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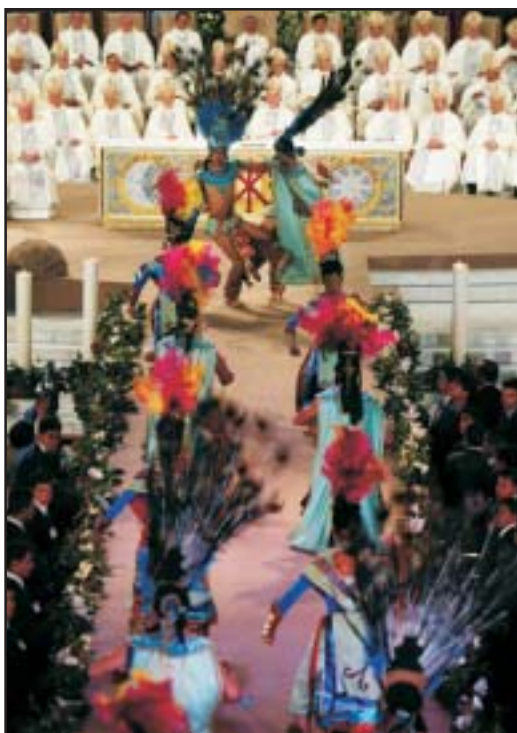
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Pope Canonizes Mexican Visionary Who Fueled New World Conversions

by John Thavis
Catholic News Service

MEXICO CITY (CNS) – Paying tribute to Latin America's deepest popular devotion, Pope John Paul II canonized Juan Diego, the Mexican peasant whose visions of Our Lady of Guadalupe in the 1500s fueled conversions among the native peoples of the New World.

The pope, laboring through a lengthy Mass in Mexico City July 31, said he was proud to proclaim the first indigenous saint of the Americas, a "simple, humble Indian" who found faith by contemplating the face of Mary.

Indigenous Mexican dancers perform at the Mass of canonization for Juan Diego at Mexico City's Basilica of Our Lady of Guadalupe July 31. Pope John Paul II named Juan Diego, a Nahuatl Indian, the first North American indigenous saint. (CNS photo from Reuters)

By accepting Christianity without giving up his Indian identity, the saint became a catalyst for Christian evangelization in the region, the pope said during a vibrant liturgy in the Basilica of Our Lady of Guadalupe.

As the pope read the canonization decree, the church erupted in a jubilant celebration that mixed native and European traditions. An Indian wearing the plumed "penacho" headdress blew a conch shell, a symphony orchestra played, and dancers clad in feathered costumes that recalled the new saint's Aztec ancestry shook rattles down

the main aisle.

When St. Juan Diego's picture was carried to the altar, the circular basilica was filled with incense from below and showered in confetti from above.

Lucia Romero, 40, of Sonora, said the canonization would encourage indigenous people.

"I feel something inside me, very big. Now with Juan Diego a saint, we are going to feel more confident. Indigenous people always feel less, and this is going to encourage us," she said.

see "VISIONARY" page ten

Pope Proclaims First Central American Saint In Guatemala

by John Thavis
Catholic News Service

GUATEMALA CITY (CNS) – At a Mass attended by an estimated 500,000 Guatemalans, Pope John Paul II proclaimed the first Central American saint and said his work with the poor and the sick make him an "outstanding example" of Christian mercy.

A wave of applause spread through an overflow crowd at a Guatemala City racetrack July 30 as the pope pronounced the sainthood decree for St. Pedro de San Jose Betancur, a 17th-century missionary who built hospitals, schools and

shelters in the former Guatemalan capital now called Antigua.

The new saint represents "an urgent appeal to practice mercy in modern society, especially when so many are hoping for a helping hand," the pope said from an altar adorned with thousands of flowers.

The 24-hour stop was the pope's third and briefest visit to the Central American country, but it held deep significance to the many Guatemalans who flocked to see the pontiff and celebrate their new saint.

"The pope is old but he's still going around to countries, even for

just one Mass," said Javier Pira, a 19-year-old youth on his way to the papal liturgy.

The saint – known simply as "Hermano Pedro" to Guatemalans – was born in the Canary Islands and arrived in Central America as a young man, convinced that his calling was to spread the Gospel in the New World.

A man of deep prayer, he came to Guatemala in 1651 and began working among the most disadvantaged of the capital – the poor, the imprisoned, the slaves and the sick.

see "POPE" page eight



Pope John Paul II blesses a girl during the Mass and canonization of St. Pedro de San Jose Betancur July 30 in Guatemala City. The 17th-century missionary, popularly known as Hermano Pedro, became the first Central American saint. (CNS photo from Reuters)



All Relationships in the Church are Both Personal and Ministerial

(Diocesan Ministerium)

By Bishop Michael D. Pfeifer, OMI

I am deeply grateful to all of the good lay ministers – women and men – who minister in our Diocese. Together with the Bishop, our priests, women religious, deacons, and pastoral coordinators, we form, as it were, one “community of ministers” for the people of God that we have the privilege of serving. In this article, I share with you some inspirational reflections on this spirit of communion that should exist among us in ministry that I have taken from the recent *Lay Ministry Update* of the NCCB.

All relationships in the church are both personal (because we are in communion with each other) and ministerial (because our communion is directed to mission). As one of the subcommittee’s conclusions rightly points out, “One of the roles of the local bishop is to maintain the dynamic communion of vocations within the diocese by helping to discern and to encourage all vocations, by fostering collaboration and by acting as a center of unity” (Conclusion 18). [*Lay Ecclesial Ministry: The State of the Questions*].

Thus, like his relationship to priests and deacons, a bishop’s relationship with lay ministers cannot exist in the abstract and is real only insofar as it is expressed in a loving communion which is focused on preaching the Gospel, gathering into community, worshipping God and serving those in need . . .

Such ministry [lay ecclesial] is not merely a parochial or local task – and neither are the relationships by which it is best accomplished. That is why lay ministers’ sense of who they are and what they are doing is best seen in light of the bishops’ role of fostering the communion and mission of the diocesan church . . .

see “RELATIONSHIPS” page fourteen

Toda Relación en la Iglesia es la Vez Personal Como Ministerial

(Ministerium Diocesano)

Por Obispo Miguel D. Pfeifer, OMI

Estoy profundamente agradecido a todos los buenos ministros laicos – mujeres y hombres quienes sirven en nuestra Diócesis. Juntos con el Obispo, nuestros sacerdotes, las religiosas, diaconos, y coordinadores pastorales, formamos, como fuera, una “comunidad de ministros” para la gente de Dios que tenemos el privilegio de servir. En este artículo, yo comparto con ustedes unas reflexiones sobre en el espíritu de comunión que debe existir entre nosotros en el ministerio que he tomado del reciente *Lay Ministry Update* del NCCB.

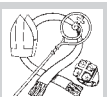
Toda relación en la iglesia es a la vez personal (porque estamos en comunión con los demás) como ministerial (porque nuestra comunión está dirigida a la misión). Como bien lo dice una de las conclusiones del subcomité “Una de las funciones del obispo local es mantener el comunio dinámico de vocaciones dentro de la diócesis ayudando al discernimiento y animando toda vocación fomentando colaboración y siendo centro de unidad” (Conclusión 18). [*Lay Ecclesial Minis State of the Questions*]

Por consiguiente, al igual que la relación del obispo con sacerdotes y diáconos, su relación con los ministros laicos no puede existir en lo abstracto y existe siempre y cuando se exprese en una comunión de amor y se enfoque en la predica del Evangelio, reuniéndose como comunidad, dando culto a Dios y sirviendo a aquellos que sufren necesidades . . .

Tal ministerio [eclesial laico] no es solamente una tarea local o parroquial – ni los son tampoco las relaciones por las cuales mejor se logran. Es por eso que el propio concepto de los ministros laicos sobre quiénes son y cuál es su labor se ve mucho mas claro a la luz de la función del obispo de fomentar la comunión y la misión de la iglesia diocesana . . .

see “RELACIÓN” page fifteen

The Bishop's Schedule



August 2002

August 1: San Angelo, Christ the King Retreat Center - Meeting of Bishop with all Priests and Deacons of the Diocese at 12:30 p.m. to 3:30 p.m.

August 2-5: Rest and Prayer.

August 6: Abilene, Holy Family - Meet with Abilene Media at 4:00 p.m. Also Sharing Session of Bishop with Priests and People of Abilene Deanery at 7:00 p.m.

August 7-8: Rest.

August 9: San Angelo -Talk to the Rotary Club at 12:00 noon. Fort Stockton, St. Agnes - Mass and Bless New Altar at 6:30 p.m.

August 11: Carlsbad, St. Theresa - Mass at 9:30 a.m.

August 12: San Angelo, St. Joseph - Sharing Session of Bishop with Priests and People of San Angelo Deanery at 7:00 p.m.

August 13: Abilene, Sacred Heart - Diaconal Ordination of Joey Faylona at 6:30 p.m.

August 14: San Angelo, Diocesan Pastoral Center - Meeting of Convocation Committee at 10:30 a.m.

August 15: Midland, Our Lady of San Juan - Meeting with Midland Odessa Media at 4:00 p.m. Mass at Our Lady of Guadalupe Shrine at 6:30 p.m.

August 16: Odessa, St. Mary - Diaconal Ordination of Rodney White at 6:30 p.m.

August 17: San Angelo - Dinner Celebrating the Fundraising Efforts of Catholic Outreach at 7:00 p.m.

August 18: Junction, St. Theresa - Mass at 9:00 a.m.

August 20: San Angelo, Diocesan Pastoral Center - Presbyteral Council meeting from 11:00 a.m. to 2:00 p.m.

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

August 22: San Angelo, Christ the King Retreat Center -Talk to the Womens' Cursillo at 9:30 p.m.

August 24: Odessa, St. Mary - Diocesan School Commissions Meeting at 9:00 a.m. San Angelo, St. Joseph - Presentation of Santa Angela Project at 7:30 p.m.

August 25: Sterling City, St. Paschal - Mass at 11:30 a.m.

August 27: San Angelo, Holy Angels - Speak to RCIA at 6:30 p.m.

August 28: Midland, St. Stephen - Sharing Session of Bishop with Priests and People of Midland-Odessa Deanery at 7:00 p.m.

September, 2002

September 1: Brady, St. Patrick's - Mass at 10:30 a.m.

September 2: San Angelo, Cathedral Church of the Sacred Heart - Labor Day Mass at 9:00 a.m.

September 3: San Angelo, Angelo Catholic School - Mass for students at 8:30 a.m. Rowena, St. Joseph - 6:30 p.m. meeting with people of St. Joseph's and surrounding area.

September 4: Fort Stockton, St.

Joseph's Church - 6:30 p.m. meeting with people of Fort Stockton and surrounding area.

September 5: San Angelo, Diocesan Pastoral Center - 10:30 a.m. meeting of Diocesan Finance Council.

September 6-8: Wedding in New York City.

September 10: San Angelo, Christ the King Retreat Center - meeting with International Priests at 10:00 a.m.

September 11: San Angelo, Cathedral Church of the Sacred Heart - Mass at 12:00 noon in remembrance of the Day of Terror 9-11-01.

see “SCHEDULE,” page five

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Vocation Circle

Sister Esperanza Razura, ASC

At the age of 15, as a strong willed girl in a small Mexican town, Sister Esperanza told a priest she wanted to become a nun. Today, as pastoral associate and director of religious education at Sacred Heart Church in Coleman, TX, Sister Esperanza is living her dream. "I have always wanted to evangelize others and I have been given that chance," she says.

It's been a bit of a journey from that declaration of her dream as a teenager. She was on a church retreat during that decisive, youthful moment. And although she was by far the youngest woman there, she was already thinking about her future.

"It was really the first time I had thought about religious life," she says. But her parents had other

thoughts; mostly that she was far too young to join.

Esperanza's parents were very devout Catholics. When each of their nine children turned 12, they prayed the child would find the right vocation. And they always reminded their children to trust in God. So they listened carefully when the priest whom Sister Esperanza had confided in on the retreat came to visit.

"My parents met with the priest and the message he left them with was that parents must be ready to support their children in the vocation they chose," she says. So with the reluctant support of her parents, Esperanza's inquiry into religious life began.

It was the Augustinian Order with whom young Esperanza first

made contact. A friend recommended the Augustinians as a "good fit." When a packet of information on the Augustinians arrived, Sister Esperanza quickly completed the application, expressing her heartfelt desire to join. "I mailed it back and waited," she says.

Esperanza was accepted and began the difficult process of saying goodbye to her family. "In hopes of deterring me, my father said that if I joined I would never see my family again," she says. "I promptly replied that I would see him in heaven." Her father gave his blessing, with tears in his eye. There were a lot of wet eyes. Sister Esperanza had not told any of her siblings she was leaving until the last minute, afraid they would try to talk her into staying.

Esperanza was just 18, but full of giant-size courage and determination as she left with her father's blessing to join. Despite her show of strength, Sister Esperanza was struggling on the inside. I was strong in my vocation, but both before and after I entered I often thought of my brother who had en-

tered the seminary and left. I worried perhaps that is what I might do."

Her heart's wandering helped her discover the power of prayer and her true calling. "Because of my concerns, I discovered prayer as an orientation that leads one to encounter God within his or her own self," she says. "Prayer is the heart of the conversation with God and it helped me to find myself in God's presence."

In her prayer, Esperanza wrestled with her life as an Augustinian Sister and a growing desire to work more with her own people in the Hispanic community. As she attended a meeting of Hispanic Sis-



Sister Esperanza Razura, ASC

ters from Washington, D.C. and Maryland, the desire grew. "The responsibilities with my religious community did not allow for exploring this new desire or cause I see "RAZURA," page fifteen

Bishop Pfeifer Will Ordain Two Seminarians To The Diaconate

by Peter Micale

On Tuesday, August 13 at 6:30 pm, Jose (Joey) Marie L. Faylona will be ordained by Bishop Pfeifer to the transitional diaconate at Sacred Heart Church in Abilene.

Faylona is the son of Romeo Tormis and Lourdes Linatoc Faylona. Faylona was born in Manila, Philippines. He finished high school and college in the Philippines and was planning to go to medical school when he entered the seminary in the Philippines. Faylona studied a while in Spain before eventually coming to this Diocese. He has studied theology at Assumption Seminary in San Antonio. Joey's internship year was with Sacred Heart Church in Abilene and the mission in Clyde.

On Friday, August 16 at 6:30 pm, Bishop Pfeifer will ordain Christo-

pher Rodney White to the transitional diaconate at St. Mary's Church in Odessa. White is the son of Ronnie and Patricia White of Odessa. He is a life-long member of St. Mary's Church in Odessa. White graduated from Odessa High School in June 1993. He attended Odessa Junior College before entering Holy Trinity College Seminary and the University of Dallas in Irving, Texas. He graduated from the University of Dallas in 1998. White has studied theology at St. Mary's Seminary in Houston. Rodney's internship year was with the parishes in Fort Stockton and Sanderson and their missions in Cayanosa and Imperial. Bishop Pfeifer will ordain both deacons to the priesthood on May 31, 2003 at the Cathedral Church of the Sacred Heart in San Angelo.

Honduras Through Christian Eyes

by Diana Mandujano

Many groups have gone to Honduras and have helped make bricks and build homes. My experience was not one of learning to build bricks but simply one of learning.

Before leaving on the Newman Center trip to Honduras, we were given a prayer for our safe travel and return. A few lines of this prayer stood out to me and read as follows.

May they find room . . . for . . . the invisible meanings of the events in their journey . . . may they see in all that happens to them, in the beautiful and the bad, the mystery of Your holy plan.

Honduras was a great giver of many lessons. We arrived in an unfamiliar place and were embraced with great beauty and affection. It was almost unbelievable and completely overwhelming. Just as every other place, Honduras has its beauty and its ugliness, and we experienced both.

In all the beauty of the mountains, rivers, Caribbean coast, lush vegetation, banana and palm trees which surrounded us, there were things that were not as attractive as the country in which we found ourselves. There were exceedingly poor communities, literally in the backyard of the rich, which were not even acknowledged by their neighbors. There was incredible violence that I had only heard of but tasted while there. In all of this beauty and "ugliness", there were meaningful lessons to be learned.

One of the basic themes in Catholic Social Teaching is family and community participation. This theme is based on the idea that we are all linked as a family and as a community. We are not alone and can accomplish many more things as a group. Together we are to work toward bigger goals for ourselves and for the good of others; especially the poor and vulnerable.

This theme plays a very strong role in Honduras. Communities in various areas have come together to rise to a better quality of life for their families as well as that of their neighbor. With the help of the Catholic Church, and organizations such as Caritas, many people have become aware of their right to a better life. These communities have united and are striving for more. They are not looking for hand-outs but for a hand up.

On our first day in Honduras, we visited a small community beside a river. The people had been living there for about twenty years. There was a lady in the community, Dona Marcelina, whom we were fortunate to meet and speak with. She explained to us that their situation was similar to many others. They had been living there for years and did not have the title to the land. Titles would allow them to build permanent residences on or sell their land. As a community they were working together to fight for the necessary land rights.

At the end of our visit, Dona see "HONDURAS," page thirteen



White Collar Witch Hunt

The Catholic Priesthood Under Siege

by William L. Roth, Jr.

The time has come for the overwhelming vindication of the Roman Catholic Priesthood!

William Roth's latest book is a spirited defense of the Roman Catholic Fathers who are under attack by a faithless world of people who either do not yet understand the sheer miraculous cleansing of the most magnanimous Sacrament of Reconciliation or who have abandoned their witness to Christ's healing mercy altogether. Through the temptation of the tabloid fanaticism of the American mass media, Christians in droves are ripping the flesh of integrity from the bones of their most sacred institution and the saintly priests who have dedicated their lives to prepare us for the Kingdom of God to come to the Earth.

This work provides a more hon-

est description of the present state of our Catholic Church and the world, giving a magnificent clarity to the sacred role that men throughout twenty centuries have upheld and transferred in succession to their mystical progeny in grace. Their souls are the receptacles of divinity that stand between the Gates of Paradise and the flaming gullet of Hell, shepherding generation after generation along a narrow path disdained by the world.

There is a mystical reveille contained within the message of this great work. It is a masterpiece that will be remembered in history which appeared during one of the darkest moments of the Church to lift the veil ever higher to reveal the supernatural character of a Mystical Body that can be crucified, but never destroyed.

Copies available from The

Bishop Gregory Commends Pres. Bush

WASHINGTON – Bishop Wilton D. Gregory commended President Bush for his decision to withhold \$34 million in U.S. funding from the U.N. Population Fund due to its support for coercive population programs.

Bishop Gregory, President of the United States Conference of Catholic Bishops wrote to President Bush July 23.

This is the text of the letter:

"I am writing to commend you for your decision to withhold \$34 million in U.S. funding from the U.N. Population Fund (UNFPA) due

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to its support for coercive population programs.

"Despite many efforts to obfuscate this issue, it has always been about the rights and dignity of women, the lives of children, and our obligation to respect the law. Since 1985, Congress has forbidden the funding of any organization which, as determined by the President of the United States, 'supports or participates in the management of a program of coercive abortion or involuntary sterilization.' No one can plausibly deny that the Chinese population program uses these coercive means, or that the UNFPA supports and even helps manage the Chinese program. Therefore your responsibility was clear.

"No less compelling are the hu-

manitarian and human rights arguments for taking a clear and absolute stand against any involvement in coercive population programs. At the Nuremberg trials over fifty years ago, those who managed a program of coerced abortion were convicted of having committed a crime against humanity. More recently, the nations of the world condemned 'forced sterilization and forced abortion' as 'acts of violence against women' at the United Nations' World Conference on Women in 1995. It is tragic that one of the UN's own agencies has failed to appreciate that such policies assault the dignity of women as well as the lives of vulnerable unborn children. I hope the wise action you have taken will encourage the UNFPA to reconsider its involvement in such injustice.

"In the name of the Catholic Bishops of the United States, I thank you for taking this action in defense of women and children in developing nations."

Maintain Hope Despite Church Troubles, USCCB President Tells Priests

by Joseph Kenny
Catholic News Service

ST. LOUIS (CNS) – Look to the future with hope, Bishop Wilton D. Gregory of Belleville, Ill., told priests of the Archdiocese of St. Louis.

Bishop Gregory also discussed the accountability of bishops and the need for a closer association with lay people as a result of recent events in the Catholic Church in the United States. He is president of the U.S. Conference of Catholic Bishops, which adopted the "Char-

ter for the Protection of Children and Young People" at its June meeting in Dallas.

The document outlines the response of U.S. dioceses to acts of sexual abuse of minors by members of the clergy. Bishop Gregory was invited to discuss "A Joyful Recommitment to Priestly Ministry." His July 8 talk focused on answering the question "Where Do We Go From Here?"

"Forward in hope is where we are destined to proceed," Bishop Gregory said in the talk at the

archdiocesan pastoral center. He noted that priests cannot return to the same unquestioned and presumed public esteem that they might have known at the beginning of their priesthood. But he assured them the future will lead to "a much better place."

He suggested that "we must go forward in faith, in hope and in love for our people as proud sharers in the priesthood of Jesus Christ." He urged the priests to build a more supportive bond.

Because of unsettling recent events, "there has never been a moment in the history of the church in the United States where bishops and priests may have needed one another more," he said.

"We bishops must admit that we may not have been prudent in all of our past decisions and you, my brothers, must likewise acknowledge that you did not always call one another to holiness and integrity of life. In short, we must re-examine how we are to be real brothers to one another," he added.

The Dallas meeting was possi-

bly the most significant in the U.S. bishops' history, he said. "It was a time when we needed to chart a new direction. I think we were able to do that – not with absolute perfection and not with definitive and absolute clarity, but with true Christlike hope and determination."

The meeting was a time to focus on the safety of children and establish procedures to ensure that every child would be safe in every church environment, he said.

"Dallas was a beginning and not an end. . . . Dallas left unresolved many other issues," Bishop Gregory said. "Among those is the matter of the accountability of bishops – this has been noted on more than one occasion and will continue to receive careful scrutiny both by the bishops ourselves as well as by our priests, religious and faithful. May I say it should receive that attention."

The people of the church have every right to expect bishops to faithfully, prudently and candidly exercise their ministry, Bishop Gregory said.

"We must find ways to provide an accounting for our stewardship that both respects the unique relationship bishops enjoy with the Holy Father and the vital connec-

tion we must always maintain and seek to strengthen with those we are sent to serve."

The future of the priesthood "will necessarily include a much closer association with our faithful laity," Bishop Gregory said.

That relationship, "contrary to the suggestions and perhaps in spite of the manipulative designs of some protagonists," he said, must not "result in the loss of our sacramental identity as priests of Jesus Christ."

Lay people represent wisdom and life experiences that must never be ignored in the strengthening and building up of each local church, he said.

The laity has every right to expect and demand priests to be holy men, generous men and dedicated men of faith, the bishop said, adding that the entire church likewise is called to holiness of life, no matter one's calling.

He called for candid conversation between bishops and priests.

"The great danger of the present moment is that the church becomes alienated among itself," Bishop Gregory said. "Clergy (alienated) from their people, bishops from their priests and their people, this is the greatest danger that we face."

**St. Joseph's Catholic Church
Annual Festival
Sat, Aug 24 & Sun, Aug 25
Fiesta Park at Los Arcos, Odessa, TX
Noon - 1 am Sat & Noon - 12 am Sun
Pony Rides • Washer Tournament Sun
Mariachi Fest • D.J. • Live Music
Food • Music • Fun**



Carol Ann Hunt

by Katherine A. Curry

Children hurried in every direction as parents dropped their youngsters on the first day of Vacation Bible School. So many students had pre-registered that the number of prepackaged materials ordered was less than the number of children wanting to attend. A last-minute decision had been made to close registration.

A young boy named Thomas sat on the curb with his head buried in his tiny knees. The director approached the child and asked, "What's the matter?"

He blurted his response, "They said it's closed. I can't go to Vacation Bible School."

Carol Ann Hunt knelt beside him and whispered, "Surely we can find room for just one more." She took his tiny hand in hers and watched his freckled face radiate a happy smile as they walked into the building.

As director of Religious Education at St. Ann's Catholic Church, this true story represents one of the many heart-warming moments experienced by Carol Ann Hunt. For the past four years, Carol Ann has been charged with selecting the programs and coordinating over 100 volunteers who teach the religion classes at St. Ann's. When asked about recruiting so many volunteers, Carol Ann said, "I don't worry about volunteers. That's God's work, not mine. I pray about it, and volunteers call me."

Mrs. Hunt should know about volunteering. For 30 years, she taught as a volunteer in the religious education program and worked part-time in the office for 8 years after that. Mrs. Hunt's formal training includes a three year program of Basic, Advanced and Leadership Formation at the local level

and a Master's degree in Pastoral Ministry from Loyola University in New Orleans.

Being the director of Religious Education has many rewards and challenges. "I love being able to serve the Lord and the public," she said. "Seeing people growing in their faith is my reward. It's what I like most about my position." She is currently taking graduate courses in spirituality in order to expand her expertise to other areas.

One of Mrs. Hunt's favorite activities is teaching the family about each sacrament. These classes provide her most memorable moments: seeing parents and their children interacting in classes as the child prepares to celebrate first communion. In the class, each child makes a 12" by 12" banner from felt scraps. The parent helps the child find the colors and pieces that complete a representation of the sacrament. "It's a special moment for me when I see the parents allow their children make the banner themselves. One family was especially encouraging and praised every selection the child made. The child felt fulfilled because of her own creativity." The banners are displayed in the church on the day that each child receives first communion and then taken home as a keepsake of the special event.

She admitted that the paperwork is the part she likes the least. "The greatest challenge is trying to find a balance between family life, prayer life, and leisure activities because it's easy to become a workaholic when you enjoy what you do."

For leisure, Mrs. Hunt enjoys growing flowers in her garden and reading her favorite journals. Carol Ann believes that everyone should care for the beautiful planet that

God created for us. She does this by beautifying her own yard with red geraniums, white periwinkles, and yellow marigolds. Her favorite journals are Religious Educator, Catechist Connection, and The National Catholic Reporter. She said that the last one mentioned has more liberal ideas, but that it's important to read every side of an issue. An example she gave was the important issue of ordaining women to the Catholic priesthood.

"The challenges and issues that directors of religious education must face today are issues of individualism and competitiveness. Many people are schooled to think in terms of me, myself and I. Our society also has the mentality of who can get to the top of the ladder first." Mrs. Hunt believes religious education should call people to love the Lord and love and serve each other. She encourages people to follow in her footsteps because the position is such a rewarding one.

Mrs. Hunt said that her goal continues to be increasing attendance in religion classes at the church even though the attendance is at an all-time high. More than 600 children, aged 5 through 18 attend the parish school of religion. "I'm always eager to add students to our program." She added, "I'm pleased with the program we have, but I'm always looking for new and better programs because education is always changing."

In reflecting on the role of religious education in the past, the present, and the future, Mrs. Hunt stated, "The world is different today. In the past, we taught facts. Now we teach about the love of God and in loving God, those facts are self-evident. In the future, I believe that service to others and social justice issues will become more important to people."

Local Knights Attend K of C Convention



Texas Knights meet K of C Supreme Knight. (l-r) Patrick Lowery, Supreme Knight Carl Anderson, Peter Micala, Don Piwonka.

by Patrick Lowery

Members of the three Knights of Columbus councils in San Angelo attended the 98th annual state convention.

From San Angelo council 2136 were Don Piwonka, Grand Knight and Pat Lowery. From Holy Angels council 12008 were Herb Straach, Grand Knight and Ray Schon.

From San Angelo's newest council, Fr. Fidelis Albrecht council 12798 at St. Joseph parish were Alfred Rios, Grand Knight and Ben Esquivel.

The year 2002 marks the 100th year of Columbianism in Texas. In the year 1902 the first Texas council of the Knights of Columbus was established in El Paso, council 638.

Catholic Home Missions Appeal

by Most Rev. Paul A. Zipfel

Chairman, Committee on the Home Missions

Dear Bishop Pfeifer:

Please accept my sincere appreciation for the contribution of \$28,126.77 from the Diocese of San Angelo to the 2002 Catholic Home Missions Appeal. I am grateful for your efforts to promote the Appeal within your diocese.

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

St. Therese Catholic Church
Annual Festival
Sunday, September 8
KC Hall, 3636 N. Bryant Blvd, San Angelo
Country Store • Games • Auctions
BBQ Brisket & German Sausage Dinner
Served From 11:00 A.M. - 2:00 P.M.
Adults/Drive Through \$6.00, Child \$3.00

SCHEDULE

from page two

September 12: San Angelo, Diocesan Pastoral Center – Mass for Staff, 8:30 a.m.

September 13-14: rest and prayer.

September 15: Eden, St. Charles – Mass at 11:00 a.m.

September 16: Odessa, St.

Mary's School – Mass for students at 2:00 p.m.

September 17: Midland, St. Ann's School – Mass for students at 8:30 a.m.

September 18: San Angelo, Newman Center – Mass at 12:00 noon.

September 19: San Angelo, Diocesan Pastoral Center – Presbyteral Council meeting 11:00

a.m. to 2:00 p.m.

September 20: San Angelo, Diocesan Pastoral Center – Staff meeting and lunch 11:00 a.m.

September 23-24: San Antonio – Meeting of Texas Bishops.

September 26: San Angelo – Diocesan Convocation, 9:30 a.m. to 4:00 p.m.

September 29: Sonora, St. Ann – Mass at 11:00 a.m.



Pope Arrives In Mexico For Canonization, Beatification Ceremonies



Pope John Paul II blesses children in native dress as President Vicente Fox looks on in Mexico City July 30. The pope, in Mexico to canonize Juan Diego at the Basilica of Our Lady of Guadalupe, arrived after the canonization of St. Pedro de San Jose Betancur in Guatemala. (CNS photo from Reuters)

by Jo Tuckman
Catholic News Service

MEXICO CITY (CNS) – Pope John Paul II arrived in Mexico to kick off a two-day visit focused around the canonization of Juan Diego, North America’s first indigenous saint, and the beatification of two indigenous martyrs.

“Cherished Mexicans, I am filled with great joy at being able to come to this hospitable land for the fifth time,” the pope said in his July 30 opening message during which his voice waxed and waned as he

struggled to complete the speech.

The 82-year-old pope, arriving on the final leg of a three-country visit, was lowered on a lift to ground level, where he was welcomed by Mexican President Vicente Fox, a Catholic, who waited hand-in-hand with his wife, Martha Sahagun, next to Mexico City Cardinal Norberto Rivera Carrera. White and yellow confetti, representing Vatican colors, and cheers filled the air.

“I bless each one of you with all my heart with the words which your ancestors addressed their loved

ones, ‘Let God make you like Juan Diego,’” he said in reference to the 16th-century Nahuatl Indian whose visions of the Virgin of Guadalupe underpin Mexican Catholicism.

The exhortation was greeted by enthusiastic cheers from the 2,600 people gathered for the airport ceremony.

The crowd included several dozen bishops and cardinals, a significant number of Mexican Cabinet ministers, diplomats and a large

see “MEXICO” page thirteen

Pope Beatifies Two Indigenous Martyrs In Mexico City Ceremony

by Jo Tuckman
Catholic News Service

MEXICO CITY (CNS) – Pope John Paul II completed his two-day stay in Mexico by beatifying two Zapotec Indian martyrs from the southern state of Oaxaca, the day after he had given the Americas its first indigenous saint in Juan Diego.

It was an emotional farewell to a country that he has visited five times. The pope ended the Aug. 1 beatification service, held in the Basilica of Our Lady of Guadalupe, with the unscripted pronouncement, “I may be going, but my heart stays with you. Beautiful Mexico, may God bless you.”

He left the basilica to cheers even louder than those he received upon arrival.

The pope said he beatified Jacinto de los Angeles and Juan Bautista, who were killed in 1700 by a lynch mob angered by the pair’s zealotry in denouncing pagan practices, because they “gave their lives to defend the faith.”

It was a ceremony that mixed solemn church liturgy with colorful indigenous ritual before a congregation given to spontaneous bursting into applause, cheers and chants.

been given the role of moral guardians in their highland village of San Francisco Cajonos in Oaxaca by the Dominican fathers in the area. Because of this, they reported to local authorities their discovery of an ancestral cult being carried out in secret.

According to their official biography read during the service, an enraged mob first hacked the two men to pieces with their machetes and then tore out their hearts, throwing them to the dogs.

During his homily, the pope called the martyrdom “an example of how nothing, not even life itself, should go before the commitment of baptism.”

He also challenged the potential contradiction some observers have noted between the beatification of indigenous people whose role was to crack down on their own ancestral traditions, and the church’s current drive to show itself sensitive to indigenous culture.

Juan Bautista and Jacinto de los Angeles were “an example of how you can reach God without renouncing your own culture,” the pope said.

Some 8,000 indigenous people from Oaxaca were in the basilica complex for the event. The pope was wheeled along on a raised platform pushed by four indigenous

people.

The pope’s entrance was accompanied by the brass band of San Francisco Cajonos, which played throughout the ceremony. Near the beginning there was also a purification ritual carried out by a woman in traditional costume who gently waved medicinal herbs in front of the pope.

Several of the Mass’ readings and prayers were given in the native languages of Oaxaca, home to 16 different ethnic groups.

The celebration also included a version of a native dance in which men in enormous fan-shaped feather headdresses performed elaborate movements that prompted the pope to smile and tap his hand to the rhythm.

The beatification ceremony was also a chance for the pope to bid farewell to the image of the Virgin of Guadalupe that hangs over the altar in the basilica.

“Before the sweet face of the Virgin of Guadalupe who has been a constant support to the faith of her Mexican children, let us renew the commitment to evangelization which also distinguished Juan Bautista and Jacinto de los Angeles,” he said at the end of his speech.

After the ceremony the pope was driven to the airport for the trip back to Rome. He was cheered by

millions of Mexicans, as he had been throughout his stay. It was the end of a marathon international tour that began in Canada July 23 and included Guatemala before his July 30 arrival in Mexico.

At Mexico City International Airport, the pope slowly and deliberately climbed the stairs of the Aeromexico aircraft painted with the slogan “Mexico, Always Faithful.”

As the plane taxied toward the runway, Mexican President Vicente Fox said in a speech that “there is sadness and happiness in all of Mexico.” He described the pope’s visit as “without doubt a spiritual promotion, and a motivation to continue moving forward.”

The president also credited the pope with “leaving us a renewed commitment to the indigenous

community” and referred to St. Juan Diego as someone who “without doubt will also be an inspiration to all Mexicans.”

The papal plane circled Mexico City once after departing the airport. Residents were asked to line the streets with small mirrors reflecting the sun, as a way to say a final goodbye to the pope.



An image of two martyrs is carried during the beatification ceremony at the Basilica of Our Lady of Guadalupe in Mexico City Aug. 1. Pope John Paul II beatified two Mexican Zapotec Indians, Jacinto de los Angeles and Juan Bautista, who were killed by a mob in 1700. (CNS photo from Reuters)

Bishop Pfeifer Implements The “Charter” Adopted By The US Bishops At The Dallas Meeting

by Peter N. Micale

Bishop Michael Pfeifer, OMI, of the Catholic Diocese of San Angelo has firmly stated that after the Dallas meeting his goal is to provide for the safety and protection of children and young people. To accomplish this, the Bishop is calling himself and all to live the truth and to work diligently to restore trust in the Church, especially in the leadership of the Church. He has taken some specific steps to restore this trust.

Establishing the Diocesan Review Board was one of the Bishop's early actions. Its members are the following:

San Angelo Deanery:

Co-Chair Dr. Sylvia Soto, psychologist.

Co-Chair Mr. Randy Stout, attorney.

Msgr. Larry Droll, diocesan priest.

Midland/Odessa Deanery:

Dr. Joseph Rhode, physician.

Mrs. Minerva Franco, social worker.

Abilene Deanery:

Mrs. Mary Cooksey, mother, employed by United Way of Abilene.

Dr. Daniel Vaughan, neurologist.

The first meeting of the Review

Board will take place at 10:30 am on August 21, 2002 in the Diocesan Pastoral Center.

The Bishop has also taken the following steps for all communities that make up the Diocese, which takes in 29 counties in West Texas:

- Has set up a Task Force to study the documents approved by the Catholic Bishops in Dallas. This Task Force will outline what actions Bishop Pfeifer and the leadership of the Diocese are required to take to implement these documents.

- Has authorized the hiring of a full-time Assistance Coordinator to aid in the immediate pastoral and emotional care of persons who have been sexually abused as minors by clergy or by other Church personnel. This Coordinator will also assist the Bishop and the Review Board in formulating a new sexual abuse policy for the Diocese.

- Has required all the priests and deacons of the Diocese to meet with the Bishop on August 1, 2002 to review the *Charter and Essential Norms* approved in Dallas, and to explain the meaning of Zero Tolerance – past, present, and future. (This meeting lasted for over three hours. The Bishop spoke on the *Charter and Essential Norms*, and Msgr. Droll gave a report from the

special Task Force in which he highlighted items from the meetings of pastors and pastoral coordinators with pastoral councils of the Diocese. Both the Bishop and the Msgr. answered many questions from the assembled priests and deacons.)

- Will ask the new Assistance Coordinator, working with a special Task Force, to evaluate all personnel of the Diocese – employees and volunteers – and work for Zero Tolerance for all – past, present, and future.

- Has asked all Pastors and Pastoral Coordinators to meet with the Pastoral and Finance Councils of every community of the Diocese – 73 Churches – before July 26, 2002, in order to study the *Charter and Essential Norms* and send a written report to the Bishop's office. (Msgr. Droll summarized this report at the August 1, 2002 meeting.)

- Has commissioned a study of how Zero Tolerance is understood and applied in other professions.

- The Bishop will be meeting with cluster groups of the Diocese to explain this new approach.

- In the near future, the Bishop will call a meeting with the media to ask how the Church can carry out its new mandate and to begin



Msgr. Droll reported on the special task force to over 100 Priests, Deacons and some Deacons' wives on August 1st at Christ The King Retreat Center.

addressing the massive problem of sexual abuse in all of society. (The schedule for these media meetings is printed below.)

- The Bishop is sending a message to all Catholics of the Diocese explaining these actions, and asking people for prayers, support, and full cooperation to resolve this crisis.

- The Bishop has called for a day of prayer and fasting as regards forgiveness, healing, and new beginning on August 14, 2002, the eve of the Feast of the Assumption of Mary.

- The Bishop has stated, “This is a time for a new beginning. This is a time to face the truth, and to work to restore trust that has been shattered in so many ways. I pledge myself to do all that I can to resolve this crisis, and ask for the cooperation of all people. What is needed is patience, persistence, prayer, and perseverance.”

The following is the schedule

for the media meetings and meetings with parishioners from each Deanery:

San Angelo Deanery:

Media meeting at Diocesan Pastoral Center, July 25 at 10:30 am. Meeting with people at St. Joseph Church, August 12, 7 pm.

Midland/Odessa Deanery:

Media meeting at Our Lady of San Juan Church, August 15, 4 pm. Meeting with people at St. Stephen's Hall, August 28, 7 pm.

Abilene Deanery:

Media meeting at Holy Family Parish hall, August 6, 4 pm. Meeting with people at Holy Family Parish hall, August 6, 7 pm.

Other possible meetings if needed:

Ballinger area (Winters, Coleman, Rowena, Olfen, and Miles) Sept. 3, 7 pm at St. Joseph's hall, Rowena.

Fort Stockton area, St. Joseph's Church, Sept. 4, 7 pm.

Teen Sexuality and Birth Control

by Bishop Michael Pfeifer, OMI

The birth control pill was developed because of post-World War II concerns about population growth. The development of the pill has allowed couples to feel safe about having sex without fear of pregnancy, but it has led to an explosion of promiscuity, especially among the young. These were the thoughts of Dr. John Koch, Dr. Min-Chuck Chang, and Dr. Robert Kirstner of Harvard Medical, all codvelopers of the pill.

In 1970 only 5% of all girls aged 15 had sex before marriage. In 1990,

20 years later, the rate is 33.1 %. Among black girls of the same age, the rate has increased from 29% to 61 %.

The overall illegitimacy rate for all children born in the U.S. in 1960 was 5%. Today it is 33%. The current belief that illegitimacy will be reduced if teenagers are given contraception reflects an unwillingness to face problems of social control and social discipline. Reliance on birth control, the pill and condoms, means trusting imperfect technological devices to extricate society from its deep moral-social prob-

lems.

The implications are profound. Children born into one parent families are more likely to be abused and abusive, much more likely to be more under-educated and unemployed, and much more likely to have illegitimate children themselves. Children growing up with only one parent, usually the mother, are 9 times more likely to live in poverty than children having both parents in the home.

Since 1951 there have been over 50 million cases of sexually transmitted disease; more than 750,000

cases of AIDS, of which half have died; more than 46 million illegal abortions; 35 million children have been born to unwed mothers.

The so-called freedom and improving family size and life by using the pill and condoms are an illusion. The harmful side effects need to be publicized and discussed in the media and in church circles. Young people need to be informed by parents and teachers about the serious downside of birth control.

The sure and moral way to reduce teen pregnancies is by promoting abstinence. The number of U.S. teenagers prepared to commit themselves to abstinence is growing. Recent studies have shown that

religion plays an important part in helping teenagers avoid promiscuity. The National Campaign to Prevent Teen Pregnancy found that 39% of teens said that “morals, values, and/or religious beliefs” were the most important factors affecting their decision about whether to have sex.

Catholics need to be informed about the wise teaching of the church and be told about these hard facts in forming their consciences about birth control. If so, millions of people could be spared the enormous suffering and health problems encountered when using the pill.



Rural Life Mass

by Mary Knox

Under beautiful skies and pastoral surroundings, the farm and ranching people of the Diocese of San Angelo, met together to celebrate God's many gifts to those who make their living working the farm and ranch land and to those who benefit from the fruits of that labor.

People gathered on June 17, 2002 from 10 parishes around the diocese on the Al and Ann Strube farm located between Rowena and Ballinger on FM 2111 for an outdoor evening Mass con-celebrated by Bishop Michael Pfeifer, O.M.I., Fr. Hubert Wade, Fr. Prasad Gallela, and Fr. Louis Moeller.

Parishioners from St. Josephs in Rowena, St. Boniface in Olfen, and St. Mary's in Ballinger all worked together to prepare the liturgical celebration providing music, a beautiful altar, and hospitality for the approximately 175 people that attended.

Bishop Pfeifer delivered his homily to the large crowd gathered under shade trees on the Strube's lawn surrounded by pens of farm animals and farm tractors and equipment. Gifts symbolizing God's generous gifts to us such as soil, grains, fruits, vegetables, bread and wine were blessed and offered at the presentation of gifts.

The coordinator of Rural Life Ministry for the Diocese, Beck Knox, is looking forward and already making plans for the Diocesan Rural Life Mass to be celebrated in 2003. Many thanks go to committee members Allen Pelvel, Larry Scwertner, Ethel Jansa, Mike Ranera, Ronda Legg, Marylin Halfmann, Linda Rverich, Quenten Halfmann, Norma Melter, Al and Ann Strube, all parishioners from Rowena, Ballinger and Olfen.



Bishop Pfeifer concelebrates the Rural Life Mass with 175 parishioners from three rural churches. (Photos by Mary Knox.)



POPE

from page one

A lay member of the Franciscans, he was known as the "St. Francis of the Americas" by the time he died of pneumonia at age 41.

Biographers say he used to walk the rich neighborhoods of Antigua, then called Guatemala City, ringing a bell and begging alms for the poor. Hermano Pedro's bell was preserved, and a priest rang it during the reading of the saint's biography during the canonization ceremony.

The pope, seated on an altar platform in front of a huge painting of the bearded saint, said Hermano Pedro found his inspiration in prayer. In Christ, he found the strength to "practice mercy heroically with the lowliest and the most deprived," the pope said.

He said the saint personifies "a heritage that must not be lost" and a call to mercy in a world still full of suffering people.

"Let us think of the children and young people who are homeless or deprived of an education; of abandoned women with their many needs; of the hordes of social outcasts who live in the cities; of the victims of organized crime, of prostitution or of drugs; of the sick who are neglected and the elderly who live in loneliness," he said.

The pope spoke in a strong voice throughout the ceremony, but his labored breathing was evident during the sermon. At one point he seemed to slide down in his chair to an uncomfortable position, and aides had to help lift him up.

"Terrible," he was heard to remark in Italian to an assistant, perhaps referring to a wind that was

blowing the pages of his speech.

The three-hour liturgy was celebrated under blustery skies, against a backdrop of slate-colored volcanic mountains. The vast congregation was dotted with posters and T-shirts bearing the image of Hermano Pedro.

"He helped the poor and the sick. This is important for us, because it's unusual for people to give and get nothing in return. He's an example for everybody," said 23-year-old Carolina Saadeh of Guatemala City.

The pope took the occasion to express the church's closeness to Guatemala's indigenous peoples, who suffered most in Guatemala's 36-year civil war and who remain the most neglected among the country's population.

"The pope does not forget you and, admiring the values of your cultures, encourages you to overcome with hope the sometimes difficult situations you experience," he said. He said they have the right to justice, personal development and peace.

For Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, the canonization was significant for all of Latin America. He recalled from his university

days in Guatemala that Hermano Pedro has long been an inspirational figure among the common people.

That enthusiasm has grown, said the cardinal. He said he spent the evening before the Mass at a gathering in Guatemala City of thousands of youths, who were praying all night in a soccer stadium before walking five miles to the canonization Mass.

Among those at the Mass were many sisters of the Bethlehemite religious order founded by Hermano Pedro, and the 10 brothers who represent the "rebirth" of the male branch of the order.

The Bethlehemite Brothers, who once numbered 500 and ran 32 hospitals in Central America, were suppressed by the Spanish court in 1820 for alleged pro-independence activities. But four years after the pope beatified Hermano Pedro in 1984, he re-established the order, and it has slowly begun rebuilding.

The Bethlehemite Sisters today minister to the poor and sick in 13 countries.

Speaking at the start of the canonization Mass, Archbishop

see "ST. PEDRO" page thirteen



A giant image of St. Pedro de San Jose Betancur hangs above Pope John Paul II as he celebrates the canonization of Central America's first saint in Guatemala City July 30. An estimated 500,000 Guatemalans attended the Mass. (CNS photo from Reuters)

Pope Urges Youths To Follow Christ, Transform World

by John Thavis
Catholic News Service

TORONTO (CNS) – Capping a week of prayer and celebration by more than 500,000 Catholic youths, Pope John Paul II urged the church's younger generations to follow Christ and transform a world torn by hatred and terrorism.

He also asked them to keep loving the church and its ministers, despite the harm done to the young by a small minority of priests.

The pope's words and his presence highlighted World Youth Day ceremonies July 23-28 in Toronto, where an army of young people in T-shirts and backpacks spent the week praying, listening to homilies and making friends among their peers from more than 170 countries.

"The aspiration that humanity nurtures, amid countless injustices and sufferings, is the hope of a new civilization marked by freedom and peace. But for such an undertaking, a new generation of builders is needed," the pope said at an evening vigil in a Toronto park July 27.

"You must be those builders," he said. "The future is in your hearts and in your hands."

At a closing Mass at the rain-dampened site the next day, the pope addressed the sex abuse issue, saying the harm done to the

young and vulnerable by some priests and religious "fills us all with a deep sense of sadness and shame."

But the vast majority of ministers only want to serve and do good, and the young people should love and support them, he said to cheers from a crowd estimated at 800,000 people.

Describing himself as "old," the 82-year-old pontiff looked and

sounded remarkably good throughout the week and proved once again that his chemistry with young people was something special. Unlike his last few trips, he pronounced his speeches in their entirety in a strong voice.

He spent most of his first four days in Ontario resting and relaxing at a wooded island retreat on Lake Simcoe, 70 miles north of Toronto, where he invited 15 young

people for lunch and conversation July 26. They dined on pasta and chocolate cake, then sang pop songs and hymns.

The pope asked one of his luncheon guests, 19-year-old Robin Cammarota of New York, about how she experienced the Sept. 11 terrorist attacks on her city. He said he was still praying for those affected by the "terrible" events that day.

The Sept. 11 attacks and their effect on young people were clearly on the pope's mind from the time he landed in Toronto July 23.

After walking down a set of stairs to the tarmac – an unplanned gesture from the frail pope, who was supposed to ride down in a lift – the pontiff praised the "gifts of intelligence and heart" that make young people the future of humanity.

But he warned that they also were affected by conflict and injustice in the contemporary world.

"Too many lives begin and end without joy, without hope. That is one of the principal reasons for World Youth Day. Young people are coming together to commit themselves, in the strength of their faith in Jesus Christ, to the great cause of peace and human solidarity," he said.

At an official arrival ceremony July 25 at a Toronto fairgrounds near the shores of Lake Ontario, the pope told a cheering throng of young people that real happiness is found in the Gospel, not in worldly success or the "fleeting pleasures of the senses."

He said Christ's advice to be pure of heart, to love the poor and to build peace has special resonance in a world torn by violence



Hundreds of thousands of people attend a sprawling outdoor Mass with Pope John Paul II at the close of World Youth Day at Downsview Park in Toronto July 28. (CNS photo from pool)

see "YOUTH," page eleven

Swapping Souvenirs: Pilgrims Take Home More Than Soggy Clothes

by Carol Zimmermann
Catholic News Service

TORONTO (CNS) – A glance at the backpacks of many World Youth Day pilgrims revealed what many of them were taking home with them besides sunburns, blisters and soggy clothes. For many, the red and beige backpacks given to all World Youth Day delegates were either covered with signatures from other pilgrims from around the world or decorated with buttons obtained in the thousands of trades made during the week. Some of the collections were inside the backpacks and included everything from e-mail addresses, key rings,

magnets, bracelets, medals and rosaries to bandannas and shirts.

Pilgrims made deals even when they didn't speak the same language in this universal trading system that has become a World Youth Day tradition. James Foster, 19, of Leeds, England, brought 50 pins with him to trade with other pilgrims. In exchange, his hat was covered with buttons from around the world. The way he and his friends saw it, the tokens were ways to remember everyone they met.

But they also were quick to admit that the free souvenirs weren't all they would have to show for their time with hundreds of thou-

sands of other Catholic youths. Foster said he planned to take home some of the religious songs he learned at some of the events and even on the streetcar. He and his friends also wanted to take back with them some of the ideas that they picked up while staying with Canadian families for the Days in the Diocese program that preceded World Youth Day activities.

"I noticed how strong the faith was in Canada. It's not that way back home," said Humphrey Casey-Hayford, 18, of Leeds. "There was a strong sense of community,"

see "SWAPPING" page fifteen



Brad Abbott from Pittsburgh (left) watches French youth Jeremy Rigaux exchange pins and buttons with U.S. pilgrim Christie Neville during festivities at Exhibition Place in Toronto July 23. Youth exchanged pins, key rings, medals and other items to remember friendships made at the eighth international World Youth Day. (CNS photo by Karen Callaway)



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SCHOOL

from page sixteen

Wichmann, associate director for education at the Catholic Conference of Illinois.

"A lot of the legislators who oppose vouchers have always said they're unconstitutional," Wichmann said. "They no longer have that argument."

State Sen. Dan Cronin, a Republican who chairs the Senate Education Committee, said the environment has changed since his bill for a pilot voucher program made it out of the Senate in 1995.

"Is there a pent-up demand for them? I don't see it," he said, noting the passage of tuition tax credits and charter school legislation since then. Still the ruling puts the issue back on the table, he added.

In Oregon, budget difficulties and other factors "make it difficult to conceive that a voucher program would have the possibility of passing the Legislature and being signed by a governor into law," said Bob Castagna, executive director of the Oregon Catholic Conference.

Because Oregon is a Blaine amendment state, "it would take a constitutional amendment," Castagna added. "We would be hard pressed to find a majority in either chamber."

But not every voucher proposal can be assured of Catholic support. Tod Tamberg, director of media relations for the Los Angeles Archdiocese, noted that the California bishops opposed Proposition 38 two years ago because they "had questions about the equity of the program itself."

"Vouchers should be designed to help every child receive a fair chance at a good education," Tamberg said. "The voucher proposals that don't provide for that, or that somehow don't level the playing field or provide poorer children the opportunity that other children have for quality education, we would not support."

Contributing to this story were Kamille Nixon in San Francisco, Lou Baldwin in Philadelphia, Michelle Martin in Chicago and Ed Langlois in Portland.

VISIONARY

from page one

In his homily, Pope John Paul spoke about the Indians' precarious position in Mexico and other countries of the Americas and said the church supports their legitimate social aspirations and efforts to protect their traditional ethnic values.

"In praising the Indian Juan Diego, I want to express to all of you the closeness of the church and the pope, embracing you with love and encouraging you to overcome with hope the difficult times you are going through," he said.

The pope looked tired throughout the Mass. As he sat slumped in a chair on the altar, his head at times slipped down on his chest, his gold miter almost in his lap.

He was on the last leg of an 11-day journey that also took him to Toronto for World Youth Day and to Guatemala, where he canonized a 17th-century missionary who worked among the poor.

In Mexico, he received the most exuberant welcome of his trip, as 2 million people lined the streets and chanted their love for the 82-year-old pontiff.

Professing his "deep respect and admiration" for Mexico's indigenous peoples, the pope carefully explained why the church sees in St. Juan Diego a model of the Gospel's interaction with local cultures.

He recalled the essential elements of the saint's story: his visions of Mary in 1531 and his unsuccessful efforts to convince local church authorities of the apparitions – until he unfurled a cloak full of out-of-season roses to the local bishop.

The peasant's cloak or "tilma," which hangs in a glass case in the basilica, bore an image of a dark-skinned Mary, an image now recognized around the world. The pope said the "mestizo" or mixed-blood features of the miraculous likeness expressed Mary's spiritual motherhood for all Mexicans.

The "Guadalupe event" gave evangelization in Latin America a new vitality and offers an important missionary lesson for the whole church, he said.

The canonization was not without controversy. Some church experts, including three Mexican priests and the retired abbot of the Guadalupe basilica, maintained there is no proof of Juan Diego's historical existence and warned that declaring him a saint would harm the church's credibility.

But the Vatican established a special commission of historians, which concluded in 1998 that Juan Diego had indeed existed.

The pope did not refer to the dispute, but he said in his sermon that simple people have always considered Juan Diego a saint, proof of the biblical teaching that God is "glorified by the humble."

He quoted the words of Jesus in the Gospel, saying that God has hidden some truths from "the wise and the learned" and revealed them to the childlike.

The pope began Mexico's "Juan Diego Day" with an hour long ride in his glass-walled popemobile through the streets of the city of 18 million people. Mexicans have always professed a special affection for the Polish-born pope, and it was visible and audible along the motorcade route, which turned into a

flag-waving fiesta.

The pope sat on an elevated chair holding onto a support bar, waving occasionally as flowers rained down on the hood of the vehicle. Traffic was tied up and the workday interrupted throughout much of the sprawling metropolis, as residents stood for hours to catch a glimpse of the pontiff.

As he reached the basilica on Tepeyac Hill, the site of the saint's Marian apparitions, the crowd burst into chants of "Viva el Papa! Viva Juan Diego!"

With St. Juan Diego's canonization, Pope John Paul has proclaimed 464 saints, more than all his predecessors combined. He insisted on making the trip to Mexico, even though some aides advised him to conduct the canonization in Rome and save himself the toil and trouble.

The basilica began filling up before dawn. By sunrise, it reached its 8,000-person capacity, with another 12,000-14,000 filling the plaza outside. Large screens were set up outside the basilica, with another screen installed inside.

Scattered among the crowd were a few foreigners, with a large portion of the audience drawn from Mexico's 64 indigenous groups, dressed in colorful costumes.

Those in attendance received tickets from their local parish. No one paid for their ticket, church officials said.

Long lines of priests heard confessions outdoors throughout the morning before Mass.

The same large crowd that witnessed the pope's arrival lined the streets for his 13-mile ride back to the nunciature in Mexico City.

Police later reported that a 14-year-old boy was arrested for firing an air rifle along the motorcade route around 2 p.m., about an hour after the popemobile had passed.

A police spokesman said the youth, who was arrested immediately, probably would be charged with illegal possession of a weapon.

The youth remained in custody Aug. 1, but the incident could in no way be described as an attack on the pontiff, the spokesman said.

Contributing to this story was Jo Tuckman in Mexico City.

Catholic Outreach Services

Building Fund Benefit Dinner and Auction

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YOUTH

from page nine

and terrorism.

“Last year we saw with dramatic clarity the tragic face of human malice. We saw what happens when hatred, sin and death take command,” the pope said, referring to the Sept. 11 attacks.

“But today Jesus’ voice resounds in the midst of our gathering. His is a voice of life, of hope, of forgiveness; a voice of justice and of peace. Let us listen to this voice,” he said.

For many of the youths, the joyous ceremony offered the first glimpse of the pope. Some cried, some snapped pictures, and some climbed on friends’ shoulders for a better view. When he greeted the crowd with the words, “The pope, who loves you dearly,” the young people interrupted his talk with a five-minute ovation.

At their next major encounter, a prayer and song vigil in Downsview Park July 27, the pope challenged young people to lead the world away from hostility and toward a

“civilization of love.”

Speaking from a stage overlooking a sea of flag-waving youths, he again evoked the terrorism of Sept. 11 as an emblem of a world gone wrong and said the remedy depends on faith in Christ, the “faithful friend who never lets us down.”

At the closing Mass, the pope referred to priestly sex abuse after telling the young people: “If you love Jesus, love the church.”

“The harm done by some priests and religious to the young and vulnerable fills us all with a deep sense of sadness and shame. But think of the vast majority of dedicated and generous priests and religious whose only wish is to serve and do good,” the pope said.

For the youths, many of whom traveled to World Youth Day with their parish priest, his words were welcome.

“I think it’s important that he talk about it today. We hear so much about this on our news stations, and it’s important for the pope to say he still supports the priests who are leading these groups here,” said 17-year-old Rachael Legere of Spencerport, N.Y.

To judge by the huge crowds at the World Youth Day vocations pavilion, the recent scandals did not diminish participants’ interest in the priesthood or religious life.



Youths carrying religious icons leave Downsview Park after Mass with Pope John Paul II July 28. The Mass closed the week long World Youth Day 2002. (CNS photo from Reuters)

“It’s a clear movement,” said Sister Rosann Ocken, who staffed a Benedictine booth. “There is more interest in the church, in God and prayer.”

The enthusiasm of the gathering was evident as groups from various continents gathered informally to sing songs, share stories and trade pins to stick on their red World Youth Day backpacks. Many said the multilingual, multicultural assembly had given them a sense of belonging to the universal church.

“The important thing is seeing how young people from other countries are proud of their faith and knowing I’m not alone,” said Pamela French, 16, of Salem, Ore.

At one service, a bagpiper led a group from Scotland; others carried guitars and some danced to the beat of African drums. At main events, participants called lost members on cell phones and formed human chains by walking single file through the dense crowds.

For three mornings, the participants also attended talks and litur-

gies by more than 500 bishops, cardinals and archbishops, who spoke on this year’s youth day theme, “You are the salt of the earth. . . . You are the light of the world.”

Some outlined political areas that need to be flavored by the “salt” of the Gospel. Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, urged young people to change a world that has become increasingly “bland” and morally unfocused.

Amid the excitement and noise, many of the participants found quiet time for prayer, reflection and confession in a downtown Toronto park. One section, set off with a sign that read, “silence area,” was set aside for eucharistic adoration.

Thousands of the young participants also joined a July 26 evening Way of the Cross through the streets of downtown Toronto

Contributing to this story was Carol Zimmermann.

Catholic Charismatic Renewal Conference 2002

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Question #14

Why do we speak of the “Body of Christ” in more than one sense?

by Bishop Michael Pfeifer, OMI

In this article, I share with you question #14 from the U.S. Catholic Bishops’ document, “*The Real Presence of Jesus Christ in the Sacrament of the Eucharist*.”

Question #14: Why do we speak of the “Body of Christ” in more than one sense?

First, the Body of Christ refers to the human body of Jesus Christ, who is the divine Word become man. During the Eucharist, the bread and wine become the Body and Blood of Christ. As human, Jesus Christ has a human body, a resurrected and glorified body that in the Eucharist is offered to us in the form of bread and wine.

Secondly, as St. Paul taught us in his letters, using the analogy of the human body, the Church is the Body of Christ, in which many members are united with Christ their head (1 Cor.10: 16-17, 12:12-31; Rom 12:4-8). This reality is frequently referred to as the Mystical Body of Christ. All those united to Christ, the living and the dead, are joined together as one Body in Christ. This union is not one that can be seen by human eyes, for it is a mystical union brought about by the power of the Holy Spirit.

The Mystical Body of Christ and the eucharistic Body of Christ are inseparably linked. By Baptism we enter the Mystical Body of Christ,

the Church, and by receiving the eucharistic Body of Christ we are strengthened and built up into the Mystical Body of Christ. The central act of the Church is the celebration of the Eucharist; the individual believers are sustained as members of the Church, members of the Mystical Body of Christ, through their reception of the Body of Christ in the Eucharist. Playing on the two meanings of “Body of Christ,” St. Augustine tells those who are to receive the Body of Christ in the Eucharist: “Be what you see, and receive what you are” (Sermon 272). In another sermon he says, “If you receive worthily, you are what you have received” (Sermon 227).

The work of the Holy Spirit in the celebration of the Eucharist is twofold in a way that corresponds to the twofold meaning of “Body of Christ.” On the one hand, it is through the power of the Holy Spirit

that the risen Christ and his act of sacrifice become present. In the eucharistic prayer, the priest asks the Father to send the Holy Spirit down upon the gifts of bread and wine to transform them into the Body and Blood of Christ (a prayer known as the epiclesis, or “invocation upon”). On the other hand, at the same time the priest also asks the Father to send the Holy Spirit down upon the whole assembly so that “those who take part in the Eucharist may be one body and one spirit” (Catechism, no. 1353). It is through the Holy Spirit that the gift of the eucharistic Body of Christ comes to us and through the Holy Spirit that we are joined to Christ and each other as the Mystical Body of Christ.

By this we can see that the celebration of the Eucharist does not just unite us to God as individuals who are isolated from one another.

Rather, we are united to Christ together with all the other members of the Mystical Body. The celebration of the Eucharist should thus increase our love for one another and remind us of our responsibilities toward one another. Furthermore, as members of the Mystical Body, we have a duty to represent Christ and to bring Christ to the world. We have a responsibility to share the Good News of Christ not only by our words but also by how we live our lives. We also have a responsibility to work against all the forces in our world that oppose the Gospel, including all forms of injustice. The Catechism of the Catholic Church teaches us: “The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren” (no. 1397).

El Cuerpo y la Sangre de Cristo

Cuando el Pan y el Vino se Convierten en el Cuerpo y la Sangre de Cristo, ¿Por Qué Tienen Todavía Aspecto y Sabor de Pan y Vino?

[Preguntas básicas y respuestas]

por el Obispo Miguel Pfeifer, O.M.I.

En este artículo les presento la tercera pregunta del documento de los Obispos Católicos de los Estados Unidos sobre la Eucaristía. Este documento se llama, “*La Presencia Real de Jesucristo en el Sacramento de la Eucaristía*”, y aquí les presento la tercera pregunta.

3. Cuando el pan y el vino se convierten en el cuerpo y la sangre de cristo, ¿por qué tienen todavía aspecto y sabor de pan y vino?

Respuesta:

En la celebración de la Eucaristía,

Cristo glorificado se hace presente bajo la apariencia de pan y vino de una manera única, una manera adecuada singularmente a la Eucaristía. En el lenguaje teológico tradicional de la Eucaristía, en el acto de consagración durante la Eucaristía la substancia del pan y del vino es transformada por el poder del Espíritu Santo en la substancia del Cuerpo y de la Sangre de Jesucristo. Al mismo tiempo, los “accidentes” o apariencia de pan y vino, se mantienen. “Substancia” y “accidente” son empleados aquí como términos filosóficos que han sido adaptados por grandes

teológicos medievales como S. Tomás de Aquino en sus esfuerzos por entender y explicar la fe. Tales términos son empleados para comunicar el hecho de que lo que parece ser en todos los aspectos, pan y vino (a nivel de “accidentes” o atributos físicos, es decir, lo que puede ser visto, tocado, saboreado o medido), de hecho es ahora el Cuerpo y la Sangre de Cristo (a nivel de “substancia” o de la realidad más profunda). A este cambio a nivel de la substancia, de pan y vino en Cuerpo y Sangre de Cristo, se le llama “transubstanciación”. Según la fe católica, podemos hablar de la

Presencia Real de Cristo en la Eucaristía porque se ha realizado esta transubstanciación (cf. *Catecismo*, no. 1376).

Este es el gran misterio de nuestra fe que sólo podemos comprender por las enseñanzas de Cristo que traen las Escrituras y por la Tradición de la Iglesia. Los cambios que ocurren regularmente en el mundo, uno implica un cambio en sus accidentes o características. A veces los accidentes cambian, mientras que la substancia sigue siendo la misma. Por ejemplo, cuando un niño llega a la madurez, las características de la persona humana cambian de muchas formas, pero el adulto sigue siendo la misma persona: la misma substancia. En otros casos, cambian a la vez la

substancia y los accidentes. Por ejemplo, cuando una persona come una manzana, la manzana se incorpora al cuerpo de dicha persona. Sin embargo, cuando ocurre este cambio de substancia, los accidentes o las características de la manzana también cambian. A medida que la manzana experimenta cambios en el cuerpo de la persona, adopta los accidentes o las características del cuerpo de dicha persona. La presencia de Cristo en la Eucaristía es única en el sentido de que, aunque el pan y el vino consagrados son en substancia verdaderamente el Cuerpo y la Sangre de Cristo, no tienen ninguno de los accidentes o las características de un cuerpo humano, sino sólo los de pan y vino.

St. Mary, Star of the Sea Parish Festival

Sunday, September 8

608 N. 6th St., Ballinger, Texas

Fancy Stand for Speciality Gifts

Bingo • Games • Auction at 1 P.M.

Meal Served

Día de Oración y Ayuno – 14 de Agosto

por el Obispo Miguel Pfeifer, OMI

Cuando los Obispos se reunieron en Dallas, ellos hicieron una llamada a sí mismos para un día de oración y ayuno el 14 de Agosto, las vísperas de la Asunción. La in-

tención de este día de oración y ayuno es para pedir el perdón de Dios por el mal de abuso sexual, para orar por sanación de víctimas y sobrevivientes, y para pedirle a nuestro Dios que nos de la gracia para hacer un nuevo comienzo

como Iglesia.

Mientras los Obispos han pedido esta acción principalmente para sí mismos, yo invito a toda la gente de la diócesis que me acompañen en oración y ayuno para esta intención el 14 de Agosto.



No Grey Area. Partial Birth Abortions are Wrong.

House Majority Leader Dick Armey (R-TX) released the following statement regarding House consideration of the Partial Birth Abortion Ban Act:

"Government has no greater responsibility than protecting innocent life.

"No argument, no matter how deeply rooted in constitutional rhetoric, can reason that this procedure is medically safe and acceptable. There is no grey area. It's

wrong. The House is right to ban partial birth abortions.

"The House has acted in plenty of time for the Senate to do the same. The last time this measure came to the Senate floor, 63 Senators voted to ban the practice.

"No excuses, no delay. We now have a president who will sign this bill. It must not become another tombstone in the Senate's legislative graveyard."

Intentions Of The Holy Father For August

General – That all of us, individually and collectively, may develop a growing respect for the environment as God's gift to us.

Mission – That the missionaries in the world's vast shantytowns may manage to alleviate the suffering that injustice inflicts and help the people living in them to develop to the full.

ST. PEDRO

from page eight

Rodolfo Quezada Toruno of Guatemala City referred to a local bishop slain in 1998 as a martyr. The killing of Auxiliary Bishop Juan Gerardi Conedera, a staunch defender of human rights, has been a contentious church-state issue.

The pope did not refer to Bishop Gerardi's assassination in his public remarks at the canonization Mass or at his arrival ceremony the day before.

After the ceremony, the Vatican released a statement stating that Cardinal Angelo Sodano, Vatican secretary of state, met July 29 with representatives of Guatemala and Belize. Talks focused on a territo-

rial dispute between the two countries and their efforts to negotiate a settlement.

Cardinal Sodano expressed the pope's interest in the issue and his desire for a solution that is fair to both countries. The cardinal also noted that concessions may be required of both parties so a peaceful solution can be found.

HONDURAS

from page three

Marcelina asked us what the purpose of our visit was. Our answer was simply that we were there to learn from her and her neighbors. We want to take knowledge from her community and make a difference in ours. The smile that crossed

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."

Bishops' Spokeswoman Applauds House Passage Of Partial-birth Abortion Act

WASHINGTON – The House of Representatives voted 274 to 151 (July 24) to pass H.R. 4965, the Partial-Birth Abortion Ban Act, making it the fourth time the House has passed a bill banning partial-birth abortions. If the bill is passed by the Senate, the President has indicated he will sign it into law.

"Americans are appalled by partial-birth abortion, which they recognize as a cruel and barbaric procedure with no place in our society," said Cathleen Cleaver, Esq., spokesperson for the U.S. bishops' Secretariat for Pro-Life Activities. "We applaud the House action and urge the Senate leadership to

allow a vote on this bill."

"Partial-birth abortion is performed at 20 weeks' gestational age and beyond, and neurological evidence has confirmed that it is a 'dreadfully painful' experience for the unborn child," Cleaver noted. "It also presents a threat to the health of women. It requires three days of forced dilation and can damage the cervix and increase the risk of miscarriage in the future. Women deserve better than this."

The bill approved today, H.R. 4965, addresses concerns cited by the U.S. Supreme Court in *Stenberg v. Carhart* when it struck down a Nebraska state ban in 2000: the

need for a precise definition of partial-birth abortion, and the question of the procedure's impact on women's health. H.R. 4965 narrowly defines the procedure, and includes congressional findings indicating that the procedure is never medically necessary and may pose grave health threats to women.

"This is a cruel and dangerous procedure – abhorred by most Americans, condemned by the American Medical Association, twice banned by Congress. It can no longer be justified by any but the most radical proponents of abortion. The fate of this bill now lies with the Senate," Cleaver said.

her face was something else. It showed a sense of pride in her/their hard effort. We all know the feeling of having someone respond in such a way. Dona Marcelina knew that their efforts had made a difference and had gone further than just their community. This made their struggles worthwhile.

We all want the best for our families. We want the comfort of knowing we can provide a better future for our youth. An education, the sense of ownership, and respect of others are some of the simplest things in life that many of us in the United States possess but these things others must struggle to attain. We are all connected. We are all brothers and sisters and have a duty to look out for one another. Just as within our families we watch out for our siblings and allow them to grow into strong individuals, so too must our relationship with our Honduran sisters and brothers provide support and encourage them to grow.

My experience in Honduras opened my eyes to the fact that the world does not revolve around me. I cannot conquer the world alone but with the help of others, I just might. As a group, I believe that we learned that unity is something that can move mountains. At the end of our visit, we had a better understanding of our group and our Honduran friends. We are all strong and

we are all weak. We are human and only as strong as the shoulder on which we cry. We returned with an understanding of the word family. Regardless of our differences, we are a family. Though distance, culture, customs, and language may be barriers, they did not impede our grasp of the phrase, "we are brothers and sisters in the eyes of God."

MEXICO

from page six

contingent of children, many of whom were dressed in traditional indigenous costume.

Fox told the pope, "Mexicans feel very honored to receive again someone they so love, respect and admire."

Earlier, the president leapt to Pope John Paul's aid when the pontiff tried and failed to rise from his

chair as the Mexican national anthem was played.

Mustering a burst of energy at the end of his speech, the pope added an unscripted repetition of the visit's slogan, "Mexico forever faithful," prompting the biggest cheer of the evening.

The gesture also triggered chants of, "Juan Pablo, our brother, you are now a Mexican," a phrase repeated an hour later by the crowds outside the nunciature where the pope was to spend both his nights in the country. The pope traveled there by popemobile, greeted along the 12-mile route by cheering crowds.

The pope arrived in Mexico after stops in Toronto for World Youth Day and in Guatemala, where he canonized St. Pedro de San Jose Betancur, the first saint from Central America.

Immaculate Conception Church Fall Festival

Sunday, September 29

Knickerbocker, Texas • 11 A.M.-4 P.M.

Music by the Old Hat Band

Bingo • Games • Auction

Mesquite BBQ Brisket & Sausage Dinner

Adult \$6.00 - Child \$3.00



A Golden Opportunity

by Fr. Frank Pavone, Priests for Life

It is widely known that many American schools allow Planned Parenthood and similar organizations on campus to discuss abortion, birth control, pregnancy, sexually transmitted diseases, and other issues related to the sexual activity of students. What is not so widely known is that Planned Parenthood gives away nothing for free. The students might not pay, but the taxpayers do, through Title X grants from the government. For Planned Parenthood to get its money, it needs to have access to the students

— and the money comes even more through the birth control pills and STD treatments than it does through the abortions.

In other words, not only does Planned Parenthood bring its morally corrupted message to our children, grandchildren, nieces and nephews, but by doing so it gets from us the money it needs to continue to become more powerful and effective.

We now have a new way to stop this atrocity. You may have heard that new evidence has been collected demonstrating that the overwhelming majority of abortion fa-

cilities nationwide break the law by failing to report statutory rape. The clinics, in fact, have the duty to report any suspected sexual abuse of minors. When minors come to them for abortions, birth control, or pregnancy testing, that is all the reason they need to make a report.

Litigation is now being launched nationwide against these abortion clinics, and Planned Parenthood is going to be a key defendant.

Here's where the schools come in. If your school district refers students to Planned Parenthood, and they in turn get into a lawsuit for failure to report, the school is exposed to legal trouble as well, because they can be guilty of negligent referral. If they get embroiled in a lawsuit, it is your tax money —

whether you have a student in the school or not — that will have to pay for it.

Every school district in America has received a letter alerting them to this problem. Now, Priests for Life will coordinate an effort to have concerned taxpayers go to their school board meetings and ask questions like the following:

What is our School District doing to insure that the employees who provide referrals adhere to state laws requiring the reporting of sexual activity by underage children? How is our School District protecting itself legally against possible claims against it?

Right now the American people are taking seriously the issue of adults sexually abusing children and having it covered up by major institutions. Moreover, school

boards are notoriously timid when it comes to knowingly exposing their districts to lawsuits. This effort can lead thousands of school districts to close their doors to Planned Parenthood!

We need people to go to their school board meetings. We will provide guidance, and specific questions that need to be raised. If you want to help, contact Priests for Life, School Protection Project, PO Box 141172, Staten Island, NY 10314, (718) 980-4400, ext. 297; email: schools@priestsforlife.org.

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

Una Oportunidad De Oro

por P. Frank Pavone, Priests for Life

Es bien sabido que muchas escuelas americanas permiten que Planned Parenthood y otras organizaciones similares organicen discusiones sobre temas tales como el aborto, control de la natalidad, embarazo, enfermedades de transmisión sexual y otras cuestiones relacionadas con la actividad sexual de los estudiantes. Lo que no es tan conocido es que Planned Parenthood no hace nada gratis. Puede ser que los estudiantes no paguen, pero los contribuyentes pagamos a través de las asignaciones del gobierno según el Título X. Para que Planned Parenthood pueda recibir dinero, necesita tener acceso a los estudiantes. El dinero que recibe a través de la píldora

anticonceptiva y el tratamiento de enfermedades de transmisión sexual supera a los ingresos por abortos.

En otras palabras, Planned Parenthood no sólo lleva su mensaje moralmente corrupto a nuestros hijos y nietos, sobrinas y sobrinos, sino que al hacerlo recibe de nosotros el dinero que necesita para ser aún más poderosa y efectiva.

Ahora contamos con una nueva herramienta para detener esta atrocidad. Quizás haya oído que se ha conseguido nueva evidencia que demuestra que la gran mayoría de las clínicas de aborto en todo el país quebrantan la ley porque no cumplen con su obligación de denunciar los casos de estupro. De hecho, las clínicas tienen el deber de

reportar cualquier caso en que se sospeche el abuso sexual de menores. La sola llegada de menores hasta ellos ya sea para abortos, control de la natalidad o pruebas de embarazo es razón suficiente para que exista la obligación de denunciar.

Se ha comenzado a litigar en todo el país contra estas clínicas y Planned Parenthood será uno de los principales demandados.

Aquí es donde las escuelas se ven afectadas. Si su distrito escolar refiere estudiantes a Planned Parenthood, y esta organización se ve envuelta en una demanda por omitir denunciar, la escuela también está expuesta a acciones legales, porque pueden ser culpables de negligencia. Si se ven envueltas en un juicio, será el dinero de sus impuestos, ya sea que su hijo vaya al

colegio o no, el que se usará para pagar.

Cada distrito escolar en los Estados Unidos ha recibido una carta advirtiéndole del problema. Ahora, Priests for Life coordinará un esfuerzo para que los contribuyentes preocupados por este problema puedan ir a las reuniones de las Juntas Escolares y formulen preguntas como las siguientes:

¿Qué está haciendo nuestro distrito escolar para asegurarse que los empleados que refieren se adhieran a las leyes estatales que exigen la denuncia de actividades sexuales de menores? ¿Cómo se está protegiendo legalmente nuestro distrito escolar contra posibles demandas en su contra?

En estos tiempos, el pueblo americano está tomando seriamente la

cuestión del abuso sexual de niños por adultos y el encubrimiento por parte de instituciones importantes. Más aún, las juntas escolares son notoriamente tímidas cuando se trata de exponer deliberadamente sus distritos a demandas judiciales. ¡Este esfuerzo podría hacer que miles de distritos escolares cerraran sus puertas a Planned Parenthood!

Necesitamos gente que vaya a las reuniones de las juntas escolares. Les daremos orientación y les provereemos preguntas específicas. Si desea ayudar, por favor, comuníquese con Priests for Life, School Protection Project, PO Box 141172, Staten Island, NY 10314, (718) 980-4400, ext. 297; email: schools@priestsforlife.org.

RELATIONSHIPS

from page two

[The] episcopal function of ministerial oversight is at the service of communion. . . . Precisely as a center of ecclesial unity, the bishop preserves communion among the various vocations and ministries in the local church, protects their distinctive character and officially designates ministers for a particular service.

For all these reasons, I think it would be helpful if we allowed a term to enter our vocabulary and

begin to use it regularly — just as the phrase *lay ecclesial minister* has become part of our church lexicon — namely, the term *diocesan ministerium*. By this term, I mean all those who exercise in the local church an official ecclesial ministry, whether they are ordained or not. By fostering a sense of ministry at this level, I believe the bishop can more readily form a relationship with the ecclesial ministers — as he does with presbyters and deacons. He can also help such ministers avoid the temptations of individualism and parochialism, the antidote to which is precisely this

sense of a diocesan ministerium to which they belong together with the clergy. — Bishop Matthew F. Clark, *The Relationship of the Bishop and the Lay Ecclesial Minister; Origins*, ins, Vol.1.30, No.4, pp. 677-678. I express my gratitude to our Office of Formation and Education, especially to Sisters Joan Markus and Hilda Marotta and staff for the fine teaching and training they offer our lay ministers. [taken from *Lay Ministry Update*, Vol.6, No.2 Mar/Apr '01]

Holy Family Catholic Church
Annual Fall Festival
Saturday, October 5
5410 Buffalo Gap Road, Abilene, Texas
Noon to 10 pm • FMI 915-692-1820
Great Food • Games • Bingo
Live Entertainment • Shopping • Silent Auction
Family Dance (8 pm to 10 pm)



Knowing Our Roots, Religious and Otherwise

by Msgr. Jim Lisante, *The Christophers*

Early this summer the Supreme Court made a 5-4 ruling which re-opened the always animated discussion of what it means to have a separation of church and state. In this particular case, the court endorsed the possible use of school vouchers. School vouchers make public tax monies available to support the enrollment of students in private and religious schools.

The quest for such vouchers came from the failure of some public education programs to offer quality academic training for children in poorer communities. In fact, most voucher programs have been established in minority neighborhoods. Parents there are overwhelmed by the system's failure to provide effective educational programs for their children. In their frustration, they seek alternatives. In Cleveland, which initiated the Supreme Court case, vouchers of up to \$2250 a year place children in private schools. Critics of vouchers call them a misuse of tax money. They believe these revenues should be used exclusively for public education and that the wall between church and state has been breached by the court's decision.

Let's look at this wall. America was largely settled by European immigrants who had little, if any, religious freedom in their homelands. In fact, their religious choices were almost non-existent. If you lived in a predominantly Roman Catholic country, you either became a member of that faith or lived in a perpetual state of second-class citizenship, if not active persecution. It was the same for people in Protestant nations.

The founders of the United States of America determined that we would have freedom of religious practice. Never again could the state impose a particular religious perspective on its citizens. But these same founders were quite clear about their belief in God, and said so in any number of important documents. "The Almighty," "our Creator" is spoken of frequently by Washington, Jefferson, Adams and their colleagues. You have to guess that they'd be mystified by the viewpoint that mentioning God in some way violates a person's rights. They sought to free people to worship however they liked. Or not to worship at all. But nowhere did they indicate a desire to erase the very mention of God. This discussion will not end anytime soon.

As a young priest, I was regularly invited to public high school graduations to offer a short prayer and blessing for the assembled. Like most clergy, I went out of my way to keep the reference to God inclusive, not seeking to offend anyone. Now even that possibility is ended. My presence at those commencements in the role of prayer leader is now considered illegal. No one may mention God in prayer because it may offend a graduate who has no particular religious belief. Oddly, I have the freedom to curse and swear at the graduation; that's protected by the First Amendment. But I may not pray!

At The Christophers we believe that every person can make a difference for the better. The Founders of our great nation surely proved that. Against almost unimaginable odds, they beat the world's most powerful empire to attain freedom, including the freedom of religious expression. Let's continue to make a difference by seeing that our right to that expression remains unrestricted.

In the Declaration of Independence, Thomas Jefferson said that "We are endowed by our Creator with certain inalienable rights." Was Jefferson wrong? Or should we defend our right to believe, and to speak up for that belief how and where we choose?

RAZURA

from page three

felt called to. I did not want to leave the sisterhood; I was just not content with where I was. I had a want and a desire to work with my people."

When the opportunity to serve at St. Alfonsus Catholic Church in San Antonio came, Esperanza's future ministry began to take shape. "I began to work in the Hispanic community," she explains. "Everything in me wanted to get back to my roots as a Mexican. I shared so many common traits with these people - tradition, culture and language - and until then, I didn't know they were in need."

As a student in pastoral ministry at the time, Sister Esperanza continued to pray for direction. And then she was pointed by a fellow student toward the Adorers of the Blood of Christ. The Adorers focus on reconciliation, and a rich experience in various ministries of social justice caught Esperanza's eye and heart.

In 1982, Sister Esperanza transferred. "The transition to the Adorers was very easy for me," she says. "I felt very much at home there. They were all so supportive and loving."

She also has always felt welcome as a Hispanic sister. She is exhilarated by the opportunity to work with youth, particularly fellow Hispanics. Her work entails the Support of Christ-centered education for all members, with children, youth and adults. In doing this, she must work with CCD teachers, and youth coordinators, giving baptism instruction, coordinating retreats with young Hispanics preparing to celebrate Quinceaños, instructing adults and children who are baptized but not catechized and working with adults who wish to become Catholic. Reaching out, Sister Esperanza feels drawn closer to people and to God.

"This vocation energizes me. I love to go and share my story and answer young people's questions about religious life," she says.

Her advice for anyone seeking the same exhilaration in religious life? "Pray, pray and pray," Esperanza counsels. "Through prayer I realized that instead of giving my love to another human in

marriage, I would give it to God. Where there is a vocation, there is love."

This was not apparent at first. It was indeed a journey toward this realization. "Joining a religious order is not an easy decision to make. I didn't think religious life was always the vocation for me," she says. "I didn't know any religious sisters, nor did I think it was the best thing for me because of issues related to sexuality and my feelings of not being worthy of religious life. But through prayer I came to realize that I was being called to religious life, and although it was hard for me and my family to accept, we all soon realized that this was God's will. This vocation has filled me with love and joy!"

RELACIÓN

from page two

[La] función episcopal de la supervisión ministerial está al servicio de la comunión . . .

Precisamente como centro de unidad eclesial, el obispo conserva la comunión entre las vocaciones y los ministerios de la iglesia local, protégé su carácter especial y nombra oficialmente a los ministros para un servicio determinado.

Por todas estas razones, creo que sería muy útil si le diéramos cabida a una expresión en nuestro vocabulario y empezáramos a usarla continuamente - así como la frase ministro eclesial laico se ha convertido en parte de nuestro léxico eclesial específicamente, la expresión ministerium diocesano. Con esta expresión me refiero a todos aquellos que ejercitan oficialmente un ministerio eclesial en la iglesia local, sean ordenados o no. Al fomentar un sentido de ministerio a este nivel, creo que el obispo puede formar más fácilmente una relación con los ministros eclesiales - así como lo hace con presbíteros y diáconos. El también puede ayudar a que esos ministros eviten las tentaciones del individualismo y parroquialismo, cuyo antídoto es precisamente este sentido de un ministerium diocesano al cual ellos pertenecen junto con el clero.

Expreso mi gratitud a nuestra Oficina de Formación y Educación especialmente a nuestras Hermanas

Joan Markus y Hilda Marotta y las que sirven con ellas por la buena enseñanza y preparación que ofrecen a nuestros ministros laicos.

SWAPPING

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added 19-year-old Ruth Hodgson of Leeds.

The group of friends, who spoke to Catholic News Service while they were waiting for the pope to arrive for the July 25 prayer service, said their own church experience was more cut and dried. They said parishioners went to Mass, then went home without even talking with one another afterward.

Some pilgrims planned to return home and simply tell other youths what they heard. Anna Gelano, 22, of the Philippines, said she and her friends were going to "echo World Youth Day in our parish so other youth can experience the same thing." Henry Ouku, 35, of Kenya, had an extra motivation to share his experience with his friends back home, because many of them had wanted to come to World Youth Day but were denied visas from the Canadian government. Deanna LaValle, 20, of St. Agnes Parish in St. Paul, Minn., said she was leaving World Youth Day with a clearer understanding of "the reality of Christ" and a "deeper love for the Eucharist."

But Pablo Casaseca, 28, of Madrid, Spain, said that what people get out of World Youth Day might not be clear until three or four months afterward. That was his experience nine years ago when he attended World Youth Day in Denver. He said he was an atheist at the time and only went to accompany his girlfriend. "I came back to Spain and in a few months I saw that God was real and that he loves me," he told CNS July 27 while waiting for the prayer vigil to begin.

He said he is not the only one who experienced a delayed effect from World Youth Day, adding that he knows people who were on drugs but stopped using them not long after they attended one of the gatherings. "I know a lot of people might look (at this event) and ask, 'Why are they there?' That's what I was thinking." But, as he pointed out: "You don't know what's going to happen."



Oregon Catholic Teen Named America's Junior Miss

by Ed Langlois
Catholic News Service

PORTLAND, Ore. (CNS) – The new America's Junior Miss is a member of St. Edward Catholic Parish in Keizer who sings with enthusiasm at liturgies and takes sandwiches to homeless people living under Salem bridges.

On June 28 in Mobile, Ala., Amy Kerr, Oregon's Junior Miss, was chosen the winner in the national scholarship contest, which is open to female high school seniors who are going to college.

Kerr, 18, who won a total of \$74,000 in college grants, is bound next fall for Willamette University in Salem.

As an active member of the St. Edward youth group, Kerr recently went on a service trip to Mexico. She also has helped lead the parish's junior-high youth group.

Perhaps even more than service, sacred song fires her up.

"Music is one of my favorite things in life, and the feeling I get when I am praising God with the voice he has blessed me with is so

amazing," she told the Catholic Sentinel, newspaper of the Portland Archdiocese.

In Mobile, Kerr captured first place in the talent portion of the competition by singing a piece from the opera "La Boheme."

During high school Kerr racked up singing awards, honors for German studies and all-league honors for soccer and softball. She posted a 3.9 grade point average and also received a community service award from the city of Keizer.

She led the advanced jazz choir and played the lead in the school's production of "The Sound of Music."

Kerr is the first Oregonian to be named America's Junior Miss, a competition that began in 1957. She already has appeared on network morning shows and has booked a set of tours and appearances. For a year, Kerr must spend weekends and one week a month making public appearances.

Her parents are Mike and Sandy Kerr. Mike Kerr is a member of the St. Edward pastoral council and the

archdiocesan pastoral council.

"Faith is my life," Amy Kerr said. "We are all put on this earth to know, love and serve the Lord – everything we do should just be an extension of that."

When Kerr returned to Oregon from the competition, she was escorted to her Keizer home by a caravan that included two fire trucks and a police car. One truck bore a massive poster of the teen, and neighbors waved from their porches.

"Amy is a very talented, committed Catholic Christian young lady," said Betty Buehre, who directs the Rite of Christian Initiation of Adults at St. Edward.

Stef Bafus, the parish's youth minister, could hardly contain herself when discussing Kerr.

"Amy has been a gift to me," said Bafus. "Her faith in Christ and love for the church inspires me. She is as beautiful on the inside as she is on the outside. As America's Junior Miss she will no doubt share the beauty of the Catholic Church with America. I would say that she is one

of the church's future leaders but she is already a leader in the church."

Kerr said that having a deep, mature habit of prayer is key to living a good life.

"What the church could do to best lead people into their vocation is to counsel them and direct them into a prayer life and into discernment concerning how God is calling them to serve," she said.

"That way more teens would hear their calling of life in the ministry. It's so important to teach young people about the fact that God is calling them to a very specific vocation, and they need only listen and dis-



Amy Kerr, the new America's Junior Miss, is a parishioner at St. Edward Church in Keizer, Ore. "Faith is my life," says the 18-year-old, who is an active church member and involved in social service. (CNS photo courtesy America's Junior Miss)

cern to see the perfect life he has planned for us," she added.

School Vouchers Debate Heads Back To States – And Into Cyberspace

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON (CNS) – Now that the U.S. Supreme Court has ruled them constitutional, the debate over vouchers for students who attend religious schools is moving back to the states – and into cyberspace.

Catholic Online, at www.catholic.org, has launched a movement, called Catholic Families for School Choice, whose aim is to collect more than 1 million names to petition every state legislature to pass school voucher laws.

Michael Galloway, founder and president of Catholic Online, said the Supreme Court's June 27 decision in Zelman vs. Simmons-Harris, upholding Cleveland's school voucher program, "has great poten-

tial implications but presents only an opportunity."

"It will take a new and effective form of Catholic action to translate that opportunity into a reality," added Galloway, whose Web site claims to receive more than 100,000 visitors each day.

It is in the states that the real work for vouchers will take place, especially in the more than 30 states that have "Blaine amendments" in their constitutions which forbid the use of public funds for "sectarian" schools.

The Becket Fund for Religious Liberty, which filed a friend-of-the-court brief in Zelman vs. Simmons-Harris, says the legal term "sectarian" was "a code word for 'Catholic,' a still-harmful vestige of the late 19th-century nativism that

gave rise to the Blaine amendments."

The state amendments are named for Rep. James Blaine of Maine, who tried unsuccessfully to add such wording to the U.S. Constitution in 1875.

Catholic officials in the trenches of the voucher wars vary widely in their assessments of how voucher proposals might fare in their states.

Maureen Huntington, superintendent of Catholic schools in the San Francisco Archdiocese, said passage of a voucher plan is not imminent in California, where both the governor and teachers' unions have taken the position that voters are not interested.

But in other parts of the country, she said, "the door is open."

Huntington has seen vouchers

in action in Florida, where she served as superintendent of Catholic schools for the Diocese of Orlando. There, as in Cleveland and Wisconsin, taxpayers enjoyed "equal access for poor families to choose the school that meets the needs of their child."

"Upper middle-class parents have always been able to choose," she said, either by paying tuition or moving to districts with good schools. Poor families did not have either choice, and now "the road has been cleared," she said.

Across the country in Pennsylvania, state Rep. William F. Adolph called the Zelman decision "a major victory for all supporters of school choice" and said he would introduce voucher legislation soon in Harrisburg.

"We felt all along voucher plans introduced in our state Legislature were constitutional," Adolph added. "Legislators who opposed them on the grounds of constitutionality will have to take that out of the equation."

Although teachers' unions have been among the strong opponents of voucher proposals, the president of one union called the Zelman decision "the best birthday present I've ever received."

"It's time," said Rita Schwartz, president of the Philadelphia-based Local 1776, Association of Catholic School Teachers. "This is not a church-state issue, it's a justice issue. People with money have always had school choice. Many of our people did not."

Catholic school advocates in Illinois said they did not expect low-income children in their state to benefit from vouchers in the near future. But the ruling could restart the conversation, said Zachary **see "SCHOOL," page ten**