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### Knockin' on Heaven's Door

Four men live in total commitment to God at the Mt. Carmel Hermitage near Christoval/Pg 9

# West Texas ANGELUS

Serving the Diocese of San Angelo, Texas

Volume XXVII, No. 6

JUNE 2006

## Covos, Lagunilla ordained before packed Cathedral



Fr. Ruben Covos

By Jimmy Patterson  
*Angelus* Editor

SAN ANGELO. Before close to 500 faithful including more than 50 priests, deacons and women religious June 3 at the Cathedral of the Sacred Heart, the Diocese of San Angelo formally welcomed

### ► Mothers' guidance inspires new priests/12

into its fold Rev. Ruben Covos and Rev. Ariel Lagunilla in a moving and spiritual ordination Mass. "This is a dream that was within me even before I knew it was in me," said Fr. Lagunilla, who has been assigned to St. Elizabeth

Ann Seton in Odessa.

Fr. Covos, who will begin his priestly duties at Holy Family in Abilene, told those gathered, "Do not stop praying. This is the time we really need them ... as we



Fr. Ariel Lagunilla

See **ORDINATION/8**

## Marriage Jubilee

SAN ANGELO. The Diocese of San Angelo will celebrate its annual Marriage Jubilee Mass in honor of the anniversaries of marriages of parishioners throughout the diocese at 2:30 p.m., Sunday, June 18, 2006, at the Cathedral of the Sacred Heart in San Angelo.

San Angelo Bishop Michael D. Pfeifer, OMI, principal celebrant of the Mass, invites couples celebrating their 25th, 30th, 35th, 40th, 50th and above wedding anniversaries in the calendar year 2006. Families and friends are invited to accompany our blessed couples to the celebration. Renewal of vows will take place at the beginning of the Mass. This celebration will conclude with a reception in the Cathedral gymnasium to which all are invited.

Those couples wishing to attend are encouraged to RSVP as soon as possible, or by June 9, to Eva at the Pastoral Center in San Angelo, 325.651.7500.

## Forgiveness at the heart of reconciliation

We are all sinners, and we all need God's constant forgiveness. Thank God that our God is always willing to forgive our sins, our faults and our mistakes, because "The Lord is kind and merciful, slow to anger and rich in compassion." (Ps. 103). Year of Reconciliation coverage is on **Page 4**.

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## Rural Mass to recall hard year for diocese's small parishes

*The Angelus*

The Diocese of San Angelo will celebrate "Our Faith Response to the Hardships of Rural Life" at its fourth-annual Rural Life Mass at 6:30 p.m., June 13, at the BK Ranch Pavilion in Coleman. Bishop Michael J. Pfeifer, OMI, will be the main celebrant. The theme for this year's Mass will focus on the trials and hardships experienced over the past few years by the rural and agricultural people of our diocese and their faithful response to deal with those hardships.

Some of the hardships we recall include the cotton fields around Ballinger and Rowena standing in water from over-abundant rainfall. Most often there is a lack of

Please See **RURAL/2**



## McCarrick to Catholic journalists: 'Plug civility'

Related story/2

NASHVILLE, Tenn. -- Retiring Washington Cardinal **Theodore McCarrick**, of Washington D.C., told a gathering of over 400 Catholic journalists last month that if he had a wish list for his retirement, topping it would be that members of the Catholic media give new meaning to the word civility. "Wouldn't it be nice," McCarrick said, "if Catholic media members would plug civility?" McCarrick said that so often around the

nation we often do without civility.

"We have to start being nice," he said. "Being respectful. And we have to tell our politicians, with respect, that there is no real conversation, no real progress, no real education, until we respect others."

McCarrick also said journalists must find a great cause and also stress vocations in their newspapers and magazines.

-- Jimmy Patterson

## From the Bishop's Desk

### People often avoid confession due to fear of unknown

By Bishop Michael D. Pfeifer, OMI

Sadly, many people today avoid celebrating the beautiful and comforting sacrament of Reconciliation and Penance, sometimes perhaps for years at a time, because they say they "don't know what to do" or "I don't know how to go to confession." I am offering here a brief explanation of how one is to go to confession, and especially for a person who has not gone in some time. The information that I share here I have taken from a pamphlet

celebrating the sacrament of Penance of the United Conference of Catholic Bishops.

The person who is going to confession is called a "penitent" because he or she wishes to do penance and turn away from sin. We need to remember that this is a sacrament of God's forgiveness and mercy that comes to us through the paschal mysteries of the life of Jesus.

**Preparation:** Before going to confession, the penitent compares his or her life with the Ten Commandments, the

(Please See **BISHOP/3**)



Bishop Pfeifer

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mitting letters.



## From the Editor

# Catholic critic Forbes explains 'O' rating for 'Code'

**N**ASHVILLE, Tenn. -- Although there were three days worth of conversations divided into at least 30-40 workshop and headline speakers, there seemed at times to be only two topics of conversation at the annual Catholic Press Association Media Convocation in Nashville last month: the future and the past.

The future is all about the convergence of Catholic media and the moving of Catholic Communications onto new platforms such as the Internet, email and even



Patterson

podcasting. And I can say with confidence that the Diocese of San Angelo is as of this writing studying those new avenues of communicating with our readers. It will simply be the only way to go in the future.

The past was represented in conversations about "The DaVinci Code," a name that seemed to squeeze its way into every conversation throughout Music City.

Even topics that seemingly had nothing to do with the movie would ultimately have at least a passing mention of the movie, however brief.

Harry Forbes, movie critic for the Catholic News Service, gave "The DaVinci Code" an "O" for "morally offensive." He didn't completely rip the movie (Capsule Review/Pg. 16), but he

gave it an "O" because the film makers did not conclusively disprove the whole notion that Jesus and Mary Magdalene were married and that Jesus was somehow not divine.

"If the divinity of Jesus had been affirmed or if there had been an old-fashioned disclaimer I might have amended that 'O' rating," Forbes told me. "I don't think the 'Code' phenomenon will go away for quite some time. There'll be a DVD release, a sequel to the book. I think unfortunately it's kind of become a part of our culture now and it will be a part of us for quite some time."

---  
Jimmy Patterson is editor of *The Angelus*.

## DIOCESAN BRIEFS

### Centennial at St. Francis

This year, Abilene's St. Francis of Assisi Church is celebrating its Centennial. One of the observances will be a Mass where all couples who were married at St. Francis will be honored. This is in any of the churches that St. Francis used since 1906. There is a modest \$10 registration fee to cover cost of the Celebration. We would like couples to call the Parish Offices before Sep. 1 if you wish to be included in the celebration.

### Love and Mysticism Retreat

Christ The King Retreat Center in San Angelo will host a Love and Mysticism Retreat June 12-17. The five-day retreat will focus on

▶ **love**, highlighting the the Greatest Commandment's charge to love God and your neighbor as yourself;

▶ **mysticism**, with an introduction to Christian Mysticism as experienced by the Saints and other holy men and women. Participants will study the lives of the Saints and their journeys toward wholeness and holiness, and how we can follow in their footsteps to seek and find God through their example in prayer, meditation, contemplation, spiritual experiences, inspiration and transformation, developing spiritual consciousness and the quest for union and communion with God;

▶ **mystic**, or one who seeks the knowledge and love of God, and experiences a profound personal encounter with the Divine,

▶ and the **Holy Spirit**, which can transform your life.

Msgr. Joe James and David D. Garza and team will give 12 presentations. Msgr. James will celebrate Mass daily and be available for the sacrament of Reconciliation.

Bring your Bible, an alarm clock and comfortable clothes. The cost of \$275 includes double occupancy rooms with meals - a deposit of \$100 is needed to guarantee your place.

For more information contact Daniel or Sandy Seidel at 325-651-7171 or Christ the King Retreat Center at 325-651-5352. You may mail your deposit with your name, address and phone number to Christ the King Retreat Center, 802 Ford St., San Angelo, TX 76905.

### Bishop thanks diocese for appeal

Bishop Precioso Cantillas, of the Diocese of Maasin, The Philippines, recently wrote to the people of the Diocese of San Angelo regarding

their \$10,172.74 collection for victims of a mudslide there. His letter reads:

*"I have noted with great admiration and gratitude the several checks coming from your diocese for the victims of the landslide in our diocese, Feb. 17. I praise God for the living witness to the loving presence of the Risen Lord you and the faithful of your diocese have shown us through your generous donations.*

*"Our Diocese Social Action Center has so far provided temporary shelter to the 258 families and has taken special care of 56 orphans. We are trying our best to provide what is necessary for these affected brethren with the help we are receiving. Your donations are indeed a great source of comfort and consolation for them.*

*"May the Risen Lord continue to inspire you and your faithful to share His love and peace."*

---  
-- Most Rev. Precioso Cantillas, SBD, DD  
Bishop of Maasin

### Criminal Justice Ministry training

DOSA training sessions upcoming are at 9 a.m., Saturday, June 10, St. Francis, Abilene, and 9 a.m., Saturday, June 24, St. Elizabeth Ann Seton, Odessa. These sessions are to explain our ministry, its guidelines and policies. In the fall, we will hold commissioning ceremonies at the parishes for which our volunteers belong. As a prerequisite for being commissioned as a Criminal Justice Ministry volunteer for the diocese, Bishop Pfeifer is asking that everyone (priests, deacons, religious and lay) attend one of these trainings. Each session will be about 2 ½ hours. Call Deacon Bob Leibrecht at 432-889-3858 if you have any questions.

### DiOrio returns for healing Mass

Fr. Ralph DiOrio will return to Midland's Chaparral Center August 6 for a special Healing Mass. He will also conduct teaching days in the Midland-Odessa area, August 3-4.

Additional information will be published in future issues of *The Angelus*, or you can call Fr. Frank Chavez at Our Lady of San Juan, (432) 570-0952.

### St. Joseph-Lorraine festival Jul. 15

St. Joseph's Catholic Church Annual Festival, 402 Hinson St. Lorraine, TX, will be Saturday, July 15, from 10-11 a.m.

## RURAL: Mass set for June 13 near Coleman

(From 1)

rain in our area as we experienced six months last year without any appreciable rain. After our Bishop called on mayors of our communities to declare a day of prayer for rain our communities experienced the blessing of two to three inches of much needed and appreciated rainfall.

The Cross Plains community experienced a devastating fire which swept through the country southwest of the town. High winds carried the fire through the west and north part of Cross Plains. One life was lost and over 100 residences destroyed. Their experiences and the way the community pulled together in faith and Christian love have been an inspiration for all. The outpouring of help from outside the community was a wonderful example of charity.

Everyone in the diocese is invited to attend this celebration of God's outpouring of love and the perseverance of the rural people of our diocese. All those who would like to celebrate rural life are invited to join our Bishop and our neighboring parishes near Coleman for this special day of prayer and thanksgiving. The BK Ranch Pavilion is located one mile north of Coleman on US Hwy 283. Refreshments will be served following the Mass.

# CONFESSION: How to go, what to do

(From 1)

Beatitudes, and the example of Christ and then prays to God for forgiveness.\*

## Going to Confession

The priest welcomes the penitent and then both make the sign of the cross, saying, "In the name of the Father, and of the Son, and of the Holy Spirit, Amen." Next the priest briefly urges the penitent to have confidence in God.\*

If the penitent is unknown to the priest, it is proper for the penitent to indicate his or her state of life, the time of the last confession, difficulties in leading the Christian life, and anything else that may help the confessor in exercising his ministry as Christ's agent of forgiveness.\*

## The Word of God

Then the priest or the penitent may read a passage from the Bible. Suggested passages include Ezekiel 11:19-20, Matthew 6:14-15, Mark 1:14-15, Romans 5:8-9, Ephesians 5:1-2, 1 John 1:6-7 and 9, or another text from Sacred Scripture.\*

## Confession of Sins and the Act of Penance

The penitent then confesses his or her sins. The name and number of each serious sin must be mentioned. If necessary, the priest should help the penitent to make a complete confession and to have sincere sorrow for sins against God. The sorrow a penitent feels for his or her sins is known as contrition and must include a resolve to sin no more and to avoid all future occasions of sin. Through confession of sins, the penitent "looks squarely at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God and to the communion of the Church in order to make a new future possible."\*

The priest then offers suitable advice to help the penitent to begin a new life and, when appropriate, leads him or her to resolve to make appropriate restitution for the harm he or she has caused others. The priest offers an act of penance or satisfaction on the penitent. The penance corresponds to the seriousness and nature of the sins and may suitably take the form of prayer, self-denial, and especially service to one's neighbor and works of mercy. Such a "penance" serves not only to make up for the past but also to help the penitent to begin a new life and provides the penitent with an antidote or means to overcome weakness.\*

## The Prayer of the Penitent

After this, the penitent prays a prayer expressing sorrow for his or her sins and resolving not to sin again. A card with several examples of the prayer may be provided in the confessional. The penitent may recite the prayer by heart or read it.

Here is one example of the Prayer of the Penitent:

*My God,  
I am sorry for my sins with all my heart.  
In choosing to do wrong  
and failing to do good,  
I have sinned against you  
whom I should love above all things.  
I firmly intend, with your help,  
to do penance,  
to sin no more,  
and to avoid whatever leads me to sin.  
Our Savior Jesus Christ  
Suffered and died for us.  
In his name, my God, have mercy.\**

## Absolution by the Priest

Following this prayer, the priest extends his hands, or at least his right hand, over the head of the penitent and pronounces the formula

See ABSOLUTION/15

# Human sexuality a gift from God

By Michael D. Pfeifer, OMI  
Bishop of San Angelo

Society cannot ignore the sexual values it passes on to its children and teenagers. A sound society is built on stability in the family. A strong family is formed where love is found, beginning between a husband and wife in marriage.

Sex and true love go together. To strengthen this idea, I share with you some thoughts that I have borrowed from a recent article on Sex and True Love by Bishop Arthur Serratelli that appeared in Forum.

"Human sexuality is a gift from God. It is also a challenge. It demands denying oneself for the good of the other. Where there are no boundaries to sexu-

ality, there is no love. Where the individual puts himself or herself first, there is no love.

Where the satisfaction of personal desire controls a relationship, love dies. To form a true communion of persons between a man and a woman requires discipline in controlling one's selfishness. Casual sex before marriage injures the capacity to love. But chastity and purity increase the capacity for intimacy and love enjoyed in lasting fidelity.

"Love must come before commitment; and the covenant of marriage before intimacy. ... A virtue that guides and strengthens us in our sexuality is the virtue of chastity. "Chastity leads to mature, personal integration. It enables the individual

to order body and soul, mind and heart to the greater gift of self to the other.

"Casual sex leads to single parents, abortions, sexually transmitted disease, not even to mention emotional pain and heartbreak. Many are afraid to say sexual activity outside of marriage is wrong. Yet more and more of our young people are courageously taking a stand against our permissive society. Can we afford not to help our young appreciate the gift of sexuality by example and word? Do we want to deny our young the gift of real love?"

When lived according to God's design, our sexuality enables us to live healthy, happy, and holy lives.

por del escritorio de obispo

## El Perdón está en el Corazón de la Reconciliación

"Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden."

Somos todos pecadores, y todos nosotros necesitamos el perdón constante de Dios. Gracias a Dios que nuestro Dios siempre está dispuesto a perdonar nuestros pecados, nuestras faltas y nuestros errores, porque "El Señor es compasivo y misericordioso, lento a la ira y rico en clemencia" (Salmo 103)

Durante este Año de Reconciliación para nuestra diócesis, necesitamos meditar seriamente sobre lo que está en el corazón de la reconciliación—EL PERDÓN—y para recordarnos a nosotros mismos de la constante admonición bíblica que si verdaderamente queremos el perdón de Dios, tenemos que estar siempre dispuestos a perdonar a nuestro prójimo. De hecho, en el Padre Nuestro condicionamos el perdón que le pedimos a Dios que nos de, según la manera que estamos dispuestos a perdonar a otros. "Perdona nuestras ofensas, como también



Pfeifer

nosotros perdonamos a los que nos ofenden." En la Escritura, el perdón humano es visto como una contraparte al divino. Está en el corazón del Padre Nuestro. El desafío es para nosotros llegar a ser como Dios, que es nuestro Padre que perdona, nuestro creador y nuestra guía, que es rico en misericordia y compasión.

Para entender como el perdón humano es ligado al perdón divino, revisemos varios pasajes bíblicos que nos traen cara a cara con esta conexión. En el Libro del Eclesiástico (Sirácides), capítulos 27 y 28, Dios nos dice "Perdona la ofensa a tu prójimo, y así, cuando pidas perdón se te perdonarán tus pecados. Si un hombre le guarda rencor a otro, ¿le puede acaso pedir la salud al Señor? El que no tiene compasión de un semejante, ¿cómo pide perdón de sus pecados? Cuando el hombre que guarda rencor pide a Dios el perdón de sus pecados, ¿hallará quien interceda por él?"

La parábola más desafiante de Jesús en cuanto a la conexión entre el perdón humano y divino, se encuentra en el Evangelio de San Mateo (18:21-35). En esta parábola, rica con significado y desafío, Jesús claramente indica que nuestro Padre divino no nos perdonará si nosotros no per-

donamos a otros. Reflejemos un poco más profundamente en esta parábola. Pedro se acercó a Jesús y le preguntó: "Si mi hermano me ofende, ¿cuántas veces tengo que perdonarlo? ¿Hasta siete veces?" Jesús le contestó, "No solo hasta siete, sino hasta setenta veces siete." Entonces Jesús les dijo: "El Reino de los cielos es semejante a un rey que quiso ajustar cuentas con sus servidores." Entonces Jesús pasa a decir la parábola acerca de un rey, un maestro, que decidió liquidar cuentas con sus servidores deudores. "El primero que le presentaron le debía muchos millones. Como no tenía con qué pagar, el señor mandó que lo vendieran a él, a su mujer, a sus hijos y todas sus posesiones, para saldar la deuda." Pero escuchamos en la parábola que el servidor se arrojó a sus pies y le suplicaba a su maestro—"Ten paciencia conmigo y te lo pagaré todo." Y luego escuchamos que el rey tuvo lástima de aquel servidor y perdonó al servidor toda la deuda.

Pero después escuchamos como este servidor perdonado se encontró con uno de sus compañeros, que le debía poco dinero. Fue tan exigente en su demanda que casi lo

## The Year of Reconciliation

# Forgiveness: The heart of the Sacrament of Reconciliation

*"Forgive us our trespasses as we forgive those who trespass against us"*

**By Bishop Michael D. Pfeifer**  
Diocese of San Angelo

We are all sinners, and we all need God's constant forgiveness. Thank God that our God is always willing to forgive our sins, our faults and our mistakes, because "The Lord is kind and merciful, slow to anger and rich in compassion." (Ps. 103) As we go through this special Year of Reconciliation for our diocese, we need to seriously meditate on what is at the heart of reconciliation-FORGIVENESS-and to remind ourselves of the constant biblical admonition that if we truly want God's forgiveness, then we must always be willing to forgive our neighbor. In fact, in the Our Father we condition the forgiveness that we ask God to give us, according to the manner we are willing to forgive others- "Forgive us our trespasses as we forgive those who trespass against us." In Scripture, human forgiveness is seen as a counterpart to the divine. It stands at the heart of the Lord's Prayer. The challenge is for us to become like God, who is our forgiving Father, our creator and our guide, who is rich in mercy and compassion.

To understand how human forgiveness is linked to divine forgiveness, let us review several scriptural passages that bring us face to face with this connection. In the Book of Sirach, chapters 27 and 28, God tells us "Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven. Could anyone nourish anger

against another and expect healing from the Lord? Could anyone refuse mercy to another like himself, can he seek pardon for his own sins? If one who is but flesh cherishes wrath, who will forgive his sins?"

The most challenging parable of Jesus as regards linking human and divine forgiveness, is found in Matthew's Gospel (18:21-35). In that parable that is rich with meaning and challenge, Jesus clearly points out that our heavenly Father will not forgive us if we do not forgive others. Let us reflect a little more deeply on this parable. Peter approached Jesus and asked him, "Lord, if my brother sins against me, how often must I forgive? As many as seven times?" Jesus answered, "I say to you, not seven times but seventy-seven times." Then Jesus goes on to tell the parable about a king, a master, who decided to settle accounts with his debtor servants. A servant was brought before the king who owed him a huge amount. As he had no way of paying this great debt, the master was going to sell him along with his wife, children and all his property in payment of the debt. But we hear in the parable that the servant fell down and begged his master-"Be patient with me, and I will pay you back in full." And then we hear that the master was moved with compassion at his plea and forgave the servant the entire debt.

But then we hear how this forgiven servant went out and found a fellow servant who owed him just a small debt. He was so strong is his demand that his companion repay the debt even to the point of choking him. The fellow servant fell to his knees

and begged his companion, "Be patient with me, and I will pay you back." Then we hear the astounding words that the first servant who already had been forgiven a huge amount, refused and he had his fellow servant put in prison until he paid back the debt. Then the word gets back to the compassionate and just master by those who witnessed this despicable deed, and once again the master summons the unforgiving servant before him, saying "You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?" And then we hear that in anger the master handed him over to the torturers until he should pay back the whole debt. Then comes the startling and frightful conclusion and sobering moral application of this parable when Jesus tells Peter and his disciples-and tells all of us-"So will my heavenly Father do to you, unless each of you forgives your brother (sister) from your heart."

We all need God's forgiveness, and our heavenly Father is always ready to forgive us when we plead for God's mercy with sincere and humble hearts. We need to honestly and humbly remind ourselves that if we are not willing to forgive others, then God will not forgive us, not because our compassionate God doesn't want to or can't forgive us, but we through pride, envy and hate block God's mercy and forgiveness from entering our lives and our hearts. This is an astounding but real fact of the Christian life. In the great prayer that Jesus taught us, we condition the way we want God to forgive us: "Forgive us our tres-

passes as we forgive those who trespass against us." Do we really realize what we are saying? It is dangerous to pray this way because we are telling God to forgive us according to the way we forgive our neighbor. If we are not willing to forgive others, then we are telling God not to forgive us. It needs to be pointed out that an essential part of confession is a sincere purpose of amendment. If we go to confession, and are not willing to give up our anger, hatred, vengeance and envy, or any other sin, then we block God's mercy of the sacrament of Penance, and God does not forgive us not because God cannot forgive us, but because we hinder the divine healing mercy to come into our lives. This is why the Church constantly encourages frequent confession for all, especially when we are dealing with strong temptations and sinful situations in our lives, because confession not only removes sin, but gives us the actual graces to overcome sin and evil tendencies.

We all need forgiveness from God because we are sinners and thank God we have the beautiful sacrament of forgiveness and Reconciliation and Penance that is always available to us. The grace of this sacrament gives us the power and the encouragement to go out and forgive others who have hurt us and to seek forgiveness from those that we have hurt. Each one of us who has been on planet earth for a few years can think of people who have hurt us, who have offended us.

And if we are honest, we must humbly

(See **FORGIVENESS/14**)

## Fr. Oberle: The process of forgiveness

In Holy Week we celebrated once again the greatest act of God's forgiveness in history. Jesus Christ has sacrificed his life so that we can be reconciled with God. It is appropriate for us to reflect on the process of forgiveness in our own lives. I have asked Fr. James Oberle, Vice-Rector of the Assumption Seminary in San Antonio, to write an article on forgiveness for The Angelus during this Year of Reconciliation.

**By Fr. James Oberle, S.S.**  
Assumption Seminary

Sometimes the offense against us is perceived as small and we can forgive immediately; we can do so even if the offending party has not formally asked for forgiveness. We forgive because we do not want to carry the hurt. However there are other times when the offense is very significant and it pierces to the

core of our being. We know that we have to forgive, but it is very hard. For those cases I would like to offer a process of forgiveness -- a 12-step program, if you will.

When one has been hurt badly the process usually unfolds slowly. One needs to think about what has happened; one needs to fully understand the hurt. Then one needs to forgive totally or not at all. One cannot be forced to forgive and one cannot partially forgive. If I choose to forgive I must let go of all the hurt.

What might this forgiveness process look like?

► **Deciding not to seek revenge.** I will not go back at the other. (This does not mean that I will not seek civil or criminal penalties. Pope John Paul II forgave his attacker but allowed the criminal process to proceed

and the offender spent almost 20 years in jail.)

► **Recognize your pain and poverty.** Admit that you have been hurt. Don't try to deny it; accept the evidence that is present; do not minimize it; do not excuse it. Jesus forgives with the full knowledge of what we have done. Even pain with this knowledge he chooses to forgive.

► **Share your pain.** It is important to talk about what has happened. Not to wallow in it but to understand it and to allow another to help shoulder the burden. This can be done with a priest, a spouse or a good friend.

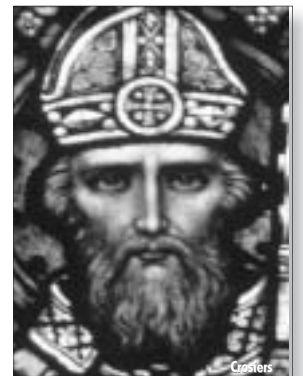
► **Grieve your loss.** You have lost a significant part of yourself. You may have lost your innocence or your childlike sense of joy. Do not blame yourself. You

(See **OBERLE/6**)

## Barnabas

c. first century  
feast – June 11

The story of this early missionary, a Cypriot Jew called Joseph, is told in the Acts of the Apostles. He was named Barnabas ("son of encouragement") by the Twelve Apostles when he sold property and gave them the money (4:36-37). He introduced the convert Paul to the apostles (9:27), was officially sent by the Jerusalem church to Antioch (11:22-26), was set apart with Paul by the Spirit for a mission to Cyprus (13:2), attended the Council of Jerusalem (15:12), and returned to Cyprus with Mark (15:36-41). By tradition, he was martyred there.



Saints for Today

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**DIOCESAN DATES****Bishop's Calendar****JUNE**

**8-10 -- NOTRE DAME, Ind.:** -- South Bend, Notre Dame - 2006 First National Encuentro for Hispanic Youth and Young Adult Ministry

**11 -- SAN ANTONIO** -- 50th Priestly Anniversary of Bishop Thomas Flanagan at 3:30 p.m.

**12 -- SAN ANGELO:** Prayer for Charismatic Group at Christ the King Retreat Center, 9:30 a.m.' St. Mary's Barrio Mass at 6:30 p.m. at Pete Chapa Park

**13 -- COLEMAN:** Rural Life Mass, Beck Knox Ranch, 6:30 p.m.

**15-17 -- LOS ANGELES** - Spring Meeting of the U.S. Conference of Catholic Bishops

**18 -- SAN ANGELO:** Marriage Jubilee Day Mass, Sacred Heart Cathedral, 2 p.m.

**20-21 -- SAN ANTONIO:** Wedding Anniversary

**22 SAN ANGELO:** St.

Joseph's Barrio Mass at 6:30 p.m.

**23-25 -- MEXICO CITY**

**27 -- ABILENE,** Sacred Heart -

6:30 p.m. Meet with Pastor, Pastoral & Finance Councils

**29 -- SWEETWATER:**

Immaculate Heart - 6:30 p.m. Meet with Pastor, Pastoral and Finance Councils

**JULY**

**1 -- SAN ANGELO:** Wedding, Holy Angels.

**2 -- FT. STOCKTON:** Prison Mass, 1:30 p.m.

**4 -- SAN ANGELO:** Fourth of July Mass, 9 a.m., Sacred Heart Cathedral.

**4-6 -- SAN JUAN:** Meeting of Texas, Mexico Bishops

**7-8 -- DALLAS:** Jubilee Celebration for Bishop Charles Grahmann

**9 -- EDEN** -- Mass at Detention Center

**16 -- MENARD:** Silver Jubilee Mass of Father Michael Udegbunam, 11:15 a.m., Sacred Heart.

**12-28** -- Vacation

**Chancellor's Calendar**

(CKRC = Christ the King Retreat Center)

**JUNE**

**7 --** Presbyteral Council, DOSA.

**7 --** DOSA priests' dinner with Lubbock priests, CKRC.

**8-11 --** Young Adult Encuentro, Notre Dame Indiana

**9-11 --** Beginning Experience,

CKRC.

**9-11 --** Rachel's Vineyard, CKRC.

**12-17 --** Love & Mysticism Seminar, with Msgr. Joe James, CKRC.

**17 --** Deacon Discernment, CKRC.

**26-30 --** "Make A Difference" Justice Service Experience, CKRC.

**CKRC Calendar**

**9-11** -- Beginning Experience

Rachel's Vineyard

**12** -- Heart of Mercy Prayer Group

**16-17** -- Deacon Discernment

Program

**19** -- Heart of Mercy Prayer Group

**21** -- San Angelo-Deanery Meeting

**22-25** -- Girl's Chrysalis Flight

**26** -- Heart of Mercy Prayer Group

**26-30** Justice & Service Workshop

**Necrology -- July**

2 -- Rev. Bernard Degan, C.M. (1979)

2 -- Deacon Floyrd Frankson (1992)

4 -- Rev. Msgr Charles Dvorak (1963)

10 -- Rev. Emil J. Gerlich (1969)

19 -- Rev. Msgr. Andrew Marthaler

(1984)

22 -- Bishop Thomas J. Drury (1992)

26 -- Deacon Jose Rosales (2000)

26 -- Deacon Adel Campos (2002)

**Letter to the Editor****Is it the truth we're concerned with?**

I find it interesting that there seems to be so much energy spent in commenting on the book and now recent movie The DaVinci Code. Why are we giving this book and movie greater power than it deserves? Last month The Angelus carried six different articles about this issue. Several weeks ago the America magazine also contained an article commenting on some of the claims made by the author which is totally fictitious. I am reminded of the Shakespearian mantra, "Me thinks he protests too much."

I keep asking myself: there are thousands of people dying of hunger in Africa every day and yet people have more passion about this book than the reality of hunger. Where is the outrage over hunger? There are hundreds of women and children who are being "trafficked" each month across our borders for prostitution but we are more upset about how the "undocumented" are threatening our security? People are dying of AIDS throughout the world and this cry is met with the same response as the cry of Rama of old. Recently there is a proposal by the Catholic Church to allow condoms to be used by married couples when one of them has AIDS to prevent the other one from contacting the disease. I suspect there will be outrage over this proposal but there seems to be little over the number of people dying every day of this disease. On what basis do we become enraged? What is it about these issues whereby we either yawn or become personally involved?

People will continue to write books and make movies on a whole range of topics. Many of these books and movies will be novels and they will stretch the truth and try to make the subject matter more enticing and filled with romance and even half-truths. After all, one doesn't have to tell the truth; all one has to do is to make the situation believable. Our going to war in Iraq proves that point.

But when will we respond to the truth of hunger in our world, when will we respond to the truth of the injustice of "trafficking of women and children", when will we respond to the truth of the lack of medical assistance around the world, when will we respond to the truth that all people have a God-given right to a dignity and value just from being human? On what basis are we able to tolerate some injustices but not others? Is our lack of response to the hunger problem really less of a sin than those who deliberately try to misguide us through novels and other media? Is our failure to observe the mandate of chapter 25 of Matthew's Gospel any less culpable than those who misinterpret Scripture when writing novels? Is it really truth we are seeking or are we bothered only when our comfortableness is disturbed? What really is the greatest obstacle to truth: those who misrepresent it in their writings or those of us who misrepresent it in our living? To whom does the finger of blame point to?

-- Rev. Mark Miller

**Obituary****Deacon Wayne Rock**

December 21, 1918-May 15, 2006

**BIG SPRING. Wayne Rock**, 87, died Monday, May 15, 2006, after a lengthy illness.

He was born December 12, 1918 in Snyder, Okla., to the late William and Myrtle Rock. He served in the US Air Force during WWII where he was stationed in Italy with the rank of Master Sergeant. Wayne graduated from the Southwest Photos Arts Institute in Dallas.

He was united in marriage to Joan Thompson on November 26, 1966.

He lived in many places in his lifetime; however he considered two places to be home -- St. Louis, Mo., and Big Spring. Wayne worked in the educational film and commercial photography industry for more than 30 years. He worked for the University of Oklahoma filming movies and football games and he later made a training video for NASA astronauts. After moving to Big Spring, Wayne worked for Gamco Educational Software before his retirement. Following his retirement he worked as a substitute teacher for Forsan ISD.

As an active citizen of Big Spring, Wayne was on the board of the Big Spring chapter of the American Business Club (ABCs) in the '70s and '80s and the local Rotary club in the '90s. He was also on the Howard County Fair Board and the Planning and Zoning Board for many years.

On August 28, 1976, Wayne was ordained a Catholic Deacon in the Diocese of San Angelo. During his diaconate, he was a dedicated servant to Immaculate Heart of Mary parish in Big Spring where among his many other duties he served in the Men's Club.

Wayne is survived by his wife of 39 years, Joan, and their three daughters: Tasha Barlow and husband, Robert of Austin; Tonya Williams and husband Chris of Hutto, and Lana Liles and husband James of Eagle Point, Colo., and one son, Barry Rock of Colo. He has one surviving brother, Decisel Rock of Norman City, Okla. Wayne is also survived by grandchildren Elaine and Lenci Williams, Christopher Moore, Melanie Liles, Kristyn and Chelsea Rock and one great granddaughter, Abigail Moore. Nieces, nephews, other relatives and many friends also survive him. In addition to his parents, he was preceded in death by four brothers, Bert, Cecil, Wilbur and RC and by one sister, Opal.

Memorial funds have been established in his name for Catholic Prison Ministries and Odyssey Healthcare of Big Spring.

We would like to thank the staff of the Veteran's Administration and most importantly, Lisa and Roxy of Odyssey Hospice for their help and support.

## CONFIRMATION

# **Sacrament gives us strength to share faith, words, deeds**

**From the Publisher:** In preparation for the celebration of the Sacrament of Confirmation in each parish, I send a letter to the candidates inviting them to write me a letter explaining their understanding of this wonderful sacrament and the new coming of the Holy Spirit. I share with you the inspirational reflections by the Confirmation Candidates of the Churches of South Odessa as they prepared for the celebration of Confirmation on April 29, 2006.

-- Bishop Michael Pfeifer, OMI

*From: The Catholic Churches of South Odessa (St. Anthony, St. Joseph & St. Martin)*

April 11, 2006

Dear Bishop Pfeifer,

Please know that as we approach our confirmation day, it seems as if we are sitting on pins and needles-eager for our confirmation day to arrive at the same time excited that we will soon be receiving the Holy Spirit in a deeper and fuller manner. As we .. grow slowly but surely into maturity, we realize, more than ever, that The Holy Spirit is God's spirit, the spirit of God's LOVE, God Himself, for God is love.

The scripture readings (3rd Sunday of Easter) spoke about our Lord Jesus, the Righteous One, who removed the masks of fear, ignorance and unbelief from his weak and unbelieving followers. The greetings of Jesus when he first appeared to his apostles after he rose from the dead was PEACE. HE was, in a sense, telling them "do not be afraid... your sins are forgiven." He understood their fears and weaknesses. Fear is the one of the greatest roadblocks to peace. It can paralyze us to inaction or dissuade us from acting according to God's ways. It is the Holy Spirit who helps us face and overcome



The clustered Parishes of Sts. Boniface, Joseph and Thomas Churches had confirmations on April 26 at St. Boniface Church, Olfen. Bishop Michael confirmed 22 students.



**On May 10, 2006 at St. Stephen's, Midland, thirty six youth and twelve adults received the sacrament of Confirmation. In their letter to Bishop Michael D. Pfeifer, which he quoted during his homily, they said: "We're ready to accept God, follow him, and do his will. We know, this is not the end of learning about our faith but merely the beginning of the long road leading to paradise....We promise to keep precious the greatest gift we have been given from God, our lives-living with respect for ourselves and others and supporting the dignity of life."**

our fears.

The Risen Lord has given the Holy Spirit to us but the problem is that we do not know him enough. Thanks to our parents who have enrolled us in Religious Education and to our Religious Education teachers who were instrumental in introducing the Holy Spirit to us. Now, we know Him a little bit more.

In Confirmation, we are anointed with oil, sealed with the Holy Spirit and strengthened in the Spirit's gift. The sacrament of Confirmation gives us special strength. to share our faith in words and deeds. Witnesses to Jesus! We know that the gifts of the Holy Spirit that we received initially at Baptism help us to grow in our relationship with God and do

God's will. Receiving the Holy Spirit in a special way is an event that does not happen only once and for all in our lives on Confirmation day. It is an ongoing event in the here and now. When we allow the Holy Spirit to enlighten us, when we come to the realization of the good and evil in our lives, when we are able to forgive, when we are able to inspire, when we are able to go beyond strength and limitation, when we try to be the living image and likeness of God, when we recognize the importance of the sacraments and prayer in our lives-all these are made possible by the Holy Spirit.

Earlier, we mentioned that we are growing into maturity and for this we thank God. However, as we go through life, we pray that we may never forget the child that will always remain within each one of us: so full of simplicity and humility, so full of hope, appreciative and content with little things and happy in spite of deprivations and difficulties. We pray that we become less serious and more joyful, less selfish and more giving, less angry and more loving and forgiving, less sophisticated and more simple and trusting, less discouraged and better motivated, less self-centered and more Christ-centered, other centered. We pray that we become true and authentic in word and in deed. In this way we can say that we have truly received the Holy Spirit on Confirmation day, and continue to allow Him to make us His living temples, availing ourselves of His gifts.

This is the fruit of our reflection, Bishop. Please pray for us that what we have written does not remain on paper but that they be incarnated in us.

*Respectfully in Jesus and Mary,  
Confirmation Class 2006*

*The Catholic Churches of South Odessa*

## **OBERLE: Forgiveness more about the future than it is about the past**

(From 4)

are the victim. Acknowledge what has happened and embrace the sadness.

▶ **Accept your anger.** It is healthy and it is necessary. We think we cannot get angry. It is not the anger that is the problem; it's what we do with the anger. Do we lash out or are we motivated to seek forgiveness?

▶ **Forgive yourself any part in the offense.** Sometimes we can think that if I had behaved differently then the offense would not have occurred. We can delude ourselves with this line of thinking. You are the victim, not the offender.

▶ **Understand your offender.** This is a process called reframing. It does not

excuse the offense but it tried to help us understand why the person committed the offense. It may be the person's upbringing; it may be a lack of emotional intelligence; it may be substance abuse; it may be emotional impairments. Whatever the motivation it helps the healing process if we can come to some understanding of the mindset of the offender.

▶ **Develop a sense of empathy, compassion and love.** To be able to forgive someone needs a good self-image and a strong sense of self. One needs to be able to love even those perceived to be unlovable.

▶ **Place the offense in the context of your life.** This is not to minimize it, but it should help contain it. It is not your whole life unless you allow it to be. Try to use

the Easter Paschal Mystery as a guide. It is death and resurrection. You have died. Now you must rise again.

▶ **Stop trying so hard to forgive.** At times I think the Church can do us a disservice. We are told that we must forgive. Yet you hurt so much that it will take time. Give yourself the time. Don't be thinking about forgiveness all the time. Let it happen naturally.

▶ **Open yourself to God's grace.** As a subset of the previous statement we must allow God's goodness and God's promise to be with us to heal us and carry us forward. Be willing to pray for the grace of forgiveness.

▶ **Decide if you will reconcile.** Note that there is a difference between forgiveness

and reconciliation. We often use them together but they are different. Reconciliation means to come back together. While God always reconciles when God forgives, it may be best if two people did not see each other. Forgiveness can be real and total and yet the two people should remain separate. The separation may be best for all concerned.

Forgiveness is often thought about from the perspective of the past. In reality it is about the future. What kind of future do you want for yourself? Is it bound by past hurts or is it open to newness and life? The choice is always ours. We are invited to be liberated from the past so that we can embrace a new life in Christ.

# Hispanic Ministry: Responding to new realities in today's world

By Deacon Clemente Villa

A year ago, if someone were to ask me "What is Hispanic Ministry?", I would have asked my own questions; "Do we have Hispanic Ministry in my church, in my Diocese, in my heart"? Honestly, I did not know the answer. Then I was asked to serve our Hispanic people in the Diocese of San Angelo. The question came from the Director of the Diaconate, the Chancellor, the Bishop, and God. Today, I can answer the question because of my experience at the Mexican American Cultural Center (MACC), workshops, and a plan that is being developed for the Diocese of San Angelo.

In March of 2006 I attended a seminar in San Antonio at the Mexican American

Culture Center. The course title was "Fostering Latino Leadership for Church and Society". The most striking thing that caught my attention was the tremendous growth of Hispanics in the United States of America. The second most striking thing was how slow the Church was and is in ministering to these people. My job is to minister to these people. Let us pray to God that His will be done.

My experience at MACC was most influenced by those other students that I met who were attending the school. These other students were from dioceses that spanned the United States. These students are very active in their parishes and are working in their diocese in Hispanic ministry. All the other students knew that my wife, Abby, and I were new

to this type of ministry. The other students treated us with utmost respect and open arms. There was no language barrier. They were understanding of my and my wife's usage of "Tex-Mex".

There were several things that highlighted my experience at MACC. The first was that every class started with a morning prayer and ended with evening Mass. The classroom was situated near a courtyard that had a eight foot bronze statue of Our Lady of Guadalupe with San Juan Diego kneeling by her side. Another highlight was the quality of the instructors. They are proficient in bilingual instruction. They simultaneously taught in English and Spanish. The instructors had the most recent data available to them, which made assumptions in

ministry current and accurate. The instructors made use of the most technological media (laptop computers and Power-point presentations) to make learning easy and efficient. There can be no words to express the value of this training.

There was also a valuable workshop given by two instructors from MACC at Christ The King Retreat Center in San Angelo. In March 2006, 24 members of the Diocese of San Angelo attended the workshop. The title of the workshop was "Culturally Sensitive Home Visiting." The workshop taught goal and objective writing. The most valuable knowledge was plan development regarding team building and training. I thank MACC for their generosity and knowledge.

See **HISPANIC/14**

## Building a city of God in the Concho Valley

By Deborah Michalewicz

The ecumenical experience is alive and well in the North Concho Valley in conjunction with Rebuilding Together - Christmas in April. April 1 started out with Grape Creek Baptist Church hosting St. Therese Catholic Church, Grape Creek United Methodist Church, and Water Valley United Methodist Church for a burrito breakfast prepared by Head Chef Dr. Billy Warrick. Then teams headed by St. Therese Catholic's J.D. Gould headed out to their five homes while teams led by Grape Creek Baptist's Steve Hochreiter's heard the in-depth plans for the day.

On site, the teams were met by even more help. St. Therese, as a member of West Texas Organizing Strategy (WTOS) gathered in Blackshear to assist in the City of San Angelo's neighborhood revitalization efforts. There they were met by folks from Carlsbad First Baptist Church and 15 wonderfully

energetic and enthusiastic ASU Association of Mexican American Students (AMAS) who heard about St. Therese's community efforts when St. Therese Pastoral Coordinator Sr. Mary Kay Bailey was preaching at the ASU Newman Center.

The five homeowners all happened to be widows ranging in age from their late 60s to early 90s. They provided energy to the group with constant smiles and hugs. That day, the ecumenical teams completed repairs on five houses and six yards by repairing thresholds, putting down underlayment and vinyl tile, repairing and replacing doors, installing hand rails and grab bars, patching walls, painting, and building a wheelchair ramp among other things. The group also had a team of Yard Angels who raked, pruned, swept, cleared, cleaned, and planted flowers in front yards.

Then the team and the homeowners were treated to a lunch provided by those church members who had spent the morning cooking. On site

chef, Mark Bruton, brought his portable BBQ pit.

The neighborhood work was finalized with the delivery of a large box of groceries to each of the homeowners provided by the North Concho Valley Pantry, another ecumenical group of partners from Carlsbad Church of Christ, West Texas Christian Fellowship, Grape Creek United Methodist Church, Carlsbad First Baptist Church, Water Valley United Methodist Church, and St. Therese Catholic Church.

Elizabeth Gaynor, Rebuilding Together Executive Director, makes the process easy by facilitating an Open House -- this year catered by Central High School's Culinary Arts Division -- and empowering a dedicated crew of warehouse assistants to supply materials and advice. Forty-five homes were completed by 38 teams throughout the Concho Valley.

*Deborah Michalewicz is a parishioner at St. Therese in Carlsbad.*

## Respondiendo a Nuevas Realidades

Por el Diacono Clemente Villa

Hace un año, si acaso alguien me hubiera preguntado "¿Que es Ministerio Hispano?" yo me haría mis propias preguntas; ¿Tenemos Ministerio Hispano en mi Iglesia, en mi Diócesis, en mi corazón? Honestamente, no conocía la respuesta en ese entonces. Me han preguntado servir al Ministerio Hispano en la Diócesis de San Angelo. La pregunta vino del director de Diaconos, del Canciller, del Obispo, y Dios. El día de hoy puedo contestar la pregunta debido a mi experiencia en el Centro Cultural Mexico Americano (MACC), talleres y un plan que se ha venido desarrollando para la Diócesis de San Angelo.

En Marzo del 2006 asistí a un curso en San Antonio Texas al Centro Cultural Mexico Americano (MACC). El título del taller fue "Animar el Liderazgo Latino para la Iglesia y la Sociedad". Lo más impresionante que llamo mi atención fue el enorme crecimiento de la comunidad Hispana en los Estados Unidos de America. La segunda cosa más impresionante fue como la Iglesia está trabajando demasiado lenta en la ayuda de esta gente. Mi trabajo es ayudar a esta gente. Oremos a Dios para que su mandamiento se cumpla.

Mi experiencia en MACC fue afectada positivamente por los estudiantes que conocí en esa escuela. Había estudiantes de diferentes diócesis de Estados Unidos. Estos estudiantes son muy activos en sus parroquias y están trabajando en su diócesis en el Ministerio Hispano. Algunos otros estudiantes, se dieron cuenta de que mi esposa y yo éramos nuevos en este tipo de ministerio. Los otros estudiantes nos recibieron con los brazos abiertos y nos trataron con un gran respeto. No había ninguna barrera en el lenguaje. Ellos entendían nuestro lenguaje de "Tex-Mex".

Había varias cosas que remarcaría en mi experiencia en MACC. La primera era que cada clase empezaba con una oración de la mañana y terminaba con la Eucaristía por la tarde. El salón de clases estaba situado cerca del jardín central en el cual se hallaba una estatua de bronce con 8 pies de altura de Nuestra Señora de Guadalupe con San Juan Diego arrodillado a un lado de ella. Otra cosa que quisiera remarcar fue la calidad de los maestros. Ellos son muy eficientes en enseñanza bilingüe. Ellos hablaban simultáneamente Inglés y español.

## Angelo Catholic School students write on Earth Day

From the publisher: To celebrate Earth Day I asked three children from Angelo Catholic School in San Angelo to make presentations about their reflections in a service at Holy Angels. These are those thoughts:

*Why the Earth is Important to Us*  
By Ruben Domniguez, 6th grade.

The earth supplies us with a place to live and a place to thank God for what he has done. Some people take for granted what God has done and litter on this Earth. Some people complain that a trash can is too far when there is too much trash in their cars, so they litter. Do you think Jesus complained when he was being nailed to the cross? So let's remember on this day to appreciate what God has given us.

*Earth Day*  
By Daniel Ramirez, 5th grade

Woods, plains, valleys and skies that are so beautiful with God's love. You see a truck's smoke though little but goes far. Breathe now and breathe in pollution.

You see a wild animal and see in its eyes a kind of loving, carefree spirit. A month later a building stands where you saw the creature. Use creatures as a gift not a wall ornament.

Recycle cans, do anything. A friend points out that it's sad to drive on the streets and see

See **STUDENTS/10**

(Mira **MINISTERIO/14**)

## The Ordination of Ariel R. Lagunilla and Ruben Covos



Above, Bishop Michael Pfeifer, center, with Fr. Ruben Covos, left, and Fr. Ariel Lagunilla.

At right, vocations director Rev. Tom Barley, right, looks on at Bishop Pfeifer during the ordination Mass.



### Survey: Ordination class of 2006 more educated, more likely foreign born

WASHINGTON (CNS) — Although the number of new priests remains steady, the ordination class of 2006 in the United States is better educated, older and more likely to be foreign-born than their colleagues of years past.

Data gathered by the U.S. bishops' Secretariat for Vocations and Priestly Formation was analyzed by the Center for Applied Research in the Apostolate, the Catholic research organization based at Georgetown University in Washington, and made public May 1, as part of an annual report.

Based by survey responses from 233 seminarians from 98 of the 195 U.S. dioceses and 24 of the more than 200 religious orders of men, CARA found that nearly 80 percent of the men scheduled for ordination in 2006 had a bachelor's degree before entering the seminary and 30 percent had earned a graduate degree.

The average age of the class of 2006 is 37, with 22 percent under 30 and 4 percent over 60. Almost a third of the men were born outside the United States.

Based on responses to a separate survey of vocations directors of U.S. dioceses and religious orders, "it appears that the number of ordinands remains steady," the U.S. Conference of Catholic Bishops said in a news release. Ordinations numbered 438 last year and 454 the year before, according to the Official Catholic Directory.

The 144 diocesan vocation directors and heads of 44 religious orders who responded to the survey estimated 359 potential ordinands, but about 25 percent of dioceses and 90 percent of religious orders did not respond to the survey.

Exact ordination figures for 2006 will not be available until the 2007 Official Catholic Directory comes out next year.

The Archdiocese of Newark, N.J., has the largest ordination class in 2006, with 17 men slated for ordination. The Archdiocese of Washington reports 12 ordinands, the Archdiocese of Denver 11 and the Diocese of Rockford, Ill., 10. In the Diocese of Salt Lake City, Utah, where Catholics make up 8 percent of the population, four new priests are being ordained this year.

"These are quality men," said Bishop Blase J. Cupich of Rapid City, S.D., chairman of the U.S. bishops' Committee on Vocations, in a statement. "They started out in the seminary with strong educational backgrounds and underwent thorough theological education and spiritual, human and pastoral formation throughout their seminary experience.

Among the survey's other findings:

▶ The percentage of ordinands who are Asian (13 percent) is higher than the U.S. Catholic Asian population overall (2 percent). The percentage of Hispanics (12 percent) is lower than the U.S. Catholic Hispanic population (28 percent), and the percentage of African-Americans (1 percent) is lower than the U.S. Catholic African-American population (4 percent).

▶ The percentage of foreign-born ordinands increased from 24 percent in 1998 to 27 percent last year to 30 percent in 2006.

## ORDINATION: Priests are 2nd, 3rd ordained this year

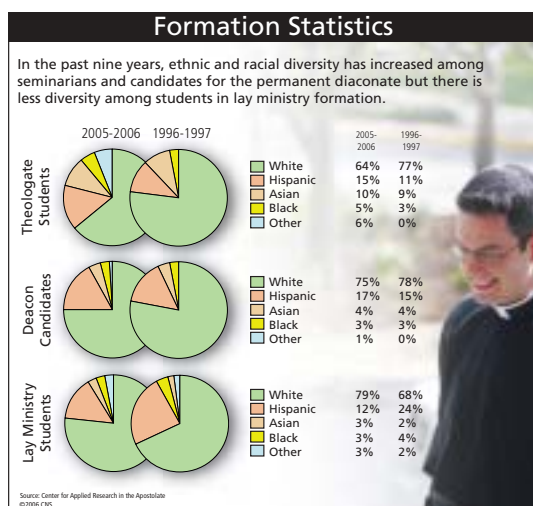
(From 1)

we begin our priestly responsibilities."

Invoking the names and messages of both Jesus Christ and St. Peter, the Most Rev. Michael D. Pfeifer told the two newest priests of the diocese, "The privilege of the priest is that he is the shepherd of his people," Pfeifer said. "This is a ministry that has been passed down through the ages. All of us are coworkers in the vineyard of the Lord. Thank you for saying yes to Christ."

Lagunilla was born to Francisco and Leonida Lagunilla on November 23, 1973 in Irosin, Sorsogon, Philippines and is the second of seven children. Previous to his acceptance as a seminarian for the Diocese of San Angelo, Lagunilla completed college seminary in the Philippines at Somascan Father Seminary. He came to the Diocese of San Angelo in August 1999 as a Pre-Theology student at Assumption Seminary in San Antonio, completing his studies in May 2006. His internship was served at Sacred Heart Church in Abilene.

Covos was born in Ft. Collins, Colo., June 22, 1973, to Ervey and Felicitas Covos. Covos, who has six sisters and three brothers, is the youngest son. He grew up in Presidio and later moved to Odessa. He complet-



ed his studies at Assumption Seminary in San Antonio in May 2006. He has also completed his internship at St. Mary's Church in Brownwood.

"My family has been waiting for this wonderful occasion," Lagunilla said. "Every day, my mom has called and asked 'When will you be ordained?'" Lagunilla said he was unable to sleep the night before his ordination and said his biggest challenge as a diocesan priest would be his new environment and overcoming the inherent language barrier, which he had little problem with at his ordination.

Covos, who calls Odessa's Holy Redeemer Church his home parish, said he awoke "hungry" on ordination day.

Covos said he considered being all he can be for the people to be his biggest challenge as a priest.

"We are largely public figures, but we also have to take care of ourselves, which is a constant challenge in the priesthood," Covos said.

The ordination of Lagunilla and Covos are the second and third of the year in the diocese. Fr. Emilio Sosa, associate pastor at St. Ann in Midland, was ordained January 14.

"This is getting to be a good habit," Pfeifer told the congregants. "Can we do this every six months?"



# Knockin' on heaven's door

## Mt. Carmelite hermits work, pray, serve God 24/7 at hermitage near Christoval

By Jimmy Patterson  
Angelus Editor

TOM GREENE COUNTY -- "Welcome to heaven," the bearded man said as he opened the door.

And while maybe not heaven in its most literal sense, the Mt. Carmel Hermitage, located in rural Tom Green County, is at least a reasonable facsimile.

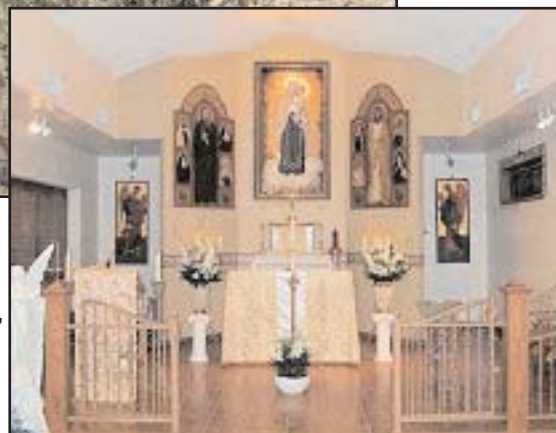
Four hermits live here; a fifth is in training, if you will, working to show it is indeed the lifestyle he wants before being taken in as a fifth permanent resident.

The hermitage is as peaceful a place as you're likely to find. Birds chirping, breezes blowing and the occasional peeling of a bell signaling another part of the hermits' busy day.

The men here make very little, and require even less. Their leader, Fr. Fabian Maria Rosette, a Cuban American who grew up in Miami and began his priestly career in the diocese of Boston, was most recently parish priest at St. Margaret's and St. Joseph's in Odessa. Fifteen years ago, he traded in the administrative duties that come with running a



Above, the front entry to the hermitage. At left, the cloister area, and at right, the altar in Mt. Carmel's church. Below, Fr. Fabian and Brother John David with their mouth-watering colaches.



God 24/7, these hermits keep quite busy, from rising at 3:30 every morning and attending chapel from 4-7 a.m., till the day closes at 8 p.m., following vespers, or evening prayers (Please see "A day in the life of a hermit," below).

A hermitage differs from a monastery in that hermits, as the name suggests, do everything in silence and solitude.

"We don't eat together or work together," Fr. Fabian said. "Monasteries are huge. Hermitages are usually small and out of the way. I would suffocate in a monastery. Eighty guys living and moving together. You have your space here. This is a completely different vocation."

Hermitic life was a standard form of religious consecration in the early centuries of Christianity. A renewed interest in the life sprung up in the 1980s. The hermits who live and work outside of Christoval are Carmelite, deriving their order from a devotion to Our Lady of Mt. Carmel.

The hermits who live here mostly bake, tend goats or mow during the spring and summer months. They live in small one-room units called cells, each com-

plete with makeshift chapels, kneelers and a crucifix on the wall.

They watch little or no television -- although Fr. Fabian occasionally will permit the viewing of videos from the History Channel or movies rated PG

(See HERMITS/11)

church community for total commitment to God.

"The beautiful thing about a hermitage is you never know what you will be doing tomorrow," he said. "Maybe you'll be making jellies, maybe chocolates, maybe feeding the goats. We just do whatever we need to do to survive."

For people who live their life in total devotion to



## A day in the life of a hermit

Comments provided by Fr. Fabian Maria Rosette, hermitage director.

We get up at 3:30 every morning and from 4-7 we are in chapel. There, we have vigils, one hour of meditation, then Mass and thanksgiving.

At 7 o'clock, we get our breakfast and go to our cells and eat. We then have *lectio* from the Bible

By 8:30 a.m., the bell rings for the Office of the Hours.

Afterward, we work until 11:45, then we have examination of conscience.

At 12 we go to the refectory, get our food and go to our cells and eat in silence.

From 12:30-1:30, it's nap time.

At 1:30, the bell rings and we do the nine hours of the breviary and then we come to the church to pray the rosary and the Litany for Our Lady.

From 2:15 to 4, we work. From 4-4:30 we go close the front gate

(located 1 mile down the road from the hermitage).

From 4:30-5:30, we have another hour of meditation and at 5:30 we have vespers, or evening prayers.

At 6 p.m., we have *angelus* then we go get our evening meal. We go back to our cells and read and eat until 7.

At 7 the bell rings and we come to the chapter room and we have our readings and our announcements for the next day. We then have our night prayers at 8 p.m. and then we retire.

## 2006 Diocesan Budget



### DIOCESE OF SAN ANGELO

Box 1829  
San Angelo, TX 76902

June 2006

My Dear Brothers and Sisters in Christ:

I am presenting to you the approved budget for the Diocese of San Angelo for 2006-2007 which has been thoroughly reviewed by our Ministry/Department heads, the Diocesan Financial Council and the Presbyteral Council and which I am accepting as Bishop for the upcoming year.

I am extremely grateful for the support of our diocesan ministries and wish to similarly express my appreciation for your generosity to your individual parish and mission communities.

I ask the Lord to continue to bless our ministerial efforts in West Texas during this upcoming 2006-2007 year.

Your servant in Christ and Mary

Most Rev. Michael D. Pfeifer, OMI  
Bishop of San Angelo

Program	FY 2006/07				% of Budget
	Budgeted	Grants	Own FEES	NET Assessment	
Clergy Medical & Assistance	\$ 156,388	\$ -	\$ 600	\$ 155,788	
Clergy Education	\$ 89,975	\$ 20,000	\$ 20,000	\$ 49,975	
Vocations	\$ 20,000	\$ 20,000	\$ -	\$ -	
Seminarian Education	\$ 127,836	\$ 40,000	\$ 87,836	\$ 0	
Women Religious	\$ 3,000	\$ -	\$ -	\$ 3,000	
Permanent Diaconate	\$ 100,698	\$ 10,000	\$ 12,501	\$ 78,197	
<b>Ministerial Support</b>	<b>\$ 497,898</b>	<b>\$ 90,000</b>	<b>\$ 120,937</b>	<b>\$ 286,960</b>	<b>17.3%</b>
CKRC Ministries	\$ 427,904	\$ 5,000	\$ 295,171	\$ 127,733	
Religious Education & Formation	\$ 285,254	\$ 140,000	\$ 31,300	\$ 113,954	
Contributions & Assessments	\$ 153,801	\$ -	\$ 44,397	\$ 109,403	
Communications & Paper	\$ 120,829	\$ -	\$ 85,024	\$ 35,805	
Tribunal	\$ 156,958	\$ -	\$ 13,000	\$ 143,958	
University Apostolate	\$ 86,095	\$ 35,000	\$ 16,984	\$ 34,111	
Liturgy Office	\$ 14,200	\$ -	\$ 1,000	\$ 13,200	
Superintendent of Schools	\$ 15,357	\$ -	\$ 3,500	\$ 11,857	
Criminal Justice Ministry	\$ 32,800	\$ 25,800	\$ -	\$ 7,000	
LIMEX	\$ 7,100	\$ -	\$ 7,100	\$ -	
Human Resources	\$ 81,749	\$ -	\$ -	\$ 81,749	
<b>Ministries &amp; Programs</b>	<b>\$ 1,382,047</b>	<b>\$ 205,800</b>	<b>\$ 497,476</b>	<b>\$ 678,770</b>	<b>48.0%</b>
Administrative Office	\$ 476,497	\$ -	\$ 25,000	\$ 451,497	
Business Services	\$ 419,355	\$ -	\$ -	\$ 419,355	
Bishop's Residence	\$ 27,537	\$ -	\$ -	\$ 27,537	
Obligations Renewal / Repairs	\$ 77,597	\$ -	\$ -	\$ 77,597	
<b>Administrative &amp; Fiscal</b>	<b>\$ 1,000,986</b>	<b>\$ -</b>	<b>\$ 25,000</b>	<b>\$ 975,986</b>	<b>34.7%</b>
<b>** TOTAL **</b>	<b>\$ 2,880,930</b>	<b>\$ 295,800</b>	<b>\$ 643,414</b>	<b>\$ 1,941,716</b>	<b>100.0%</b>

## STUDENTS: If we don't take care of Earth, it may become just another dull rock

From 7)

McDonald's trash and Wal-mart trash everywhere.

The earth is a gift from God. Use it, don't abuse it. It's that one little thing that makes a difference. You need the flowers and the trees more. It's what keeps us alive. Mess with Texas and you mess with the world.

*Our Planet Earth*  
By The 4th Grade Class

(Read by Bridgette Degnan)

Of all the planets God created in this solar system, Earth is like a diamond in the rocks. This planet contains animals and all living beings, plants and awesome sunsets. God has given us life, magnificent beauty of nature but our human family is guilty of abusing these gifts.

We are thankful to God for the life we have here on Earth. God gave us the resources we need to live and survive. He has given us food to nourish our bodies. The clean air that he gives us provides the

oxygen our body cells need to stay alive.

God has given us magnificent beauties of nature. We have the rain that makes the grass green, plants grow and trees bloom. The sounds of the birds and their morning song reassure us that today will be a gratifying day. Our love of animals is like playing with a litter of rambunctious, active puppies.

As members of the human family, we are all guilty of abusing these gifts. Unwanted pollutants deposited into oceans and lakes and have been known to

cause acid rain. There are fewer birds to sing the morning song because our cities have expanded into their environments. Our vehicles of transportation and factories deposit particles into the air. This makes breathing difficult for all beings including ourselves.

God has given us life, magnificent beauties of nature, but our human family is guilty of abusing these gifts. If we do not take care of that bright diamond called earth, it may become just another dull rock.

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## DIOCE-SCENES

### Corpus Christi Procession-Abilene

The beauty and sweetness of the Lord and His creation was present in a very tangible way during the annual **Corpus Christi Procession and Coronation of the Blessed Mother held May 14th at Sacred Heart Abilene.** Organized by Sacred Heart parishioners, also present were many ministries and members from all four Abilene parishes. Ministries included Legion of Mary of Sacred Heart and St. Vincent, Guadalupe of St. Francis, Knights of Columbus, vested Altar Servers, First Communicants, Queen's Court, Religious Education children, Women organizations, and many other ministries. Music was provided by Sacred Heart Choirs and St. Francis' choir. At 6 p.m. the procession started at the Adoration Chapel and made its way to three outdoor altars for adoration, singing, scripture readings and homily by Father Robert Bush. The Coronation of the Blessed Mother and final Benediction were held inside Sacred Heart. Just as Jesus entered into the ordinary events of daily life with His apostles and disciples. How loving and faithful a God do we have to fulfill His promise. "And behold, I am with you always, until the end of the age." Matthew 28:20.



### Fr. Kozlow Mission in rural parishes

A parish mission providing an excellent opportunity for spiritual growth during this year of reconciliation proclaimed by Bishop Pfeifer for the San Angelo Diocese was held April 29-May 4 by the clustered parishes of St. Thomas, Miles; St. Boniface, Olfen, and St. Joseph, Rowena. The mission, on the theme of Reconciliation, was given by **Fr. Andrew Kozlow** (left photo and at right with altar boys), a Dominican priest from Houston. His preaching led parishioners to understand that "a loving, provident, forgiving God calls us to friendship and asks a response from us, from me!"

Fr. Kozlow, born in Illinois and ordained in 1958 in Iowa. He has taught in Illinois and Arizona, and lived and worked in Texas as an administrator, seminary teacher, spiritual advisor and vocation director for many years. He served in the San Angelo Diocese from 1980-83 and again in 1987 and 1988. His many years of priesthood and varied assignments have provided him with wisdom and understanding to preach Jesus Christ and to share God's blessings with those attending the mission.



### CDA's 50th anniversary

The Catholic Daughters of The Americas, Rowena celebrated its 50th Anniversary of Court of Lady of Grace # 1734. Celebrant was Fr. Bhaskar Morugudi- Court Chaplain. Honorable guests included Olga Samaniego, State Regent; Carolyn Bachmann, First Vice State Regent, and Ruth Halfmann, District Deputy.

## HERMITS: Men show how God provides

(From 9)

or G, but very rarely. Not surprisingly, one video among favorites is "Lilies of the Field," the 1960s-era Sidney Poitier movie about a man who comes to the aid of an order of nuns.

The hermits are called "brothers" and only Fr. Fabian has taken priestly vows. Candidates for the hermitage undergo a lengthy scrutiny so it can be properly determined if the candidate is coming because of a desire for a strict devotion to God and not because he is running from something, according to Fr. Fabian.

"Coming here for me was a response to a call to a religious life," said Brother John David, a former resident of the Midland-Odessa area. "You want to consecrate yourself to the Lord and this way of life of prayer and intercession for others, and for the salvation of souls."

A resident at the hermitage for 12 of its 15 years, Brother John David says the hermits' work is "For our own salvation and for the salvation of souls. That's our ministry."

Brother Martin Mary, a former pre-med student from Fort Worth, said he entered into the hermitic life when he realized that years and years of schooling and medicine would distance him from a relationship with God.

"I had good grades and aptitude scores to enter med school," he said. "About the same time, my senior year, I started growing and realizing and I made a confession after a long time of not going to confession and from there I felt like I needed to move in this direction. I started going to mass every day and then I got to a point where I knew I had to make a decision: If I was going to med school for six years, I wouldn't have time for Mass or praying the rosary if I would be working 24- and 48-hour shifts. That I couldn't handle.

"I feel like I'm doing the right thing now. It's 100 percent, everything we do is for God, everything is consecrated for God, from the time you wake up, everything."

Mt. Carmel's bakery is the hermits' main source of income; not surprisingly they don't bring in a great deal of revenue. The men do have a small gift shop and a web site to purchase what is made at the hermitage. The site can also be used to drop off prayer requests by email.

Simple. Holy. Complete. Enriching. The life of a hermit is something most of us will never know, but one that is achieved, like anything else worth achieving, through the grace of God.

"God provides," Fr. Fabian said. "Look at this place. Fifteen years ago, there was nothing here. We have worked hard for everything here."

In July, the hermitage will celebrate its 15th anniversary.

**FAMILY**

From the Easy Chair

**Motherly guidance a big part of priestly vocation**

Bishop Pfeifer brought up the importance of mothers early at the ordination of Fr. Ariel Lagunilla and Fr. Ruben Covos, June 3, at the Cathedral of the Sacred Heart when he called Mary the first missionary by accepting God's call to bring a Savior into the world through the Virgin birth.



Patterson

It wasn't long until mom was mentioned again, as the just-ordained Fr. Ariel Lagunilla, of the Philippines, told the 500 in attendance that it was not possible for his mom to be present at his ordination but intimated on occasion that she was there in spirit.

"Every day my mom has been calling, 'Are you ordained yet?' Fr. Lagunilla told the faithful, who laughed softly at the reference.

And there was Fr. Ruben Covos, who

brought many members of his Odessa-based family with him, including three brothers and six sisters. And of course his mother, who, Fr. Covos said, played an instrumental part in his decision to enter the priesthood.

"From when I was a young boy my mother would give me constant invitations to enter the priesthood," Covos said following his ordination Mass. "And I would always tell her no. And then one day, my 'no' gave way to 'maybe' and then my 'maybe' gave way to 'yes' and here I am today celebrating my ordination."

In these days when we are constantly reminded by the media of the role of women in the church, stories that are often less than flattering, it's nice to hear these accounts, of Mary, and of the mothers of both these priests who, in their role as inspirations to these newly-ordained priests, have no doubt had a small yet profound impact on the life of Catholicism.

By giving birth to and raising these two men who would grow into the priesthood

in service to God and Church, Leonida Lagunilla and Felicitas Covos have formed the faith of their sons into what it is today.

Then there is the case of Fr. Emilio Sosa, ordained January 14. Fr. Emilio was left orphaned at the age of two and was literally raised by the church. The Mother Church, as we often refer to it.

Rev. Sosa began his studies at age 17. He has the Mexican equivalent of a CPA, is an artistic painter, a linguist -- speaking or understanding as many as seven tongues -- and has degrees in theology and philosophy. He also enjoys hooping it up on the parish basketball team.

Fr. Emilio has been provided for, for 29 of his 31 by the Church, his Surrogate Mother, if you will. And look at where it has landed him.

Alice Walker, one of eight daughters of a Georgia sharecropper and author of "The Color Purple," said, "Mothers and grandmothers have, more often than not anonymously, handed on the creative spark, the seed of the flower they themselves never

hoped to see -- or like a sealed letter they could not plainly read."

Mothers lead us, inspire us, nudge us when we need to be nudged. We are who we are because of them. While the debate about women in the church is likely to go on forever, it is easy to see many women are critical to the church... not only those avowed and those who give so much to the church in volunteer capacities, but mothers who give us so much through the years.

My wife asked me the other night, "Do you think your mom is looking down with a different perspective on everything now, and, seeing all she can see is praying for us?"

Of that I have no doubt. Because a mother's love -- and her guidance and direction -- is forever.

---

*Jimmy Patterson is Director of Communications for the Diocese of San Angelo.*

Your Family

**Tips for preserving your kids' sight**

By Bill &amp; Monica Dodds

When it comes to eye safety, Prevent Blindness America (the United States' "leading volunteer eye health and safety organization dedicated to fighting blindness and saving sight") wants people to know that the average home is full of dangers that go unnoticed.

It reports that accidents involving common household products cause 125,000 eye injuries each year. The organization's advice for children's eye safety includes:

- ▶ Avoiding toys with sharp or rigid points, shafts, spikes, rods and dangerous edges.
- ▶ Keeping toys intended for older children away from younger children.
- ▶ Avoiding flying toys and projectile-firing toys (a danger to all children, especially those under 5).
- ▶ Being aware of items on play-grounds and in play areas that pose

potential eye hazards.

- ▶ Keeping BB guns away from children.
- ▶ Using occupant restraints in cars (such as infant and child safety seats, booster seats, safety belts, shoulder harnesses).

You can find more information, including material on sports eye safety and fireworks, at [www.prevent-blindness.org/children/playitsf.html](http://www.prevent-blindness.org/children/playitsf.html).

**On the Web: Helping a Senior Family Member**

For caregiver information on helping a senior family member who has trouble with vision, go to: [www.youragingparent.com/vision.htm](http://www.youragingparent.com/vision.htm)

**Xavier Society for the Blind**

Founded in 1900, the Xavier Society for the Blind serves some 11,000 blind, deaf-blind, visually impaired and print-disabled persons in the United States and Canada.

The society provides free spiritual and inspirational reading materials and lending library services in Braille, large print and audiocassette formats.

The address is 154 East 23rd St., New York, NY 10010; the phone number is 212-473-7800.

**Vision Trivia to Impress Your Children**

- ▶ Cats' and dogs' eyes glow at night because of silver mirrors in the back of their eyes called the tapetum. This makes it easier for them to see at night.
- ▶ An ostrich has eyes that are two inches across. Each eye weighs more than its brain.
- ▶ A chameleon's eyes can look in opposite directions at the same time.
- ▶ A newborn baby sees the world upside down because it takes some time for his or her brain to learn to turn the picture right-side up. (A teenager? Well, that's a different topic for a different column.)

Monica and Bill Dodds are the editors of My Daily Visitor magazine and founders of the Friends of St. John the Caregiver ([www.FSJC.org](http://www.FSJC.org)).

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*The Dodds can be contacted at [BillandMonica@BillDodds.com](mailto:BillandMonica@BillDodds.com). Their Web site is [www.BillDodds.com](http://www.BillDodds.com).*



Bill &amp; Monica Dodds



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**Answers**

**Matthew  
Acts  
Romans  
Galatians  
Timothy**



### READ MORE ABOUT THE STORY

#### Acts 9 Q&A

1. Why was everyone afraid of Paul?
2. Why did Paul have to leave Jerusalem?

#### BIBLE ACCENT

Saul was a Pharisee who believed that early Christians worshiped a man, rather than God. He wanted them put into prison so they would stop spreading their message about Jesus. But God loved Saul, who was later known as Paul, and he had "important work" planned for his life.

Saul was temporarily blinded by a bright light sent by God, but he was healed and became one of the most influential Christians of his time. He wrote letters to people and churches that we still read in the New Testament.

As a missionary, he traveled around the world preaching, doing miracles and converting many to Christianity.

We may never be as famous as Paul, but God has important work

planned for each of us.

Let us always pray that we know what God's plan is and try to live it.

#### SPOTLIGHT ON SAINTS

##### St. Brendan

Brendan (d. 577 or 583) was born in Ireland. He was cared for by St. Ita and taught by Erc, a bishop who saw his student ordained as a priest. As he continued his religious studies, Brendan sought the counsel of St. Jarlath of Tuam. As a monk, Brendan quickly attracted a group of followers and founded a religious community.

Some sources suggest that Brendan's followers numbered as many as 3,000, and that he was visited by an angel who gave him a code of conduct to live by.

He was as modest after his death as he was in life. He did not want any special attention paid to his body, so he left instructions that he was to be buried in a secret place.

We remember him on May 16.

#### PUZZLE

How many New Testament books can you spell with the letters of the following phrase? *Together we are a Christian family.*

## JUST 4 KIDS

### Paul is converted to Christianity

When Paul reached Jerusalem, the first thing he wanted to do was meet the disciples there. But the disciples did not want to meet Paul. They were afraid of him. They knew he was a stern persecutor of the followers of Jesus. So Barnabas, a Christian everyone knew, stepped up to help Paul.

Barnabas explained that Paul had persecuted Christians, but that now he was different. The Lord had spoken to Paul out of a bright light and blinded him. A Christian named Ananias, who lived in Damascus, prayed for Paul, and his sight was restored.

Ananias had had his own fears of Paul until the Lord spoke to him in a vision: "Get up and go to the street called Straight and ask at the house of Judas for a man from Tarsus named Saul."

"Lord," Ananias answered, "I have heard from many sources about this man, what evil he has done to your holy ones in Jerusalem. And here he has authority from the chief priests to imprison all who call upon your name."

The Lord reassured Ananias: "Go, for this man is a chosen instrument of mine to carry my name before gentiles, kings and Israelites."

When Ananias found Paul, he laid his hands on him and said, "Saul, my brother, the Lord has sent me, Jesus who appeared to you on the way by which you came, that you may regain your sight and be filled with the Holy Spirit."

Paul was healed, then baptized, and he immediately began preaching about the power of God and the love of Jesus.

The disciples in Damascus were surprised by Paul's actions. They wondered: Isn't this the man who persecuted the followers of Jesus in Jerusalem and came here to take them back to the chief priests in chains?

After they heard about Paul's conversion, the community of Christians in Jerusalem welcomed him. But some people in Jerusalem were not willing to accept the new Paul. He would get into religious debates with Greek-speaking Jews called Hellenists, and they did not like what Paul was saying.

The disciples learned the Hellenists were plotting to kill Paul, so they sent him to Tarsus to get him away to safety.

And the church continued to grow throughout Judea, Galilee and Samaria.

#### Coming of Age

## It's OK to be concerned, but outrage unnecessary

By Kase Johnstun  
Catholic News Service

I read a bumper sticker while driving that said something to the effect of this: "If you're not horribly angry, you are not paying attention."

It is my assumption that the person who chose this sticker for a bumper was saying that if we are not angry at politicians, the war in Iraq, immigration, murder on the

streets, drug rings, gang violence, child abuse, domestic violence, gas prices or dropout rates among high school students, then we are not paying attention to the world around us and should be ashamed of ourselves.

I read the newspaper. I watch the news. I listen to the radio.

You put expensive gas in your car. You know about the war in Iraq. You see kids in school doing drugs.

Do I spend my day angry?

Do you go to be at night mad at the world?

The world around us is violent, it is ugly, it is expensive, it is confusing and it is scary. But I still want a bumper sticker that says, "If you're not happy, you're not paying attention."

I say that, if we are not excited about each day God gives us, if we are not overjoyed by the smile on our friends' faces, if

we don't see beauty in the gorgeous mountains, the great oceans or the flowing plains, if we don't laugh when something funny happens, if we don't love it when our dogs nuzzle up against us, if we don't feel happiness when we receive a hug from family, if we don't admire the works of those helping people with AIDS, if we don't jump at the chance to hang out with friends, then we are not paying attention

(Please See AGE/14)

## HISPANIC: Ministry shows with God, all things possible

(From 7)

Any successful venture requires a plan. A plan is being developed as these words are being written. I will discuss our mission statement and the goals and objectives of the plan. The mission of the diocese of San Angelo Hispanic Ministry is to provide advancement of Roman Catholic Hispanics in the diocese. The mission includes programs to develop a Gospel-based Hispanic leadership for the Church and society. We strive to nurture Hispanics who envision themselves as Christians and members of the body of the Church.

The first goal is to provide a theoretical and practical plan and leadership training to people involved in parish home visiting for Hispanic communities. In order to achieve this goal there are several objectives that must be met by those that will participate. Participants will become familiar with a home visiting program. They will also examine aspects of Hispanic cultures that shape attitudes and opinions. Participants will

examine relevant theological foundations and relevant Church documents.

The second goal is to engage participants in implementing concrete visitation plans and strategies which allow them the opportunity to develop and practice these new skills. The objectives of this goal are as stated. Participants will review roles and tasks of a home visiting process and assess personal strengths and need. They will also practice the concrete leadership skills necessary for implementing home visits. Participants will learn a strategic planning process for implementing a home visiting program in their parish.

The final goal is to build a network of spiritually-centered home visiting teams who can provide support to one another. This goal can be achieved with these objectives. Participants will form a parish team of home visitors to work together to implement the home visiting program in their parish. Participants will also form support groups from various parishes to offer ongoing encouragement.

The core group for Hispanic Ministry includes Deacon Art Casarez and Deacon

Abel Fernandez, who will work closely with me. The Hispanic Ministry Committee includes: Margarito Sanchez (Abilene), Diana Gonzales (Merkel), Gloria Hernandez (Abilene), Deacon Bill Brady (Brownwood), Juana Gonzales (Brownwood), Deacon Beck Knox (Coleman), Deacon Enrique Martinez (Ballinger), Gilbert Martinez (Midland), Dennis Robson (Midland), Deacon Julio Carrasco (Crane), Linda Reeh (St. Lawrence), Rosa Rodriguez (Odessa), Melissa Hernandez (Stanton), and Teresa Rocha (Big Spring). Let me also thank their spouses whose support is vital to their service.

In conclusion, the Hispanic Ministry group dedicates this ministry to the Sacred Heart of Jesus, and the Immaculate Heart of Mary. We are all volunteers seeking salvation for God's people. Initially, the task of Hispanic ministry seemed impossible. Today, the group realizes that with God all is possible.

## Ministerio Hispano consagra este ministerio al Sagrado Corazon de Jesus

(From 7)

Los instructores tienen la más avanzada información. Los instructores nos proporcionan también la tecnología adecuada (laboratorio de computadoras y presentaciones en pantalla), para hacer de nuestro aprendizaje fácil y eficiente. No hay más palabras para expresar este valioso entrenamiento.

Havia también un valioso taller impartido por dos instructores de MACC en el Centro de Retiro de Cristo Rey (Christ The King Retreat Center) en San Angelo en Marzo. Veinte Cuatro miembros de la Diócesis de San Angelo asistieron a este taller. El título de este taller fue "Visitar Hogares con

Sensibilidad Cultural". El taller proporciona una meta y objetivos por escrito. La información más valiosa fue el plan de desarrollo con respecto al equipo de trabajo y al de entrenamiento. Doy gracias a MACC por su generosidad y experiencia.

Cada aventura triunfadora requiere de un plan. Un plan ha sido desarrollado para estas palabras ya escritas. Explicare nuestro plan de trabajo, las metas y objetivos de esta misión. El trabajo o la misión del Ministerio Hispano en la Diócesis de San Angelo es proporcionar un avance a los católicos hispanos de esta Diócesis. La misión incluye programas de desarrollo basado en el Evangelio para

líderes hispanos en la iglesia y en la Sociedad. Nos esforzamos por animar a los hispanos ya que ellos también son cristianos y miembros del cuerpo de Iglesia. La primera meta es proveer un plan práctico y teórico y un entrenamiento de liderazgo para la gente que participará en la visita de hogares de la parroquia para comunidades hispanas. Para lograr esta meta, existen diferentes objetivos que tienen que ser entendidos para aquellos que participan. Los participantes se familiarizarán con el programa de visitas a los hogares. También examinarán los aspectos de la cultura Hispana formando criterios y opiniones. Los Participantes exam-

## AGE: Taking high road is best route

(From 13)

to God's works around us, and we should be ashamed of ourselves.

Don't get me wrong. I can understand how someone could look at the world and put that bumper sticker on his or her car. I understand. Some things in our world just plain reek of pain, suffering and evil, and the bumper sticker implies (I hope) that we should do something about those smelly things.

BUT, we have a life to live. We have to get up and go to school in the morning. We have to mow the lawn. We have to pick up our little brothers and sisters from practice.

So we might as well enjoy the things around us that are good instead of always dwelling on the bad.

I am not apathetic. I do care. I want the world to change. But if you're not happy, you're not paying attention.

inarán los fundamentos teológicos para el programa de visita de hogares y llegar a familiarizarse con los documentos más relevantes de la Iglesia.

La segunda meta es envolver a los participantes implementando visitas concretas, métodos y estrategias que les permitan desarrollar y practicar estas nuevas habilidades. Los objetivos de estas metas a seguir son: Los participantes revizarán sus metas y trabajos asignados del proceso de las visitas de hogares y evaluarán su fuerza y necesidad. Ellos también practicarán un concreto liderazgo de habili-

(Mira VILLA /15)

## FORGIVENESS: Showing more care, concern to all youth should be a priority

(From 4)

admit that we too in some way or another have offended and hurt other people. Saying, "I forgive you", or "I accept your forgiveness" takes a big heart and courage-it takes God's grace. Sadly, there are so many people who call themselves Christians who go through months and years of life unwilling to forgive someone who has hurt them. These grudges and resentments often go on for years and years and very often develop into vengeance, envy and hate and hinder God's mercy from coming into our lives. Our loving God who is compassionate and merciful wants to free us from these bonds of hatred and vengeance that enslave us. Thank God that we have the beautiful sacrament of God's compassion and forgiveness, that forgives our own sins and empowers us then to go out and forgive others.

The sacrament of forgiveness, the sacrament of Reconciliation and Penance, is one of the unsung treas-

ures of our beautiful Catholic Church. In this sacrament we the people of God obtain mercy from God and are reconciled with our God, with the Church, and with our neighbor. In this sacrament God's Spirit moves our hearts to repentance and conversion, and forgiveness is ours for the asking.

When we find it hard to forgive a brother and sister who have offended us, we bring to mind the words of Jesus from the parable, "Should you not have had pity on your fellow servant, as I had pity on you?" Underlying this question is the answer we seek. The real motivation for forgiveness is loving gratitude. If someone had pity on me out of love, then my authentic reaction will be deep appreciation. I will want to pass this gift on to others. I will want to give to others the liberation I have received, especially if that person has hurt me.

God has loved all of us so kindly in spite of our sins, and has forgiven us. Can we not feel grateful for all of this? Can we not halt the chain of not forgiving and pass

along instead forgiveness, mercy and compassion even to those who offend and hurt us?

The great example and motivation to forgive comes from looking at Jesus suffering and dying on the Cross for our sins, who instead of returning hatred and vengeance even for those who are causing his death, he forgave his opponents, and he pleaded to his heavenly Father to show them forgiveness: "Father forgive them for they do not know what they are doing."

Forgiveness once extended brings an incredible peace and tranquility of spirit. If we do not forgive we can hardly ask forgiveness from God. Christ reminds us that we are not to bring our gift to the altar without first seeking reconciliation with our brother or sister. If we harbor a hostile or unforgiving spirit toward others, during this Year of Reconciliation we need to come to terms with this. If we do, we need never worry about our sins being forgiven. On God's part forgiveness is already present.

## OBISPO: El Perdón está en el Corazón de la Reconciliación

(para 3)

estrangulaba. El compañero se le arrodilló y le rogaba: "Ten paciencia conmigo y te lo pagaré todo." Entonces escuchamos las palabras asombrosas que el primer servidor que ya había sido perdonado una gran cantidad, negó perdonar a su servidor compañero y lo metió en la cárcel hasta que le pagara la deuda. Entonces esta noticia le llega a maestro compasivo y justo por medio de los compañeros servidores que habían visto este acto despreciable, y una vez más el maestro lo llama al servidor y le dijo, "Siervo malvado. Te perdoné toda aquella deuda porque me lo suplicaste. ¿No debías tú también haber tenido compasión de tu compañero, como yo tuve compasión de ti?" Entonces escuchamos: "Y el señor, encolerizado, lo entregó a los verdugos para que no lo soltaran hasta que pagara lo que debía." Entonces viene la conclusión sorprendente y espantosa y aplicación moral de esta parábola cuando Jesús le dice a Pedro y a sus discípulos—y a todos nosotros nos dice—"Pues lo mismo hará mi Padre celestial con ustedes, si cada cual no perdona de corazón a su hermano."

Todos necesitamos el perdón de Dios, y nuestro Padre celestial siempre está dispuesto a perdonarnos cuando le suplicamos la misericordia de Dios con corazones sinceros y humildes. Necesitamos recordarnos a nosotros mismos honesta y humildemente si nosotros no estamos dispuestos a perdonar a otros, entonces Dios no nos perdonará, no porque nuestro Dios compasivo no quiere ni no puede perdonarnos, pero el orgullo, la envidia y el odio bloquean la misericordia y el perdón de Dios de entrar en nuestras vidas y corazones. Esto es un hecho sorprendente pero real de la vida Cristiana. En la gran oración que Jesús nos enseñó, condicionamos como queremos que Dios nos perdone: "Perdona nuestras ofensas, como también nosotros perdonamos a los que nos ofenden" ¿Verdaderamente nos damos cuenta de lo que estamos diciendo? Es peligroso rezar así porque le estamos diciendo a Dios que nos perdone según la manera que perdonamos a nuestro prójimo. Si no estamos dispuestos a perdonar a otros, entonces Dios no nos perdonará. Se necesi-

ta señalar que una parte esencial de la confesión es un propósito sincero de enmienda. Si vamos a la confesión, y no estamos dispuestos a renunciar nuestra cólera, odio, venganza y la envidia, o cualquier otro pecado, entonces nosotros bloqueamos la misericordia del sacramento de Penitencia, y Dios no nos perdona no porque Dios no nos puede perdonar, pero porque impedimos que la misericordia divina y sanadora venga a nuestras vidas. Es por esto que la Iglesia constantemente nos anima a todos confesarse frecuentemente especialmente cuando nos enfrentamos con tentaciones en nuestras vidas, porque la confesión no solamente quita el pecado, pero nos da la gracia actual para vencer al pecado y las malas tendencias.

Todos nosotros necesitamos el perdón de Dios porque todos somos pecadores y gracias a Dios tenemos este sacramento hermoso de perdón y Reconciliación y Penitencia que siempre está disponible a nosotros. La gracia de este sacramento nos da el poder y el ánimo a perdonar a los que nos han herido y buscar el perdón de los que hemos herido.

Cada uno de nosotros que hemos vivido en la tierra unos pocos años podemos pensar en personas que nos han herido, que nos han ofendido. Y si somos íntegros, debemos admitir humildemente que nosotros de una manera u otra hemos ofendido o herido a otras personas. Diciendo, "Te perdono", o "Acepto tu perdón" requiere un corazón grande y mucho valor—requiere la gracia de Dios. Tristemente, hay muchas personas que se llaman Cristianos que dejan pasar meses y años de vida sin querer perdonar a la persona que los han herido. Estos rencores y resentimientos frecuentemente duran años y años y muy a menudo se convierten en la venganza, envidia y odio e impiden que entre la misericordia de Dios en nuestras vidas. Nuestro Dios amoroso quien es compasivo y misericordioso quiere librarnos de los lazos de odio y venganza que nos esclavizan. Gracias a Dios que tenemos el hermoso sacramento del perdón y compasión de Dios, que nos perdona nuestros pecados y nos da la fuerza para perdonar a otros.

El sacramento del perdón, el sacramento de Reconciliación y Penitencia, es uno de los tesoros menos apreciados de nuestra

Iglesia Católica. En este sacramento nosotros el pueblo de Dios obtenemos misericordia de Dios y somos reconciliados con nuestro Dios, con la Iglesia, y con nuestro prójimo. En este sacramento el Espíritu de Dios mueve nuestros corazones al arrepentimiento y conversión, y el perdón es nuestro con solo pedir.

Cuando se nos haya difícil perdonar un hermano o una hermana quien nos ha ofendido, pensamos sobre las palabras de Jesús de la parábola, "¿No debías tú también haber tenido compasión de tu compañero, como yo tuve compasión de ti?" Subyacente a esta pregunta es la respuesta que buscamos. La motivación real del perdón es gratitud amorosa. Si alguien me tuviera lástima por amor, entonces mi reacción autentica sería gran agradecimiento. Querré pasar este don a otros. Querré dar a otros la liberación que he recibido, especialmente si esa persona me ha herido.

Dios nos ha querido con tanto amor a pesar de nuestros pecados, y nos ha perdonado. ¿Cómo no podemos sentirnos agradecidos por todo estos? ¿Cómo no podemos parar la cadena de no perdonar y en lugar pasar el perdón, misericordia y compasión aún a los que nos han ofendido y nos han herido?

El gran ejemplo y motivación para perdonar viene de ver a Jesús sufriendo y muriendo en la Cruz por nuestros pecados, quien en vez de devolver el odio y venganza aún a los quienes le están causando su muerte, el perdonó a sus adversarios, y le suplicó a su Padre celestial que los perdonará—"Padre, perdónalos, porque no saben lo que hacen."

El perdón una vez ofrecido trae una paz increíble y un espíritu de tranquilidad. Si nosotros no perdonamos, ¿cómo podemos pedir el perdón a Dios? Cristo nos recuerda que no debemos traer nuestro ofrecimiento al altar sin primero buscar la reconciliación con nuestro hermano o hermana. Si albergamos un espíritu hostil o implacable hace otros, durante este Año de Reconciliación necesitamos enfrentarnos a esta situación y resolverla en cuanto podamos. Si hacemos esto, nunca necesitamos preocuparnos de que nuestros pecados serán perdonados. Por parte de Dios el perdón ya está presente.

## VILLA: Con la ayuda de Dios, todos es posible

(From 14)

dades para implementar visitas a los hogares. Los participantes aprenderán un proceso estratégico para implementarlo en la visita de hogares en sus parroquias.

La meta final es construir un sistema espiritual centrado en los hogares de los equipos para que se apoyen unos a otros. Esta meta puede ser lograda con los siguientes objetivos. Los participantes formarán un equipo parroquial de visitantes para trabajar juntos, implementando el programa de visita en sus parroquias. Los participantes formarán grupos de apoyo en las parroquias y ofrecerán una ayuda continua.

El corazón del grupo para el Ministerio Hispano incluye las siguientes personas y organizaciones: Diacono Art Cazarez y Diacono Abel Fernandez queines trabajaran conmigo. El Comité de Ministerio Hispano con Margartio Sanchez, (Abilene), Diana Gonzalez (Merkel), Gloria Hernandez (Abilene), Diacono Bill Brady (Brownwood), Juana Gonzalez (Brownwood), Diacono Beck Knox (Coleman), Diacono Julio Carrasco (Crane), Linda Reeh (St. Lawrence), Rosa Rodriguez (Odessa), Melissa Hernandez (Stanton), and Teresa Rocha (Big Spring). Quisiera dar gracias también a todos los que hicieron posible esta ayuda y por su crucial servicio.

Finalmente, el grupo de Ministerio Hispano consagra este ministerio al Sagrado Corazón de Jesús y al Inmaculado Corazón de María. Todos somos voluntarios buscando la salvación para el pueblo de Dios. Al principio, el trabajo del Ministerio Hispano se veía imposible. El día de hoy, el grupo comprende que con la ayuda de Dios, todos es posible.

## ABSOLUTION: Priest pardons, then gives God thanks for his mercy

(From 3)

of absolution. As he says the final words he makes the sign of the cross over the head of the penitent:

*God, the Father of mercies,  
through the death and resurrection of his Son  
has reconciled the world to himself  
and sent the Holy Spirit among us  
for the forgiveness of sins;  
through the ministry of the Church  
may God give you pardon and peace,  
and I absolve you from your sins  
in the name of the Father, and of the Son,*

*and of the Holy Spirit.*

The penitent answers, "Amen."\*

### Proclamation of Praise

After receiving pardon for his or her sins, the penitent praises the mercy of God and gives him thanks in a short invocation taken from Scripture, such as "Rejoice in the Lord and sign for joy, friends of God" (Ps32:1-7,10-11), "The Lord has remembered his mercy" (Lk 1:46-55), or "Blessed be God who chose us in Christ" (Eph 1:3-10).\*

### Dismissal of Penitent

Then the priest tells the penitent to go in peace. The peni-

tent continues his or her conversion and expresses it by a life renewed according to the Gospel and more and more steeped in the love of God for "love covers over a multitude of sins" (1 Pt 4:8)\*

\* *Excerpts from the English translation of the Rite of Penance © 1974. International Committee on English in the Liturgy, Inc. (ICEL); excerpts from the English translation of Sacramentum Paenitentiae (Pastoral Norms on General Absolution) and the April 3, 1974, address by Paul VI in Documents on the Liturgy, 1963-1979. Conciliar, Papal and Curial Texts © 1982, ICEL. All rights reserved.*

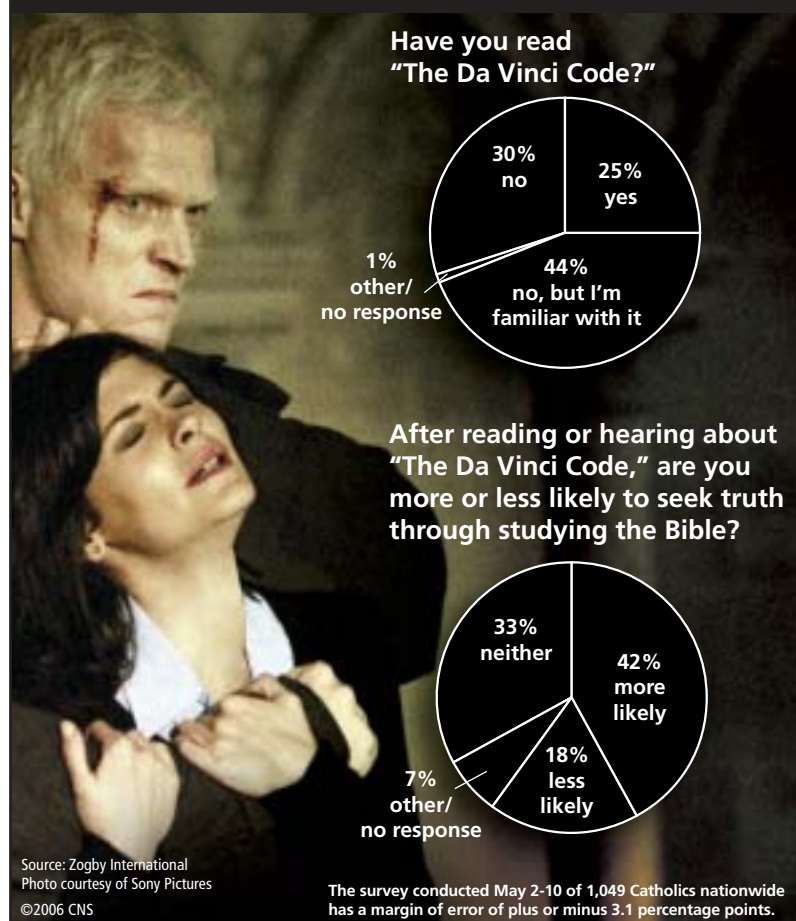
## The Back Page

For the Record:

### CNS says 'Code' glossy, competent yet confusing

Dan Brown's record-breaking best-seller comes to the screen with most of its spurious historical, artistic, and theological misstatements intact. The film follows the book's plot of a Harvard "symbolologist" (Tom Hanks) on the run from French police after the murder of a curator from the Louvre museum, with the latter's granddaughter (Audrey Tautou) in tow, as they piece together the motives for the killing, implicating the Catholic Church in a centuries-old conspiracy to suppress an explosive secret. As expected, director Ron Howard has made a glossy, competent thriller, though perhaps a little confusing for those unfamiliar with the book. The performances, including that of Sir Ian McKellen as another scholar and Paul Bettany as the albino monk assassin, are colorful; the underlying assertions — particularly as they question Jesus' divinity — and the obvious falsehoods about Opus Dei are deeply abhorrent. Partly subtitled. Violence including brutal murders, crude language, irreverent underpinning, rear male nudity, scenes of corporal mortification, fleeting hint of prostitution, glimpse of ritualistic sex. The USCCB Office for Film & Broadcasting classification is O — morally offensive. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

### Catholics on the 'Code'



## Catholic radio making imprint in Kansas City

By John Bacala  
Catholic News Service

EXCELSIOR SPRINGS, Mo.— When Jesus and his Apostles preached to their followers, they would travel from town to town, covering several miles every day. Thanks to today's technology, Catholic radio can spread the Word of God in a nearly 100-mile radius of Excelsior Springs, using the AM dial.

KEXS (1090 AM) is the only Catholic radio station in Kansas City. KEXS has long been known as a religious radio station, but became a Catholic radio station nearly two years ago, on May 19, 2004, the late Pope John Paul II's birthday.

Jim O'Laughlin, president of KEXS' owner, Kansas City Catholic Network, remembers the day well.

"We didn't tell anybody we were going on the air because, we figured, we didn't have any experience in radio and we figured there would be so many mistakes and problems, we didn't want anybody catching us making those and never coming back," he said.

At the end of the day, O'Laughlin continued, "we were saying, 'Boy, I'm glad this day is over.' I was exhausted. Five minutes later, the phone rings and the man on the phone says 'Hey, I caught you at 7 this morning; I've been listening all day. I've been away from the church for 30 years and I'm coming back.' That made my day!"

O'Laughlin is not a broadcaster by nature. He was working in real estate when he said he got the calling. His search for his guardian angel led him to radio, thanks to Claude Sasso, vice chancellor of the Diocese of Kansas City-St. Joseph.

O'Laughlin recalled a conversation he had with Sasso one morning before Sunday Mass. "He had an offer I couldn't refuse," O'Laughlin told The Catholic Key, diocesan newspaper.

"I went in (to church), knelt down and said some prayers before Mass started," O'Laughlin said, "and basically God gave me the message that my guardian angel was Gabriel. When I left Mass, Claude Sasso said, 'Why don't we get together and get some Catholic programming on the radio?' I said, 'Hey, that's great! It sounds good to me!'"

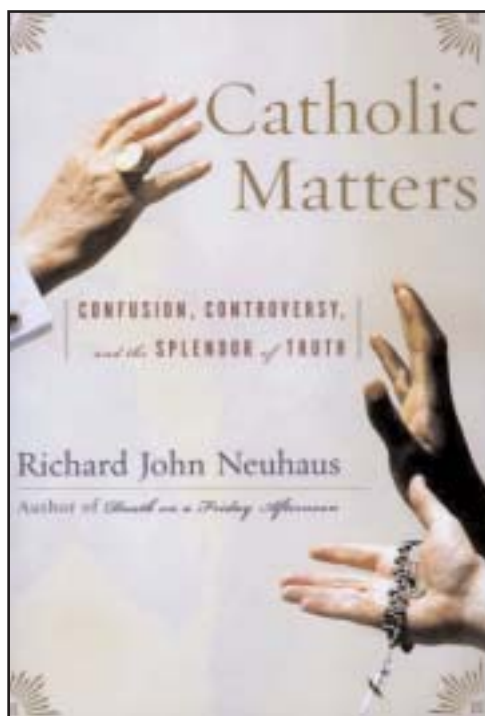
From that, Catholic radio was born in Kansas City, with a huge assist from cable television.

"We had just gotten cable TV, 200 channels," O'Laughlin said, smiling as he told the story. "I was flipping through for the first time when I stopped on 'Lou Dobbs Moneyline.' They said, 'When we come back (from a commercial break), we'll talk about how to start up your own radio station.'"

He listened to that for 20 minutes, he said, then his wife suggested they turn on Eternal Word Television Network.

"I turned that on and there was this special hourlong program on how to start a Catholic radio station. When the program ended, (program host) Father Mitch Pacwa said, 'Let's say a prayer to the patron saint of Catholic radio, Gabriel.' That's when I put everything together."

## Living our faith in the new millennium



"Catholic Matters: Confusion, Controversy and the Splendor of Truth," by Father Richard John Neuhaus. Basic Books (New York, 2006). 255 pp., \$25.

### Catholic News Service

"Catholic Matters: Confusion, Controversy, and the Splendor of Truth," by Father Richard John Neuhaus, lacks the inspiration of "The Believer's Edge" and the how-to practicality of "Catholic Laity." Father Neuhaus lectures readers on how the church under Pope John Paul II and Pope Benedict XVI is providing the faithful with guidance.

Father Neuhaus is a former Lutheran pastor who became a Catholic priest in 1991. He is the founder of the Institute for Religion and Public Life and editor-in-chief of its journal, First Things.

With any lecture, one can expect asides. In Father Neuhaus' lecture, the asides are snipes at those whose ecclesiology he does not share. In a chapter titled "The Center Holds," he writes of the Jesuits: "They are still loyal, but they bring a futurist twist

of discontinuant devising." After quoting one bishop, identified only as "a bishop who belongs to the shrinking liberal caucus that was led by Archbishop Rembert Weakland," he writes, "Never mind that the bishop presides over a dispirited diocese of zero vocations, declining Mass attendance, closed schools, and an epidemic of scandals. Never mind that he hasn't read a serious book of theology for 20 years or that his ascertains about the Christian message contain no reference to Christ."

Father Neuhaus is a devoted, well-schooled servant of the church whose analysis would be more appreciated if its presentation were void of sarcasm and disdain for those he puts down. In "Catholic Matters" it should matter how one treats those with whom he disagrees.

Olszewski is executive editor and general manager of the Catholic Herald, newspaper of the Archdiocese of Milwaukee.