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Diocesan Convocation

by Pete Micale, WTA

The Diocese of San Angelo had its own “aggiornamento” – the name given to the opening of the Second Vatican Council by Pope John XXIII-when the Diocesan Convocation was convened on September 26, 2002 in the Holy Angels Parish Hall (*see page 4*). Many months of conferences, seminars, listening sessions, planning by the Office of Education and Formation, and just plain hard work by many people culminated in the meeting.

Brother James Barrett, S.M. served as the facilitator for 135 leaders from the many parishes throughout the Diocese who gathered for a full day of strategy brainstorming and prioritization. Everyone was split up and grouped around tables marked with the numbers of the previously established goals that were printed in the September *Angelus*. Each table was furnished with newsprint paper and markers, and ideas were recorded, scratched out, re-recorded, cut out, pasted and finally transcribed to a clean sheet. It is now the task of the Convocation Committee to collate all the information.

A writing team will place the “Strategies” produced by the Convocation into a draft that will be submitted to the entire Convocation Committee for review and critique. Then these strategies will be submitted to the Diocesan Presbyteral Council for its review

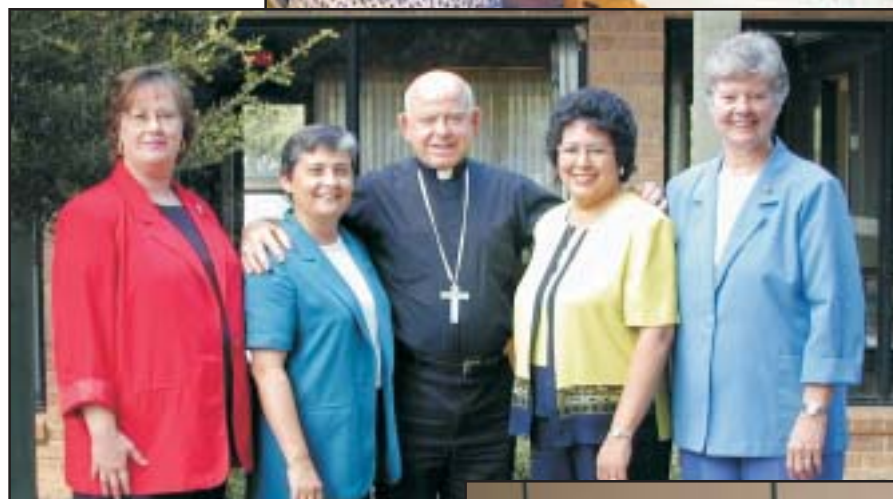
and presentation to the Bishop for his approval

A Diocesan celebration is scheduled for March 19, 2003 - the Feast of Saint Joseph.

The photos accompanying this article show the conferees at work.



Above: Deacon Jerry Schwalb makes an emphatic point at one of the tables of “Goal 5”.



Left: The staff of the Office of Education with Bishop Pfeifer. (l-r) Mrs. Vivian Book, Sr. Hilda Marota, Bishop Pfeifer, Mrs. Gloria Trevino, Sr. Joan Markus.



Br. Barrett and Msgr. Droll at the close of Convocation.



All at one of the tables of “Goal 2” listen intently to Mrs. Deborah Michalewicz.



Celebrating Life 1972-2002

By Bishop Michael D. Pfeifer, OMI

Celebra la Vida 1972-2002

Por el Obispo Miguel D. Pfeifer, OMI

Respect Life Sunday, October 6, 2002, marks the 30th anniversary of the Respect Life Program. Developing the theme "Celebrating Life 1972-2002," the materials for this year that will be sent to all the parishes of the diocese are designed not only to educate Catholics about current and emerging threats to human life and dignity, but also to awaken in them a desire to celebrate and bear witness to God's creative and redeeming love for every human being.

The events of September 11, 2001 showed humanity at its worst and its best. We saw acts of terrible depravity and, in response to them, acts of true nobility. How can people behave in such radically different ways? The answer may be in the way we choose to look at human life.

The September 11 terrorists were not the first, and they won't be the last, to hold the view that human life has no intrinsic worth, that it is only material to be used and discarded. This assumption underlies so many of the ways our culture dehumanizes people:

- Many see unborn children as property that a mother can "keep" or abort as suits her situation.
- In Oregon, the frail elderly and dying are subtly encouraged to consider doctor-assisted suicide to avoid becoming "burdens" on family and society.
- One hears supporters of the death penalty complain about the cost of "keeping killers alive" as if the prisoners were no longer human beings with souls that may open to God's grace and seek the mercy on which we all depend.
- Human embryos "left over" from in vitro fertilization (IVF) treatments can be tossed out or frozen for future attempts; some scientists use these "left over" embryos in destructive research, with some even arguing that using human embryos reduces the need for animal research.



see "LIFE" page ten

El Domingo de Respetar la Vida, 6 de Octubre, 2002, marca el trigésimo aniversario del Programa Respetar la Vida. Desarrollando el tema "Celebra Vida 1972-2002," los materiales para este año que serán enviados a todas las parroquias de la diócesis son diseñados no solamente para educar a los Católicos sobre las amenazas emergentes y presentes a la vida y la dignidad humana, pero también para despertar en ellos un deseo de celebrar y dar testimonio al amor creativo y redentivo de Dios para cada ser humano.

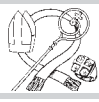
Los sucesos del 11 de septiembre demostraron lo mejor y lo peor de la humanidad. Vimos actos de terrible degradación y, en respuesta a ellos, actos de verdadera nobleza. ¿Cómo puede la humanidad actuar en formas tan radicalmente diferentes? La respuesta está en la forma en que veamos la vida humana.

Los terroristas del 11 de septiembre no fueron los primeros ni serán los últimos, en considerar, que la vida humana no tiene valor intrínseco, que es sólo algo que se usa y se desecha. Esta suposición es la base de las tantas formas en que nuestra cultura deshumaniza a las personas:

- Muchos consideran a una criatura aún no nacida como propiedad que la madre puede "retener" o abortar según le convenga.
- En Oregon, se aconseja discretamente a los ancianos débiles y moribundos que consideren el suicidio con ayuda médica para evitar ser una "carga" para su familia y para la sociedad.
- Quienes apoyan la pena de muerte alegan que es muy costoso "mantener a un criminal vivo" como si los prisioneros no fueran seres humanos con almas que pueden abrirse a la gracia de Dios y buscar la misericordia de la que todos dependemos.
- Los embriones humanos "sobrantes" de tratamientos de fertilización in vitro (IVF)

see "VIDA" page eleven

The Bishop's Schedule



October, 2002


- October 1: San Angelo, Christ the King Retreat Center – Rosary at Mary's Grotto at 7:00 p.m.
- October 2: Stanton, St. Joseph – Confirmation at 6:30 p.m.
- October 4: San Angelo, Cathedral Church of the Sacred Heart – Mass and Bless the Animals at 8:30 a.m.
- October 5: Wedding
- October 6: Abilene – Dinner with Priests and Deacons of Abilene Deanery at 5:30 p. m.
- October 7: San Angelo, Holy

- Angels – Living Rosary at 7:00 p.m.
- October 8: San Angelo, Christ the King Retreat Center – Staff Retreat 10:00 a.m. to 1:00 p.m.
- October 9-11: San Antonio – MACC Board Meeting.
- October 12: Odessa, St. Mary/St. Elizabeth – Confirmation at 6:00 p.m.
- October 13: San Angelo, Cathedral Church of the Sacred Heart – Mass at 11:45 a.m. and Baptism afterwards.
- October 15-16: San Antonio – Meeting of Texas Bishops and Presidents of Universities.
- October 18-19: Dallas – Holy Sepulchre Meeting.
- October 20-22: Austin – Board

- Meeting of Texas Conference of Churches.
- October 23: San Angelo, Diocesan Pastoral Center Presbyteral Council Meeting 11:00 a.m. to 2:00 p.m.
- October 26: San Angelo, San Angelo Convention Center – Diocesan Youth Rally, Mass at 4:00 p.m.
- October 27: Colorado City, St. Ann – Confirmation at 10:30 a.m.
- October 28-30: Rest and Prayer.
- November 2002**
- November 1: San Angelo, Cathedral Church of the Sacred Heart - All Saints Day Mass at 12:00 noon.
- November 2: San Angelo, Calvary Cemetery - Mass at 10:30 a.m.
- November 3: Dallas
- November 4: Eden, St. Charles - Celebrate 75th Anniversary of Parish at 6:30 p.m.
- November 5-6: Dallas, Holy Trinity Seminary.
- November 7: San Angelo, Diocesan Pastoral Center - Meeting of Presbyteral Council and Diocesan Finance Council.
- November 8: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. Meeting to review Sexual Abuse Policy from 10:00

- a.m. to 2:00 p.m.
- November 9: San Angelo, Angelo Catholic School - Diocesan School Commission at 9:00 a.m.
- November 10-14: Washington, D.C.- Meeting of United States Conference of Catholic Bishops.
- November 15-17: San Antonio - Regional Youth Meeting.
- November 18: Stanton, St. Joseph - Confirmation 6:30 p.m.
- November 19-20: Rest and Prayer.
- November 21: Midland, St. Ann - Presentation to RCIA Groups of Midland/Odessa Deanery at 6:30 p.m.
- November 23: San Angelo, Cathedral Church of the Sacred Heart - Wedding at 2:30 p.m.

- November 24: Sheffield, Good Shepherd - Mass at 9:00 a.m.
- November 25: San Angelo, St. Mary - Ecumenical Thanksgiving Service at 7:00 p.m.
- November 26: Abilene, Sacred Heart - Presentation to RCIA Groups of Abilene Deanery at 6:30 p.m.
- November 27: San Angelo, Diocesan Pastoral Center - Staff Meeting at 11:00 a.m.
- November 28: San Angelo, Cathedral Church of the Sacred Heart - Thanksgiving Day Mass at 9:00 a.m.
- November 29-31: Rest and Prayer.

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Vocation Circle Visit A Seminary

by Fr. Tom Barley,

If you are thinking of the priesthood as a possible vocation, why not take the opportunity to visit a seminary? A seminary is a place where young men study theology and receive spiritual and personal formation to become priests? There are three opportunities coming up soon to visit a seminary.

Two are college level seminaries. The other is a theologate or graduate level seminary.

The college seminaries are Conception Seminary in Conception, Missouri and Holy Trinity in Irving, Texas. These two visits are open to high school juniors and seniors, and college students.

Conception Seminary is in the farmlands in the northwest corner of Missouri. It is associated with a Benedictine monastery. Our last

college seminarians attended Conception Seminary. The *Encounter with God's Call* at Conception Seminary will be over the weekends November 9-11, 2002, and April 5-7, 2003.

Holy Trinity Seminary is associated with the University of Dallas, Texas. Several of our seminarians have attended Holy Trinity. The *Live-In Weekend* at Holy Trinity will be February 13-16, 2003.

The theology level seminary is Assumption Seminary in San Antonio. It is associated with the Oblate School of Theology. The *Vocations' Live-In* will be January 25-26, 2003. On January 26 the seminary will have its second annual Festival of the Arts. Seminarians, faculty members, and invited area artists display their artistic talents in painting, woodwork, sing-

Seminarians by Year Fall 2002

Fourth Year – last year

Rodney White
St. Mary Seminary
9845 Memorial Drive
Houston, Texas 77024-3498

Joey M. Faylona
Assumption Seminary
2600 West Woodlawn
San Antonio, Texas 78228

Pastoral Year

Michael Matthieson
St. Mary, Star of the Sea Church
608 N. 6th St.
Ballinger, Texas 76821-4836

Third Year

Emilio Jose Sosa
Seminario Hispano de Santa de Guadalupe
Allende 367 Col. Tlalpan – 14000 Mexico, D.F.
011-5255- 5606-9822 voice
011- 5255-5606-9995 fax

Second Year

Ariel Lagunillia
Assumption Seminary
2600 West Woodlawn Ave.
San Antonio, Texas 78228

Ruben Covos
Assumption Seminary
2600 West Woodlawn
San Antonio, Texas 78228

ing, and cooking. This opportunity is open to college-aged individuals and older.

If you are interested in attending any of these seminary come-

and-see opportunities, contact Fr. Tom Barley, Director of Vocations and Seminarians at 915-651-7500. Anyone interested in attending one of the weekends should already be

in dialogue about the priesthood with Fr. Tom before the weekend. No commitment is necessary, but how does one say “No” to God?

Newman Center Students in Honduras

by Joshua Briones

It is time to speak your truth. Create your community. Be good to each other. And, do not look outside yourself for a leader.

On the Newman Center trip to San Pedro Sula, Honduras I observed, heard, and learned so much. I will attempt to reveal what I think was one of the most important and influential principles by which our brothers and sisters live. The call to participation in family and community, an important theme of Catholic Social Teaching, is essential in order to uphold and promote human dignity for each person and for society. I saw many institutions in San Pedro Sula that seemed to be working to create a just society and to build up the Body of Christ. From Caritas, the Catholic Social Outreach program within the Diocese, to smaller groups including families in the poorest neighborhoods, the people persistently work together for the common good.

Caritas offers classes in sewing, cooking, healthcare, cosmetology,

sewing machine repair, in order to meet family needs. Some of the people who turn to Caritas have low self-esteem. It is difficult to feel good about oneself when you have almost no education and few skills. Workshops address these needs. The people learn to value themselves and begin to appreciate that all human life is sacred. Only on this foundation can an ethical society be constructed.

The quality and sanctity of life are both crucial and necessary to the inherent dignity of the human person. Once these concepts are established, the foundation has been laid for family-community participation that is vital for a principled functioning society. The Honduran people understand their situations and know what is needed to make a better life for themselves, their families, and their communities.

One example of community participation is the housing projects within the Diocese. Many outsiders misunderstand these projects. They often think a group or groups

from the States or Spain, for example, are working to build homes for Hondurans. This is mistaken. While some of the money for these projects comes from the countries just mentioned, it is important to realize that the Honduran people are working together within their own communities to build their own houses. Through their participation and that of the Catholic Church, these people are promoting sustainable and well-organized communities.

People take on an active role to encourage change at the local level, because that is where they are most influential. For tasks to get accomplished, you must start at the core of the situation and work outward. The family is the primary social body, which must be strengthened, maintained, and reinforced in order for any other social institutions to function. The people of San Pedro Sula's communities understand that they have a duty to participate and work together to advocate the common good and well being of all. I can truly say that the people I met do not look outside themselves for leaders. They are the people they have been waiting for.



The community of El Tren (The Train) seeking to obtain property ownership.



The Chapel of El Crique de las Tres Marias.



The Fortieth Anniversary Of The Opening Of The Second Vatican Council

by Bishop Michael Pfeifer, OMI

On October 11th we will celebrate the Fortieth Anniversary of the Opening of the Second Vatican Council, that great gathering of Bishops that Pope John Paul II has called the most important religious event of the twentieth century. John XXIII had been Pope less than one hundred days when on January 25, 1959 he surprised Catholics, and the world, by announcing his intention to invoke an ecumenical council.

In his speech to open this historical council on October 11, 1962, John XXIII set three basic goals for the council. First, he hoped that it would be a moment of profound spiritual renewal in the Church, a kind of examination of conscience on the part of the whole Church for the sake of growth in holiness that would make the Church more fully what Christ wishes it to be.

Second, for the sake of pastoral reform, John XXIII wanted the council to undertake a self-exami-

nation. He called this *aggiornamento*, an Italian word that means "updating". The council would be an occasion for the Church to examine its attitudes, practices, customs, and institutions to make certain that they were effective in the circumstances and challenges of the late twentieth century.

Thirdly, the Pope hoped that by achieving both of these primary goals, the council would take a great step toward an eventual reunion of all Christians.

John XXIII wanted the council at once to reconfirm the ancient Catholic faith and to present it in a manner intelligible to the contemporary world. He did not want the council to issue condemnations, but instead to give a positive statement of the faith.

During its four sessions, the council produced sixteen documents the most important of which are the four Constitutions on the liturgy, the Church, divine revelation, and the Church in the modern

world. This council opened wide the doors of ministry for all the baptized, both for women and men. Pope John XXIII, and Pope Paul VI who succeeded him during the council, firmly believed that the human work of the council was guided and directed by the power and the presence of the Holy Spirit. When the council ended on December 8, 1965, its reforms began to be implemented first and perhaps most dramatically in the liturgy.

Forty years after the second Vatican Council began, we continue to reflect on this defining moment of the Catholic Church. Pope John Paul II frequently insists that much of Vatican II remains to be received and implemented in the minds, hearts and lives of believers. Vatican II focused on reform and renewal. True reform and renewal come about by being faithful disciples of Christ, by readings the signs of the time, and by living the Gospel of Christ.

9/11 Mass

The police chief, fire chief and uniformed and civilian instructors and students from the fire school of Goodfellow Air Force Base helped fill up the Cathedral Church of the Sacred Heart at the anniversary Mass on September 11, 2002. The Bishop and the rector of the Cathedral concelebrated the Mass, and Deacon Jerry Trevino assisted. An Honor Guard from the Base presented the colors; and the Fourth Degree of the Knights of Columbus also presented an Honor Guard.



Police Chief Joe Gibson and Fire Chief Brian Dunn flank Bishop Pfeifer.



DOD (Department of Defense) members of all services, military and civilian, attended the 9/11 Mass.

Moral Principles, Not Party Platforms

by Bishop Michael Pfeifer, OMI

One of our greatest blessings in the United States is our right and responsibility to participate in civic life. In this important election year we are reminded that in the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation. The Catholic approach to faithful citizenship begins with moral principles, not party platforms.

This election year provides important opportunities to bring together our principles, experience, and community in effective public witness. As Catholics, we need to share our values, raise our voices, and use our votes to shape a society that protects human life, promotes family life, pursues social justice, and practices solidarity.

Politics is about more than our pocketbooks or economic interests. There are major questions that need

to be looked at: - How will we protect the weakest in our midst - innocent, unborn children?

- How will we overcome the scandal of a quarter of our preschoolers living in poverty in the richest nation on earth?

- How will we address the growing number of families and individuals without affordable and accessible health care?

- How will we work together to overcome poverty, racism, discrimination, and other injustices? - What can we do to provide water and other basic services for our communities, show more care for creation, and pursue the common good?

All of these, and other life issues, demand our study, our attention, and should influence the way we vote. Among the preeminent life issues that needs to be looked at in any election year is the right to life - the question of abortion. Human

life is a gift from God, sacred and inviolable. This teaching calls us to protect and respect every human life from conception until natural death.

Catholic elected officials and those pursuing a public office, have a grave duty to defend human life in all its stages and in every condition. Catholic candidates and elected officials have a serious moral obligation to be guided by moral principles and not party platforms. They need to be clearly informed about the teaching of the Catholic Church as given by Pope John Paul II in *The Gospel of Life*, and the 1998 statement of the Catholic bishops, *Living the Gospel of Life*.

The bishops' 1998 statement says Catholic candidates and elected officials are seriously mistaken when they claim that though they personally oppose such evils as abortion, they cannot force their

religious views on others. The statement notes,

"Most Americans would recognize the contradiction of this statement; 'While I am personally opposed to slavery, or racism or sexism, I cannot force my personal views on the rest of society.'" The Bishops' statement continues, "We urge those Catholic officials who choose to depart from Church teaching on the inviolability of human life in their public life to consider the consequences for their own spiritual well-being, as well as the scandal they risk by leading others into serious sin. We call on them to reflect on the grave contradiction of assuming public roles and presenting themselves as credible Catholics when their actions on fundamental issues of human life are not in agreement with Church teaching."

Being guided by moral principles and not party platforms, helps

one to avoid the very elementary fallacy of confusing a pro-choice position on abortion with the simple affirmation of freedom of the will. Yes, we are all free to choose, we are capable of choosing both good and evil. That doesn't mean evil is just as good as good is. God gave us free will in order to have us choose the good freely. Yes, we have to celebrate choice, but we don't celebrate choices to violate other people's rights; and that is what abortion is.

I strongly urge all citizens to register, vote, and stay involved in public life, seeking the common good and renewing our democracy. As Catholics, we need to recommit ourselves to carry the values of the Gospel and Church teaching into the public square. As citizens, we can and must participate in the debates and choices over the values, vision, and leaders that will guide our community. Our guiding light in this election year should be moral principles, not party platforms.



More Than 3,400 Men Studying For Priesthood In United States

WASHINGTON – More than 3,400 men are studying for the diocesan priesthood in the United States this academic year, according to reports from dioceses nationwide.

The men include students in college-level seminaries and those in theologates, post-graduate level studies.

The number does not include men studying for religious orders which account for almost a third of the total number of priests in the country.

Anecdotal reports indicate that after a recent history of older seminarians, the average age of those entering now appears to be lower. In the Diocese of Allentown, Pennsylvania, which has 22 seminarians, the five new men entering the college level seminary are either 18 or 19 years old. The Archdiocese of Atlanta has more men in the college level seminary than ever before. The Diocese of Boise, Idaho, notes that this year it welcomes 10 new men, six of whom just finished high school and that the diocese already has five high school seniors interested in the seminary next year.

The Diocese of Bridgeport, Connecticut, also notices a shift

toward the younger candidate. Two years ago the diocese had one traditional college-age seminarian in its formation program. This year it has eight. Of the 12 men in the college and pre-theologate program, ten are in their early or mid-twenties or in their teens. In the Archdiocese of Kansas City in Kansas, of the eight new seminarians this year, six are in their twenties, one in his thirties, and one is in his forties.

Backgrounds vary. John Raia, one of 35 candidates for the Diocese of Austin, Texas, has just finished a degree in the honors program at the University of Texas. Jeremy Aranda, 22, one of 56 men studying for the Archdiocese of St. Louis, recently graduated from St. Louis University and was a youth minister in Ascension Parish in Chesterfield, Missouri.

New seminarians in the Bridgeport diocese range from 18 to 38 years of age. They include Rodmir Labadie, 18, a second generation Haitian American who recently graduated from the local Jesuit high school in Fairfield, Connecticut; Jim Coniers, 21, a recent honors graduate from Worcester Polytechnic Institute, where he was a var-

sity athlete and president of the Catholic Newman Club on campus; Dave Gordon, 32, who ran his own executive placement firm for high tech personnel in Stamford, Connecticut; and Ian Jeremiah, 38, a native of Malaysia who has been in the United States for 12 years and who holds an MBA degree from Columbia University and has been a private accountant and investment consultant in Manhattan.

Some will pursue priesthood as a second career. Robert Kelleher, of the Diocese of Scranton, Pennsylvania, is one of 23 men studying for the Scranton diocese. Kelleher is 62, and a widower with three adult children. He was a professor of English for 33 years at Luzerne County Community College. From 1958-1965, he was a member of the Maryland Province of the Society of Jesus.

Some have a history of significant life accomplishments. Ron Kendzierski, 34, and one of seven men studying for the Diocese of Gaylord, Michigan, was born blind. He has played the violin since age four and is an Eagle Scout. Ron grew up in conventional settings and has never been in a special school for the blind. Joseph

Fitzgerald, 31, studying for the Diocese of Rockville Centre, New York, competed in handball in the Atlanta Olympics.

Several seminarians have come from outside the United States. Fernando Barrera, 24, was born and raised in Antigua, Colombia. He studied in the seminary there before transferring to the Diocese of Stockton, California, and is a student at St. Patrick's Seminary, Menlo Park, California.

In Austin, which serves a diverse population, several of the new candidates were born outside the United States and came to Central Texas with families. The Diocese of Las Cruces, New Mexico, is looking at five possible candidates from Mexico and Costa Rica.

Many dioceses note an increasing number of men studying for the priesthood. The Diocese of Indianapolis, with 24 seminarians, has the largest number of men studying for the diocese since 1998. It recently ordained eight men, the largest number of new priests since 1974. The Diocese of Orlando, Florida, has 19 men studying for the priesthood, the largest number since 1995. The Archdiocese of Washington has 15 men entering the seminary, three at college level and 12 at theology level, the largest number since the early eighties.

The Diocese of Spokane, Washington, with 18 men, has the most seminarians since 1998. The di-

ocese accepted nine new seminarians for the 2002-2003 year, the largest number in recent memory. The Austin diocese also saw its largest number of new seminarians this fall, with 16 men beginning formation and joining 17 others already in the formation program. The Diocese of Rockford, Illinois, expects to ordain 11 men in the Spring, the second largest number in the history of the diocese. The diocese of Wichita has 34 seminarians, the largest group since 1980. The Diocese of Columbus, Ohio, with 22 seminarians, also has its largest number in recent years.

College level seminaries include both free-standing college seminaries, which are accredited to independently grant a college degree and combine all aspects of a seminary program in one institution, and collaborative college seminaries, which have a formal relationship with an accredited undergraduate program at a Catholic college or university.

Completing seminary training takes at least six years (without a college degree it may take longer). The first years assure that the priesthood candidate has the necessary philosophy before the remaining four years of theology studies. Theology studies include academic, spiritual, human, and pastoral formation.

October Is A Month Dedicated To Our Lady Of The Rosary And To The Missions

by Bishop Michael Pfeifer, OMI

The month of October is traditionally dedicated to Mary under the title of Our Lady of the Rosary. Our Lady of the Rosary is honored in the liturgy on October 7th. The month on October is a splendid time to rededicate ourselves to Mary, especially by praying the rosary in a family setting.

The annual observance of World Mission Sunday will be October 20th. On this day, Catholics throughout the world are asked to recommit themselves to the Church's missionary activity through prayer and sacrifice. Be generous in the World Mission Collection that will be taken on October 20th, and every day pray for missionaries at home and abroad.

The Devastation Of Pornography

by Bishop Michael D. Pfeifer, OMI

Our generation has witnessed the devastation of terrorism, war, the scourge of Aids, and many other sorrows and pains. Today in the year 2002, we are faced with another form of devastation. It, too, rips families apart, destroys the innocence of children, and removes the sense of trust we once had in normal family relationships. This devastation is pornography.

The last Sunday in October through the first Sunday in November is Pornography Awareness Week. Our society, more than ever, needs to be educated on the harms of pornography, for today it is an evil that is tolerated, but should not be.

We need to be aware of the insidious devastation of pornography. Pornography degrades and objectifies women, spoils the credulous minds of young people who view it and destroys many families of the people who become addicted to it. Pornography is destructive and cancerous.

Our society is witnessing an incredible increase in filth in public communications which is a major financial enterprise that enters our homes, contaminates our entertainment, and tries to make a joke of any attempt to regulate, restrain or limit it. The defenders of pornography try to convince people that any limitation on what is broadcast over the public air ways will inevitably lead to serious erosion of our free-

dom of speech. However, the drafters of the Constitution were not intent upon protecting obscenity with no concern for the rights of people. More and more we need to ban together in effective strategies that will restore a level of decency to the public air ways and printed media. Morality In Media has been one of the leaders in this effort.

This ecumenical venture, founded in New York in 1962, has an annual fall campaign to increase membership and to make its objectives better known. This is one of several efforts intended to help concerned people in our society to restore the family's eroded moral landscape for our children and for all of us.

see "PORNOGRAPHY" page eleven



Holy Family Parish Youth Help Zuni Indian Reservation

by Penny Pope

On Saturday, July 6th, 20 members of Holy Family Church Youth Group made a wet departure from Abilene, Texas to participate in a Young Neighbors' program hosted in Gallup, New Mexico. Young Neighbors is a national outreach program organized by the Center for Ministry Development for high school youth from Catholic parishes and schools. Twenty-five to thirty Young Neighbor programs are offered each summer in locations throughout the United States and in a few cities just south of the U.S./Mexico border.

The rains started that morning and members of the youth group almost had to use rowboats to get to the church for the departure. Leaving had to be delayed one hour because many of the streets and neighborhoods were flooding. We were traveling to Gallup, NM to help with improving the living environment of Zuni senior citizens living on the Zuni Indian Reservation, but our own families and friends needed help from the floodwaters. Little did we know the devastation we were leaving behind in the Abilene area.

We arrived high and dry in Gallup, New Mexico Saturday

evening excited and enthused about our week of volunteer work. We already knew we would be working with the Zuni elders but we didn't know what jobs. We were assigned construction jobs working with concrete, tile and wood. We were scared. We were scared of not knowing the people we helped but also not being able to do a good job for them. The first day was divided between two homes. One home needed concrete ramps for access in and out of the house and installation of grab bars in the bathroom to make it easier for the Grandmother of the house. The second house was a total replacement of the tile floor in the bathroom and again making the bathroom easier to get around with grab bars. Once we completed the tile floor we were assigned another home of a 94 year old woman. It was a new trailer but no way to get in and out. Her daughter wanted us to build a porch and ramp for her. It was a tough job that took 3 days but once completed Sara could be pushed in and out easily.

Friday, we had the fantastic experience of helping to plaster some mud ovens. These ovens are used for baking, especially in the summer when it's too hot to bake in-



The picture shows the mud ovens the group helped to repair. The names of those pictured are, from left to right: Art Quintanilla, April Barrera, Chelsey Powers, Gary Rhodes, Howard Pope, Mary Mason, Cameron O'Connell, Mache Rocha, Mike Autry, Krysten Rhodes, Blaise Regan, Diedra Fneberg, Dudley Mason, Natalie Trevino, Will Christoferson, Andy Mere, Josh Roth, Jordan Light, Erin Regan, Penny Pope.

doors. The ovens are built of brick that is held together with a mixture of red mud, straw and water. Naturally, we had to have a mud fight! The family we were assisting joined in the fight. We all ended up filthy dirty and happy.

There were three other Catholic youth groups participating in Young Neighbors. They were from

Concord, Mass., Danvers, Mass. and La Grange, Texas. We formed close friendships with the other youth during the week. Plans are already being made to have a reunion.

Getting out of our comfort zone in Abilene helped us to view the world around us with a different vision. As one of the youth said, "We aren't that different, even if it's

another culture. We should not stereotype others because they live differently or look differently. We are all God's children." In the end we not only helped the Zuni elders but we were experienced in cleanup and construction skills needed when we arrived back in Abilene after the flooding.

Vatican Asks Choral Groups To Join 24-hour Christmas Telecast

by John Thavis
Catholic News Service

VATICAN CITY (CNS) – The Vatican is inviting choral groups from around the world to join in a 24-hour telecast and Web cast marking the 25th Christmas of Pope John Paul II.

The event, which begins at 11 a.m. Rome time on Christmas Day, will feature international songs and Christmas celebrations, as well as the pope's blessing and message to the world. It will be available on the Internet and on regular, cable and satellite television channels.

The initiative was announced Sept. 20 by the Pontifical Council for Social Communications and Praxes Ltd. of Bozeman, Mont., which is coordinating the Web cast.

The Vatican was asking choir and choral groups that wish to take part in the Web cast to submit a taped, "a cappella" (voices only) performance by Oct. 28; in the United States, tapes must be shipped by Oct. 18. Tips for recording and shipping instructions are available at www.vaticanchristmas2002.com.

"The Christmas message and

blessing of the Holy Father have been brought to the world through Vatican Radio for the past 70 years and through worldwide telecasts since 1974," said U.S. Archbishop John P. Foley, president of the communications council.

"Now, using the contemporary technology of Internet, together with radio and television, through the cooperation of the Vatican Television Center, millions around the world will have the opportunity for a daylong spiritual experience at Christmas," Archbishop Foley said.

A Christmas stamp featuring Jan Gossaert's "Madonna and Child" will be issued by the U.S. Postal Service Oct. 10 in Chicago. The Renaissance art on the new 37-cent stamp is a holding of the Art Institute of Chicago. Artwork depicting the Virgin Mary and Christ child has been featured on U.S. Christmas stamps since the mid-1960s. (CNS photo from U.S. Postal Service)





Peru – John White

by Randy A. Grosse
The Catholic Voice
Omaha, Nebraska

Tell John White that Peru is more than twice the size of his home state of Texas, and he just smiles.

“Maybe,” the Odessa, Texas, native responds, apparently not at all concerned, “but Peru is a country.”

And White should know. Since December, he’s been living in Peru, where he is serving as a lay volunteer with the Congregation of Christian Brothers in Chimbote, a fishing city of about 500,000 about six hours north of the Peruvian capital of Lima.

A 2000 graduate of Tulsa University with a degree in French, White, 25, now finds himself about 3,500 miles from his Texas home working in the English Department of Mundo Mejor, a Christian Brothers school in Chimbote.

White, however, isn’t surprised and not at all concerned he’s not teaching French and otherwise building his career at a high school in the United States.

“I always knew I wanted to spend some time in volunteer work,” White said. “I didn’t know where or how, but thought I wanted to go someplace where French or Spanish is the national language.”

White said his involvement at the St. Philip Neri Newman Center

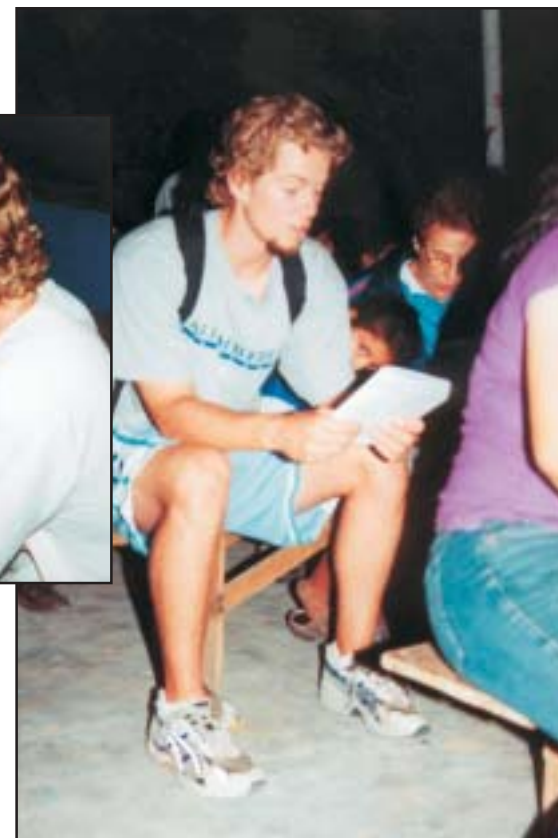
at Tulsa also played a big role in his decision to volunteer. He had a glimpse of volunteer work when he joined a group of students from the Newman Center for a spring break volunteer trip to Guatemala. “We built a foundation for a house and spent evenings with the people,” White said. “We didn’t have time to do much, but it made me realize I wanted to do more.”

During the year after graduation, White practice taught in Texas and served as substitute teacher in Tulsa, but his thoughts were on volunteer work. He checked into a number of programs, and through a posting on the Catholic Network for Volunteer Service (CNVS), he was contacted by Brother Jack Flaherty, director of the Christian Brothers lay volunteer program. White wanted to go to Central or South America and live in a religious community, and Flaherty’s program seemed to be a perfect match. After traveling to Boston to meet Flaherty and learn more about the program, White was even more impressed.

“But I decided to wait,” he said. “I had applied with five organizations, and I didn’t want to make a decision until I heard from each of them.” Although he was accepted by four of the five programs, White said going with the Christian Brothers



A Mundo Mejor student seems happy with her efforts as John White, a Christian Brothers lay volunteer from Odessa, Texas, administers an oral English exam as part of his duties at the Christian Brothers school in Chimbote, Peru.



Not Everyone is Singing – John White, Christian Brothers lay volunteer, might be joining in on the singing at an evening Mass, but his little friend seems more interested in the camera than the song. White was attending Mass in San Luis, a pueblo joven (young city) near Chimbote, Peru.

ers was an easy decision.

One of the other programs – the Peace Corps – was eliminated because “they don’t let you talk about God,” White said. As a Christian Brothers volunteer, White can talk about God, but he also has learned that talking about God isn’t the only way to evangelize.

“Just being here – being a good example of caring with Christian values – makes a big difference, he said. “As the brothers tell us, ‘it’s not the doing, it’s the being.’”

Being there for the students, however, does mean some doing. White spends his days assisting English instructors, grading papers, giving oral English exams and filling in as a substitute. Along with the English, he and another volunteer also teach a little North American culture. “All of us (the volunteers) try to share something of our culture as part of our work with the students,” he said.

In addition to his classroom duties at Mundo Mejor, White also teaches evening classes at English-as-a-Second-Language school, and helps with the boys basketball team at the school. Being involved with sports – especially basketball – was almost a given for White, who played basketball in high school and at Odessa College. He also plays in a men’s league at night, and made local headlines when he was drafted by one of the top local teams for some national competi-

tion.

White sees it all as part of what he’s getting from giving. “I knew I’d really get more from this experience than I could ever give,” he said. And that’s especially true of living in community.

White was among five volunteers assigned to Chimbote from a 2001 class of eight. Two others went to Canto Grande, a poor part of Lima, and another is serving with the brothers in southern Florida.

Being a part of a large group under one roof wasn’t a new experience for White, the youngest of six children of Mel and Mary White of Odessa, members of St. Elizabeth Ann Seton parish. But living in community is somewhat different than a family home.

“We all had basically the same ideas about volunteer work, but we came from different parts of the country with different backgrounds and different perspectives on life,” White said. “We had to learn to come together as a group. Living in community has exceeded my expectations. It’s always a challenge, always interesting and always fun.”

The disciplined prayer life in the community has been one major area of growth for White. Initially led by one of the two brothers in Chimbote, the volunteers now take

their turns in leading morning prayer at 6:45 each day. “It took a while, but now I look forward to that time,” White said. “I’ve grown in many ways I couldn’t have realized and the spiritual growth has been one of the highlights.”

Brother Dominic Sanpietro, director of Mundo Mejor and one the brothers living with the volunteers in Chimbote, said White’s spiritual growth isn’t a surprise. In fact, spiritual growth of the volunteers is a goal. “We need to be a community of faith and take that out to the people,” he said. “Spiritual growth of the volunteers is important, very important.”

White said a different perspective on life is another thing he’ll take from his time in Chimbote. “I think I’ll try to live a more simple life,” he said. “I came from a place where we had so much and now live in a place where many people just want to meet basic needs. Now I can see how people are more important than doing something or having something.”

Diocesan Junior High Youth Event (Grades 7 & 8 only)

Theme: *BECAUSE OF THE CALL*
San Angelo Convention Center
October 26, 2002, 10:00 am - 7:00 pm

Cost: \$13.00 (postmarked by Oct. 8, 2002)
\$15.00 (postmarked after Oct. 8, 2002)

Anna Scally: Keynote Speaker

Anna Scally is the President of Cornerstone Media, an inspiring workshop and youth rally speaker, youth ministry training consultant, and a disc jockey.

She has made over 2000 public presentations at youth rallies, training events, retreats, and adult education days.

For more information, call your parish Coordinator of Youth Ministry.



Zero Tolerance – Past, Present, Or Future

by Bishop Michael D. Pfeifer,
OMI

At their mid-June meeting in Dallas, the US Catholic Bishops spent much time discussing Article 5 of the Charter for the Protection of Children and Young people which deals with the question of zero tolerance. I share with you the Bishops' understanding of zero tolerance as explained in the new Charter. ARTICLE 5. We repeat the words of our Holy Father in his Address to the Cardinals of the United States and Conference Officers: "There is no place in the priesthood or religious life for those who would harm the young."

When the preliminary investigation of a complaint (cc. 1717-1719) against a priest or deacon so indicates, the diocesan/eparchial bishop will relieve the alleged offender promptly of his ministerial duties (cf. c. 1722). The alleged offender will be referred for appropriate medical and psychological evaluation, so long as this does not

interfere with the investigation by civil authorities. When the accusation has proved to be unfounded, every step possible will be taken to restore the good name of the priest or deacon.

Where sexual abuse by a priest or a deacon is admitted or is established after an appropriate investigation in accord with canon law, the following will pertain:

• Diocesan/eparchial policy will provide that for even a single act of sexual abuse (see Article 1, note*) of a minor-past, present, or future – the offending priest or deacon will be permanently removed from ministry. In keeping with the stated purpose of this Charter, an offending priest or deacon will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention. In every case, the processes provided for in canon law must be observed, and the various provision of canon law must be considered (cf. Canonical Delicts Involving Sexual Mis-

conduct and Dismissal from the Clerical State, 1995; cf. Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligation of holy orders and the loss of the clerical state, or a request by the bishop for dismissal from the clerical state even without the consent of the priest or deacon. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese/eparchy will supply canonical counsel to a priest or deacon. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest.

After the meeting in Dallas I requested of the Office of the Gen-

eral Secretariat of the US Conference of Catholic Bishops a explanation of how to apply the phrase - "where sexual abuse by a priest or a deacon is admitted" - I was told that is helpful to read that phrase in the context of what was mentioned in the Presidential Address by Bishop Wilton Gregory to the Bishops at the June meeting. He stated, "To priests. If there is any priest who is responsible for the crime of the sexual abuse of a child or a young person and your Bishop is not aware of this fact, I ask you to come forward to your Bishop and report this fact so that justice and the Church will be served, and you will be able to live honestly with your own conscience." The president was clearly referring to the moral responsibility of one who is a child abuser, even when the fact is not known or established.

How should zero tolerance be applied for employees and volunteers of the Church? To give some guidance on this, I quote for you

Article 13 of the new Charter.

ARTICLE 13. Dioceses/eparchies will evaluate the background of all diocesan/eparchial and parish personnel who have regular contact with minors. Specifically, they will utilize the resources of law enforcement and other community agencies. In addition, they will employ adequate screening and evaluative techniques in deciding the fitness of candidates for ordination (cf. National conference of Catholic Bishops, Program of Priestly Formation, 1993, no. 513).

As our diocese begins the evaluation of all personnel-employees and volunteers-we need to look carefully at how zero tolerance will be applied-past, present, or future. I am still seeking advice on how to do this evaluation, and the proper questions that need to be asked.

As we deal with these delicate matters and try to develop good pastoral norms to provide for the protection and security of our young people, more than ever we need to pray for the guidance of the Holy Spirit.

Cero Tolerancia – Pasado, Presente, Y Futuro

por el Obispo Miguel Pfeifer,
OMI

En su junta de Junio en Dallas, los Obispos Católicos de los Estados Unidos tomaron mucho tiempo discutiendo Artículo 5 de la Constitución para la Protección de Menores de Edad y Jóvenes que trata con la cuestión de cero tolerancia. Comparto con ustedes el entendimiento de los Obispos de cero tolerancia como se explica en la nueva Constitución. ARTÍCULO 5. Repetimos las palabras de nuestro Santo Padre en su discurso a los Cardenales de Estados Unidos y Funcionarios de la Conferencia: "en el sacerdocio y en la vida religiosa no hay lugar para quienes dañan a los jóvenes".

Cuando la investigación preliminar de una queja (cc. 1717-1719) contra un sacerdote o diácono así lo indique, el obispo diocesano/eparquial relevará rápidamente al supuesto ofensor de sus tareas ministeriales (cf. c. 1722). Él supuesto ofensor será referido para recibir una evaluación médica y psicológica apropiada, siempre y

cuando esto no interfiera con la investigación de las autoridades civiles. Cuando se compruebe que la alegación no tiene fundamento, se tomará todas medidas necesarias para restablecer el buen nombre del sacerdote o diácono

Cuando el abuso sexual por parte de un sacerdote o diácono haya sido admitido o se haya establecido, después de una investigación pertinente y de acuerdo al código canónico, se aplicará lo siguiente:

Las reglas diocesanas/eparquiales estipularán que incluso en el caso de un sólo acto de abuso sexual (ver en Artículo I) de un menor-pasado, presente, o futuro - el sacerdote o diácono ofensor será removido permanentemente del ministerio. De acuerdo con el propósito expreso de estos estatutos, al sacerdote o diácono ofensor se le ofrecerá asistencia profesional para su propia sanación y bienestar, así como por razones de prevención. En todos los casos, los procesos establecidos por el derecho canónico deben ser observados y sus distintas provisiones con-

sideradas (cf. Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State [Delitos canónicos que implican mala conducta sexual y destitución del estado clerical], 1995; cf. Carta de la Congregación para la Doctrina de la Fe, 18 de mayo de 2001). Estas medidas pueden incluir la petición por parte del sacerdote o diácono para obtener la dispensa de sus obligaciones de órdenes sagradas y la pérdida del estado clerical, o la petición por parte del obispo para la destitución del estado clerical, incluso sin el consentimiento del sacerdote o diácono. A fin de respetar la integridad del proceso, se animará al acusado a retener la asistencia de una asesoría civil y canónica. Cuando sea necesario, la diócesis/eparquía brindará asesoría canónica al sacerdote o diácono.

• Si la pena de destitución del estado clerical no ha sido aplicada (por ejemplo, por razones de edad avanzada o enfermedad), el ofensor deberá vivir una vida de oración y penitencia. No se le permitirá cele-

brar Misa en público, usar vestimenta clerical, o presentarse en público como sacerdote.

Después de la junta en Dallas solicité de la Oficina de la Secretaría General de la Conferencia de los Obispos Católicos de los E.U. una explicación de como aplicar la frase - "cuando el abuso sexual por parte de un sacerdote o diácono ha sido admitido" - el encargado dijo que esta frase debe ser entendido en el contexto de lo que fue mencionado en el Discurso Presidencial del Obispo Wilton Gregory a los Obispos en la junta de Junio. El declaró, "Para sacerdotes. Si hay un sacerdote quien es responsable del crimen de abuso sexual de un niño o un joven y su Obispo no está enterado de esta realidad, que vaya con su Obispo y reporte esta realidad para que la justicia y la Iglesia sean servidas, y tu podrás vivir honestamente con tu consciencia." El presidente estaba claramente refiriéndose a la responsabilidad moral de uno que es abusador de niños, aunque la realidad no sea conocida o establecida.

¿Cómo debe ser aplicada cero tolerancia para los empleados y voluntarios de la Iglesia? Para dar una guía sobre esto, cito para ustedes Artículo 13 de la nueva Constitución.

ARTICLE 13. Las diócesis/eparquías examinarán los antecedentes de todos los miembros del personal diocesano, eparchial y parroquial que tenga contacto regular con menores. En forma específica, éstas deberán utilizar los recursos de las agencias encargadas del cumplimiento de la ley y otras agencias comunitarias. Además, deberán emplear técnicas de preselección y evaluación apropiadas para decidir sobre la aptitud de los candidatos a la ordenación (cf. National conference of Catholic Bishops, Program of Priestly Formation [Programa de formación sacerdotal], 1993, no. 513).

Mientras la diócesis comienza la evaluación de todo el personal - empleados y voluntarios - necesitamos ver cuidadosamente como

see "CERO" page eleven

El Pan Y El Vino Consagrados, ¿Son «Simplemente Símbolos»?

[Preguntas básicas y respuestas]

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

En este artículo les presento la sexta 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 pregunta.

6. *El Pan Y El Vino Consagrados, ¿Son «Simplemente Símbolos?»*

Respuesta:

En el lenguaje cotidiana, llama-

mos «símbolo» a algo que señala alguna otra cosa que está más a 11 a de sí, a menudo a otras diferentes realidades a la vez. El pan y el vino transformados que constituyen el Cuerpo y la Sangre de Cristo no son simplemente símbolos, porque son verdaderamente el Cuerpo y la Sangre de Cristo. Como escribió S. Juan Damasceno: «El pan y el vino no son una prefiguración del cuerpo y la sangre de Cristo, ¡de ninguna manera!, sino el verdadero cuerpo deificado del Señor, porque el Señor mismo dijo: 'Esto es mi cuerpo', sino 'mi cuerpo'; no 'una prefiguración de mi sangre' sino 'mi sangre'» (De la fe ortodoxa,

IV [PG 94, 1148-49]).

Al mismo tiempo, sin embargo, es importante reconocer que el Cuerpo y la Sangre de Cristo llegan a nosotros en la Eucaristía en una forma sacramental. En otras palabras, Cristo está presente bajo la apariencia de pan y vino, no en su propia y verdadera forma. No podemos presumir que sabemos todas las razones subyacentes a los actos de Dios. Sin embargo, Dios emplea el simbolismo inherente a comer pan y beber vino en el ámbito de lo natural para iluminar el significado de lo que se está realizando en la Eucaristía por medio de Jesucristo.

Son diversas las maneras con las que el simbolismo de comer pan y beber vino devela el significado de la Eucaristía. Por ejemplo, tal como el alimento natural da sustento al cuerpo, así el alimento eucarístico da sustento al cuerpo, así el alimento eucarístico da sustento espiritual. Asimismo, al compartir una comida ordinaria se establece una cierta comunión entre las personas que la comparten: en la Eucaristía, el Pueblo de Dios comparte una comida que lo lleva a la comunión no sólo mutua sino con el Padre, Hijo y Espíritu Santo. De igual modo, como nos dice S. Pablo, el pan compartido entre muchos durante el

banquete eucarístico es un indicador de la unidad de los que han sido congregados por el Espíritu Santo como un solo cuerpo, el Cuerpo de Cristo (cf. 1 Co 10:17). Para dar otro ejemplo, los granos individuales del trigo y las uvas individuales tienen que cosecharse y ser molidos y triturados antes de que queden unidos como pan y como vino. Por esta razón, el pan y el vino señalan tanto la unión de muchos que se producen en el Cuerpo de Cristo como el sufrimiento padecido por Cristo, sufrimiento que debe ser también aceptado por sus discípulos. Podría decirse mucho más sobre las muchas maneras en que el comer pan y el beber vino simbolizan lo que hace Dios por nosotros a través de Cristo, pues los símbolos contienen múltiples significados y connotaciones.

Knights of Columbus Donate to Local Charities

by Peter Micale, WTA

The Knights of Columbus presented two checks to the Bishop and to the principal of the San Angelo Catholic School after the Bishop celebrated the 9/11 anni-

versary Mass. The check to the Bishop, from the Knights of Columbus charity program, was for \$7,401.18. The Bishop has designated this annual contribution to assist him in funding projects for

seminarians and also for pro-life activities. The check for \$500 presented to Charles Guenat was a grant to the school from the Knights.

Knights present check to Bishop for diocesan charities. (l-r) Master Frankie Aguirre, Diocesan Deputy Norman Dierschke, Bishop Pfeifer, Former Master Jack Lowery, and Admiral Ed Bendinelli.

St. Ann's School Announces Students in TIP

St. Ann's School is pleased to announce the names of 7th grade students who have qualified to participate in the 23rd Annual Scholastic Talent Search sponsored by the Duke University Talent Identification Program (TIP). This program is dedicated to identifying academically talented students and providing innovative programs to support the development of their optimal educational potential. These students are invited to complete the SAT or ACT College entrance examinations later this school year.

They are: Samantha Alfaro, Frances Behrmann, Logan Castille, Sarah Corbitt, Andrea Fuentes, Kristina Gorski, Joseph Kiowski, Megan Reilly, Veronica Richter, Isaac Sokolowski and Garrett Worrell.

St. Boniface Catholic Church Olfen Annual Fall Festival Sunday, October 13

St. Boniface Parish Hall

1118 County Rd 234, Rowena, TX

German Sausage, Turkey & Dressing Meal

Served from 11:00 am to 2:00 pm

Auction, Games, Country Store, Crafts, Fun.



Knights present check to Principal for Angelo Catholic Schools. (l-r) Master Frankie Aguirre, Diocesan Deputy Norman Dierschke, Principal Charles Guenat, and Navigator Tony Schillo.





Photo Of Fetal Surgery Changes Photographer's Views On Life

by T. Jensen Lacey
Catholic News Service

NASHVILLE, Tenn. (CNS) – Michael Clancy is a changed man, and it happened during an incident on the job with a glimpse of a tiny, outstretched hand.

A veteran free-lance photojournalist living in Nashville, Clancy had been hired by USA Today to photograph surgical procedures being performed on fetuses.

A fortysomething, single, erudite professional who says he's "spiritual but uncommitted to any particular religious dogma," Clancy then considered himself to be someone totally uninvolved in the debate over abortion.

"It (the pro-life debate) was something that didn't have anything to do with me, and I had never taken a stand either way," he said in an interview with the Tennessee Register, the Nashville diocesan newspaper.

Something happened to change Clancy's attitude and challenge his beliefs on Aug. 19, 1999, as he stood, gowned and in surgery at Vanderbilt University Medical Center, with Canon camera in hand.

The surgical procedure he was photographing that morning was a corrective spinal procedure on a fetus of just 21 weeks' gestation. The baby had spina bifida, in which part of the spine does not close.

"When the surgery began," Clancy said, "they made the typi-



cal incision like they would make for a C-section to gain access to the uterus, which they lifted out and placed on the mother. An incision was then made to the uterus itself, with the infant staying inside the womb throughout the procedure."

Then, Clancy said, a miracle happened. "As they were about to finish the procedure," he recalled, "the doctor was asking me about my film speed, and in my peripheral vision I caught a movement. No one was touching the uterus but it was moving. All of a sudden, the child thrust an arm out of the open-

ing, then pulled back in until only the tiny hand was protruding. I started taking pictures."

What happened next continues to amaze Clancy. "The doctor leaned over and lifted the baby's hand," he said. "The baby took hold of the doctor's finger, and when the surgeon gently shook the finger, the baby held on tight." Then the moment was gone and the doctor began to close the incision and complete the procedure.

"A nurse asked me what happened because I was saying, 'Wow! Amazing!'" Clancy said. When he told her what he had seen, he said she shrugged and

responded, "Oh, they do that all the time."

Still in awe over what he had witnessed, Clancy sent the unprocessed film to USA Today; many publications require this from photographers, to ensure there is no artificial manipulation of images. "I thought then," he said, "that of all the things I've ever done, this is the most significant to me."

Clancy still did not know if the photograph had even been in focus, it had happened so fast. Ten days later, Clancy's editor called him. "He told me this was the most incredible picture he'd ever seen," Clancy recalled.

The now-famous "Fetal Hand Grasp" photograph is featured on Web sites – with permission from the photographer and without – and on billboards, posters and on Clancy's own Web page, www.michaelclancy.com.

"The day after this photo was published," Clancy said, "a man from St. Louis called and told me, 'I have 14 crisis pregnancy centers I'm in charge of, and I just want you to know your picture is saving

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lives." Radio personality Rush Limbaugh talked about the site on his show, and G. Gordon Liddy, on his radio show, interviewed Clancy. "I've also had people e-mailing me saying how this has changed them," Clancy added.

Donna Thomas, director of Car-ing Choices in Nashville, saw the photo on Clancy's Web site. "It's pretty striking," she said. "It reinforces the concept that there is a life growing within someone and that it needs to be respected and cared for in the proper way."

Still a spiritual seeker, Clancy said the photo answers one important question for him and for people, such as pregnant women or abortion-clinic staffers, who are in the position of making life-or-death decisions.

"This changed me spiritually," he said. "I know without a doubt that God is using me and that I have to get this picture out there. I see myself not so much as saving lives; I see myself as a messenger to let people know about something that happened in the blink of an eye."

And what of the infant? Clancy said, "Samuel was born Dec. 2, 1999. I saw him when he was two days old in an Atlanta hospital. When I saw him, it was amazing. He was a perfectly formed, normal baby, looking around. From what I've read about Samuel's surgery,

this is a miracle."

LIFE

from page two

• Scientists and research groups are demanding that they be allowed to create live human embryos just to destroy them for stem cell research; some even want to pursue human cloning, claiming that "without cloning, there will be no cures using embryonic stem cells."

Many people support research using embryonic stem cells and cloning, hoping it will lead to cures for paralysis and disease for which no treatment is known. But none of these practices is needed to produce cures.

From abortion, to assisted suicide, to the destruction of "spare" embryos, to creating life simply to destroy it, we have come a long way toward seeing fellow human beings as faceless burdens or as "things" to be used.

A culture of life -where every human life is protected, respected and celebrated-begins with a personal decision to respect the dignity of others. But it will take much more than that. We must bear this culture to others through our words and actions, and work for public policies that support human life and human dignity. Above all, we must pray.

Sacred Heart Catholic Church Parish Festival

Sunday, October 20

Coleman, Texas

Mexican Dinner – 11:00 a.m. to 2:00 p.m.

Silent Auction • Arts & Crafts • Bingo

Cake Walk • Games • Horseshoe Tourn.

Washer Tourn. • Cutest Baby Contest

Fr. Castro Examines Sexual Misconduct At National Convention

In the presence of bishops and priests of Hispanic background from different parts of the United States, Mexico and Columbia, Fr. John Gonzales Castro, O.M.I., director of Christ the King Retreat Center, San Angelo, underscored differences of sexual misconduct, their bases and consequences on September 24, 2002, in Las Vegas, Nevada.

Among the issues that Fr. Castro emphasized to the three bishops and 124 priests gathered at the Thirteenth National Convention of the National Association of Hispanic

Priests of the United States (ANSH), was the difference between pedophilia and homosexuality. He also stressed that statistics prove that there are no more pedophiles among the Catholic clergy than in any other profession including doctors, lawyers, and engineers.

"Two of the variables that seem to be glaring in the profile of pedophiles," insisted Fr. Castro, "are a very low self image or self esteem and the perpetrator himself/herself having been abused as a child." These are realities that Fr. Castro concluded have to be ad-

dressed very bluntly by those who are in charge of training future priests and deacons.

In his conclusions, Fr. Castro stated four concerns of importance.

1. Apparently, no instrument exists at the present time that can predict well in advance who in the future will act as an abuser in relationship to sexual misconduct, including acts of pedophilia and efebophilia. To try to conclude otherwise would be unprofessional.

2. Consequently, seminaries should utilize not only the best psychological instruments avail-

able when interviewing potential candidates, but also insist on the individual's revelation of his personal sexual history under the strictest confidentiality. Only this will assure the well being of the candidate, the public and the church.

3. During that personal revelation any act of sexual abuse should be expressed. At the same time, the self-image or "locus of control" of the individual should be ascer-

tained and investigated.

4. Let us remember that no one has a right to become a priest. It is a gift from God offered to weak men, whom we all are. Any individual, who recognizes that his personal weakness predisposes him to become an abuser in relationship to sexual misconduct in the future, should be the first person to choose not to continue to seek to become a priest or a deacon.

Diocese Thanked for Peter's Pence

Dear Bishop Pfeifer: I wish to acknowledge receipt of the check in the amount of \$35,731.65, representing the Peter's Pence contribution from the Church in San Angelo for 2002, which you had forwarded this past week to the Apostolic Nunciature.

Permit me to offer an initial word of appreciation in the name

of the Holy Father for this valuable assistance. In addition to sharing in the material responsibilities facing Pope John Paul II, this expression of generosity by your people reveals their deep awareness of the bonds of faith, worship and love which they share with the Universal Church and God's people, especially the poor, throughout the

world.

May God, who is infinitely generous, reward you and continue to bless you and the faithful under your pastoral care.

With warm regards, I am sincerely yours in Christ, Monsignor Leopoldo Girelli, Charge' d' Affaires, Apostolic Nunciature.

VIDA

from page two

pueden ser botados o congelados para volver a tratar en el futuro;

algunos científicos usan estos embriones "sobrantes" en investigaciones destructivas, y hasta hay quienes argumentan que el use de embriones humanos reduce la necesidad de experimentar con animales.

• Grupos de científicos a investigadores están exigiendo que se les permita crear embriones humanos vivos sólo para destruirlos en el laboratorio para estudiar sus células; algunos hasta quieren producir clones humanos alegando que "sin ellos no ocurrirán las curas que requieren células de embriones".

Muchas personas apoyan el use de células de embriones y de clones, en la creencia de que esto contribuirá a la cura de parálisis y enfermedades para las cuales no hay tratamiento conocido. Pero ninguna de estas prácticas es necesaria

para producir curas.

Desde el aborto, hasta la ayuda para el suicidio, la destrucción de embriones "sobrantes", la creación de vida simplemente para destruirla, hemos recorrido un buen trecho en la consideración de nuestros semejantes como cargas sin rostro o "cosas" para ser usadas.

La cultura de la vida - donde cada ser humano es protegido, respetado y celebrado - comienza con una decisión personal de respetar la dignidad de otros. Pero se necesita mucho más que eso. Debemos mostrar esta cultura a los demás con nuestras palabras y acciones, y trabajar por establecer reglamentos gubernamentales que apoyen la vida y la dignidad humana. Sobre todo, debemos orar.

PORNOGRAPHY

from page five

Another splendid effort to combat pornography is the White Ribbon Against Pornography cam-

paign (WRAP). The WRAP campaign began in 1987 when Norma Norris heard a sermon against pornography delivered by her pastor. Norma conceived the idea of this campaign.. This campaign is a reminder that pornography is an evil that should not be tolerated, and that all good citizens must use every effort, even political and legal means, to eradicate this cancer from our society.

CERO

from page eight

será aplicada la frase, cero tolerancia - pasado, presente, o futuro. Todavía estoy buscando consejo sobre como hacer esta evaluación, y las cuestiones apropiadas que necesitan ser preguntadas.

Mientras tratamos con estos asuntos delicados y tratamos de desarrollar buenas normas pastorales para proveer para la protección y seguridad de nuestros jóvenes, más que nunca necesitamos rezar que el Espíritu Santo nos guie.

Intentions Of The Holy Father For October

General – That catechists may have the prayers and collaboration of their parish communities for the successful accomplishment of the new evangelization.

Mission – That missionaries, priests, religious and the laity courageously teach Jesus Christ's love for the poor.

50th Anniversary

The Church and School of OUR LADY OF MT. CARMEL in Houston, Texas is celebrating our 50 YEAR ANNIVERSARY. The parish and school are looking for all past parishioners, students, and faculty. Please contact us at (713) 645-6673, please leave a message, or mail your inquiries to OLMC c/o Liz Ethridge Silva, 6723 Whitefriars, Houston, TX 77087. You may also log on to www.olmchou.org.

**St. Ambrose & Holy Family
63rd Annual Festival
Sunday, October 20
In Wall, TX • Theme: Wall USA
Turkey & Sausage Dinner
Served 11:00 a.m. until 2:00 p.m.
Antique Tractor Show, Memory Lane
Auction • Games • The Market**

**St. Joseph Catholic Church
80th Annual Fall Festival
Sunday, November 10
Rowena, Texas
"St. Joseph Celebrates the Pride of Texas"
German Sausage, Turkey & Dressing Meal
Served from 11:00 am to 2:00 pm
Auction, Games, Country Store, Fun.**



Special Collection For The Diocese Of San Pedro Sula November 2-3, 2002

by Msgr. Larry Droll

September 11 last year was a special day in international relations. No, not just because of the terrorist acts, but because of what took place in San Angelo.

That day, the Dioceses of San Pedro Sula and San Angelo entered into a partnership agreement, to pray and work together in solidarity, as part of the same Catholic Church in the Americas. The Diocese of Tyler would sign on to the partnership a few days later.

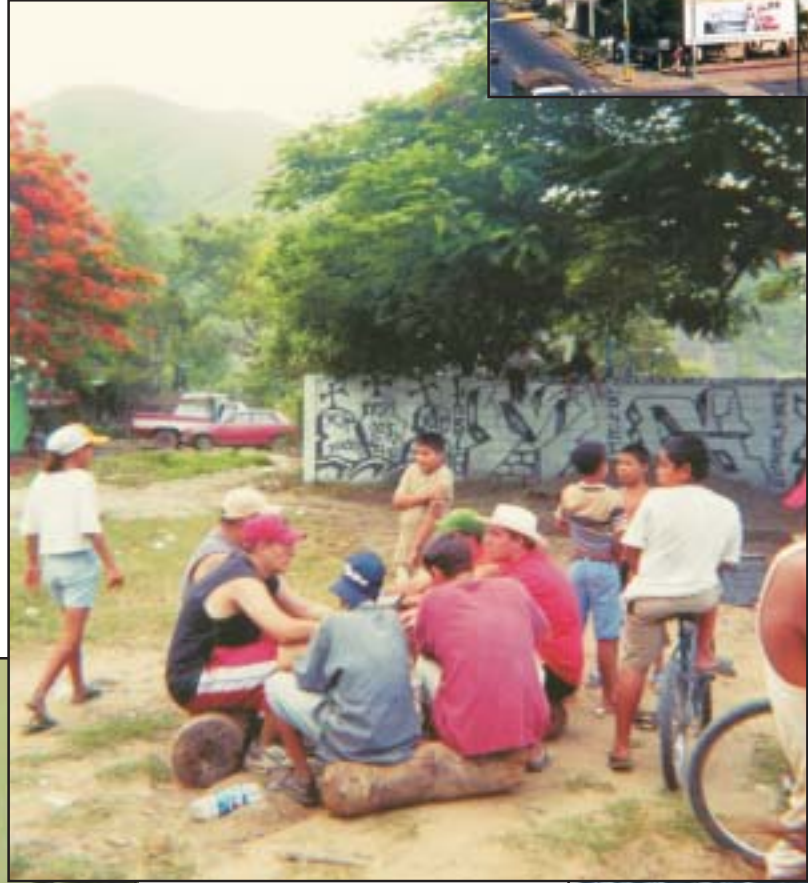
The partnership is expressed first of all in mutual prayer. We pray for our brothers and sisters in Honduras. They face devastating poverty, needs which we cannot even imagine. And so we pray that God will provide them jobs and education, health care and food. We pray that God will bless families and strengthen their faith in Christ.

The Diocese of San Angelo also holds an annual collection for the Diocese of San Pedro Sula. The money given by our people has supported the building of churches and homes, has provided a convent and economic programs to deal with poverty receive government and non-government funds; but for sisters to live in as they work in the slums, has purchased educational equipment for parish ministry. Bishop Angel Garachana is very grateful to the people of the Diocese of San Angelo for their donations. He explains that many social

and economic programs to deal with poverty receive government and non-government funds; but for sisters to live in as they work in the slums, has purchased educational equipment for parish ministry.



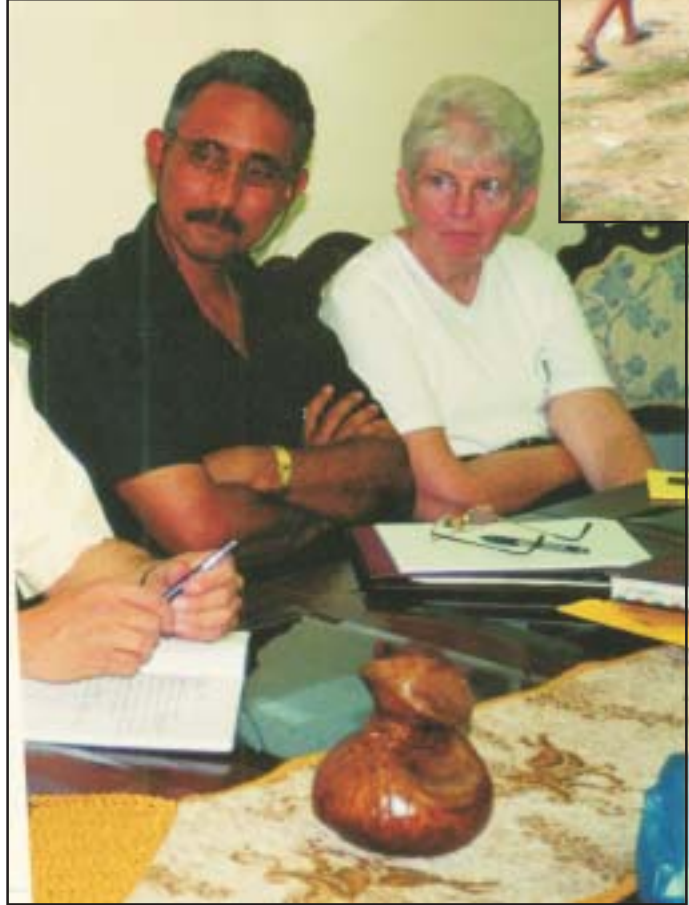
Diocesan Partners. The Cathedral of St. Peter is the spiritual center of the Diocese of San Pedro Sula. Most Rev. Angel Garachana, CMF, is the diocesan bishop. The Dioceses of San Pedro Sula, San Angelo and Tyler are in partnership with one another.



that Church funds collected are sent to Bishop Garachana. Some funds are sent to specific parishes in Honduras. No donations are used by the Diocese of San Angelo to promote the collection or the partnership trips.

Thank you for your assistance to our brothers and sisters in Honduras! Please consider a generous donation, to be given through a special collection in your parish, November 2-3.

Most of the



Youth from Chamelecon and Wall visit in the afternoon, after a day of working together.

Campus Ministry Partners. Father Oscar Valderama, OP, of San Pedro Sula, and Sister Malachy Griffin, OP, of San Angelo, are both Campus Ministers. They pray for one another and encourage each other's ministry. Several students from Angelo State University visited San Pedro Sula during Spring Break this year. Fr. Valderama will visit the Catholic Student Center in San Angelo after Thanksgiving.



Parish Partners. St. Joseph's Mission is one of the churches in Most Holy Trinity Parish, Chamelecon, Honduras. St. Ambrose Parish, Wall, Texas, is in partnership with the Chamelecon parish. Parishioners pray for each other, write to one another, and look for opportunities to visit and support one another.