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Pomp, Flag-Waving, Family Pride Abound As Pope Elevates New Cardinals

by Patricia Zapor Catholic News Service

VATICAN CITY (CNS) – The atmosphere in and around St. Peter's Square as Pope John Paul II elevated 30 new cardinals was a combination of strict formality, patriotic fervor and familial pride.

At public receptions for the new cardinals later Oct. 21, a festive atmosphere prevailed.

In the morning ceremony, cardinals and bishops in their formal red and purple robes flanked the flower-festooned stage in front of St. Peter's Basilica. Near them, the official es-

corts known as "papal gentlemen" and many members of national delegations wore formal morning coats with tails.

Every step of the ceremony was carefully choreographed in keeping with centuries of tradition. When it came time to receive their red hats from the pope, the new cardinals were escorted, one at a time, to kneel before Pope John Paul and kiss his ring.

The audience in the square was not bound by the same degree of formality, though.

During the ceremony, as each new cardinal's name was read, cheers

would arise from a section of the audience, as guests waved flags and signs. Particularly loud were the large delegations cheering for Cardinal Anthony Olubunmi Okogie of Lagos, Nigeria, and Cardinal Keith O'Brien of St. Andrews and Edinburgh, Scotland.

Toward the end of the ceremony, Polish pilgrims in traditional costumes attempted to start a "wave" when they failed to catch the pope's attention by singing and waving red-and-white national flags. Nearby guests with their flags from Nigeria, **see "POPE" page eight**



The church's newest cardinals watch as Pope John Paul II ends the consistory Oct. 21 in St. Peter's Square. He elevated 30 churchmen to the rank of cardinal during the ceremony. The new members from 22 countries included Cardinal Justin Rigali of Philadelphia. (CNS photo by Alessia Giuliani, Catholic Press Photo)

Senate Passes Partial-Birth Abortion Ban

by Jerry Filteau Catholic News Service

WASHINGTON (CNS) – The U.S. Senate passed the Partial-Birth Abortion Ban Act by a 64-34 margin Oct. 21.

President Bush has said he would sign the legislation, which three weeks earlier was passed by the House on a 281-142 vote.

Bush applauded the Senate action, saying the ban "will end an abhorrent practice and continue to build a culture of life in America."

Gail Quinn, executive director of the U.S. Catholic bishops' Secretariat for Pro-Life Activities, predicted abor-

tion advocates would challenge the law in court but said most Americans oppose killing partially born children.

"The American people – from every background, of every age, every faith and representing every segment of the political spectrum – reject the killing of children who are in the process of being born," she said in a statement released immediately after the vote.

"No human child should be subjected to such a brutal death," she added. "No woman should have to endure a partial-birth abortion. No society that considers itself civilized should allow it."

She praised the Senate for approving the bill without an earlier amendment it had attached affirming the U.S. Supreme Court's 1973 landmark abortion decision, Roe vs. Wade. That language was "superfluous and misleading," she said.

The Senate amendment supporting the Roe decision was rejected Oct. 1 by a House-Senate conference committee working to reconcile differences between the original House and Senate versions of the bill.

"Roe is extreme in every way and has even been used to justify the brutal

see "SENATE" page five



Sen. Rick Santorum, R-Pa., makes remarks at a press conference Oct. 21 on Capitol Hill after the Senate overwhelmingly approved a bill to ban partial-birth abortion. Other supporters of the legislation look on. From left are Senate Majority Leader Bill Frist, R-Tenn.; Rep. Steve Chabot, R-Ohio; and Rep. Joe Pitts, R-Pa. President George W. Bush has said he will sign the bill into law. (CNS photo from Reuters)



Living to the Best of Our Ability Each Day

By Bishop Michael D. Pfeifer, OMI

["You are a puff of smoke that appears briefly and then disappears." -James 4:15]

Living to the best of our ability with an awareness of the little positive things each day holds is the secret to happiness, and is all that Christ asks of us. Our brief life on earth when compared to the billions of years that have preceded us and the countless years to come, are as St. James says, "a puff of smoke that appears briefly and then disappears." In his letter, James also says, "You have no idea what your life will be like tomorrow." The inspired word of God constantly stresses the need for us to live the now, the day, that is within our grasp. Learning to live with God's grace the present moment can be described as the "sacrament of the now."

Tragedy, a serious accident, or the sudden death of a dear one, makes us realize that what seems so important pales in comparison with the gift of life, friendship, and health. When accidents or other unfortunate events occur, we start looking more closely at the little things of each day that often pass by easily without any gratitude on our part. The fragility of human situations also call us back to the vital spiritual practice of making sure that we are at peace with God, others and ourselves at the end of each day. This reminds us that we do not know what our life might hold the next day.

Christ in the Gospels often teaches us to focus on living the now with faith in God, and not worrying about tomorrow. The secret to happiness and fulfillment here on this earth is found in learning to live the now according to the will of God in a spirit of love.

Living to the best of our ability "this day" does not necessarily keep us from the unexpected heartaches and struggles that life sometimes tosses our way, but it does keep us

see "LIVING" page nine

Viviendo lo Mejor Posible Cada Día

Por el Obispo Miguel D. Pfeifer, OMI

["Una nubecilla que se ve un rato y luego se desvanece" -James 4:15]

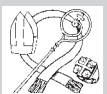
Viviendo lo mejor posible consiente de las pequeñas cosas positivas de cada día contiene el secreto de la felicidad y es todo lo que Dios nos pide. Cuando comparamos nuestra vida breve en el mundo a los billones de años de historia y los innumerables años que están por delante, es como dice Santiago, "Una nubecilla que se ve un rato y luego se desvanece." En su carta, Santiago también dice, "Esos no tienen idea de lo que será el mañana." La palabra inspirada de Dios constantemente pone énfasis en la necesidad para nosotros de vivir en el momento de ahora, el día, que está dentro de nuestro alcance. Aprendiendo a vivir con la gracia de Dios en el momento actual puede ser descrito como el "sacramento de ahora."

Tragedia, un accidente grave, o la muerte inesperada de un ser querido, nos hace realizar que lo que parece ser importante palidece en comparación con el don de vida, amistad, y salud. Cuando accidentes o otros eventos desafortunados ocurren, empezamos a ver más las pequeñas cosas de cada día que frecuentemente pasan fácilmente sin gratitud de parte de nosotros. La fragilidad de situaciones humanas también nos llama a la practica espiritual y vital de asegurar que nosotros estemos en paz con Dios, los demás y nosotros mismos al final de cada día.

Cristo en el Evangelio frecuentemente nos enseña a poner énfasis en vivir el ahora con fe en Dios, y no preocuparnos por el mañana. El secreto de la felicidad y satisfacción aquí en el mundo se encuentra en aprender a vivir el ahora según la voluntad de Dios en el espíritu de amor.

see "VIVIENDO" page eleven

The Bishop's Schedule



November 2003

November 1: San Angelo, Cathedral Church of the Sacred Heart - All Saints Day Mass at 9:00 a.m.

November 2: San Angelo, Calvary Cemetery - All Souls Day Mass at 10:30 a.m.

November 3: Rowena, St. Joseph - 7:00 P.M. meet with Pastor and Pastoral Councils of Rowena, Miles and Olfen.

November 4: San Angelo, Diocesan Pastoral Center - Liturgy Commission Meeting at 10:30 a.m. Eden, St. Charles - Mass at 7:00 p.m.

November 5-6: Dallas, Texas

Conference of Churches - Faith and Order Meeting.

November 9-13: Washington, DC - Annual Meeting of the United States Conference of Catholic Bishops.

November 14-16: Houston - National Youth Conference.

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

November 18: San Angelo, Christ the King Retreat Center - Staff Retreat. St. Joseph - Mass for Cursillistas at 7:00 p.m.

November 19-20: Dallas, Texas Conference of Churches - Dialogue with Baptist Convention of Texas.

November 21: Stanton, St. Jo-

seph - 7:00 p.m. meet with Pastor, Parish Pastoral And Finance Councils.

November 22: Odessa, St. Mary's School - Catholic Schools Commission 3:00 p.m. St. Mary Church, Odessa - Mass for Diocesan Charismatic Movement.

November 23: Carlsbad, St. Theresa - Mass at 9:30 a.m. Meet with Pastoral and Finance Councils after Mass.

November 24: San Angelo, St. Joseph - Ecumenical Thanksgiving Service at 7:00 p.m.

November 25: Abilene, Holy Family - Presentation to RCIA Groups of Abilene at 7:00 p.m.

November 26: San Angelo, St. Joseph - Mass for Workers at 12:00 noon.

November 27: San Angelo, Thanksgiving Day Mass at 9:00 a.m.

November 28-30: Rest and Prayer.

December 2003

December 1: San Angelo, Cathedral Church of the Sacred Heart - Mass for World Aids Day at 12:00 Noon. Midland, First Presbyterian Church - Presentation on World Aids Day at 7:00 p.m.

December 4: Dallas - Mass with

Holy Spirit Circle.

December 5: San Angelo, Bishop's Residence - Christmas Party for Staff at 6:00 p.m.

December 6: San Angelo - Christmas Story Telling Orient - Santa Fe Depot

December 7: San Angelo, Fort Concho - Mass at 11:00 a.m.

December 8: San Angelo, Cathedral Church of the Sacred Heart - Feast of the Immaculate Conception - Mass at 8:30 a.m.

December 8-10: Mexico City

December 11: San Angelo, Diocesan Pastoral Center - Personnel Board Meeting at Diocesan Pastoral Center at 12:30 p.m. and Presbyteral Council meeting at 2:30 p.m. Christ the King Retreat Center - Christmas Party for Priests, Sisters, Deacons and Wives at 5:30 p.m.

December 12: Eden, Detention Center - Feast of Our Lady of Guadalupe Mass at 1:00 p.m. Cathedral Church of the Sacred Heart - Our Lady of Guadalupe Feast Day Mass at 6:30 p.m.

December 13: San Angelo, Cathedral Church of the Sacred Heart - Deacon Installation for Acolyte and Lector Ministries at 10:00 a.m.

December 14: San Angelo, St.

Joseph - Mass at 11:00 a.m.

December 15: San Angelo, San Angelo Community Hospital - Mass at 11:00 a.m. St. Joseph - Advent Night of Prayer for Priests, Sisters and Deacons of the San Angelo Deanery at 7:00 p.m.

December 17: San Angelo - Baptist Memorial Hospital, Mass at 2:00 p.m. Cathedral Church of the Sacred Heart - Christmas Penance Service at 7:00 p.m.

December 19: San Angelo, Cathedral Church of the Sacred Heart - Christmas Mass for Students of Angelo Catholic School at 8:30 a.m.

December 21: Sanderson, St. James - Mass at 11:00 a.m.

December 23: San Angelo - Prayer for Tom Green County Commissioners Meeting at 8:30 a.m.

December 24: San Angelo, Tom Green County Jail - Mass at 9:00 a.m. Cathedral Church of the Sacred Heart - Midnight Christmas Mass.

December 25: San Angelo, Mass at Goodfellow Air Force Base at 9:00 a.m.

December 26-28: Rest and Prayer.

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Vocation Circle

Delayed Vocations

by Fr. Tom Barley
Director of Vocations and
Seminarians

Most of us will agree that all things happen in God's time. However, we also know that many times we cooperate with God's will in our own time.

Sometimes people hear God's invitation to a vocation of service in the Church as priests or women religious when they are young but do not respond to that call for many years. Then, occasionally, after the person has experienced their dreams or what the world has to offer they realize that something is missing – the fulfillment of answering God's invitation.

During my own many years in preparation for priesthood, and doing my own procrastinating, I have met people who had delayed their response to God's invitation. They were doctors and other medical pro-

fessionals, lawyers, engineers, accountants, teachers, social workers, Peace Corps volunteers, business owners, church workers, administrators, sales people, and laborers who eventually made decisions to enter formation for priesthood or sisterhood.

They were usually very successful in their professions, but they sought more than success. These men and women usually brought great life-experience, maturity, and deep faith into their formation programs. Their decisions were not easy to give up comfortable and successful life-styles and situations.

Yet, what they gained was so much more valuable and rewarding than all the good they had done. Many gave up great incomes and possessions for a greater sense of being and accomplishment. It takes some effort to get used to a simple life-style, community life,

losing some personal freedom, and studying, but it has been done with God's help.

Some went into religious life and others into diocesan ministry. I have rarely heard them speak of regrets for this change in life.

While this may seem like a sales pitch, it is really a reflection on the life and ministry of many very happy priests and sisters that I have been blessed to meet. Delayed vocations are really just people answering God's invitation a little later than some other vocations. They are affirmative responses to God's call to wholeness.

A first step in considering a vocation to priesthood or sisterhood is faith in God and a willingness to pray. Then talk with a priest or sister. Contact the Office of Vocations and Seminarians (325-651-7500). Keep praying. Finally a decision can be made through the help of God.

What About the Deacon? What is His Purpose?

by Fr. Tom Kelley

In a large room within the Vatican Museum there is a small, not often seen, stone chapel of Pope Nicholas V where he celebrated Mass. Within the chapel the walls are completely covered with beautiful frescoes. In wonderful light pastel colors, a Dominican friar, FraAngelico, gives us the stories of two deacons – Stephen and Lawrence. Circling the chapel on one level is the story of Stephen the first deacon and martyr of the Church. On the other above in a complete parallel is the story of Lawrence, deacon and martyr of the Church of Rome.

In his wonderful depictions of Stephen and Lawrence, FraAngelico instructs us on the essential elements of Stephen's and Lawrence's chosen and ordained role as deacons in the Church.

On one level he shows us Stephen being stoned before a

crowd, and above Lawrence being grilled on a brazier in the city of Rome. Both were martyrs of the Church. On one level he shows us Stephen feeding the crowd with bread; on the above level he shows us Lawrence feeding and taking care of the poor of Rome. In one level we see Stephen preaching the gospel; on the other Lawrence proclaiming the gospel.

There are two hands of the deacon, and two major areas of responsibility in the diaconate. As Stephen and Lawrence, as deacons, ordained by the Church, live, die and preach the gospel, so FraAngelico reminds us that one of the deacon's major areas of responsibility is to live, die and preach the gospel. The other area, or charism, of the deacon, as in the lives of Stephen and Lawrence, is to bring the loving care of the Church to the poor and needy. The first deacon and the great Roman



Fr. Tom Kelley

deacon saints are shown in the images of FraAngelico as ministers of the Church's riches for the poor. Not only material riches, but also the concern for God's little ones that is translated also into the justice of fair and equal treatment.

The deacon of today is rooted in the deacons of the past. In the 13th century, FraAngelico painted the mission on the walls of the

Obituary

Rev. John Leo Busch, OMI

by Pete Micala

Fr. John Leo Busch, priest of the Oblates of Mary Immaculate, died September 4, 2003, at the Oblate Madonna Residence, in San Antonio. Fr. Busch's last assignment prior to his retirement was in the Diocese of San Angelo as pastor of St. Ann's Church in Colorado City.

Fr. Busch was born on January 7, 1916 in Artesia, NM, to John George and Mary Elizabeth Redmond. He was one of seven children, and one of his sisters

joined the religious life also. He was ordained in San Antonio on June 2, 1940 at the Demazenod Scholasticate seminary.

His assignments were the following: July, 1941 to July, 1945 as assistant pastor of the Guadalupe Church in Austin; from July 1945 to August 1948 as assistant pastor of the Guadalupe Church in Houston; from August 1948 to February 1949 as pastor of Our Lady of Sorrows in Houston; from February 1949 to October 1951 as pastor of Our Lady of the Gulf in Port Lavaca; from October 1951 to August 1955 as pastor of Our Lady of Refuge in Eagle Pass; from August 1955 to September 1966 as pastor of Sacred Heart Church in McAllen; from September 1966 to August 1973 as pastor of Our Lady of Sorrows in Houston; from August 1973 to December 1974 as pastor of the San Juan de los Lagos Church in San Antonio; and from December 1974 until his retirement on June 30, 1994 as pastor of St. Ann's Church in Colorado City.

Fr. John Leo Busch was laid to rest in the Oblate Memorial Cemetery in San Antonio.



chapel of Nicholas. From these we learn of the diaconates of Stephen and Lawrence; we know of their dedication and purpose to bring the gospel of Jesus and to be the hands of Jesus. We know of their commitment even to death.

Today's deacon is called to carry forth the mission of the church in his own special mission, or charism, which are two – the living and preaching of the gospel and the

distribution of the Church's riches and justice to the poor and needy.

The Church of the 13th century and the Church of the Apostles shows us in Stephen and Lawrence the true ministry and purpose of the deacon today: to live and preach the gospel on the one hand and on the other to bring the Church's riches to the poor & needy (charity & justice). A rather important need for today's Church.

Discernment Weekend

A discernment weekend will be held at Incarnate Word Convent in Victoria, Texas, on December 6-7, 2003, for single Catholic women between the ages of eighteen and fifty. For information, please call (361) 771-3325, 575-7111 or e-mail iwbsvoc@yahoo.com.



Pastoral Statement on Contraception and the Call to Give Life

by Bishop Michael D. Pfeifer, OMI

In this pastoral statement, I share with you some reflections of the Church's teaching on contraception and the Call to Give Life and how married couples, cooperating with God, are called to give life. "Called to Give Life, Spouses share in the creative power and fatherhood of God." (*Catechism of the Catholic Church*, No. 2367)

CO-CREATORS WITH GOD

Since the dawn of creation, God's children have been brought forth to share consciously in the very life of God, a dignity that is unique to the human species. When in marriage a man and woman bring forth new life, they cooperate with God in the creation of a person with an immortal soul. The marital act, in this light, becomes a co-creative act, willed by God through the love of spouses to produce a new and unique agent in salvation history. The bond between husband and wife is both conjugal and procreative. Conjugal mutual love is the unitive aspect of marriage. The procreative part of marriage concerns the conception, birth and education of children. The bond between the unitive and procreative may not be broken.

Contraception, which is prevalent in the modern culture, places an unnatural and immoral control over the transmission of human life, and often has unhealthy side effects. Contraception hinders the fulfillment that God wants for God's children and constitutes an obstacle to inner peace and happiness.

CONTRACEPTION-AGAINST CONCEPTION

Contraception literally means "against conception." Simply put, contraception is any intentional attempt to render the conjugal act infertile. It may be defined as "every action which, whether in anticipation of the conjugal act, or in its accomplishment, or the development of its natural consequences, proposes, whether as an end or a means, to render procreation impossible." (*Of Human Life*, No. 14)

It has been the constant teaching of the Church that contraception is

immoral and violates the main purpose of the marriage act which is unitive and procreative. Pope John Paul II in his 1994 *Letter To Families* affirms: "The two dimensions of conjugal union, the unitive and procreative, cannot be artificially separated without damaging the deepest truth of the conjugal act." Pope Paul VI stated that "This connection was established by God Himself and man is not permitted to break it on his own initiative." He went on to condemn every form of contraception as being unworthy of the dignity of the human person.

BIRTH REGULATION AND FAMILY PLANNING

Birth regulation or family planning is not identical with contraception or contraceptive intercourse. Plainly, there are other ways to control births and to plan one's family than by engaging in contraceptive intercourse. One can control or prevent births by means far worse than contraception - by abortion for instance. And one can plan one's family by means that are in themselves thoroughly good and in accord with nature and the teaching of the Church, that is, by Natural Family Planning.

In No. 2368, the Catholic Catechism gives a teaching on birth regulation and contraception: "A particular aspect of this responsibility concerns the *regulation of procreation*. For just reasons, spouses may wish to space the births of their children. It is their duty to make certain that their desire is not motivated by selfishness but is in conformity with the generosity appropriate to responsible parenthood. Moreover, they should conform their behavior to the objective criteria of morality: When it is a question of harmonizing married love with the responsible transmission of life, the morality of the behavior does not depend on sincere intention and evaluation of motives alone; but it must be determined by objective criteria, criteria drawn from the nature of the person and his acts, criteria that respect the total meaning of mutual self-giving and human procreation in the context of true love; this is possible

only if the virtue of married chastity is practiced with sincerity of heart."

The teaching of the Church on contraception is rooted in the Bible and Sacred Tradition. The ban on contraception is not a disciplinary law of the Church like abstinence on Friday and from which the Church can dispense for a good reason. Contraception is a disorder and morally unacceptable.

DECISION OF CONSCIENCE

Some individuals and couples seek to justify the use of contraceptives based on a decision of conscience. Ultimately, each individual must act according to his or her conscience. But for a Catholic, it is of the utmost importance that a person have an informed conscience. The good formation of conscience is a primary requisite before making any moral judgement. Sad to say, many people today form their conscience more from what they see on t.v. or read in the newspaper, in a weekly magazine, or non-religious sources than from the constant teaching of the Church. All people are obligated to follow their conscience - on birth control and every other matter. The problem lies in the faulty formation of one's conscience. A conscientious person seeks to do good and avoid evil. Seeing the difference between good and evil though can sometimes be difficult. As Pope John Paul II has said, the basic moral law is written in the human heart because we are created in the image and likeness of God. But we bear the wounds of original sin, which garbles the message and dims our ability to judge and act according to the truth.

As regards contraception, an informed conscience is called to discover the truth of the right and wrong of this matter by prayerfully studying biblical references and Sacred Tradition and the teachings of the Church; also by seeking counselling and spiritual direction and from personal experience. Church teaching on the regulation of births, like all moral teaching, is a sure guide for forming our conscience according to the truth. Vatican II reminds us that the teachings of the Church on matters of faith and morals are - "Not the

How Safe Are Your Children?

by Mike Wyse, Personnel Director, Victim Assistance Coordinator

In June 2002 the United States Catholic Bishops wrote an important Charter for the Protection of Children and Young People. This Charter represents the commitment of the Church in the United States to reduce the risk of children, young people, and vulnerable adults becoming victims of sexual abuse, not only by clergy or church personnel, but by anyone - family, friends, or strangers. Since that time our diocese has been working hard to implement the norms developed by the Charter by conducting criminal background checks of all clergy, paid personnel, and volunteers who work with children, youth, and vulnerable adults. We have also held over forty workshops throughout the diocese on Ethics and Integrity in Ministry which all the aforementioned church personnel must attend.

In an effort to educate everyone about this problem the diocese has developed three levels of training: 1) An Ethics and Integrity in Ministry Workshop for clergy, paid personnel, and volunteers; 2) A Workshop on Preventing Child Sexual Abuse for parents; and 3) An age appropriate curriculum to empower children to protect themselves that is presented at various points during the weekly religion classes the children attend.

While no one part of this education process could be said to be more important than the other, one of the critical components is the parent workshop. No one loves their children as much as parents do, and no one can do as much to protect them as you can. Ask yourself these questions. Where does most child sexual abuse occur? Who are the pedophiles? What methods do pedophiles use to select their victims? How do they attract their victims? What are some of the signs of child sexual abuse? What are the effects of child sexual abuse? What can parents do to keep their children safe from sexual abuse? How can you provide internet safety for your children?

If you don't know the answers to these questions, please attend one of the parent workshops. At the workshop you will learn the answers to the above questions and receive an excellent booklet that you can use to inform yourself of this problem and enable you to talk to your children. We have trained someone in each parish of the diocese to conduct these workshops at each parish. If you haven't seen parent workshops scheduled, then please call your pastor or pastoral coordinator and ask for the workshop dates in your parish. We invite everyone - parents, grandparents, relatives, friends - to become part of a church-parent partnership to protect our children and help them make safe choices.

mere words of men, but truly the Word of God." Too often, we use "conscience" as a synonym for private preference or convenience.

NATURAL FAMILY PLANNING

For spouses who for a good reason wish to space the birth of their children, the Church encourages Natural Family Planning (NFP). NFP is a healthy, holistic, morally correct and natural alternative to contraception. NFP is a comprehensive acceptance of the divine gift of fertility within marriage, wherein the couples monitor their fertility to determine fertile and non-fertile phases for the purpose of either achieving or postponing pregnancy. The natural methods of regulating fertility maintain total self-giving in each conjugal act and enrich, and strengthen the union

of spouses by fostering dialogue, mutual respect, shared responsibility and self-control. The success rate of NFP equals that achieved through contraception. Often, the secular society, and uninformed individuals, falsely accuse the Church of being insensitive about the size of a family and responsible parenthood. To those who have never studied the Church's true position in this regard, I refer to the *Catechism of the Catholic Church* No. 2368 which I have quoted already.

Some people will say that they do not see the difference between "artificial" birth control and a couple using "Natural" Family Planning. It is important to realize that the Church doesn't oppose artificial birth control because it is artificial.

see "LIFE" page ten



Pornography Offends Against The Divine Plan For The Body

[Reflections from the US Catholic Bishops' Statement on overcoming the exploitation of sex and violence in communications]

by Bishop Michael Pfeifer, OMI

The Christian understanding of the body and sexuality is rooted scripturally in the creation accounts in the Book of Genesis that describe God's loving creation of the body into which God breathes a life-giving spirit. The human race thus brought into existence is revealed as created by God to be both male and female.

Pornography offends against the divine plan for the body and for the intimacy of sexual union. It fixates on certain normal bodily functions in an immodest and obsessive way. By putting on display both bodily functions normally kept private and acts of sexual intimacy, which belong properly to the love of husband and wife, pornography violates the respect due the body and robs sexual

intimacy of its intrinsic meaning and purpose.

In addition, those who produce pornography, distribute it, or view it are all gravely injured by the harm done to their human dignity. Whatever rationalizations may be used, each of these, in a different way, becomes degraded into an object trapped in a system for procuring illicit pleasure and profit.

The evils of behavior or character that result from pornography are:

- It can have a progressively desensitizing effect, gradually rendering individuals morally numb.
- It can be addictive, causing some viewers to require progressively more perverse material to achieve the same degree of stimulation.
- It can undermine marriage and family life, since it demeans their

sacred value.

• In some cases, it can incite its users to commit more overtly violent crimes such as rape and child abuse.

In dealing with pornography, it is important not to treat only the symptoms. As an illegitimate response to legitimate desires for emotional and physical intimacy, pornography must find its remedy in a conversion to an understanding of the body and sexuality found in their intrinsic meaning as well as in revelation. This conversion culminates in an active witness to the dignity of our embodied existence.

Isolating sexuality from a moral context and using it to titillate or degrade others for one's own profit or pleasure is always wrong.

SENATE from page one

killing of infants who are almost completely born," Quinn said. "Yet despite three decades of legalized abortion and abortion advocacy, most Americans oppose most of the abortions that Roe permits, especially partial-birth abortion."

The Partial-Birth Abortion Ban Act – widely described by commentators as the most significant anti-abortion legislation since 1973 – defines partial-birth abortion as the partial delivery of a fetus from the womb "for the purpose of performing an overt act that the person knows will kill the partially delivered living fetus" and then performing that act, killing the partially delivered fetus instead of delivering it alive.

Doctors who violate the ban could face a fine and up to two years in prison.

The legislation allows an exception to save the life of the mother but does not include an exception for the mother's health.

A health provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the Supreme Court in 1973. President Clinton twice vetoed bills barring partial-birth

abortions on grounds that there was no health exception in them.

Opponents of partial-birth abortion have fought for legislation to ban it since reports on its use for late-term abortions came to light in 1993. The procedure involves drawing most of the body of a live fetus through the birth canal, then inserting a device into its head to suction the brain out, killing the child and collapsing its head to make it easier to remove.

The U.S. Catholic bishops sponsored two major postcard campaigns, in 1996 and 1998, asking Catholics to write their members of Congress urging a ban.

Father Frank Pavone, national director of Priests for Life, praised clergy of all denominations who have preached against partial-birth abortion and mobilized their congregations to lobby Congress for a ban.

"It was primarily through the pulpits of America that we were able to tell so many people for the first time about this procedure," he said.

"Since Roe vs. Wade, public opinion on abortion hasn't changed much, except when this procedure came to light in the mid-'90s," he said. "At that time there was an observable decrease in the percentages of those who claim that abortion should be allowed in all

cases."

Douglas Johnson, legislative director of the National Right to Life Committee, noted that in a 5-4 decision in 2000 the Supreme Court struck down a Nebraska law banning partial-birth abortions.

"Congress is now inviting the Supreme Court to re-examine that extreme and inhumane decision," he said.

Johnson also sharply criticized the Planned Parenthood Federation of America, a leading opponent of the new law, for a September press release that said the legislation would "outlaw a medical procedure used primarily in emergency abortions."

The procedure is performed primarily on healthy mothers with healthy babies, and claims that it was chiefly an emergency procedure were "thoroughly discredited" in the mid-'90s, Johnson said.

Jay Sekulow, chief counsel for the American Center for Law and Justice, said the center, a public-interest law firm specializing in constitutional and pro-life issues, "will work aggressively to see that this ban clears the legal challenges and survives the constitutional attacks that will follow."

"It's clear that both Congress and most Americans want to see this gruesome procedure outlawed," he said.

Special Collection For Retirement Fund For Religious [Let Mercy Triumph]

by Bishop Michael Pfeifer, OMI

On Sunday, December 14, 2003 there will be a special collection to assist retired religious who have served the Church so faithfully during their years of active ministry. This will be the 16th annual collection for the national Retirement Fund for Religious. It is an opportunity for us to say "Thank you" to the religious sisters, priests and brothers who have been examples of service and beacons of hope in our own lives, in our Church, and in the world. They have shown us God's mercy – now let us show them God's mercy.

These faithful and generous servants of the Lord labored for many years with little or no pay, confident that God would provide for their needs. Through this special collection and your generosity, God is doing just that – providing for their needs.

I strongly encourage all to be as generous in giving to this special collection as you join the Church in honoring the example of our dedicated religious, and as you collaborate with God in fulfilling their hope.

Pray for our retired religious, and let us constantly pray and work for more vocations for priesthood and religious life.

Colecta Especial Para La Jubilación De Religiosos

(Que Gane la Misericordia)

por Obispo Miguel Pfeifer, OMI

El domingo, 14 de Diciembre de 2003, habrá una colecta especial para asistir a los religiosos jubilados que han servido a la Iglesia con tanta fidelidad durante sus años activos de ministerio. Este domingo es la décimosexta colecta nacional anual para el Fondo para la Jubilación de Religiosos. Es una oportunidad para decirles: "Muchas Gracias", a las hermanas, hermanos y sacerdotes que han sido faros de esperanza en nuestras vidas, en nuestra Iglesia y en nuestro mundo. Ellos nos han enseñado la misericordia de Dios – ahora nos toca a nosotros enseñarles la misericordia de Dios.

Estos sirvientes fieles y generosos del Señor han laborado por muchos años con muy pocas recompensas, y a veces de manera completamente voluntaria, confiados en que Dios se encargaría de cubrir sus necesidades. Mediante esta colecta especial, y su generosidad, Dios está haciendo eso – proveyendo por sus necesidades.

Animo a todos que sean muy generosos en dar a esta colecta especial y únense a la Iglesia que honra el ejemplo de nuestros religiosos y religiosas dedicados, colaborando con Dios para que se les cumplan sus esperanzas.

Oren por nuestros religiosos jubilados, y que oremos y trabajemos constantemente por más vocaciones al sacerdocio y la vida religiosa.



Navigating The Waters Diocesan Youth Event 2003

by Sr. Adelina Garcia, OSF

What do youth do on a Saturday on World Youth Day? In the Diocese of San Angelo they come from all directions to the Convention Center in San Angelo. Saturday, October 25, 2003 youth gathered to *navigate the waters of life* with Sr. Mary Fagan as their captain. Sr. Mary, a Sister of the Holy Spirit and Mary Immaculate led them through a day of reflections, challenges and activities that focused on recognizing the face of Christ in our everyday lives as we face obstacles.

Present to set the tone for the day was Bishop Michael Pfeifer, OMI. Bishop Pfeifer welcomed the young people and did his traditional roll call of the different parishes. He listened to the groups share with one another and even enjoyed the dance in the evening.

The youth from St. Elizabeth Ann Seton in Odessa made a beau-

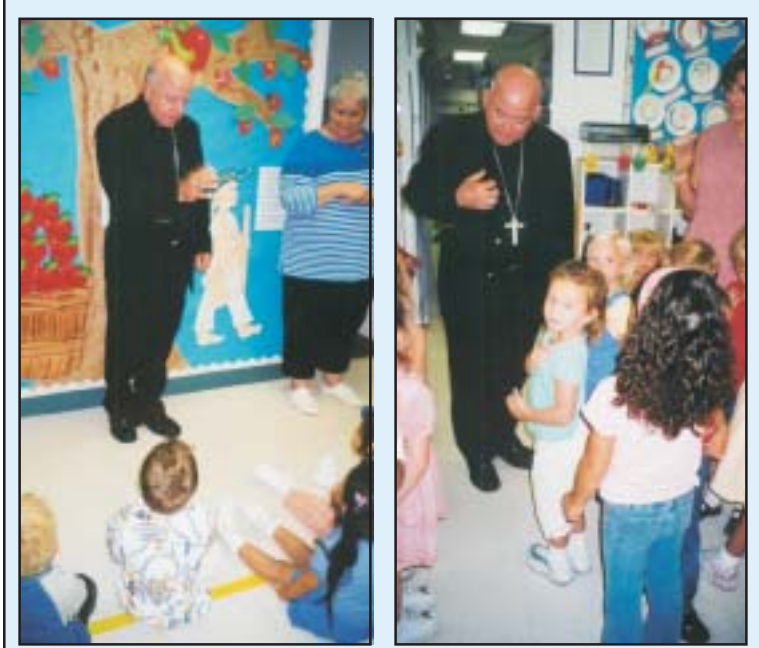
tiful backdrop for the stage reflecting the theme *Navigating the Waters*. St. Mary parish in San Angelo decorated boxes to collect the donations brought in for the homeless shelter in town. A flowing fountain prepared by St. Joseph in Rowena was the center of the prayer service led by the youth of that parish. Participants from the *Young Neighbors Program* did a presentation in the afternoon and challenged the group to make a difference in their community by getting involved in social justice endeavors.

The day ended with a Mass followed by supper and a dance. It was evident by the excitement of the youth that everyone had a good time. We hope to continue *navigating the waters* to Houston in November for the National Catholic Youth Conference where we will celebrate the *River of Life*.

(Photos by Sr. Hilda Marotta, OSF.)



St. Ann's students, (left top row to bottom right) Megan Reilly, Bernadette Creasey, Dana Thorkelson, Veronica Richter, Laura Williams, Helena Villalobos and Jen DeLuna were inducted into the National Junior Honor Society on October 6, 2003. We are so proud of these seventh and eighth graders. Along with Frances Behrmann, NJHS member from last year, they will do many service projects for the school and community including an after school tutoring program. (Photos courtesy Audrey Curry, Principal.)



Bishop Pfeifer celebrated Mass at St. Ann's School in Midland for the Early Childhood Three and Four Year Old Classes on September 17. (Left) Bishop Pfeifer blesses Cathy Gravelle's three-year-old class. (Right) The Bishop makes the sign of the cross with Sara Welch's four-year old class. The children send art projects to go with deliveries of food in the Meals on Wheels program. They receive heartwarming thanks from the program each year. The children often ask if they are going to send more things to the "lonely people." The art projects are sent all year long, along with the children's prayers. (Photos by Ann Curry, Principal, St. Ann's Catholic School.)

Actor Montalban Gets Catholic Group's Lifetime Achievement Award

by *Ellie Hidalgo*
Catholic News Service

BEVERLY HILLS, Calif. (CNS) – Catholics in Media Associates honored actor Ricardo Montalban with a lifetime achievement award Oct. 19 at the group's 11th annual Mass and awards luncheon in Beverly Hills.

It was "my tenacity and faith that has seen me through my many years in entertainment," said Montalban, honored for his body of work including "Fantasy Island," "Star Trek II: The Wrath of Khan" and more than 50 performances in movies in Mexico, Europe and the United States.

The veteran actor was also recognized for his years of philanthropic activity, including the founding of *Nosotros*, which seeks to improve the image and employment of Hispanics in the entertainment industry.

Receiving the award for motion picture was the producer-writer-director of "Seabiscuit," Gary Ross. The award for television series was presented to NBC's "American

Dreams" and its executive producer, Jonathan Prince.

Auxiliary Bishop Edward W. Clark of Los Angeles presided at the Mass, joined by 10 priests from the archdiocese.

Each year Catholics in Media Associates, also known as CIMA, endeavors to recognize and celebrate "what's right" in the entertainment industry, including "the great TV shows, movies and the people who make them," said the organization's president, Barbara Gangi.

In his remarks, Bishop Clark noted that American society is strong because of the multitudes of people who contribute their gifts and create the common good. He said the film "Seabiscuit" tells the story of "a group of struggling broken human beings who healed one another and created something great."

The true story of a misfit trainer, jockey, horse owner and horse who persist until they win offered hope to Americans living through the Great Depression and demonstrated

a perseverance others could imitate, Bishop Clark said.

Ross thanked CIMA for honoring "Seabiscuit" and its effort to portray faith, hope, strength, courage and perseverance. In a movie-making climate that today is preoccupied with violence, "it's very dangerous to make a movie about kindness," quipped Ross.

Prince said he was "thrilled and honored" to have "American Dreams" recognized by CIMA. The Sunday television drama is about families struggling together through the turbulent 1960s. While the show is set in a particular historical context, the themes of rebellion, faith, community and forgiveness resonate.

"American Dreams" is about families today," said Prince.

Actor Stacy Keach served as master of ceremonies. During the ceremony Keach – who observed that for years he'd been tagging along with his wife and two children to Our Lady of Malibu Church in Malibu – announced he was going to become a Catholic.



Actor Ricardo Montalban poses with fellow actor Stacy Keach after receiving the Catholics in Media Associates Lifetime Achievement Award Oct. 19 in Los Angeles. The actor was honored for a lifetime body of work and his philanthropic activities, including the founding of *Nosotros*, an organization that seeks to promote Hispanics in the entertainment industry. (CNS photo by Gary Gangi, The Tidings)

Among the many guests from the entertainment industry attending the Mass and awards ceremony were Bonnie Hunt, Marianne Muellerleile, Gary Sinise, Joseph Campanella, Samantha Eggar and Jane Wyatt.

Previous motion-picture award winners include "Changing Lanes," "Saving Private Ryan," "Schindler's List" and "Dead Man Walking." Among the past televi-

sion award winners are "Judging Amy," "The West Wing" and "The Practice." Recent honorees of CIMA's lifetime achievement award include Martin Sheen, Gregory Peck, Patt and Jack Shea, Rosemary Clooney, Carroll O'Connor, and Shelley Fabares and Mike Farrell.

A Test for Us All

by *Fr. Frank Pavone*

The case of Terri Schindler-Schiavo is a test for all of us. It's not a test of whether we will kill cognitively disabled people by refusing them food and water. That's a test we've already failed, because it happens routinely throughout the country.

Rather, Terri's case is a test of whether we will wake up and realize that letting patients decide they want to be killed means that some patients will be killed against their will.

People often leave advance directives saying what treatment they do or do not want. But Terri had no such directive, and her parents and siblings say she never indicated she wanted to be dehydrated and starved to death. The problem, of course, is that if dying is a "right," then why take it away from those

who "forgot" to tell us they want it? Should this "right" be exercised only by those well enough to express it?

One advocate for Terri's death, reacting to the re-insertion of her feeding tube, declared that it is "simply inhumane and barbaric to interrupt her death process." But Terri Schindler-Schiavo is not a dying patient. She simply doesn't function at the same level as the rest of us. There was no "death process" underway until her food and water were taken away. That's what is inhumane and barbaric. And this is a test for all of us, to see if we remember the difference.

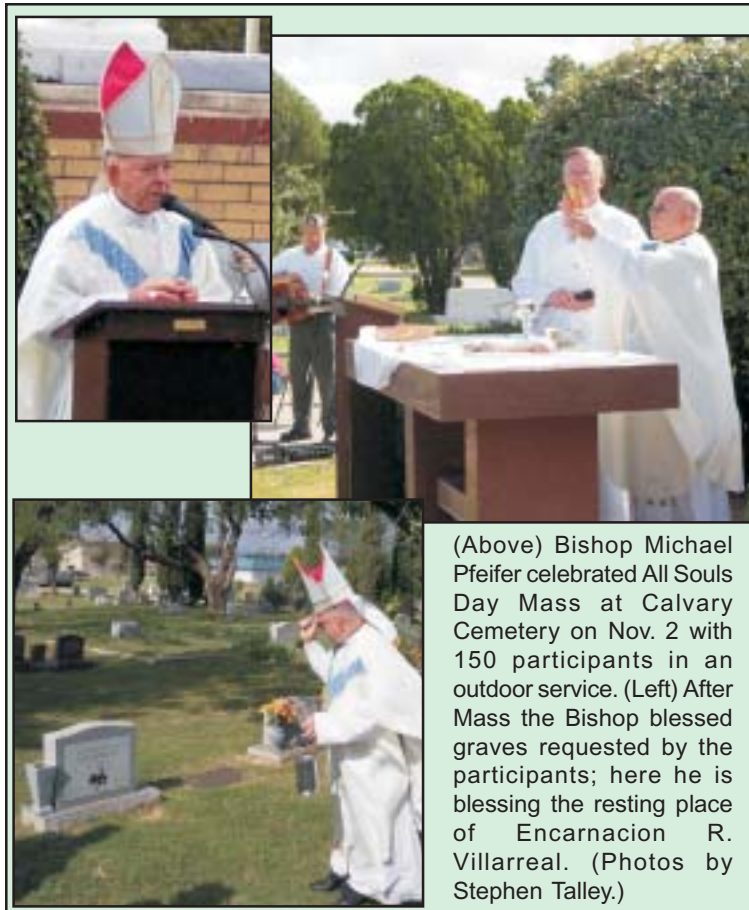
While there are such things as worthless treatments, there is no such thing as a worthless life. Food and water, furthermore, constitute the most basic care. We don't come back from a meal saying we just

got our latest "medical treatment."

Terri's parents and siblings are heroes. Were it not for their desire to care for Terri despite her limitations, she would have been killed without us ever hearing her name. The future of society is determined by the strength – or weakness – of the family, by its readiness to care or its willingness to kill.

Some have said that the government should stay out of this case, and that Governor Jeb Bush had no business ordering that Terri should be given food and water. But Jeb Bush is a hero, too. He understands that no public servant is permitted to turn his back on members of the public who are being mistreated. He, and many others, have passed the test this case puts before us.

It falls to us to do the same.



(Above) Bishop Michael Pfeifer celebrated All Souls Day Mass at Calvary Cemetery on Nov. 2 with 150 participants in an outdoor service. (Left) After Mass the Bishop blessed graves requested by the participants; here he is blessing the resting place of Encarnacion R. Villarreal. (Photos by Stephen Talley.)



College Students Invited To Enter 17th Annual Christopher Video Contest

by Regina Pappalardo

NEW YORK – Attention all college campuses! The Christophers have announced their Seventeenth Annual Video Contest for College Students. The contest includes cash awards of \$3,000, \$2,000 and \$1,000 for the top three entries and five honorable mention prizes of \$100 each. The top winners will also have their work featured on the syndicated television program Christopher Closeup that is broadcast on over 100 outlets throughout the United States and in more than 150 foreign countries via the Armed Forces Network.

To enter, students must interpret the theme, "One Person Can Make a Difference." Past winners have

used a variety of styles and genres that have included drama, comedy, documentary, news format, music video and animation.

Dennis W. Heaney, president of The Christophers, announced this year's competition, saying, "In these troubled times, it's important to listen to and encourage the idealism and enthusiasm of these students. More than ever, the world will be shaped by their positive and creative vision."

Entries may be created using film or video, but must be submitted in NTSC format on standard, full-sized tape only, and must be five minutes or less in length. The contest is open to all currently enrolled college student, on both the

undergraduate and graduate levels. Students may enter more than once, but an official entry form must accompany each video. The deadline for entries is June 11, 2004.

Official entry forms are available by writing to: College Video Contest, The Christophers, 12 East 48th Street, New York, NY 10017, by calling 212-759-4050, or by visiting www.christophers.org/contests.html on the Web.

The Christophers, a non-profit organization founded in 1945, uses print and electronic media to encourage all individuals to raise the standards of public life. The Christopher motto is: "It's better to light one candle than to curse the darkness."

nal Peter Turkson elevated.

"I know him very well," the priest said. "He taught me Hebrew in the seminary.

"We're very proud of him, the first cardinal in Ghana," he said.

Father Filemon Zepeda of Mexico City said he's known Mexico's Cardinal Javier Lozano Barragan for 25 years.

"He's a wonderful man, a good friend, very intelligent and passionate about his work," Father Zepeda said.

Later that day, for two hours the general public was admitted to usually closed sections of the Apostolic Palace and several wings of the Vatican Museums to greet the new cardinals.

A crush of people waited at the foot of the Royal Stairway, a Bernini-designed staircase between St. Peter's Basilica and the papal apartments. When the Swiss Guards gave the word, the throng moved forward and into a series of rooms being used for the informal receptions.

The character of the gatherings around each cardinal varied. Cardinal Lozano stood at the middle of a chaotic swarm of Mexicans, as people pressed forward for a moment with their new cardinal.

People waited in a tidy line to

greet French Cardinal Jean-Louis Tauran, who recently retired as Vatican assistant secretary of state for foreign affairs.

The crowd around Cardinal Okogie resembled a large party, growing larger and louder as new arrivals ran into friends and acquaintances and stayed to chat with them. Even bishops and cardinals seeking to pay their respects had to wait their turn and wade through the throngs.

Organizers tried to establish a one-way path to visit the new cardinals. That meant squeezing past the massive number of visitors for Cardinal Tauran and Italian Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace, around groups greeting 12 other cardinals and through half the Vatican Museums to get to Swiss Cardinal Georges Cottier and Czech Cardinal Tomas Spidlik.

The last two were in the museums' Lapidary Gallery, which has more than 3,000 ancient Christian and pagan inscriptions.

Cardinal Spidlik, whose work on the spirituality of the Christian East has contributed to Catholic-Orthodox dialogue, received a warm greeting from Cardinal Walter Kasper, the Vatican's chief ecumenist.

"Eminenza," Cardinal Kasper

A Heartfelt Thanksgiving Prayer

by Msgr. Jim Lisante, *The Christophers*

You can understand it if Jamie Luketic says an extra Thanksgiving prayer this year. Next year, too, and, in all likelihood, for a good many years to come. Jamie will be thankful for many things, among them the sheer fact that she's around to enjoy the holiday – not to mention the hand of fate that placed a total stranger in the right place at precisely the right time.

I read about Jamie and her extraordinary story in a feature article by Wayne Coffey in the New York Daily News, and it moved me so much that I wanted to be sure to share it with you. I think you'll see what I mean.

It all happened earlier this year, on Saturday, September 13, at Bowling Green University in Ohio, where Jamie, a 21-year-old junior at Baldwin-Wallace College of Berea, Ohio, was running in a meet along with other members of the women's cross-country team. She loves the sport. She didn't always; as a high school freshman she quit track after two weeks. But as Wayne Coffey explains, that was the last time she quit anything. She's a go-getter with a 3.9 grade average, and somehow she still finds time to captain the cross-country squad. "She's the kind of athlete who keeps you in coaching," her coach said. "She's an overachiever."

The second person in the story – the fellow who happened to be in the right place at the right time – is Mark McClure, cross-country coach at John Carroll University, another of the Ohio schools taking part in the meet. He came to John Carroll last August, after nine years as an assistant coach at Miami of Ohio. Before leaving Miami, McClure took a refresher course in CPR and emergency medical training. That turned out to have been a pretty good decision.

The men's cross-country event had gone off at 10 that morning; now it was 2 in the afternoon and the women were about to start. Coach McClure found that the finish line area was too crowded, and he wanted to urge his runners on as they came down the home stretch. So he walked up the course, to a deserted area a few hundred yards from the end. Then the runners began to stream by.

One of them was Jamie Luketic, and it didn't take the coach's trained eye to see that she was in trouble. She was choking, and suddenly went down on all fours, right near the spot where McClure was standing.

"What's wrong?" he called out as he rushed to her aid. She grabbed her throat and began to turn pale. McClure pulled her up and put one hand on her back while he pressed in her abdomen. A stone the size of a penny shot out of Jamie's mouth, a stone that another runner had kicked up in such a way that, in what must have been a million-to-one shot, it lodged in Jamie's throat. There it would have stayed – unless, in another million-to-one shot, somebody had been there in that deserted area and came to her aid. Someone with CPR training. Someone who saved her life.

Jamie cried that night as she wrote Mark McClure a letter of thanks. He cried when he read it. "I just know God was looking out for me," she said. And at two festive holiday tables this year in Ohio, there'll be words of thanksgiving as usual. This year, though, they'll be more heartfelt than ever.

said in a booming voice with a broad smile on his face as he gave the new cardinal a hug. "Congratulations."

Cardinal Cottier, the theologian of the papal household, was seated near the door to his apartment and office, which one enters through the gallery. The gallery usually is opened only to scholars.

"I am at home here," he said.

Italian Cardinal Francesco Marchisano, archpriest of St. Peter's Basilica and head of the office that

oversees the basilica's maintenance, also was not "borrowing" a reception room from the pope. He greeted people at his office next to the basilica and even offered refreshments.

Contributing to this story was Cindy Wooden.

**Pray For
Peace!**



What Is The Catholic Campaign For Human Development?

The Catholic Campaign for Human Development, founded in 1970, is the domestic anti-poverty, social justice program of the US Catholic Bishops. Its work is rooted in Scripture and Catholic social teaching.

CCHD's mission is to address the root causes of poverty in America through support of community-controlled, self-help organizations and through transformative education. As the nation's largest private funder of community projects controlled by low-income people, the Catholic Campaign promotes the growth of participation, leadership, and empowerment in local communities.

The grants, economic development, and educational programs of the Catholic Campaign, implemented in collaboration with local Catholic dioceses, are supported by an annual collection in US parishes.

- CCHD is effective because it funds hundreds of projects across the country initiated and led by the poor. CCHD gives a "hand up," not a "handout."
- CCHD projects create jobs, improve neighborhoods, train adults for employment at a living wage, keep schools safe and enriching for children, and develop leaders for the future.
- CCHD is the nation's largest private funder of projects that empower the poor and work to eliminate poverty and injustice in the United States.
- Projects funded adhere to strict criteria for goals, participants, and financial reporting.
- All funds received are used solely for the support of CCHD's anti-poverty mission. CCHD abides by the charitable standards set by a leading donor advisory service.

The CCHD is on the weekend of November 22-23, 2003. This collection is the primary source of funds for CCHD.

Break the cycle of poverty
Build community

Join the Church in bringing a lasting end to poverty across this nation.

Give to the Catholic Campaign for Human Development.

For more information, or to get involved in the work of CCHD, call the Catholic Campaign for Human Development at 800-946-4CHD or visit our website: www.usccb.org/cchd.

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ROSARY

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Mary, and those in attendance.

Behind the stage hung a royal blue satin banner that stood 17 ft. high by 20 ft. wide with the words, "Hail Mary, Full of Grace." Silver stars shone from the banner, placed in the design of a cross and an "M" for Mary. A golden crown in the center represented the Queenship of Mary. Half-moon shapes were cut into the banner to allow the West Texas wind to flow through, as well as give the appearance of moons and stars in the sky.

The Matachines Dance group of St. Francis Church performed while three, ugly, old men marched around them, representing the devil, trying to distract the people from their worship of Our Lord in a battle of good vs. evil. The dancers were dressed in bright red costumes with sequined images of Our Lady of Guadalupe on their backs, and elaborate bead work trimming the edges.

Deacon Art Casarez of Sacred Heart led the Prayer of the Faithful. The Queen's Court performed a specially choreographed danced to the hymn, "As Lovely as the Dawn," presenting flowers at the end. Prayers of thanksgiving were offered by Father Bush followed by the crowning of Our Blessed Lady by youth.

Bishop Pfeifer knelt in front of the outdoor altar and invited his fellow priests and religious to join him. There he made an Act of Consecration to the Immaculate Heart of Mary and reconsecrated the Diocese of San Angelo to Our Lady. He gave a final blessing and one hundred white, blue and yellow balloons were released by the angels, signifying the 100 Hail Marys offered in the procession, on their way to heaven, as they rose into the sky.

The procession included groups representing the 4th degree Knights of Columbus, Guadalupanas and Our Lady of Fatima groups of St. Francis, Cenacles of Mary, Cursillistas, parish women's organizations, Danza de Matachines of St. Francis, Legion of Mary, Abilene deanery churches and congregations. Twelve colored flags were carried by teens which were later placed on the outdoor stage. Accompanying the procession with music was the choir combined of musicians and singers of the Abilene churches. Join-

Ethics and Integrity Workshop Dates

Deanery	Place	Date	Time
Abilene	Holy Family, Sweetwater	Nov 13, 2003	7:00pm-10:00pm
	Holy Family, Abilene	Nov 15, 2003	10:00am-1:00pm
Odessa	Sacred Heart, Big Spring	Nov 15, 2003	10:00am-1:00pm
San Angelo	St. Margaret, Big Lake	Nov 8, 2003	9:00am-12:00pm
	St. Mary, San Angelo	Nov 24, 2003	7:00pm-10:00pm

ing the Abilene delegation of priests was Father Obi Obioma of Our Lady of Mount Carmel Church in Winters, Father Romanus Akamike of St. Charles Church in Eden, and Father Joey Faylona from St. Mary's Church in San Angelo.

The construction crew for the outdoor stage, traffic logistics, procession coordination and event hospitality were carried out by parishioners of Sacred Heart Church. The Legion of Mary of Sacred Heart supported the event with prayers, fasting and behind-the-scenes preparations for decorating, programs, and other work. Religious education teachers guided the children's groups in the procession. Women of Sacred Heart hosted a reception after the celebration for all.

Bishop Pfeifer summed up the mood of the crowd, "We all came together as the Catholic community of Abilene for one primary purpose, and that was to show our love and our deep appreciation of Mary the mother of Jesus, and as we do that then we gave praise and glory to her Son, Jesus Christ. We were here today to bring to a close the beautiful year of the rosary. As I pointed out to people, when we pray the rosary, the first one we meet is Mary; she takes us then into the inner life of the rosary where we meet Jesus Christ. Jesus

is really at the center of the rosary; all the mysteries of the rosary are centered on him."

Bishop Pfeifer thanked Father Bob Bush and all those who worked to make the event a joyful and uplifting ceremony. "I was deeply touched by the different prayers that were offered to Mary and also the signs of affection that we offered to her through dance, through singing, through the presentation of the roses and the many other flowers and to see the presence of so many children. They help to inspire us, to give ourselves to Mary as we did in our act of consecration to her Immaculate Heart." The Bishop asked that everyone keep up devotion to our Blessed Mother, especially by praying the rosary, as individuals, in our homes, and families. "If we do that, I think we're going to find so much peace in our homes, in our family life. We're going to find peace in our communities and help bring peace to the world."

LIVING

from page two

close to the peace of God, and to the grace that God offers in the now, and strengthens our ability to cope with any difficulty.

St. Joseph Catholic Church 81st Annual Fall Festival Sunday, November 9

Rowena, Texas

*"All Creatures Great and Small
The Good Lord Made Them All"*

**German Sausage, Turkey & Dressing Meal
Served from 11:00 am to 2:00 pm
Auction, Games, Country Store, Fun.**



Catholic Daughters Commemorate 100th Anniversary

by Ester Tobin

Over 200 members of the Catholic Daughters of the Americas, converged into the small community of Sugar Land, Texas, on October 3-5, for a state-wide retreat – the first of its kind – to commemorate its 100th Anniversary. The first court was instituted in Utica, New York in 1903.

The theme was: “Women of Faith, Celebrating 100 years of Service.” The week end retreat was held at the St. Theresa Church and the St. Theresa Community Center. Past State Regent Duchess Collins of Sugar Land served as general chairman. She was assisted by CDA court members of the Sugar Land-

Houston area. In attendance were: National Secretary-treasurer Libby Ramirez; state officers: Dee Scheetz, regent; Olga Samaniego, 1st vice regent; Carolyn Bachmann, 2nd vice regent; Sheila Martinka, secretary; Della Santos, treasurer; Loraine Hilscher, parliamentarian; and Rev. Donald Ruppert, state clergy consultant.

Also in attendance were the Junior CDA officers who were introduced by Carolyn Malik, JCDA state chairman. They were: Angela Harmon, president; Linsay Kolar, vice chairman; Rachel Verm, secretary; and Rebecca Wicke, reporter. After Dee Scheetz welcomed

everyone Saturday morning, Rev. Ruppert gave a brief CDA history. The first court was organized in Utica, New York in 1903, under the name: “Daughters of Isabela,” later changed to “The Isabelas” and once again to “The Catholic Daughters of America” and still later in the 1950s to the present: “Catholic Daughters of the Americas.” The first court in Texas was instituted in Austin in 1909 named Ct. #115 Maria Galante, which ran an Indian school. The first Texas State Court was formed in 1912; five courts needed for a state court.

On Sunday morning a rosary led by state officers ended retreat.

Intentions Of The Holy Father For November

General – The appreciation of the spirituality and liturgical traditions of the Oriental Churches. That Western Christians may enhance their knowledge and appreciation of the Oriental Churches.

Mission – Second American Missionary Congress. That at the Congress in Guatemala, the Church in the Americas, may be inspired to evangelize beyond its own borders.



Southwest Liturgical Conference January 14-17, 2004 Cheyenne, Wyoming

Would you like to deepen your experience of Eucharist? Would you like to have a deeper understanding of the liturgy? Don't miss this opportunity. This annual conference with premier speakers will deepen your understanding of the “source and summit” of our faith. Information and registration forms are available through your diocesan offices, www.swlc.org or Fr. Cliff Jacobson cliff_jacobson@hotmail.com

LIFE from page four

Rather the Church opposes any method of birth control which is contraceptive, whether artificial devices, pills, etc. Natural Family Planning is in no way contraceptive and makes it possible for couples to space the birth of children while remaining faithful to God's plan for marriage. The choice to abstain from a fertile act of intercourse is completely different from the willful choice to sterilize a fertile act of intercourse. To say that Natural Family Planning is not different from contraception is like saying that maintaining silence is the equivalent of telling a lie.

Natural Family Planning is in accord with nature, and has no negative health side effects, while contraceptives have several health dangers. Some studies show that women taking contraceptives face increased risk of cervical cancer and are more likely to develop breast cancer. There is no cost to enter the Natural Family Planning program except for time and a small fee for the classes, a basal thermometer and chart.

Natural Family Planning actually is the generic term for several natural methods of fertility awareness. There are various popular NFP methods. There is the Billings Ovulation

Method which requires couples to chart only the characteristics of the cervical mucus, the chief indicator of ovulation. Another is the Sympto-Thermal Method which incorporates the other sign of ovulation, including the woman's basal body temperature and the condition of her cervix.

CONTRACEPTION AND ABORTIFACIENTS

There is a connection between contraception and abortion. In a culture that so often justifies the means of an act by its end, it is not surprising that contraception and abortion would have a close association. For behind both contraception and abortion is the contention that in order to avoid pregnancy, artificial and intrusive means may be used to thwart the body's natural productive capacity. While abortion and contraception are separate evils, they are both the product of people's desire to countermand God's control over human sexuality and its natural consequences.

Couples who use artificial pills, chemicals or devices as birth control must realize that many of these contraceptives are also abortifacients. Couples who use artificial birth control, as well as doctors, nurses, health providers, counselors and spiritual directors who prescribe pills, chemicals or devices as contraceptives, need to be fully

aware of the fact that they might be participating in abortion which is a grave immoral act and serious sin. Confessors need to be fully informed and aware of the latest teaching of the Church about this critical issue when giving advice to penitents in the celebration of the Sacrament of Reconciliation.

In his landmark encyclical, the *Gospel of Life*, Pope John Paul II clarifies the teaching of the Church on the connection between contraception and abortion: “It is frequently asserted that contraception, if made safe and available to all, is the most effective remedy against abortion . . . certainly, from the moral point of view contraception and abortion are specifically different evils: the former contradicts the full truth of the sexual act as the proper expression of conjugal love, while the latter destroys the life of a human being; the former is opposed to the virtue of chastity in marriage, the latter is opposed to the virtue of justice and directly violates the divine commandment “You shall not kill.”

“But despite their differences of nature and moral gravity, contraception and abortion are often closely connected as fruits of the same tree. It is true that in many cases contraception and even abortion are practiced under the pressure of real-life difficulties which nonetheless can never exonerate from striving to ob-

serve God's law fully. . . . The close connection which exists, in mentality, between the practice of contraception and that of abortion is becoming increasingly obvious. It is being demonstrated in an alarming way by the development of chemical products, intrauterine devices and vaccines which, distributed with the same ease as contraceptives, really act as an abortifacient in the very early stages of the development of the life of a human being.”

PARENTS - MINISTERS OF GOD'S LOVE

The Church's teaching on contraception is not just a prohibition, but a call to the joy of parenthood. Procreation of children, far greater than an obligation, is an outpouring of God's love to spouses who in turn pour out their love to their children. Parents accordingly become instruments and ministers of God's love. It is vitally important that couples preparing for marriage possess a firm knowledge of their faith and be given the clear, official teaching of the Church on contraception and Natural Family Planning, stressing that bodily union is a sacred act. Couples are called to bear witness to their intent to practice that faith in their marriage and family life.

The call to marriage is by its nature a call to parenthood. The choice of when to begin having children or whether to have another child

should be worked out in prayer, using the grace of the sacraments, honest communication among spouses, and good counsel from holy people, in light of the Church's objective moral teaching on the goods of marriage and the conjugal union.

The sharing in God's love for God's children, as is true of all instances in which we share in the administration of God's gifts, heightens our dignity, conforms us to Christ and deepens our self-knowledge. Paul VI expressed this idea so beautifully: “To experience the gift of married love while respecting the laws of conception is to acknowledge that one is not the master of the source of life, but rather the minister of the design established by the Creator.” (*of Human Life* Nov. 4).

VIVIENDO from page two

Viviendo lo mejor posible “este día” no nos guarda de dolores de cabeza y dificultades inesperadas que la vida a veces nos tira, pero nos mantiene cerca de la paz de Dios, y la gracia que Dios nos ofrece ahora, y fortalece nuestras habilidades para poder con cualquier dificultad.



Financial Report Of The Diocese Of San Angelo For The Year Ended June 30, 2003

October 30, 2003

Dear sisters and brothers in Christ:

I am happy to present to you in an abbreviated form the Diocese of San Angelo's Financial Report for the most recent year ending June 30, 2003 as prepared by our outside auditors, the national firm of K.P.M.G. This audit has been carefully studied by the Presbyteral Council, the Diocesan Finance Council, and the Diocesan Finance Officer and myself.

I want to express my sincere appreciation for your generous financial support upon which our church ministries depend. As you will readily note in this year's results, a spirit of hope is quite alive as we continue to reorder our financial affairs. I am very pleased to report that we have now totally completed our recovery in only five years instead of the anticipated eleven year schedule. This is due to both your material generosity and your spiritual support.

I invite any of you who would like to receive the full audited financials to contact our Diocesan Finance Officer, Les Maiman, who will be happy to provide a copy to you.

Your servant in Christ and Mary,
Most Reverend Michael D. Pfeifer, OMI
Bishop of San Angelo

The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO Statement of Financial Position June 30, 2003 and 2002

	<u>Assets</u>	<u>2003</u>	<u>2002</u>
Current assets:			
Cash and cash equivalents		\$5,317,405	\$7,594,328
Accounts receivable, net of allowance of \$51,528 in 2003 and \$51,528 in 2002 (note 4)		635,649	529,195
Grants receivable		300,000	180,000
Parish notes receivable (note 3)		243,752	124,473
Prepaid assets		30,536	795
Total current assets		\$6,527,342	\$8,428,791
Cash restricted for burse fund		1,199,434	1,151,050
Long term parish notes receivable (note 3)		885,787	663,359
Property and equipment, net (note 5)		2,802,925	2,638,401
Intangible asset (note 9)		1,221,045	941,149
Total assets		<u>\$12,636,533</u>	<u>\$13,822,750</u>
<u>Liabilities and Net Assets</u>			
Liabilities:			
Accounts payable and accrued liabilities (notes 7, 8 and 9)		\$1,429,967	\$983,396
Collections		132,816	9,699
Parish savings deposits (note 6)		5,634,543	7,704,631
Total liabilities		\$7,197,326	\$8,697,726
Net assets: (notes 2 and 10)			
Unrestricted		3,017,677	2,699,295
Temporarily restricted		1,222,096	1,274,679
Permanently restricted		1,199,434	1,151,050
Total net assets		5,439,207	5,125,024
Total liabilities and net assets		<u>\$12,636,533</u>	<u>\$13,822,750</u>

See accompanying notes to financial statements.

The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO Statement of Activities For the Year Ended June 30, 2002

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Permanently Restricted</u>	<u>Total</u>
Revenues, gains and other support:				
Contributions	\$21,000	\$279,809	\$ 48,384	\$ 349,193
Parish assessments (Note 11)	1,836,831	-	-	1,836,831
Interest and dividends	90,282	15,134	-	105,416
Grants	-	410,000	-	410,000
Other income and fees	463,937	-	-	463,937
Cemetery, net	-	22,457	-	22,457
Health insurance premiums	975,630	-	-	975,630
Amounts released due to satisfaction of time and purpose restriction	779,983	(779,983)	-	-
Total revenues, gains and other support	<u>\$4,167,663</u>	<u>\$ (52,583)</u>	<u>\$ 43,384</u>	<u>\$4,163,464</u>
Expenditures:				
Seminarians education	\$ 192,556	\$ -	\$ -	\$ 192,556
Vocations	69,922	-	-	69,922
Clergy medical and retirement	317,308	-	-	317,308
Continuing education of clergy	59,921	-	-	59,921
Permanent diaconate	93,439	-	-	93,439
Women religious	1,579	-	-	1,579
Christ the King Retreat Center	374,124	-	-	374,124
Religious Education and Formation	268,843	-	-	268,843
Communications and paper	123,158	-	-	123,158
Contributions and assessments	170,906	-	-	170,906
Tribunal	74,533	-	-	74,533
University Apostolate	84,217	-	-	84,217
LIMEX	11,415	-	-	11,415
Liturgy office	11,286	-	-	11,286
Superintendent of schools	12,549	-	-	12,549
Prison ministry	5,343	-	-	5,343
Administrative office	790,825	-	-	790,825
Bishop's residence	27,741	-	-	27,741
Capital renewal and replacement	6,016	-	-	6,016
Interest	91,660	-	-	91,660
Leadership	32,272	-	-	32,272
Insurance	1,029,668	-	-	1,029,668
Total expenses	<u>\$3,849,281</u>	<u>-</u>	<u>-</u>	<u>\$3,849,281</u>
Change in net assets	\$ 318,382	\$(52,583)	\$ 48,384	314,183
Net assets at beginning of year	2,699,295	1,274,679	1,151,050	5,125,024
Net assets at end of year	<u>\$ 3,017,677</u>	<u>\$ 1,222,096</u>	<u>\$ 1,199,434</u>	<u>\$5,439,207</u>

See accompanying notes to financial statements.

Thanks From The Holy Land

by Bro. Joseph Rogenski, O.F.M.
Commissary of the Holy Land

Dear Bishop Pfeifer, may God's peace and blessing be yours in abundance!

I am in receipt of your check #25636 representing the gifts of the people of the Diocese of San Angelo, to the Jerusalem Mother Church, in the amount that totals \$18,554.31, for the 2003 Good Friday Collection. This gift will not

only assist in the preservation of the Holy Places, but will also help the people ministered to by the Franciscan Friars of the Holy Land Custody.

In the name of the Friars and those to whom they minister, I express our deepest gratitude to you, Bishop Pfeifer, and to our Sisters and Brothers in the Diocese of San Angelo, who continue to give from their own need to help those who

are also in need! May God bless and reward all of you.

It was my privilege last January to visit the Holy Land and to see first hand how the Christian people in Jerusalem and surrounding areas are suffering. The Franciscans are a sign of hope between the two warring factions of Israelis and Palestinians. Your help is a true blessing!



End of Rosary Year Celebration

by Debra G. Vasquez

The elderly gentleman clutched the bouquet of roses in his hand, nervously, like a suitor anxiously waiting to see his beloved, watching with the crowd for her arrival. She appeared to have many in the crowd hoping to win her affections, as others held bouquets of roses, daisies, and carnations. One man holding a large arrangement of purple flowers edged closer to the front of the church steps for a better look. A large crowd milled about on the church lawn as bright red-costumed Aztec Indian dancers, from elementary to adult age, tapped their feet to the rhythms of a thumping drum.

A few minutes more and the church doors of Sacred Heart opened. Lifted upon the shoulders of four men in black suits, a statue of Our Lady of Fatima, standing on a floral throne pedestal, was carried out, looking as if she was descending from her heavenly palace. She was escorted by Bishop Michael D. Pfeifer, priests and deacons from Abilene and surrounding churches. A Queen's Court of young women dressed in spring colors of pink, blue, and turquoise lined the church steps on either side while little angels waited at the bottom. So began the celebration to end the year of the Rosary in honor of the woman who not only carried God's son in her womb, but carries each and every one of us in her Immaculate Heart.

The celebration marked the ending of the Year of the Rosary, proclaimed in October 2002 by Pope John Paul II. The year had special significance as the 120th anniversary of the encyclical of Pope Leo XIII in 1883, in which he proposed the Rosary as an effective spiritual weapon against the evils afflicting society; the fortieth anniversary of the opening of the Second Vatican Ecumenical Council on October 11, 1962; and the twenty-fifth year of Pope John Paul II's pontificate. In the Abilene deanery, the Year of the Rosary was celebrated with an initial praying of the Rosary in different languages at Holy Family Church in May 2003. Sacred Heart Church was invited to host the closing

celebration for the deanery in 2003.

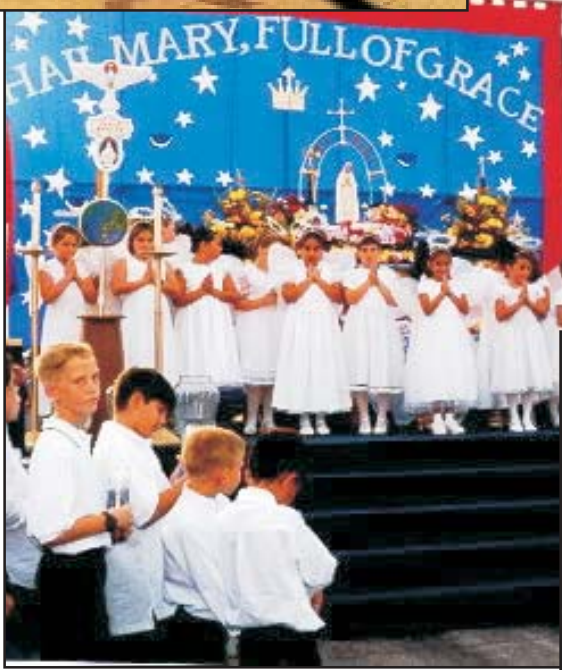
Over a thousand people of all ages joined the procession on Sunday afternoon, October 5, as it wound down South 8th Street, turned into Vine Street, moved across S. 9th, back up Peach Street and into the parking lot of Sacred Heart Church. There a 20 ft. x 20 ft. outdoor stage had been constructed especially for this event.

At one point in the procession, the crowd lined Vine Street, end to end, for one whole block.

Our Lady's favorite prayer, the Rosary, was led by children and teens. Bishop Pfeifer and Father Bob Bush of Sacred Heart Church gave meditations on each of the Joyful and Glorious Mysteries. Father Thomas Manimala of St. Francis Church delivered the beginning Scripture reading. At the end of each decade, the procession stopped to sing choruses of Ave Maria, while the Queen's Court danced and the angels threw flower petals in the air as a sign of the sacredness of the celebration. After the Joyful Mysteries, Holy Family Church's Deacon Paul Klein read from Scripture and Msgr. Fred Nawarskas gave a homily on Mary, Mother of God.

Reaching the outdoor stage, Our Lady was carried to a pedestal on the stage where she could be honored and venerated. Several hymns were sung by the choir, Scripture was read by Deacon Pete Ballaro, of Sts. Ann and Joachim Mission and Father Bob Bush gave a homily. An Angel dance was performed by 20 angels of elementary age to the melody of Immaculate Mary. Several times they raised their flowers to Mary as they marched around her image. Later, they stood as an honor guard as flower offerings were made by the Bishop, priests, deacons and sisters, Parish Council presidents, Legion of

see "ROSARY" page nine



(Photos courtesy Debra C. Vasquez.)

