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The Wall Group

By Msgr. Larry Droll

Last summer, Father Tom Goekler, MM, invited Msgr. Larry Droll to bring a mission group to San Pedro Sula, Honduras. After seeing slides of the Chamelecón slum and hearing about the work of Father Tom, teenage youth from St. Ambrose Parish in Wall

go to Honduras to work with Father Tom and his people in Chamelecón, building houses for the poor. Little did we realize we would also be constructing concrete fences, doing plumbing and electrical work and having a medical clinic for women.

One of the most marvelous



Left to Right: Wanda Lange, Tina Wilson, Msgr. Larry Droll, Fr. Tom Goekler, MM, Bishop Angel Garachana, Cody Mobley, Jason Vaquera.



The group loads recently made bricks to bring to a building site.

and Holy Family Mission in Mereta became very interested and asked their pastor if they could make a mission trip to Honduras.

By the time everything got organized, there were eighteen people on the list. Six teens and a dozen adults committed to the adventure. Half the group was women and the other half men.

We decided that we wanted to

dynamics of the experience was playing and praying and working side by side with the Hondureños. In fact, we were not just doing something charitable for them, we were

their assistants in their projects. People of all ages pitched in, from little children to adults to the elderly. Our group ranged from age 17 to 65. Both the Hondureños and Texans learned from each other.



Msgr. Droll and Fr. Goekler, MM, standing near a recently erected home.

All available vehicles are used to transport new bricks.

Our group was thrilled to share meals and work and Mass and recreation with the Hondurans. We were never alone and, after the initial jitters, we were not afraid, nor

see "WALL", page twelve



The Human Situation – Life, Health, Sickness and Death

By Bishop Michael D. Pfeifer, OMI

“None of us lives as our own master and none of us dies as our own master. While we live we are responsible to the Lord, and when we die, we die as Christ’s servants. Both in life and in death we are the Lord’s.” (Romans 14: 7-8)

Regardless of our title, profession or vocation, we all share in the basic human condition. We encounter life as a gift and as a burden; we experience illness and suffering; we confront death.

Yet we face the mystery of life, suffering, and death as people of faith and hope. Through faith, we understand life itself as a precious and sacred gift, created and redeemed by God. We see that it is a fundamental good. Life is a constant revelation of the very God who desires to be in relation with us.

As life is a gift to be cherished, so is health. Health is not merely the absence of disease. Rather, our faith tradition has understood it to mean wholeness and well being, the very fullness of life. In our Christian understanding, health is truly a multi-faceted phenomenon - it embraces the physical, psychological, social and spiritual dimension of the human person.

By the very fact that we see life and health as gifts, we acknowledge that they come from another. They are not ours to do with as we please. They have been given to us by God in trust, and we have a responsibility to preserve and foster them.

Our experience of life and health remains ambiguous. They are gifts from a loving god, but bad health does not mean lack of blessing. As we confront illness and suffering, our faith can find meaning in them. Our Christian story is one of creation, fall and redemption. In faith we are challenged constantly to affirm that, although illness and suffering will always be part of human life, they must not demean the preciousness of the gift of life itself and the dignity of the divine image in human beings. As Christians, we believe that grace finds us in our suffering. It is in the mystery of the death and

see “HUMAN” page ten

La Situación Humana – Vida, Salud, Enfermedad y Muerte

Por Obispo Miguel D. Pfeifer, OMI

“Ninguno de nosotros vive para si mismo ni muere para si mismo. Si vivimos, para el Señor vivimos; y si morimos, para el Señor morimos. De manera que, tanto en la vida como en la muerte, del Señor somos. (Romanos 14: 7-8)

A pesar de nuestro titulo, profesión o vocación, todos compartimos en la básica condición humana. Nos encontramos con la vida como un don y una carga; experimentamos enfermedad y sufrimiento; nosotros enfrentamos a la muerte.

Además enfrentamos el misterio de la vida, el sufrimiento, y la muerte como gente de fe y esperanza. Por la fe, nosotros comprendemos la vida como un don precioso y sagrado, creado y salvado por Dios. Nosotros miramos que es un bien fundamental. La vida es una

revelación constante del Dios que quiere estar en relación con nosotros.

Como la vida es un don que debe ser apreciado, también la salud. La salud no es simplemente la ausencia de la enfermedad. Mas bien, nuestra tradición de fe la ha entendido a significar totalidad y bien estar, la verdadera plenitud de la vida. En nuestro entendimiento Cristiano, la salud es verdaderamente un fenómeno con muchas caras incluye la dimensión física, psicológica, social y espiritual de la persona humana.

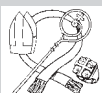
Por el hecho que nosotros miramos a la vida y salud como dones, nosotros reconocemos que vienen de otro. No son de nosotros para ser lo que queremos con ellos. Son dados a nosotros por Dios en confianza, y tenemos una responsabilidad a preservar y promoverlos.

Nuestra experiencia de vida y salud continúan a ser ambigua. Son dones de un Dios cariñoso, pero mal salud no significa falta de bendiciones. Mientras confrontamos la enfermedad y el sufrimiento, nuestra fe puede buscar significación en ellos. Nuestra historia Cristiana es una de creación, caída y redención. En la fe somos constantemente desafiados a afirmar eso, aun que la enfermedad y sufrimiento siempre sean una parte de

see “HUMANA” page ten



The Bishop's Schedule



August 2001

Aug. 1: Houston - Ordination and Installation of New Auxiliary Bishop

Aug. 2-5: Rest and Prayer

Aug. 7: San Angelo, Diocesan Pastoral Center - Personnel Board at 11:00 a.m. to 1:00 p.m. Presbyteral Council 1:00 p.m. to 3:30 p.m.

Aug. 8: Fort Stockton, St. Agnes - 6:30 p.m. Pray the Rosary

sary

Aug. 9: San Angelo - Gathering with Seminarians of the Diocese

Aug. 12: Loraine, St. Joseph - Blessing of Renovated Church at 10:30 a.m.

Aug. 14: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. Ozona, Our Lady of Perpetual Help - 7:00 p.m. Meet with Pastor, Pastoral and Finance Councils and Youth

Aug. 15: Christoval - Carmelite Sisters Monastery - 4:00 pm. Solenn Profession Sister Mary

Agnes, O.Carm.

Aug. 16: San Angelo, Diocesan Pastoral Center - Liturgy Commission Meeting at 10:00 a.m.

Aug. 17: San Angelo, Diocesan Pastoral Center - Staff Meeting at 11:00 a.m.

Aug. 18: San Angelo, Angelo Catholic School - Catholic Schools Commission Meeting at 9:00 a.m.

Aug. 19: Big Lake, St. Margaret - Mass at 12:00 noon

Aug. 20: San Angelo, Christ the King Retreat Center - 8:30 a.m. Mass for Father of Father John Castro, OMI

Aug. 21: San Angelo, Cathedral Church of the Sacred Heart - Endowment Fund Board meeting at 7:00 p.m.

Aug. 22: San Angelo, Pete Chapa Park - Mass in the Barrio at 6:00 p.m. for St. Mary's Parish

Aug. 23: San Angelo, Christ the King Retreat Center - 8:00 p.m. Presentation to Mens' Cursillo

Aug. 24-25: Amarillo - Celebration of the 75th Anniversary of the Diocese Of Amarillo

Aug. 26: Knickerbocker, Immaculate Conception (St. Peter, Mertzon and Our Lady of Guadalupe, Eldorado) Confirmation at 1:45 p.m.

Aug. 27: San Angelo, Bishop's Residence - 6:00 p.m. Cookout for all Priests, Sisters and Bishop's Staff

Aug. 28: Odessa, Holy Redeemer - Mass for the 25th Anniversary of the Deacons of the Parish at 6:00 p.m.

Aug. 29-30: San Antonio, Our Lady of the Lake University - Meeting of Bishops and Presidents of Texas Catholic Universities

September 2001

Sept. 1: San Antonio
Sept. 2: Rowena, St. Joseph - Mass at 9:30 a.m.

Sept. 3: San Angelo, Sacred Heart Cathedral - Labor Day Mass at 9:00 a.m.

Sept. 4: San Angelo, Diocesan Pastoral Center - Presbyteral Council Meeting - 10:30 a.m. to 2:00 p.m.

Sept. 5-7: Linares, Mexico -

Texas Bishops Trip for 250th Anniversary of the Establishment of the Diocese

Sept. 9: Brady, St. Patrick - Mass at 11:00 a.m. and meet with Pastoral and Finance Councils after Mass

Sept. 10-14: San Angelo - Visit from Bishop and people from our adopted Mission, Diocese of San Pedro Sula, Honduras

Sept. 15: Midland, St. Stephen - Mass at 5:00 p.m.

Sept. 16: Crane, Good Shepherd - Mass at 8:30 a.m.

Sept. 17: San Angelo, Diocesan Pastoral Center - 8:30 a.m. Mass for Staff - 11:00 a.m. Staff Meeting

Sept. 18-19: Cedarbrake - Meeting of the Collegium of the Texas Conference of Churches

Sept. 21: San Angelo, Newman Center - 11:00 a.m. Meet with the Women Religious of the Diocese of San Angelo

Sept. 22: Diocesan Liturgy Day

see “SCHEDULE,” page five

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Vocations Circle

Praying For Vocations

A Vocation Calendar

by Fr. Tom Barley

Director of Vocations and Seminarians

In one of the early articles of "The Vocation Circle", Bishop Michael Pfeifer, OMI wrote his "Reflections on the Priestly Life". He said that priests must be "faithful ministers" who in spite of their failures and brokenness have a faith, courage, and spirit of service that is uplifting and inspiring. They must develop a person relationship with Christ and be willing to share with others about their intimate relationship with God. Priests must lead their communities by pray with joy from the heart where the Holy Spirit dwells. Each priest must develop a strong relationship with all of his parishioners in order to give them compassionate care and to be open to their loving support of him and his ministry. It is important that the priest finds meaning in his ministry and relationship with his people. The most important supports that people can give to a priest are prayer and their participation in the life of the Church – in the parish and in the Diocese.

In a recent article Bishop Roger Schwietz, Chairman of the USCCB's Committee on Vocations, urges that parishes include petitions for vocations at Mass, that priests and religious have personal conversations with young people about vocations, that young people be invited to participate in all areas of Church life, that young people visit seminaries and convents, that parishes develop youth and young adult programs, that parishioners show young people that their efforts can make a difference by the decisions they make, and then get everyone to pray and pray some more concerning vocations. An increasing number of young people are searching for meaning in their lives. While many are willing to enter into lives of service, it is the responsibility of the parish to lead them into service in the Church by example, prayer, and personal invitation.

When I visit a parish, one of our schools or a parish organization as Director of Vocations and Seminarians, I ask the people to pray for vocation from within their own families and their own parish as well as for our seminarians who are currently studying for the diocesan priesthood. It is not that our people do not want to pray for our seminarians. Often they do not know the seminarians.

Later this month a copy of the Diocesan Vocations Calendar will be mailed to each parish. It is requested that these calendars are copied, posted, and distributed to each family, religious education class, and parish organization to encourage everyone to pray for the vocation of the person listed each day. Pray that the Lord will give these individuals the graces they need to fulfill their ministries. The calendar will list our eight seminarians, our priests, deacons, and women religious. After every two months of these other groups, the seminarians will be reinserted into the calendar for prayers. Each parish is asked to send to the Vocations Office a list of persons from their parish who are in religious communities or who are priests in other dioceses.

see "VOCATIONS", page nine

Festival Chairpersons Please Note

The following is quoted from the **PASTORAL MANUAL DIOCESE OF SAN ANGELO** that is Section F, paragraph V, page **IV-19** of the **PARISH FINANCE COUNCIL MEMBER'S MANUAL**:

"Section 3. Restrictions:

(d) Organizations may not promote raffle through television, radio, newspaper, or other mass communications, or by paid advertising.

(e) Raffle may not be promoted or advertised state-wide, nor tickets sold state-wide."

Therefore No Mention Of "Raffle" May Be Made In Festival Announcements In The "Angelus."

From The Editor's Desk

by Peter N. Micale

Recently I attended the Catholic Press Association (CPA) national convention in Dallas. (Please see article on page 8.) Publishers, editors, and staff personnel from many Catholic newspapers and magazines from the United States and Canada were in attendance. Many members of the clergy, including several bishops were also there, and some of the bishops and an archbishop were speakers at the breakfasts, luncheons or evening banquets.

It was a wonderful opportunity to exchange ideas, to rub elbows with clergy and lay people, and provide our own individual points of view on some of the perceived problems we all seem to face in our communication ministries. The main focal point of most of the discussions in the coffee shops, restaurants, vendor display areas, and hotel hallways seemed to revolve around the effects of the parish priest shortage. The same old potential solutions of "married priests" and the "ordination of women" seemed to be the preferred panacea.

Bishop Galante, the Coadjutor of Dallas, who was the featured speaker at the final breakfast, provided what I believe to be the best response to the question of what he thought was the possibility of married priests and the ordination of women in the foreseeable future. Without paraphrasing his complete response, here is the central point of his reply. He said that the question of married priests is one of "discipline" within our Church, but that the question of the ordination of women is one of "theology." The former is already a reality in the Dallas Diocese with the presence of five married Episcopalian priests who have converted to the Roman Catholic faith. The latter issue of "theology" is one that Bishop Galante stated the magisterium couldn't change. I will use the reason often cited by military middle managers for sidestepping a particular knotty problem: "People at a higher pay scale than mine will have to attack that problem!"

The burgeoning area of lay ministry was also discussed at the

convention and everyone was quick to exchange ideas from their own parish and diocese on how lay ministers were being utilized. I am writing this column to give you my thoughts and my contribution to the several discussions in which I participated.

Although it is true that our parishes seem to be copying the model of our friendly Protestant congregations, in the increased utilization of lay ministers, I believe that there is one very significant difference in how we emulate the Protestant congregations.

For as long as I can remember, even when we had parishes with three and four priests assigned to them, Catholics were asked to volunteer their time to the various ongoing projects in the parish. As a matter of fact, in many cases we still do. These "projects" have only recently been called ministries, and our dioceses have finally initiated formal training programs for lay people to take positions of leadership in the many ministries involved in active and thriving parishes. Protestant congregations have always recognized lay leaders within their several ministries, and in the overwhelming majority of cases these lay ministers have received a living wage from their congregations. We in the American Roman Catholic Church have not arrived at this point yet. You may think this is a gross generalization; please bear with me and read on.

Although we have outstanding training programs for our lay people, including the Loyola Institute of Ministry in Extension (LIMEX) of our own diocese, our parishes, I believe, do not have the finances to provide living wages for full time leaders of our several parish ministries. Consequently, I believe that our lay ministers are not adequately, if at all, compensated for the many hours they work in their ministries.

The problem is not that the parish priest or parish finance committee will not provide the living wage. The problem is that there is not adequate financial support in our parishes. We Catholics are content to put our dollar in the Sunday collection plate, and we think that will provide all the necessary finances to run the parish. We cradle Catholics, in the main, have never participated nor understand a proper tithing – giving – program for our financial contribution to our parishes. Adult converts from Protestant congregations come to the Roman Catholic Church with a much better understanding, and marvel at the financial problems our parishes face.

I recently queried two Protestant pastors of two large congregations, and pastors or business managers of three Catholic parishes. All are close friends and freely provided me the information I requested, and in fact replied to a questionnaire that I offered

see "EDITOR", page eleven

St Margaret's Parish

Annual Fall Festival

Sunday, August 19, 2001

KC Hall, 3636 N. Bryant

BBQ Brisket Dinner

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Plates To Go & Hotdog Plates

Auction Begins at 1 :00 PM

Bingo, Cake Walks,

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Confused About Stem Cell Research?

by Fr. Frank Pavone
National Director, Priests for Life

If you are like most of the public, you are somewhat confused about all the debate on “stem cell research.” What is a “stem cell”? Why would the Church be against research? Why is the whole matter such a controversy in the first place?

A “stem cell” is a cell which is capable of growing into any type of cell in the body. Such cells may be helpful in treating disease. The problem, however, is that in one method of obtaining these cells, human lives, in their earliest stages, are being destroyed in the process.

This is not a debate about whether or not we should do research to assist the perennial fight against disease. The Church does not oppose research. But the task of research, the efforts to cure disease, and the ability to manipulate nature has certain moral parameters. Consider some history.

The prosecution in the World War II War Crimes Trials pointed to a key source of the deterioration of ethics which resulted in the Nazi killing program. That book was “The Release of the Destruction of Life Devoid of Value,” by Karl Binding and Alfred Hoche. Hoche was a doctor of medicine. He writes, “A child was sick with a rare and scientifically interesting brain disease and was almost certain to die within 24 hours. If that child would die in the hospital, I would have the opportunity by autopsy to find out the reason for the sickness . . . It would have been easy to give the child an injection of morphine to hurry his death by a few hours. I did not because my personal desire for scientific research was not an important enough good to overcome the obligation of medical ethics. It would have been a different question, however, if to decide as mentioned in the present case would have resulted in the saving of many lives. The question would have had to be answered yes because of the higher good.”

This philosophy, that we can kill to advance medical progress, led to numerous experiments on innocent people. In the portion of the war crime trials dealing with the medical experiments, the prosecution stated, “The defendants in this case are charged with murders, tortures, and other atrocities committed in the name of medical science.” Experiments mentioned in the official US Government publication summarizing the Medical Case include “High Altitude experiments,” “Freezing experiments,” and “Mustard gas experiments.” In one example, the subject’s legs had to be deliberately crippled to obtain the medical data.

Some say that the embryos destroyed in today’s research aren’t human. That simply contradicts scientific fact. The widely used medical textbook *The Developing Human, Clinically Oriented Embryology*, 6th Edition, Moore, Persaud, Saunders, 1998, states at page 2 that “The intricate processes by which a baby develops from a single cell are miraculous . . . This cell [the zygote] results from the union of an oocyte [egg] and sperm. A zygote is the beginning of a new human being . . .” At page 18 this theme is repeated: “Human development begins at fertilization [emphasis in original] . . .”

Ultimately, however, the debate here goes beyond the fate of the embryos themselves. It involves the very meaning of human life, and whether some humans may be destroyed for the sake of others.

And the world has gone down that painful road before.

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

International Priests

by Bishop Michael Pfeifer, OMI

As most of you realize, in recent years our Diocese has been blessed to receive a significant number of international priests who come from outside the USA and who have generously offered to come and serve the Church of our Diocese. These priests come from various countries, and their presence has helped to lessen the blow of the priest shortage because of fewer native vocations from our Diocese and from other parts of the USA. I am deeply grateful to these good priests who have left families and homes in far away lands to come and serve with us the people of our communities.

The international priests who come to our Diocese have much to learn about the American way of life—our culture and our manner of ministering. At the same time, they bring many rich gifts about how Church is lived in other parts of the world, and we all have much to learn from them. I am grateful to you, the people of our Diocese, for the welcoming spirit that you have shown to these priests who have come to assist us at a critical time when priestly vocations have been few from our own Diocese.

These international priests face the task of becoming bi-cultural: maintaining their own culture and language – as well as functioning in the West Texas culture and language. These foreign-born priests need to develop skills so that they can be bridge builders for cross-cultural learning.

As these international priests come from a different culture and very often from a different model of Church, it is important that we have a process of cultural orientation for them. In recent years our Diocese has established a language, cultural, social, canonical, pastoral and ministerial orientation program to help these priests adapt to their new reality.

These international priests come with cultural differences that can be recognized and dealt with. One of the most important things at the beginning of their ministry in our Diocese is that the

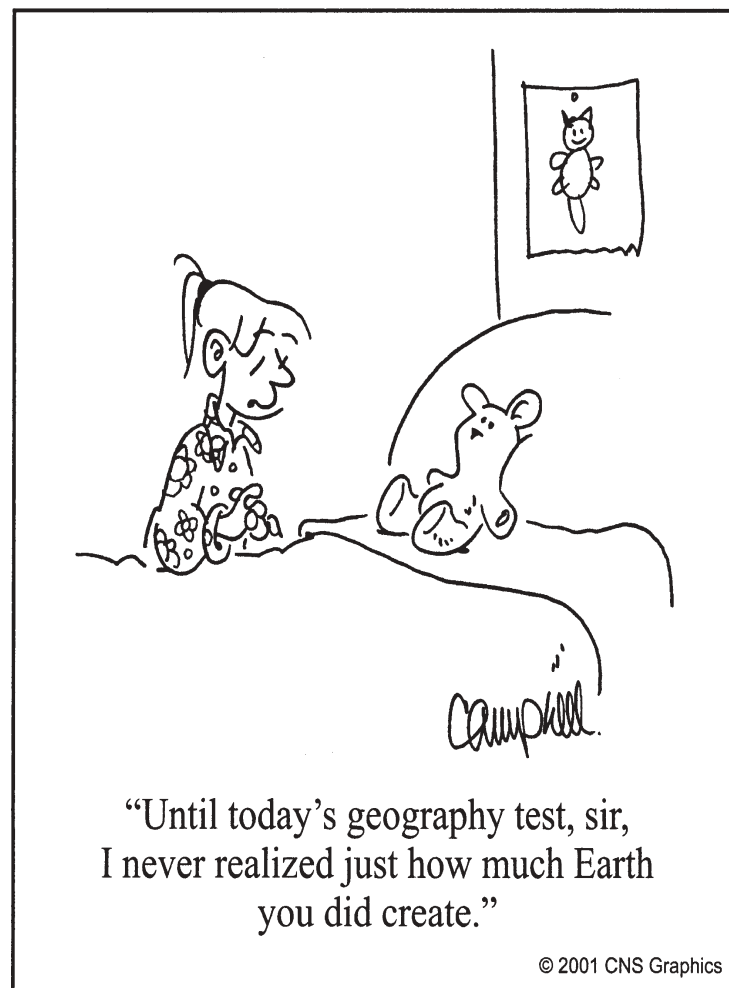
international priests feel welcome and understand that they have real gifts to offer the Catholic Church in West Texas. Also it is important to see that neither the Church in Texas, nor in the USA, nor in the homeland of these international priests is “better” – they are each effective in their respective cultures.

As we receive these international priests, we need to realize

that they come with pre-existing ideas and expectations of what working in West-Texas will be like. Expectations and experiences differ. The process for each priest will differ but common patterns emerge, and by sharing those each is helped to see that they are part of a richer, deeper pattern of learning. Personal stories and cultural backgrounds are important and valued in this process.

The international priests who

see “PRIESTS”, page ten



“Until today’s geography test, sir, I never realized just how much Earth you did create.”

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Food, Games, Bingo
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Saturday, Sept. 1: 3:00 PM to 12:00 AM

Sunday, Sept. 2: 1:00 PM to 10:00 PM



Natural Family Planning Sees Fertility And Children As Gifts From God

by Bishop Michael Pfeifer, OMI

The reflections that I share with you in this article I have taken from a fine presentation on natural family planning that appeared in *The Texas Catholic*.

Natural family planning [NFP] really puts us in contact with Catholic teaching on sexuality. NFP stresses that fertility and children are gifts from God. Natural family planning works with the body and the gift of fertility.

The Sympto-Thermal is one of the three popular methods, NFP-Billings/Ovulation and Basal Body-Temperature are the others. While each has similarly high effectiveness rates to avoid pregnancy (97 to 99 percent) when practiced correctly, the Sympto-Thermal method is the most comprehensive and widely used.

With the Sympto-Thermal method of NFP, the wife tracks her

fertile periods by cross-checking signs of cervical mucus, waking temperatures and changes in the cervix. Sympto-Thermal is not to be confused with the "rhythm method," developed in the 1930s, when the women's fertile period was established from mathematical calculations based on women's menstrual cycles. The rhythm method did not provide enough information to help women who had irregular cycles.

Many users of NFP favor the Sympto-Thermal method because, from a biological point of view, the more characteristics one can pin down, the more accurate one can be. The Sympto-Thermal method also helps women with marginal fertility to achieve fertility, since they can chart out when their fertility period will peak.

Poor education about the moral and physical implications of us-

ing birth control paraphernalia plays a role in why NFP is not more widely practiced. Many women do not know that the pill is a possible abortifacient. Women need to know that some birth control pills cause abortions. There is a false mystique about the use of birth control pills that makes couples believe that they are completely safe from pregnancy. However, one of the realities, no matter what anyone says, is that when any healthy male and healthy female have intercourse, there is a chance for pregnancy.

When properly used, and for the right reasons, couples come to realize that NFP is good for marriage and for a quality marital relationship. An argument often used against NFP is aimed at the aspect of relationship, that most of the burden is on the female. In the training that is given for NFP, it needs to be pointed out to hus-

bands how they can complement their wives in NFP. Typically, their role is to learn the method, to record and interpret the temperature sign, and to support their wives in the recording of other signs and chart interpretation.

A controversial issue of NFP is sexual abstinence during the fertile period and whether or not that will harm the relationship. Couples admit that while abstinence is not the easiest thing to do, abstinence during fertility usually strengthens the marriage bond. The marital relationship moves from the sexual level to the courtship level, which brings more communication between husband and wife. Abstinence also can boost a couple's prayer life. This brings God into the bedroom and enables the couple to more clearly see the connection between their faith life and what happens in the bedroom. It is a

way of helping the couple to include God in all of their decisions.

NFP is in accord with Church teaching and has a good effect on the couple's relationship. Even if started as a way not to have children, it still converts couples to live their life in a new way and in accord with what God wants. This gives the couple a chance to be part of God's plan.

As is true with artificial birth control, NFP is not always one hundred percent effective. This requires participants to give up some control over their lives, and to put their absolute trust in God. NFP is as effective as any other birth control program, but there is the one percent chance that God wants to give a couple the gift of a child, even perhaps when the child is not planned. In these cases, a cultural shift takes place. Instead of looking at children as products or problems, NFP encourages couples to see children as true gifts from God. Couples who practice NFP are cooperating fully with the grace of the sacrament of marriage.

Judicial Activism

by Fr. Frank Pavone
National Director, Priests for Life

In our system of government, courts do not make law. Rather, people do, through their elected representatives. This is what constitutes our freedom and our self-governance. This is also the reason why elections are so important, and why participation in elections is an integral part of preserving and exercising our freedom. When we participate in elections, questions of ideology matter precisely because we are choosing the people who, in our name, will make the laws on a wide range of issues. As long as the people make the laws, the people are free. The courts, meanwhile, exist to apply the laws to cases that come before them.

But what happens when the people no longer make the laws? What happens when judges take this power to themselves, and invent new laws that are not in the Constitution – such as the "right to abortion"?

What happens then is that the people are no longer free. In such a case, as Thomas L. Jipping of the Free Congress Foundation recently pointed out, "We can have all the elections we want, our legislators can pass all the statutes they want, we can amend the Constitution a thousand times, and none of it will mean anything because judges have taken the power to make law away from us."

We are at a time when all of this is more important than ever. The President has the responsibility, under the Constitution, to make nominations of judges, and the US Senate has the responsibility to vote on their confirmation. In most cases, these judges serve for life, and have the final word on cases that touch on the most fundamental moral questions of our lives.

A key duty, therefore, is to contact our Senators, and ask them to confirm only Justices who will strictly uphold the Constitution as already written. The Constitu-

tion is not an evolving document with a new meaning for every generation. It is, instead, a foundational document which is meant to insure a stable government, and the protection of the rights of the people under a system of carefully balanced powers.

Yet we are currently off balance as judges around the country write their own laws from the bench. This should be the key point in the public discussion about the nomination and confirmation of judges. What matters more than where the nominee stands on particular ideologies is how the nominee sees his/her role as a judge. Is it to create new laws, or to apply the laws that the people have created? If the latter, then the judge's personal ideologies won't matter.

If we press this argument for what it is, namely, whether the people will continue to be their own rulers or not, we will win a broad coalition of support even from people who do not share our position on specific issues, but who are perceptive enough to realize that when people disagree

on issues, the people themselves should resolve the disagreements through the legislative process, rather than be subject to the views of unelected judges.

SCHEDULE

from page two

Sept. 23: Austin - 6:30 p.m. Dinner to honor Bishop John McCarthy

Sept. 24: Austin - Texas Bishops Meet with Governor Perry at 12:30 p.m.

Sept. 24-25: Austin-Texas Catholic Conference General Assembly

Sept. 27: Odessa, St. Mary School - Mass for Students at 2:00 p.m.

Sept. 28: Midland, St. Ann School - Mass for Students at 8:30 a.m.

Sept. 29: Ballinger - 11:00 a.m. Bless Shrine of St. Raphael at the cross

Sept. 30: San Antonio

St. Mary Parish

Annual Fall Festival

7 W. Ave N, San Angelo, TX

Sunday, September 2, 2001

11 AM - 5 PM

Mexican Dinner \$5 Adult / \$3 Child served 11 AM - 2 PM

Bingo, Booths, Games, Silent Auction

Music by DJ Steven Delgado

Sunday Masses at 8 AM & 11 AM



Eternal Word Television Network Celebrates 20 Years On The Air

by Scott Hults

Irondale, AL – Most television networks cannot afford to ignore industry measured program ratings and most television networks need advertising revenue to survive. However, there is one television network that chooses to ignore TV ratings and advertising income, one founded 20 years ago by a Catholic nun.

When EWTN was launched on August 15, 1981, many felt there would be little demand for a Catholic cable television network. Now, as it celebrates its 20th birthday, EWTN has become the largest religious media network in the world, transmitting TV programming 24 hours a day to more than 66 million homes in 38 countries and territories on 2,500 cable systems, wireless cable, Direct Broadcast Satellite (DBS), low power TV and individual satellite systems. Countless millions more listen on radio and the Internet (www.ewtn.com).

In the early 1960s, Mother M. Angelica, a Poor Clare nun, founded Our Lady of Angels Monastery in Irondale, Alabama, in the Deep South, where only 2% of the population was Catholic. In one of her earliest media efforts Mother Angelica began writing “mini-books”, short instructional tracts on a variety of religious themes. As the popularity of these “mini-books” grew, her nuns obtained a printing press and started duplicating and distributing them worldwide.

Soon, Mother Angelica began receiving requests for speaking engagements from Catholics and Protestants alike. These led to a video series of her talks, taped at a local Birmingham television station and aired on the Christian Broadcasting Network. The Poor Clare nun, who knew little of the world of technology and communication, then determined to build her own TV studio on monastery property in Irondale, today

home to Eternal Word Television Network. What began 20 years ago in a makeshift garage-turned-TV studio is now a state of the art audiovisual complex, entirely funded by private donations and visited annually by thousands of loyal and appreciative supporters.

At the heart of the network’s programming is *Mother Angelica Live*, hosted by Mother Angelica, broadcast live every Tuesday and Wednesday night. In addition to *Mother Angelica Live*, EWTN offers several live programs: *Daily Mass* from the chapel in Irondale; *Life on the Rock*, a teen and young

In 1992, her vision ever expanding and through the generosity of the late Piet & Trude Derksen, Mother Angelica established the world’s largest privately owned short-wave radio station. Located on a mountain top 20 miles from EWTN, the station broadcasts in English and Spanish 24 hours a day worldwide, including to remote places inaccessible to television. EWTN Global Catholic Radio reaches a potential audience of 600 million listeners. Telephone calls, e-mails, and letters have been logged from as far away as India, China, Nige-



Mother Angelica with Fr. Frank Pavone, National Director of Priests for Life, and His Eminence Alfonso Cardinal Lopez Trujillo, President of the Pontifical Council for the Family, after their guest appearance on “Mother Angelica Live.”

TV systems and AM/FM radio stations throughout the world. Today, Latin America and Spain are served by 24-hour Spanish language programming while Europe and the British Isles, the Pacific

to complement EWTN’s radio and television services, the network web site allows Internet users to access live streaming video and audio, and download audio library files, daily news, programming information and schedules. The service offers online experts who answer questions daily about the Faith.

Beyond the broadcast vision, however, first and foremost, the spiritual heart of EWTN’s mission is to bring the Eternal Word of Jesus Christ to all. Reflecting this mission, pilgrims from around the globe visit EWTN daily in Irondale, to worship in the chapel or visit the newly constructed Shrine of the Most Blessed Sacrament in Hanceville, Alabama.

Visitors of all faiths are invited to come and to pray before the most Blessed Sacrament, adored and loved perpetually by Mother Angelica and the cloistered nuns living at Our Lady of Angels Monastery in Hanceville and by the faithful in Irondale and throughout the world.

As EWTN enters its next 20 years, existing on support from thankful viewers and listeners, the network is concentrating on exploring the cultural and spiritual heritage of the Catholic Church, an approach attracting audiences of all faiths. Mother Angelica, without budgeting for the future, says she believes in going “where God opens the door.” Her strategy seems to be working.



Mother Angelica on the set of “Mother Angelica Live,” her twice-a-week television program taped in front of a live audience at EWTN’s studio in Irondale, Alabama.

adult show with host Jeff Cavins; *The Journey Home* with Marcus Grodi; and *The World Over* with news anchor Raymond Arroyo. The network also airs documentaries, weekly series hosted by leading international Catholic theologians, coverage of Church events in the U.S. and abroad, seasonal music specials, the Rosary and other devotional programming.

ria and Australia. Much of the programming is original and is produced at the station.

Beginning in 1996, EWTN progressively launched radio and television satellite services to different regions of the globe – Latin America, Europe, the Pacific Rim and Africa. This move enabled EWTN to offer redistribution of its programs free of charge, to television broadcast stations, cable

Rim and Africa receive schedules customized to their respective local time zones. Private satellite dish owners may, with the proper equipment, receive EWTN programming free of charge. Within the United States, EWTN Global Catholic Radio is carried on dozens of AM & FM radio stations and is accessible by short-wave.

1996 also marked EWTN’s entrance into cyberspace. Designed



LIMEX Update

by S. Joan Markus, SSND

Sessions for the LIMEX students continue at two Centers. The learning group at the San Angelo Center completed Course five (5), Church, Sacraments, and Ministry. The group will begin Course six (6), Spirituality, Morality, and Ethics in the fall. Reading requirements for the course include "Reason Informed By Faith-Foundations of Catholic Morality" by R Gula, "Economic Justice for All," "Humanae Vitae" and "Contemporary Christian Morality" by R Sparks. Course 6 is the "half-way" mark for the students, who are required to take twelve (12) courses – 36 credit hours, to earn a Master's Degree in Pastoral Studies or Religious Education. The group is facilitated by S. Joan Markus, SSND

The Midland/Odessa Center has completed Course three (3) Christian Origins and will begin Course four (4) Grace, Christ, and Spirit in September. Their required course reading includes "Consider Jesus" by Elizabeth Johnson, "Manifestations of

Grace" by Elizabeth Dreyer and "A New Look at Grace" by Bill Huebsch. The group is facilitated by S. Hilda Marotta, OSF.

At the last session of Course five (5), students at the San Angelo Center were asked what the LIMEX program has done for them. Some of their replies were "it has increased and broadened my perspectives of the Catholic Church," "it has changed the way I do my daily work in the civic community and increased my involvement in church ministry," "it has challenged me to mature in my faith," "it has given me knowledge about the history of our church and where Vatican II is calling us," "it has helped me see people differently," "it has changed and deepened my relationship with God."

LIMEX is a thirty-six (36) hour graduate program which seeks to increase the competencies of the participants in the areas of religious education and pastoral ministries. It is sponsored by the Diocese of San Angelo.



Bishop Michael Pfeifer visits with Limex students at the San Angelo Center. From left to right (front row) Tracy Baker (St. Joseph, San Angelo), Mary Ann Lewis (St. Ambrose, Wall), Linda Dye (St. Therese, Carlsbad), (Back row) Deborah Michalewicz (St. Therese, Carlsbad), Lesley Mueller (St. Ambrose, Wall), Bishop Michael Pfeifer, Becky Benes (Holy Angels, San Angelo), Kay David (Our Lady of Grace, Dyess Air Force Base-Abilene)

Pope Marks 1,000th General Audience With 22,000 Altar Servers

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) – Under the hot sun and the hoses of the Vatican fire department, 30,000 people attended the 1,000th general audience of Pope John Paul II's nearly 23-year pontificate.

Although temperatures were in the 90s, the Aug. 1 audience was held in St. Peter's Square because a pilgrimage of 22,000 European altar servers meant the crowd was almost four times the capacity of the air-conditioned audience hall.

A huge silver thurible, more than 4 feet tall and suspended on a frame, billowed incense over the square as altar servers wearing thick leather gloves pushed it like a swing.

According to the Prefecture of the Papal Household, which distributes the free tickets to the general audience, since the beginning of Pope John Paul's pontificate in 1978 more than 16 million people have participated in

his Wednesday gatherings.

The pope's series of audience talks about the Psalms was interrupted Aug. 1 as he focused instead on the meaning of serving at the altar.

"Today this square, which is hosting the 1,000th general audience since divine providence called me to be the successor of the Apostle Peter, opens itself to thousands of boys and girls who have come from all over Europe in pilgrimage," the pope said.

He told the altar servers – 16,000 of whom came from parishes in Germany – that the white robes they wear at the altar should remind them of the white vestment they were given at the time of their baptism – "even though it does not fit any more."

"Baptism is the point of departure for your authentic liturgical service which places you alongside your bishops, priests and deacons," he said.

Serving at the altar, the pope said, is an opportunity to experience up close the fact that "in every liturgical act Jesus

Christ is present and working."

Altar servers are more than priest's assistants, he said.

"Most of all, you are servants of Jesus Christ, the eternal high priest. Therefore, you are called in a particular way to be young friends of Jesus. Work to deepen and cultivate this friendship with him. You will discover that in Jesus you have found a true friend for life," the pope said.

Pope John Paul also asked the altar servers, most of whom were teenagers, to think about the symbolism of carrying lighted candles, as they often do.

"You are the light of the world," he told them. "Your service cannot be limited to the inside of a church. It must give light to everyday life: in your school, your family and the various parts of society, because one who wants to serve Jesus Christ in the church must be his witness everywhere.

"I spoke about friendship with



Altar servers present flowers to Pope John Paul II in St. Peter's Square Aug. 1. The pope's 1,000th general audience was attended by 22,000 altar servers. (CNS photo from Vatican)

Jesus. How happy I would be if from this friendship something more blossomed," he told boys in the group. "How beautiful it would be if some of you discovered a vocation to the priesthood."

And, he said, "Isn't it possible that the Lord is calling one or another of you girls to embrace the consecrated life in order to serve the church and

your brothers and sisters?"

The experience of being an altar server also has something to teach those who will have a vocation to marriage, he said.

"Service at the altar teaches that an authentic union always must include an openness to mutual and spontaneous service," he said.



The Catholic Press Take On Teens, Hispanics And Today's Culture

by Carrie Swearingen

Catholic newspaper, magazine and Internet media members got an earful – from themselves. Discussing everything from the new influx of youth and Hispanic Catholics to the problem of a culture that glorifies individualism, The Catholic Press Association of the United States and Canada gathered its membership in this-year's host city of Dallas for three days of brainstorming in May.

Hours of intense workshops on the copyright laws of internet journalism, the advantages of using freelance writers, how to boost magazine subscriptions in a secular world, and the importance of photojournalism swept through the break-out rooms of the Wyndham Anatole Hotel complex. More than 350 writers, editors and religious made up the roster.

"This was my second CPA conference, and I always feel as though I have learned a lot from my peers," says Jessica Medinger Nelson, staff writer for the Chicago-based EXTENSION Magazine. "I write about missionaries working in America. Some publications focus on pro-life issues. Diocesan newspapers have a variety of issues to cover, sometimes on a weekly basis. I think it is important for us to come together and share ideas and concerns when possible. And I'm grateful for the creativity the CPA puts into securing pertinent and influential speakers."

Timely concerns were brought to the table, such as the emphasis being placed on the presence of Catholicism at February's 2002 Olympic Games in Salt Lake City – a city which boasts a Mormon majority. Barbara Stinson Lee, editor of Inter-mountain Catholic, the newspaper of the Diocese of Salt Lake City, is welcoming journalists who want to travel and cover the efforts of a diocese that struggles to make headway in what may be one of the nation's most rare of religious circumstances. "I'll have to place you with a family," she warned one journalist. "The hotels have been booked up for months. But don't get me wrong. We want you there."

Most dioceses report a noticeable increase in youth interest in the Church. Arthur Jones, author of *New Catholics in the 21st Century*, reminded audiences of the trials of

years past and how often "kids today" take the heat for the same influences their parents and grandparents experienced. "Teens are looking for something to touch their interior lives," said Jones. "And so they turn to music. Are teens getting spiritual reinforcement from the lyrics of rap music? Possibly. But is it really so bad?" he reminded editors, most of whom lived through the '60s and remembered the easy snare of drugs and freedom as well as the blossoming of a greater American social justice consciousness. "Even Cole Porter wrote *Let's Do It in 1929!*" he exclaimed – and sang – among other tunes for a crowd that laughed at their own judgements on today's allegedly permissive music.

Jones continued by quoting national surveys, indicating that 87% of teens say they feel welcome in their parishes, 80% consider their priests good role models, and most of them like the pope – at least this pope. And why not? Pope John Paul II offers stability because he is the only pope they have ever known. However, the majority also notes that they have a real problem with the institution of the Catholic Church. "More than 80% feel that the institution is all about money," Jones said. "And we have to listen to them. We have to hear what they are saying. If local kids are protesting, or on a retreat, or anything – get with them. Do a story. Just be sure to interview the adults or group guides for the wisdom behind the event. But you have to include the kids, otherwise you are not telling the entire Catholic story."

In addition to the surge of enthusiastic teens, Catholic press members strongly recognize and celebrate the importance of the growing number of Hispanics in the United States. Ed Rincon, author of *The Hispanic Century*, said, "They are loyal to Catholicism, they are more likely than whites or blacks to not have an abortion, and yet 55% of Hispanics say that discrimination is a big problem in their lives." Though their own culture is born out of faith, national surveys indicate that Hispanic Catholics face tragic stereotypes that label them as unpatriotic and responsible for taking jobs away from Americans. Rincon reminded the audience, "Americans don't want the jobs that most of these Hispanics agree to."

Surveys also indicate that only 26% of Hispanics actually live in poverty, more than half put their faith in the Democratic Party, and 87% favor gun control.

"Please remember to avoid journalism blind spots," said Rincon. "Use statistics, not antidotes. Stay away from the holiday syndrome – reporting on Hispanics only at Cinco de Mayo. Don't give your Hispanic journalists the undesirable ethnic beat. Think about what you are doing."

At the convention's final breakfast, Most Rev. Joseph Galante, Co-adjutor Bishop of Dallas, captivated attending press with the importance of a philosophical approach by Catholics in today's world. "In a culture that glorifies individualism, Catholics must remember that we are in a relationship with each other. We are about community."

"Change has taken place around the truth," Galante continued. "Pop culture says, 'If it works for you, that's fine.'" Noting the great confusion and changes that launched with Vatican II, he said, "We have exhausted resources in formation and education of our children. Fine, but faith begins at home. We must remember those who were lost in the late '60s and early '70s. They lost the understanding of what it was to be Catholic." With that generation being born to a parental base that often obeyed Catholicism because it was told to do so, children of the '60s and '70s began to rightly question authority because so little of what they were taught was grounded in a philosophical approach. "And I believe it began with the notion that you no longer had to eat fish on Friday," Galante said. "This was the beginning. It was the '60s and (belief in the Catholicism) went downhill after that. This week hamburger is a sin – next week no. Then the entire Mass changed. Catholics said, 'They've been making this stuff up!' Without explanation, this is how Catholicism can be perceived."

"Now, we have a better understanding. We are Church, rather than belong (to the Catholic Church). We are the building blocks."

"This is an exciting time to us in the life of the Church. There is a

see "PRESS" page nine

Austin Deacon Writes Book On Rosary

by Father James Vanderholt

Deacon Roy Barkley of the Diocese of Austin has just written a book on the 15 mysteries of the rosary *The Mysteries of the Rosary: Mirror of Scripture and Gateway to Prayer*. It is published by St. Paul's Press, 2187 Victory Blvd., Statton Island, NY 10314-6603 and sells for \$16.95.

Barkley introduces the reader to two key items of the rosary early in the book.

The rosary is a gospel prayer and the themes of its mysteries are a beautiful summary of our redeeming story. It was Pope Paul VI who called the rosary the gospel prayer.

Mary is presented not as a substitute for Jesus but as the perfect Christian. Whose life was more centered on Jesus, in a special unique and maternal way, than that of Mary?

Each of the 15 decades is covered in five steps each.

The first step is an explanation of the scriptural lesson from the rosary. The second step which tends to be a little deeper is the relation of the rosary mystery to the entire gospel lessons. This will require a little more energy but will be very rewarding to the reader.

The last three steps are the application of the mystery lesson, the role of Mary and the intentions it can evoke in us.

This book is longer than the average book or booklet on Mary. It is also as proportionately rewarding.

Barkley has an interesting background. Holder of a doctorate degree from the University of Texas at Austin, he was trained as a medievalist with a special interest in the great Church Fathers.

He is a deacon in the Diocese of Austin and is director of religious education in his parish. He is former president of the Texas Catholic Historical Society and a member of the American Mariological Society.

Barkley is best known across the state for having been the editor of the six-volume *New Handbook of Texas*. This is an encyclopedia set of Texas history. It is considered the bible of Texas history.

He also edited the one volume edition of the *New Handbook*. It is titled *The Portable Handbook of Texas*. Barkley taught English at Lamar University from 1965 to 1968.

His book on the rosary is highly recommended but it requires your attention. It is not lightly written.

St. Therese Parish
Carlsbad, Texas
Annual Fall Festival
Sunday, September 9, 2001
KC Hall, 3636 N. Bryant, San Angelo
BBQ Brisket & German Sausage Dinner
11 AM - 2 PM
Auction Begins at 1:15 p.m.
Bingo - Silent Auction - Games
PUBLIC IS INVITED!



Concerning the Baptized

by S. Joan Markus, SSND

On June 8-10, five persons from the Diocese of San Angelo travelled to Bishop DeFalco Retreat Center in Amarillo, TX to participate in the new Forum Institute "Concerning the Baptized," along with participants from the Dioceses of Amarillo, Dodge City, Kansas and Oklahoma City. The workshop addressed ministry to those already baptized who are seeking either to complete their initiation or to be received into the full communion of the Catholic Church.

The institute focused on the significance of Baptism and the Church's ecumenical theology, as well as pastoral, liturgical and catechetical ministry with the already baptized. While each of the five participants had been involved in the RCIA for many

years, the Institute made them stop and study what they thought they already knew from their previous study and experience with the Rite of Christian Initiation of Adults.

Having to study again what the rite asks of us for the baptized was refreshing and also challenging. Some of the ways they had been working with the already baptized in the Rite were affirmed. However, some things will have to be looked at and changed. While at times the changes seem overwhelming and impossible in large or small parishes, they were reminded that the entire parish is the RCIA team. The challenge is to gain greater parish participation.

On a personal level, each participant found the experience of reflecting deeply on their own baptism a moving and profound ex-



Left to right: S. Rebecca Otter, Minerva Garcia (St. Vincent, Abilene), S. Joan Markus, S. Hilda Marotta (Office of Education and Formation), S. Carol Markus (Southcentral Area Catholic Communities).

perience. It deepened appreciation of their own baptism and appreciation of their ancestors who had been faithful in passing along this gift of God.

Ten dioceses in the United States have requested this new Forum workshop. One of them is available in the Diocese of Austin, TX September 7-9, 2001. Oth-

ers are listed in the Office of Education May newsletter. A mini-Mustard Seed Workshop "Concerning the Baptized" is scheduled for January 19, 2002 at the Holiday Inn in San Angelo. Plan to send your RCIA teams to the workshop in Austin or to the one scheduled through the Mustard Seed Program. It will be very

helpful. More information will be forthcoming.

Pray For Rain!

Online Catalog Now Features 600 Spanish Titles for Catholics

by Sr. Annette Boccabello, FSP

Boston, MA – Pauline Books and Media announces the launching of their English-Spanish bi-lingual catalog at www.pauline.org. The bi-lingual catalog, offering secure online ordering, is a natural next step for the Daughters of St. Paul. They had opened the Pauline Distribution Center for Spanish-language books and media in Miami five years ago. Through the Distribution Center the sisters make available books, music, and videos in Spanish that are not easily accessible in the United States.

Pauline Books and Media will now be providing online an international selection of over 600 Spanish titles, including videos and music, along with their English selection. Categories include Scripture, liturgical books, spirituality, lives of the saints, books for children, catechetical material, and Church documents.

Sr. Elizabeth Barobia, one of

the first sisters involved in the Spanish Distribution Center project, says, "Our focus is catechesis, evangelization and liturgy. We also have quality theological and scriptural titles, as well as Bibles. Our selection includes, finally, books that strengthen family life and materials that deal with family issues." The books and other media carried by the sisters and offered online represent the interests of the majority of U.S. Hispanics. "There are unique nuances touching on the customs and traditions of each of the countries," acknowledges Sr. Annette, director of Paulinas Distribuidora. "We have a very good representation of titles from most Spanish-speaking countries."

The online catalog features bi-lingual descriptions for those who don't understand Spanish. Parishes, those in various ministries and other individuals will find the catalog, with its search function available in both languages, easy

to navigate. For more information please call Paulinas Books and Media, Miami at 800-376-9121. Habla Español. (To access the Spanish catalog directly, use www.paulinasUSA.com.

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Paulinas Books and Media anuncia el lanzamiento de su catálogo bilingüe Inglés-Español. Una selección internacional de más de 600 títulos en Español, incluyendo videos y música, han sido agregados a la selección de títulos en Inglés de www.Pauline.org. La selección incluye Sagrada Escritura, libros para la liturgia, espiritualidad, vidas de los Santos, libros para niños, material para la catequesis y documentos de la Iglesia. Las descripciones en esta página son bilingües. Para más información en Español llame a Paulinas Books and Media en Miami al 1-800-376-9121. Para acceso al catálogo en Español use directamente paulinasUSA.com.

VOCATIONS

from page three

These names will be added to the calendar in some future month.

The greatest gifts we have to give are our prayers. Some parishes, Knights of Columbus Councils, Catholic Life Branches, Catholic Daughters of America Courts, religious education programs, and Guadalupanas have committed themselves to support our seminarians - beginning with prayer. Please join in praying for vocations.

PRESS

from page eight

hunger for people, for Catholics to deepen their own spirituality. They hunger for stability, for truth.

"Your job is an important one. Keep your audience in mind," Galante said to editors who perhaps feel that only devout or thoroughly educated Catholics may be glancing through their publication. "Even inactive, poorly formed, once-a-month Catholics are sometimes exposed."

And isn't this the more important audience?

St. Mary, Star of the Sea Parish

608 6th St., Ballinger, Texas

Annual Parish Festival

Sunday, September 9, 2001

Fajita Dinner \$5 Adult / \$3 Child
served 11 AM - 1:30 PM

Bingo, Games, Fancy Stand
Auction starts at 1 PM

FMI 915-365-2687



Finally At Peace

by Msgr. Jim Lisante
Director, *The Christophers*

Having the legendary actor Carroll O'Connor as a guest on our television program was a genuine thrill. Like most adult Americans, I grew up with his beloved if irascible incarnation of Archie Bunker. Carroll O'Connor was a terribly gifted man who managed to teach us both right and wrong through the opinionated blue-collar Archie. We could laugh at him, but we also understood that the limits of his tolerance were sometimes a mirror of our own prejudices and limitations. Years later Carroll gave us another challenging portrayal in the television drama, *In The Heat Of The Night*. In their unique and powerful ways, both his comedy and drama series taught us about the need to live the Golden Rule. It's a lesson Carroll O'Connor tried to live throughout his life. And it pained him when all his efforts came up short.

I remember asking Carroll if he felt that his programs had advanced the cause of racial harmony in the twenty-five years since he first came to prominence. With an expression etched with sadness, he said that he doubted it. "After *All In The Family* and *In The Heat Of The Night*, we're still dragging black men to their deaths in places like Jasper, Texas. So how far have we really come, Father Jim?"

But ever the optimist, Carroll said he had confidence that what we lack the ability to accomplish, would, through the grace of God, be made right one day. That outlook especially reflected his attitude toward the tragic loss of his son. Hugh, the child adopted by Carroll and his beloved wife, Nancy, was the apple of his eye. Brought back from Italy as an infant, he never lacked for the dedicated love of his parents. But all the love in the world can't always thwart the path of drug addic-

tion. For years, Hugh wrestled with this demon. And his parents wrestled along with him. If they could have willed him to sobriety, they would have. If they could have offered their lives in place of his, they would have. But it was not to be. Driven to despair, Hugh took his own life. In a way, Carroll's heart died on the same day as his son's.

Oh, he did what he could to spread the message about resisting drugs. He did continue to love his widowed daughter-in-law and his grandson. He worked a bit. He went to Mass each week in the company of his wife of half a century, praying for peace. But, truth told, he also carried a sadness that would not be lifted. Friends say he aged significantly in the years following Hugh's death.

At our television interview, O'Connor spoke of Hugh with gentleness and a proud love. But he was struggling, still. You'd see it in the sorrowful tone, in the eyes that longed to see his son again.

Then, toward the end of our conversation, the topic turned to life beyond this life. I asked Carroll if he believed that our lives continue beyond the earthly journey. His answer was unequivocal: "Absolutely." Then I asked him if he thought that Hugh was alive and living in heaven. Again, the certainly: "Without a doubt." And with my final question, a gentle smile returned to his face. "Carroll," I asked, "do you expect to meet Hugh again in the-hereafter?" I will always remember his twinkling eyes and the certainty with which he said, "Oh, yes."

Sadly, we have lost an actor of great talent and charm. Sadly, his family is without a husband, a father-in-law and a grandfather whom they adored. But I know of one place where there is surely great happiness. And that's in a

place we call heaven, where a father and his son are joined in a loving and much longed for embrace. Rest in peace, dear Carroll, dear Archie, you have well earned your place in Paradise.

HUMAN

from page two

resurrection of Christ that we find the model for integrating suffering and hope.

The greatest of life's ambiguities is death itself. It is part of life; it is the enemy of life. The paradox of death forces us to face the dread of forever ceasing to be. But because we bear the seeds of eternity, humans rebel against death. There is a constant longing for a life to come. It is in death that we experience the final and free abandonment of self in faith, hope, and love into the eternal mystery of God.

The cross of Christ brings clarity and perspective to the ambiguities and paradoxes that exist around life, health, sickness and death.

A true theology of the cross gives us the power to name illness and death, and enables us to resist them when that is appropriate and to accept them when that is appropriate. A true theology of the cross reminds us that there is no place where God will not go to be with us. (Material from statement of (CMSM/LCWR).)

HUMANA

from page two

la vida humana, no deben degradar lo precioso del don de la vida misma y la dignidad de la imagen divina en los ser humanos. Como Cristianos, nosotros creemos que la gracia nos encuentra en nuestro sufrimiento. Es en el misterio de la muerte y resurrección de Cristo que encontramos el modelo de integrar sufrimiento y esperanza.

La mas gran ambigüedad de la vida es la muerte misma. Es parte de la vida; es el enemigo de la vida. La paradoja de la muerte nos fuerza a enfrentar el terror de siempre no estar. Pero porque soportamos las semillas de la eternidad, los seres humanos rebelan contra la muerte. Hay un deseo constante para la vida que viene. Es en la

muerte que experimentamos el abandono final y libre de uno mismo en fe, esperanza, y amor en el misterio eterno de Dios.

La cruz de Cristo trae claridad y perspectiva a las ambigüedades y paradojas que existen alrededor de la vida, la salud, la enfermedad y la muerte.

Una teología verdadera de la cruz nos da la fuerza a nombrar enfermedades y muerte, y nos permite a resistirlas cuando es apropiado y para aceptarlas cuando es apropiado. Una teología verdadera de la cruz nos recuerda que no hay ningún lugar donde Dios no va para estar con nosotros. (Material de la declaración de CMSM/LCWR.)

PRIESTS

from page four

come to serve in our Diocese have put their whole heart and soul into this transfer. They have left families, homelands and cultures that are familiar to them to step into a new pattern and cultural way of living. This is why it is very important that we be aware of difficulties and disappointments that may arise and deal with them, because otherwise these priests become less effective in ministry, and perhaps might think of leaving our Diocese to return to their home countries.

To be effective preachers and teachers, international priests need to learn our culture, not just the language. Each of us preaches the Gospel from a cultural perspective. The more a priest knows about the culture of the people to

whom he ministers, the more effective will be his communication and his work.

There are many important issues that need immediate attention upon the priests' arrival. The important thing is that these priests receive a warm welcome, and that we give them time to learn about and adjust to the new life reality and culture that they encounter in West Texas.

For the past several years, our Diocese has been making a sincere effort to help our international priests with the inculturation or cultural orientation so that they can truly be effective and good ministers of the Lord for the people of our Diocese. I am grateful to the people of our Diocese for the welcome and support given to the priests who come from other lands.

Once again I want to express my profound gratitude to our international priests who have so generously offered themselves and their gifts to serve the people of our Diocese.

We need to remember that these good international priests are with us on a temporary basis – usually for three years. This is why it is vitally important that we all pray and work more for vocations to priesthood and religious life from our own Diocese. To give a high priority to vocation promotion, I strongly encourage each community to set up a vocation committee of three to five people or more, to look at ways of encouraging more people from our communities to consider a vocation to priesthood and religious life.

Holy Family Catholic Church

Annual Fall Festival

Saturday, October 6, 2001

5410 Buffalo Gap Road, Abilene, TX

Noon until 10 PM

Great Food, Games, Bingo

Live Entertainment, Shopping

Silent Auction, Art Contest & Exhibit

Family Dance (8 PM - 10 PM)

FMI 915-692-1820

St. Joseph Catholic Church

Fall Festival 2001

Sunday, October 7, 2001

KC Hall, 3636 N. Bryant

San Angelo, TX

Turkey & Dressing and All the Trimmings

Served 11 AM - 2 PM

\$5 Adults /\$3 Child (under 12)

Horseback Rides, Country Store,

Games and Much More!



The Neglected Side of Roe vs. Wade

by Fr. Frank Pavone
National Director,
Priests for Life

You don't hear much about it, but the fact is that Roe vs. Wade did not simply give a woman the right to an abortion. It placed on the physician the responsibility to insure the safety of the woman who gets an abortion.

And that's where the supporters of Roe vs. Wade fail to implement Roe vs. Wade.

Abortion remains the most unregulated surgical industry in the nation. Some 90% of abortions are not performed in hospitals, but rather in "clinics" which most states exempt from regulation. In fact, in the vast majority of states, veterinary clinics are more regulated than abortion clinics.

Just look at the laws that are or are not on the books. First of all, an abortionist does not have to

have a specialty in OB-GYN. Rather, your abortionist may be a urologist, an allergist, or a plastic surgeon. What, furthermore, are the licensing requirements for the staff of abortion clinics? Usually, there are none. How about regulations regarding the presence of emergency medical equipment in the clinic, in case a complication should arise, or the laws governing how such an emergency should be handled? Let me know when you find such laws.

The question, of course, is why is abortion so unregulated? After all, if abortion is a legitimate medical procedure, should it not follow the same standards as other legitimate medical procedures?

The beginning of an answer may be found in the kinds of people who do abortions. Face it, one does not spend years of effort and tens of thousands of dollars

to become a doctor in order to be known as an abortionist. Three decades of legalization have not taken the stigma out of abortion. "Fewer and fewer physicians wish to perform abortions" (Journal of Medical Ethics, Volume 22, 1996).

As a result, this area of "medical" practice remains as shady as it ever was, and attracts the losers and washouts of the medical community. I know many of those that used to perform abortions and no longer do. Some, in fact, posed as doctors without having spent a day in medical school. Others testify that they never sterilized the instruments. And stories of sexual abuse in abortion clinics abound. This, remember, is taking place in legal abortion clinics.

So what are we in the pro-life community asking? We are calling for a full investigation of what is going on in abortion clinics. Nobody knows how many abuses are happening, but the more you look, the more you find. Furthermore, we call for more states to exercise their Constitutionally protected right to regulate abor-

tion clinics. We are also calling on the "pro-choice" groups to be honest. Being in favor of women's rights and health should include action to insure that clinics protect women against the malpractice of unscrupulous abortionists. After all, if you care about the exploitation of women, you care

about it no matter who is doing the exploiting.

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

Spiritual Retreat

Sponsored by Sociedad Guadalupana

Retreat Master: Juan Gonzales Castro, O.M.I., Ph.D. Christ The King Retreat Center San Angelo, Texas

Theme: Mary with Jesus at Cana of Galilee Do you really know and love Mary, the Mother of Jesus, who is also Our Lady of Guadalupe? You do not know Mary very well unless you have visited often with her, Jesus and the apostles at the wedding feast at Cana of Galilee. We invite you to do that very specifically during retreat so that you may renew your commitment to Jesus and His holistic Mother, who is also Our Lady of Guadalupe.

Saturday August 18, 2001 • 8:00 am - 3:00 pm

**Cathedral Church of the Sacred Heart
San Angelo, Texas**

Registration Fee (lunch included): \$10.00 per person

Registration Deadline: August 3, 2001

For more information call: Fred & Janie Hernandez, 915/657-7767 Jerry & Gloria Trevino, 915/651-4100 Joe & Hortensia Jacobo, 915/653-2865 Sacred Heart Cathedral, 915/658-6567

EDITOR

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them. One Protestant Church employs three full time vocational ministers (a Protestant term for adult/youth education, music, Sunday school, bible study ministers, etc.) and the other employs seven. Both pastors replied that these ministers are receiving a living wage, and none of them see the need to augment their salaries by having to work outside of the Church.

The three Catholic parishes are remarkably different from their Protestant counterparts. Even though the several ministries are identical in missions for the five congregations, the Catholic parishes have no full time vocational minister at one parish; one vocational minister at each of the other two parishes. One of these latter parishes admitted that its full time minister also works outside of the Church in order to augment her inadequate salary from the parish. All of the parishes/congregations employ part-time help to assist in several ministries.

How is it possible that the Prot-

estant churches provide living wages for their lay ministers (the Catholic term) and Catholic parishes do not? The simple answer is that Protestants support their congregations at a higher financial level than Catholics support their parishes.

Again, to my informal poll: the two Protestant pastors told me that the percentage of the congregations that provide an identifiable contribution – envelope at Sunday services or mailed in contribution on a monthly basis – is 40% at one and 90% at the other. The three Catholic parishes are: 30%, 53% and 75%. What is even more significant, however, is the answer to the question: "How many people tithe?" Although there is no biblical or Canonical injunction to provide 10% of our incomes to the Church, it has become an accepted rule of thumb, especially in the Protestant Churches. When I asked how many of those who consistently contribute to the Church tithe, the two Protestant pastors told me 15% and 42% respectively. The Catholic parishes, on the other hand, were 0%, 5% and 12%.

There is no doubt that Catholics, especially in this diocese, are extremely generous when it comes to special collections (please see the letter from Bishop Zipfel at right). The attitude for the week-to-week support of our parishes, however, seems to be: "Let George or Georgette do it!" This is especially the case when it comes to providing support for a new building program such as the one for the Holy Angels Church. The latest figure for participation of parishioners is 50.8%. Were it not for the unanimous contribution of an anonymous donor that project would never get off the ground. May he/she be continued to be blessed with good fortune and good health.

My informal poll corroborated what I have felt for a long time, our Catholic parishes do not have the financial base to provide a living wage to a married priest. Those who seek that panacea are proverbially placing the cart before the horse. We, in our Catholic parishes, have a long way to go to adequately compensate the leaders in our parishes. In fact,

there are those who would say that we are currently not providing an adequate living wage not only for our parish priests, but also for all our religious. Perhaps that subject may be substance for another article in the future.

We should stop wasting our time with jawboning that will not produce a quick solution, but rather direct our efforts to praying for vocations to the priesthood.

Thank You From Catholic Home Missions



APPEAL
National Conference
of Catholic Bishops

Dear Bishop Pfeifer,

Please accept my sincere appreciation for the contribution of \$22,070.70 from the Diocese of San Angelo to the 2001 Catholic Home Missions Appeal. I am grateful for your efforts to promote the Appeal within your arch/diocese.

This gift will help strengthen the Church in home missions dioceses in the United States and its dependencies. Please keep us and the people we support in your prayers.

Sincerely,

Most Rev. Paul A. Zipfel

Chairman, Catholic Home Missions



WALL
from page one

did we have any trouble communicating because of language.

The living conditions in the slum of Chamelecón are overwhelmingly poor and overcrowded. The ladies in our group camped out in San Jose Youth Center. Five men stayed with Father Tom and four in another house. One shower, one sink, and less than one efficient commode in each facility molded us into a close family group.

Our "Wall Group" included Tommy, Aaron and Brad Wilde, Jerry Sefcik, Debbie Hajovsky, Wanda Lange, CynDee Schwartz, Tina Wilson, Alicia Webb, Jason Vaquera, Cody Mobley, Heather West, Brandi Weishuhn, Frank Hoelscher, Sally Kellermeier, Laura Strube, Neil Block and Msgr. Larry Droll.

Urged by Father Tom, all strived to bring usable clothes, toiletries, toys and candy to Honduras. We were even able to pack a desktop computer, a printer and an electric typewriter. The mountain of luggage collected by eighteen people who could each take up to 185 pounds really made the airline agent's eyes pop!



Loading bricks.

The "Wall Group" spent July 4-10 with our fellow Catholics. Pope John Paul II reminded us in *The Church in America* that the Catholic faith is shared across international boundaries. We wanted to experience this, roll up our sleeves and act on the command to love our neighbor, and become more aware of the political and social forces at work in our world.

The work was hard. The living conditions were harsh. But the people we met were wonderful. We laughed and sang and prayed along with them. Everyone was glad they went to Honduras.



The Wall Group with Fr. Tom Goekler, MM at San Jose Church and Youth Center, Chamelecón, Honduras. Upper right: Honduras has "No Dumping" signs too!



On site "Brick Factory."



Left: Cleaning up forms around the building site.



Right: Concrete is mixed in an open pit; no need for fancy equipment, and cost effective.