
4601 Neely Ave., Midland, Texas

A liturgy workshop exploring the general principles of liturgy, liturgical music, and guidelines for bi-lingual celebrations.

This workshop is presented by Dr. Dolores Martinez, Director of the Office of Worship for the Archdiocese of San Antonio. She has held both parish and diocesan positions in Lubbock, Austin, and Duncanville (Dallas) in liturgy and music. She has been a speaker with the National Association of Pastoral Musicians (NPM) at both regional and national conventions.

For more information and registration forms contact
Eva Cabrera at 325.651.7500.

POPE

from page one

including seven to the United States. He surprised and pleased millions by communicating with them in their own languages, until his own powers of speech faltered toward the end of his life.

At times, he used the world as a pulpit: in Africa, to decry hunger; in Hiroshima, Japan, to denounce the arms race; in Calcutta, India, to praise the generosity of Mother Teresa. Whether at home or on the road, he aimed to be the church's most active evangelizer, trying to open every corner of human society to Christian values.

Within the church, the pope was just as vigorous and no less controversial. He disciplined dissenting theologians, excommunicated self-styled "traditionalists," and upheld unpopular church positions like the pronouncement against artificial birth control. At the same time, he pushed Catholic social teaching into relatively new areas such as bioethics, international economics, racism and ecology.

In his later years, the pope moved with difficulty, tired easily and was less expressive, all symptoms of a nervous system disorder believed to be Parkinson's disease. By the time he celebrated his 25th anniversary in October 2003, aides had to wheel him on a chair and read his speeches for him. Yet he pushed himself to the limits of his physical capabilities, convinced

that such suffering was itself a form of spiritual leadership.

He led the church through a heavy program of soul-searching events during the Great Jubilee of the Year 2000, fulfilling a dream of his pontificate. His long-awaited pilgrimage to the Holy Land that year took him to the roots of the faith and dramatically illustrated the church's improved relations with Jews. He also presided over an unprecedented public apology for the sins of Christians during darker chapters of church history, such as the Inquisition and the Crusades.

In a landmark document, the apostolic letter "Novo Millennio Ineunte" ("At the Beginning of the New Millennium"), the pope laid out his vision of the church's future and called for a "new sense of mission" to bring Gospel values into every area of social and economic life.

Over the years, public reaction to the pope's message and his decisions was mixed. He was hailed as a daring social critic, chided as the "last socialist," cheered by millions and caricatured as an inquisitor. The pope never paid much attention to his popularity ratings.

Pope John Paul's personality was powerful and complicated. In his prime, he could work a crowd and banter with young and old, but spontaneity was not his specialty. As a manager, he set directions but often left policy details to top aides.

His reaction to the mushrooming clerical sex abuse scandal in

the United States in 2001-02 underscored his governing style: He suffered deeply, prayed at length and made brief but forceful statements emphasizing the gravity of such a sin by priests. He convened a Vatican-U.S. summit to address the problem, but let his Vatican advisers and U.S. church leaders work out the answers. In the end, he approved changes that made it easier to defrock abusive priests.

The pope was essentially a private person, with a deep spiritual life — something that was not easily translated by the media. Yet in earlier years, this pope seemed made for modern media, and his pontificate has been captured in some lasting images. Who can forget the pope wagging his finger sternly at a Sandinista priest in Nicaragua, hugging a young AIDS victim in California or huddling in a prison-cell conversation with his would-be assassin, Mehmet Ali Agca?

Karol Jozef Wojtyla was born May 18, 1920, in Wadowice, a small town near Krakow, in southern Poland. He lost his mother at age 9, his only brother at age 12 and his father at age 20. Even at a young age, acquaintances said, he was deeply religious and contemplative.

An accomplished actor in Krakow's underground theater during the war, he switched tracks and joined the clandestine seminary after being turned away from a Carmelite monastery with the advice: "You are destined for greater things."

Following theological and philosophical studies in Rome, he returned to Poland for parish work in 1948, spending weekends on camping trips with young people. When named auxiliary bishop of Krakow in 1958 he was Poland's youngest bishop, and he rose quickly through the ranks, becoming archbishop of Krakow in 1964. He also came to the attention of the universal church through his work on important documents of the Second Vatican Council.

Though increasingly respected in Rome, Cardinal Wojtyla was a virtual unknown when elected pope Oct. 16, 1978. In St. Peter's Square that night, he set his papal style in a heartfelt talk — delivered in fluent Italian, interrupted

by loud cheers from the crowd.

The pontificate began at a cyclone pace, with trips to several continents, flying press conferences, an encyclical on redemption, an ecumenical visit to the Orthodox in Turkey and several important meetings with world leaders.

On May 13, 1981, a Turkish terrorist's bullet put his papacy on hold for several months. The assailant, Agca, served 19 years in an Italian prison before being sent back to Turkey. He once claimed Bulgarian and Soviet involvement — charges that were never proved in a second trial.

The pope was soon back on the road, eventually logging more than 700,000 miles. His 14 visits to Africa were part of a successful strategy of church expansion there; in Latin America he aimed to curb political activism by clergy and the inroads made by religious sects.

Despite misgivings inside and outside the church over specific papal teachings, he was warmly welcomed in the United States, where he drew half a million young pilgrims in 1993 for World Youth Day festivities in Denver.

But he also used one of his U.S. visits to focus on the key issue of dissent. In 1987, he told Americans it was a "grave error" to think disagreement with church teachings was compatible with being a good Catholic.

The pope later approved a universal catechism as one remedy for doctrinal ambiguity. He also pushed church positions further into the public forum. In the 1990s he urged the world's bishops to step up their fight against abortion and euthanasia, saying the practices amounted to a modern-day "slaughter of the innocents." Not everyone agreed, but his sharpened critique of these and other "anti-family" policies helped make him Time magazine's choice for Man of the Year in 1994.

His earlier social justice encyclicals also made a huge impact, addressing the moral dimensions of human labor, the widening gap between rich and poor and the shortcomings of the free-market system. At the pope's request, the Vatican published an exhaustive compendium of social teachings in 2004.

The pope was a cautious

ecumenist, insisting that real differences between religions and churches not be covered up. Yet he made several dramatic gestures that will long be remembered: They included launching a Catholic-Orthodox theological dialogue in 1979, visiting a Rome synagogue in 1986 and hosting world religious leaders at a "prayer summit" for peace in 1986. In 2001, he made a historic visit to Greece, where he met with Orthodox leaders, then traveled to Damascus, Syria, where he became the first pontiff to visit a mosque.

To his own flock, he brought continual reminders that prayer and the sacraments were crucial to being a good Christian. He held up Mary as a model of holiness for the whole church, updated the rosary with five new "Mysteries of Light" and named more than 450 new saints — more than all his predecessors combined.

NEXT

from page three

papacy. While church teaching on the sanctity of life is clear, some of the issues — such as genetic therapy — involve complex questions of personal identity and biological integrity that theologians are only beginning to examine.

Pope John Paul responded by identifying practices and attitudes that threaten human life and by creating the Pontifical Academy for Life. A new pope may want to raise the academy's profile and increase the level of expertise at the Vatican.

— Parish life and lay movements. Lay movements came into their own under Pope John Paul, growing in numbers and influence. But many bishops have questions, chief among them the ability of such movements to integrate themselves with local parish life.

The tension was perhaps best illustrated in the pope's final year, when he singled out the Legionaries of Christ for high praise even as some U.S. bishops were banning the organization's activities in their dioceses.

The cardinals' discussions on this topic are expected to be lively, and the positions taken by potential papal candidates will be given careful attention by those going into the conclave.



St. Mary Church, San Angelo, renovated



It took several pairs of contractor's and parishioner's hands to put the crucifix into place. (Photo by Peter Micale.)

by Gloria Johns

SAN ANGELO – It took an awful lot of faith for a humble parish to embark on an expensive project to renovate and expand their church, but faith is one thing in abundance at St. Mary Catholic Church in San Angelo. As awesome as the task appeared to be it was driven by necessity. St. Mary will celebrate its 75th anniversary in August of this year and in those many years only one renovation had occurred. That renovation took place in 1953, some 52 years ago. The wear and tear on the church building was glaringly obvious; torn carpeting, crumbling plaster, linoleum that had been patched and re-patched again. In addition, although the faith and dedication of the parishioners remained strong, no liturgical updates had been added since the changes initiated by Vatican II. The baptismal font was on wheels, the altar was a distant vision to anyone sitting beyond the first few rows, and seasonal ceremonies had to be rigged to fit the occasion. The happy circumstance requiring a new build-

ing was the growth occurring in the parish – more than 36% over the past ten years. Consequently, in 2001 an official renovation committee was formed and a plan devised to accomplish the project, estimated to cost approximately \$750,000. The N.C. Sturgeon Construction Company, owned by Chuck Sturgeon, committed to the parish that the plan would be achieved.

The development plan to accomplish the renovation was

scheduled to occur in three phases, the first being that the parishioners themselves would demonstrate their commitment by contributing the first \$125,000. St. Mary parishioners contributed beyond the goal. Funds came from individuals in the form of \$5.00 weekly pledges, and others gave substantial amounts according to their means. Fundraisers were held; enchiladas and menudo were sold. Mr. & Mrs. Jesse Zapata, longtime members of the parish donated a beautiful diamond ring for a Mother's Day give-away. EVERYONE became involved in some way. More importantly, the regular tithe never decreased.

Once the parish commitment and sacrifice were demonstrated solicitations were made to the public at large. Catholics, non-Catholics, religious and secular groups in the community all answered the call. Holy Angels Catholic Church donated church pews from their old church building to St. Mary's to offset the expense of new pews. The Knights of Columbus conducted fundraisers and other parishes al-

lowed for raffle tickets to be sold through their congregations. Special dedication opportunities were offered to raise additional funds and, perhaps most importantly, several grants were successfully secured including a generous donation of \$60,000 from Catholic Extension Society, and the Kennedy Foundation. Close to home, was a very generous donation from Mrs. Eva Tucker. By November of 2003, \$300,000 dollars had been raised. In 2004, Bishop Michael Pfeifer approved the construction plans and granted permission for the parish to actually begin construction. The parish liturgy committee beautifully prepared the church gymnasium as the temporary location for the Celebration of the Eucharist.

St. Mary Catholic Church is a parish rich in history and tradition. There exists within the parish generations within families who can claim all of their sacraments having been taken at that one church. Change was a bit difficult. It was hard to see some of the old trees come down and to see the old building torn in to. However, the plan was not to change the spirit of the parish or the traditions that are dearly loved, but to add to and build on for the future. Much of the "new" church will be recycled from the old. For example, the new stained glass windows are being made from pieces of the old. The Mosaic of Our Lady of Guadalupe, long a fixture in the church, is being refurbished and will be central in the Reservation Chapel. The doors from the original church built in 1930 have been restored and will be displayed in the new building.

The most significant part of what might be yet another church renovation story goes beyond the St. Mary Parish itself. Located in a rather depressed part of the city of San Angelo the surrounding community has long revered and respected what the church has stood for. Parish leadership is now seeking to add community programs to be held at the parish that will be of



Skeletal steel frame expands the structure of St. Mary's building. (Photo by Gloria Johns.)

benefit to its neighbors. The Pastoral and Finance councils have as a goal to establish revenue generating programs that partner with other agencies in the community. The entire renovation project has renewed the sense that with faith in God much can happen where there seems little likelihood. No doubt that is because of the special spirit which moves within St. Mary's parish, and God's good graces, it will

celebrate at least another 75 years of life and worship.

The dedication of the renovated Church will be on Friday, April 15, 2005 at 6:30 pm with Bishop Michael Pfeifer, OMI, presiding. Bishop Joe Vasquez, from the Archdiocese of Galveston-Houston, will preach the homily. It is expected that the newly renovated Church will be filled to overflowing.



(Above) Statues of the City of San Angelo namesakes are located on the Concho River side of the San Angelo Visitor Center. The figure on the left is Carolina Angela de la Garza DeWitt and on the right is Angela de Merici. Sculptor is native San Angeloan John Noelke.



(Right) Workers swing statue of Angela de Merici into place. (Photos by Peter Micale.)