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VOLUME XXII  
NUMBER 6

JUNE  
2001

NONPROFIT ORG.  
US POSTAGE PAID  
SAN ANGELO, TX  
PERMIT NO. 44

**THE  
WEST  
TEXAS**



**ANGELUS**

NEWSPAPER OF THE DIOCESE OF SAN ANGELO

PMangelus@aol.com • www.san-angelo-diocese.org

DIOCESE OF SAN ANGELO  
PO BOX 1829  
SAN ANGELO TX 76902-1829

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## Cardinals List Pastoral Priorities For Third Millennium

By John Thavis  
Catholic News Service

VATICAN CITY (CNS) — In the largest gathering of its kind at the Vatican, more than 150 cardinals drew up a list of pastoral priorities for the third millennium, including new ways of strengthening holiness, unity and missionary energy in the church.

Pope John Paul II, who celebrated Mass to close the May 21-24 consistory, called it a "moment of communion" that produced deep analysis and some well-thought-out proposals.

"The church finds itself today facing enormous challenges, which put to the test the trust and enthusiasm of those who proclaim

(the Gospel)," the pope said. He said he planned to make use of the cardinals' suggestions across a broad range of pastoral topics.

It was the sixth time the pope has called the cardinals together in a special consultative meeting and the first time since 1994. For more than half the 155 participants, it was a new experience.

Cardinal Roger M. Mahony of Los Angeles said the consistory had "shrunk the earth in a good sense" by allowing prelates from all continents to listen to each other.

He and many other cardinals said that, beyond specific issues related to church structures and policies, an overriding theme was

holiness — its central place in the life of every Christian. As one prelate put it, the church's program should be "the globalization of holiness."

Related to that was how the church can proclaim the Gospel to people in pluralistic societies where religion is no longer automatically passed on from generation to generation.

"You've got to preach the Gospel with authority, but somehow you also have to help people understand that the message of the Gospel is good for them," said Australian Cardinal Edward I. Cassidy, summing up a key challenge for modern evangelization.

The consistory featured intro-



Pope John Paul II requests free and fraternal exchange of opinions among the over 150 cardinals gathered in Rome for the May 21-24 consistory. The group was discussing pastoral challenges and evangelization in the new millennium. (CNS photo from Reuters)

ductory speeches by three cardinals, short talks — generally under 10 minutes — by about half the participants, and small-group discussions. In the final working

session, small-group reports were read aloud, along with a 17-page document that summed up the main points of the meeting.

see "PRIORITIES", page ten

## Papal Trip To Ukraine A 'Pilgrimage,' Not Threat

By Frank Brown  
Catholic News Service

MOSCOW (CNS) — Archbishop Jean-Louis Tauran, the Vatican's foreign minister, defended the upcoming papal trip to Ukraine as a simple "pilgrimage" that should not alarm Russian Orthodox.

"The (Russian) Orthodox

Church has 80 million members and we have 500,000 (in Russia). We can't be any kind of danger for the Orthodox Church," Archbishop Tauran said at a press conference marking the 10th anniversary of the re-establishment of the Catholic Church in Russia.

In Russia, politicians and Russian Orthodox Church leaders are

speaking out with increasing regularity against the pope's visit to neighboring Ukraine June 23-27.

Many opponents suspect that the pope's visit is part of a Vatican plan to expand the Catholic Church's influence on the territory of the former Soviet Union,

see "TRIP", page eleven



Orthodox nuns in Ukraine pray as they take part in a protest in front of the parliament building in Kiev May 24. Hundreds of Orthodox priests, nuns and believers participated in the protest against Pope John Paul II's scheduled June 23-27 visit. (CNS photo from Reuters)



# Cursillos in Christianity in the San Angelo Diocese

By Bishop Michael D. Pfeifer, OMI

“Where were you when...?” or “When did you...?” Or “Have you ever...?” These questions are frequently asked of us, in reference to great or unusual events or occurrences in our lives. Events which might be etched in our hearts and minds forever, the happy occasions of birthdays, graduations, weddings, trips abroad, etc. as well as the sad ones of natural disasters, wars, illnesses, deaths of loved ones or of other great people, etc., are all unforgettable.

The Cursillo, three-day weekend, experience is another wonderful and joyful event which, once lived, will undoubtedly be added to the ‘joyful’ column of our own personal list of unforgettable events. Although impossible to describe, one often hears the Cursillo, glowingly described as: “Wonderful!”, “Great!”, “Awesome!” “Coming here was the best decision I’ve ever made!” During one closing ceremony, a wife exclaimed to her husband, “Sorry honey, but ‘these’ were the best three days of my life.”

“Just what is a Cursillo, what makes it so wonderful, and why can’t it be described?” The word “Cursillo” is the common, one-word reference to “Cursillos de Cristiandad” and it means “little course” or “short-course” in Christianity. The **‘Cursillo Movement’** is an evangelical movement of the Catholic Church. It is a member of the International Catholic Organizations of the Pontifical Council for the Laity in Rome. **It is wonderful** because it is an encounter with the Highest Good, Jesus Christ, our Lord and Savior. **It is indescribable** because it is a *lived*, grace-filled encounter with God which transcends description by human words.

The Cursillo makes possible a deeper understanding of the fundamentals of being Christian and provides the mentality, strength and support to make personal holiness, spiritual growth and evangelization a very natural part of one’s daily life. Every *Cursillista* knows that he or she can count on God’s grace and is ever mindful that God is counting on their obedient faith. Since the “fourth day” of a *Cursillista*’s life begins on the Monday following the Cursillo weekend and lasts the rest of one’s life on earth, the Cursillo Movement also provides a method for perseverance in one’s Christian walk by means of small, friendship, group-reunions and the larger, community reunions which are called “Ultreyas” (A Spanish word meaning “Onward.”)

“Cursillos in Christianity” have been a part of Catholic life for more than half a century (since the 1940’s) and have enriched the life of the Church and its members



# Cursillos de Cristiandad en la Diócesis de San Angelo

Por Obispo Miguel D. Pfeifer, OMI

«¿Donde estabas tu cuando...?» Frecuentemente, esta pregunta se nos hace con referencia a alguna ocurrencia o gran evento en nuestras vidas. Alguna ocurrencia u evento, tan grande o tan importante que tal vez se haya quedado grabado para siempre en nuestras memorias. Eventos alegres, como cumpleaños, graduaciones, bodas, viajes al extranjero, etc. o tristes, como desastres naturales, guerras, enfermedades, fallecimientos de seres queridos o de personas famosas etc, todos inolvidables.

La experiencia de haber vivido un Cursillo es otro evento maravilloso y alegre que podemos añadir a nuestra lista personal de eventos inolvidables. Aunque es imposible describir el Cursillo, muchas veces se oyen palabras como: «*Maravilloso*»; «*Magnifico*»; «*Estupendo*»; «*¿Asistir al Cursillo fue la mejor decisión que yo he hecho en mi vida!*» Recientemente, durante una ceremonia de clausura, una esposa le exclamó a su esposo, «*¿Perdóname mi amor, pero ‘éstos’ fueron los tres días más felices de mi vida!*»

¿Que es un Cursillo? ¿Porque es tan maravilloso? y ¿Porque no se puede describir? La palabra «Cursillo» se refiere al «Cursillo de Cristiandad» y significa un cursa breve (o pequeño) de Cristiandad. **El Movimiento de Cursillos de Cristiandad** es un movimiento evangélico de la Iglesia Católica. Además, es miembro de la Organización Internacional Católica Laica del Concilio Pontífice en Róma. **Es maravilloso** porque es un encuentro con el Bien Más Grande, Jesucristo, nuestro Señor y Salvador. **Es indescribible** porque es un encuentro con Dios, lleno de gracia, que excede la descripción de palabras humanas.

El Cursillo hace posible un entendimiento más profundo de lo que es fundamental de ser Cristiano y provee la mentalidad, fortaleza, fuerza y apoyo para hacer la santidad personal, el crecimiento espiritual y la evangelización una parte muy natural de nuestra vida cotidiana. Cada *Cursillista* sabe que él o ella puede contar con la gracia de Dios y está siempre consciente que Dios cuenta con su fe obediente. Puesto que el «cuarto día» de la vida del *Cursillista* empieza el día lunes después del fin de semana del Cursillo y continua por el resto de la vida terrenal, el Cursillo también provee un método para perseverar en el camino Cristiano. Ésto lo hace por medio de ‘Reuniones de Grupos Pequeños de Amistad’ y las ‘Ultreyas’ (palabra Española que significa, ‘Adelante’), que son las reuniones más grandes de la comunidad.

«Cursillos de Cristiandad» han sido parte la vida Católica por más de medio siglo

see “CHRISTIANITY” page eleven

see “CRISTIANDAD” page eleven

## The Bishop’s Schedule



### June 2001

June 1: Ballinger, St. Mary - Mass at 6:00 p.m. celebrating the 50th Priestly Anniversary of Father Louis Moeller.

June 2: San Angelo, Cathedral Church of the Sacred Heart - Baptism at 11:00 a.m.

June 3: Big Spring, Sacred Heart and St. Thomas - Confirmation at 10:00 a.m.

June 4: San Angelo, Bishop’s Residence - 6:00 p.m. Cookout

for all Priests and Sisters of the Diocese.

June 5: Odessa, St. Joseph and St. Anthony - 6:00 p.m. Dinner honoring Deacons of these two parishes.

June 6: San Angelo, St. Joseph - Home Mass 6:30 p.m.

June 7: Dallas - Presentation to Inmate Family Organization.

June 8: San Angelo, St. Mary - Confirmation at 6:30 p.m.

June 10: San Angelo, Cathedral Church of the Sacred Heart - Marriage Jubilee Mass at 2:00 p.m.

June 11: Eden, St. Charles - 7:00 p.m. Meet with Pastor and Pastoral Council.

June 12: San Angelo, Diocesan Pastoral Center - 8:30 a.m. Mass for Staff, 11:00 a.m. Staff Meet-

ing.

June 13-16: Atlanta, Georgia - Meeting of the National Conference of Catholic Bishops.

June 17: Christoval, Mt. Carmel Hermitage - Mass at 3:30 p.m. to celebrate 10th Anniversary of Hermitage.

June 19: San Angelo, Diocesan Pastoral Center - Presbyteral Council meeting at 10:30 a.m.

June 20-21: Rest and Prayer.

June 22-24: Rochester, New York - Ordination.

June 27: Abilene, Sacred Heart - Mass for First Anniversary of Perpetual Adoration.

June 30: Wall, St. Ambrose - Wedding at 3:30 p.m.

### July 2001

July 1: Miles, St. Thomas Mass at 8:00 a.m.

July 2: Miles, St. Thomas -7:00 p.m. Meet with Pastor and Pastoral Council and Finance Councils of Miles, Olfen and Rowena

July 4: San Angelo, Cathedral Church of the Sacred Heart - Mass at 9:00 a.m.

July 5-7: Rest and Prayer

July 9-27: Vacation

July 29: Sterling City, St. Paschal - Mass at 11:30 a.m.

July 30: Knickerbocker, Immaculate Conception - 7:00 p.m. Meet With Pastor and Pastoral and Finance Councils of Eldorado, Knickerbocker and Mertzon

July 31: Odessa, St. Elizabeth - 7:00 p.m. Presentation to the Religious Education Adult Group

**The West Texas Angelus**  
Official Newspaper of the Diocese of San Angelo

POSTMASTER: Send all Changes of Address to:  
WEST TEXAS ANGELUS  
P.O. BOX 1829  
SAN ANGELO, TX 76902-1829

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Publisher Bishop Michael D. Pfeifer, OMI  
Editor Peter N. Micale (PMangelus@aol.com)  
Layout Stephen Talley  
Production Kenneth Grimm

Automatic circulation to parishioners in the Diocese of San Angelo  
Subscription rate for all others: \$10.00 per year  
**THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS**  
Printed by the San Angelo Standard-Times  
A Scripps-Howard Company



# Vocations Circle

by Sr. Blandina Paul, CDP

I became interested in religious life while in junior high school. I loved and admired the Sisters who were my teachers. At first I was attracted by the black and white habit they wore. As I matured I was attracted by something much deeper that lead me to explore the possibility of a vocation to religious life. I saw that the Sisters were always happy women, dedicated to the people to whom they ministered. I knew that prayer was an integral part of their lives and community life was a central value for them. I saw that the Sisters had a complete trust in a provident God to provide for their needs. At the end of my sophomore year, I knew that I wanted to pursue my desire to enter the Convent. This was met with great opposition from my family since I was the youngest child. They all felt responsible for my future. In spite of all their caution, I continued to gather information about the Sisters of the Congregation Divine Providence (CDP). I knew that I wanted to join a teaching order and to work with

the poor.

Eventually, I entered the Convent at Our Lady of the Lake in San Antonio with 45 other young girls to prepare for the CDP's. Several years were spent in my formation for religious life. This included college. In the summer of 1949 I pronounced my first vows and was assigned to Sacred Heart Academy in El Reno, Oklahoma. In my teaching career I taught all grades from 1-12. My other assignments have included administration, counseling, librarian, and Director of Human Resources. I currently minister in the parish office at Holy Family Parish in Abilene.

## Sisters of Divine Providence

The Sisters of the Congregation of Divine Providence were founded more than 200 years ago in France by Fr. John Martin Moye to work with others in bringing all things to good. The Sisters ministered to people whose needs were being neglected. They educated the poor in rural areas, renewed people's faith, and served through works of mercy. In 1866 two Sisters came to Castroville,

Texas where they founded the Moye Center. In 1896 they moved to San Antonio where they established the congregation at Our Lady of the Lake Convent.

There are many congregations of Religious Sisters who have served in our Diocese – even before we became a diocese. The CDP's are not newcomers to this area of Texas. The first CDP Sisters to minister came in the 1890's to the convent in Stanton. In 1916 another group of eight CDP's opened St. Joseph Academy, the first Catholic school in Abilene. It was a coed school from grades 1-12 with boarding for girls. Over the years enrollment grew. In 1963, after the Diocese of San Angelo was formed, grades 9-12 moved and became Central Catholic High School. Sr. M. Gaudentia, CDP, was the first principal with six Sisters. Sr. Blandina Paul, CDP, was the principal of the Academy with six other Sisters. The Catholic schools continued until enrollment declined in the 1970's. The decline in religious vocations and the rising cost of Catholic education to the supporting parish were too great. The schools eventually were closed.

Under the direction and administration of the CDP's, led by Sr. Annella, CDP, St. Ann's Hospital was opened and grew from an eighteen-bed clinic to a fully accredited hospital. In 1980, after other local hospitals grew, St. Ann's Hospital was closed. It had served the people of Abilene for forty years.

Sisters of Divine Providence have also served in many other areas of the Diocese. In September 1941, two CDP's were sent to teach at St. Francis Elementary School at St. Francis of Assisi Parish in Abilene. They served there until the school closed in 1952. Other CDP's staffed St. Joseph School in Rowena until it was closed. The Sisters then ran the parish Religious Education Program and served in other parish ministries



Sr. Blandina Paul, CDP – a Sister of the Congregation of Divine Providence

including Pastoral Associates. Sr. Helen Rivas, CDP, is currently ministering as Pastoral Associate at St. Joseph Church in Rowena. She had ministered as Pastoral Associate at Our Lady of Lourdes in Andrews and as Director of Lay Ministry Formation Program. Two CDP's worked at St. Ann's School

see "SISTER" page three

# Eulogy For Msgr. Kevin J. Heyburn

by his nephew  
Kevin M. Heyburn

On behalf of the Heyburn family, I would like to thank all the readers of *The West Texas Angelus* who made my Uncle Kevin's priesthood so rewarding. Thank you also to the wonderful nurses who took care of him in his later years.

The Father Heyburn you knew was very much the Uncle Kevin my family knew. My Uncle showed my family how hard a priest works to take care of his parishioners. We also saw – as guests of his rectory – the warmth, kind-

ness, and love the parishioners returned to him in every community he served. He was truly blessed by the people of Rowena, Olfen, Wall, Midland, Miles, Abilene, Amarillo, Andrews, and by the families of the United States Air Force.

There was something about Father Heyburn that made folks feel comfortable around him. He was a gentle man with a great sense of humor. He loved old Hollywood comedies and P.G. Wodehouse short stories. He also liked to tell really bad jokes and he would tell these jokes over and

over again. For example, Uncle Kevin would ask, "Did you hear about the goat who wanted to hang himself?" "No." we would say. "The goat heard the song 'There Will Never be Another Ewe,'" Uncle Kevin would reply.

Uncle Kevin convinced me when I was a little kid that the newspaper in Wall, Texas was called "*The Wall Street Journal*." He named the girl's choir in Wall--the prettiest girl's choir in West Texas – the Wall Flowers. Even on the solemn occasion of his being honored upon his elevation to Monsignor, my Uncle couldn't resist teasing his parishioners by opening his brief remarks by saying, "As Henry the Eighth said to his seven wives, 'I won't be keeping you long.'"

My Uncle liked funny songs from the '40's and '50's. We would drive with him around West Texas listening to songs in his eight-track tape deck – songs with coun-

try gospel lyrics like "*Cigarettes and whiskey and wild, wild women. They'll drive you crazy, they'll drive you insane,*" or we would listen to Arthur Godfrey sing, "*I don't want her, you can have her, she's too fat for me.*" When my brother, sisters, and I returned to Catholic grade school, the shocked nuns wondered where we learned these songs. The good sisters were even more surprised when we told them our Uncle--the priest – taught them to us.

My family would usually see Uncle Kevin in Houston at least once a year. He would usually show up with a big crate of Rowena sausage in his car trunk. When my brother, sisters and I were little, the first thing we would ask him when he drove up our driveway was, "Uncle Kevin, when are you leaving?" He always took that question the wrong way. We asked him that question be-

cause we didn't want him to leave! We wanted him to stay as long as possible. We still wish he could have stayed longer with us.

A few weeks ago Father Heyburn's remains lay in state in San Angelo's cathedral. My Uncle Jeff said the figure in the open casket did not look like my Uncle Kevin. His reddish coloring was all gone. The twinkle in his eyes was gone. A scotch and soda wasn't in his hand. Laughter and jokes no longer surrounded him. However, we all knew that the body in the casket was really not my Uncle Kevin. As Father Jim Bridges told my family, what we saw in the casket was the shell. The nut had gone to Heaven. I think my Uncle would have appreciated that remark.

May God bless Father Heyburn. We were very fortunate to have him as part of our lives.

## A Word to the Wise . . .

**Annual Church Festival Information Must Be Sent to  
WT Angelus Office at Least Two (2) Months Ahead of  
Festival Date to Guarantee Advertisement Insertion!**

**Don't Miss Out!**



# 40th Anniversary Of The Diocese Of San Angelo

by Bishop Michael D. Pfeifer, OMI

**MARK YOUR CALENDARS!** October 16, 2001 will mark the 40th Anniversary of the establishment of the Diocese of San Angelo. Until October 16, 1961, the Diocese of San Angelo was part of the Diocese of Amarillo and the Diocese of Dallas.

To celebrate this anniversary and to give thanks for the many blessings that God has poured out upon us during these past forty years, I will offer a Mass at Sacred Heart Cathedral at 7:00 p.m. All are invited to attend, and the priests are invited to concelebrate.

On this special anniversary, let us renew our commitment to Christ by making a new effort to live out the Mission Vision Statement for our diocese – Declaring and Living our Vision.

## Diocesan Policy Change

### Quinceañeros And Religious Education Attendance

On the unanimous recommendation of the Presbyteral Council at their May 21<sup>st</sup> meeting, Bishop Pfeifer, OMI directs that effective September 1, 2001 the diocesan policy regarding enrollment and attendance in parish religious education classes in preparation for quinceañeros (No. 9 on page E-15 in the Pastoral Manual) is changed to read: "Girls and boys wishing to celebrate their quinceañeros must have been enrolled in and attending religious education classes **for a full year immediately before the celebration of the quinceañeros.**"

Quinceañeros that have already been fully planned for this year may be celebrated as scheduled.

The quinceañeros is the celebration of the 15th year of a Mexican-American boy or girl. It is rooted in the initiation customs of pre-Christian Mexico. As part of the initiation rituals, the youth had to prove their courage and strength, both spiritually and physically.

Nowadays, it is an expression of the youth's willingness and readiness to begin to take on adult responsibilities in the home, parish, and community. It is based on a renewal of the youth's initiation into the life of the Church and a time for giving thanks and praise to God for this time in his or her life. The youth begins to leave behind things of children and show an understanding that in accepting the role of growing up one must embrace the responsibilities and tasks of the adult world in order to partake in the freedoms of adulthood. A major element of growing up in the Church is to joyfully participate in religious education throughout one's life.

With the importance of our faith in mind, the required one-year immediately before the celebration of the quinceañera should not be considered a maximum length of time. Rather, it should serve to remind families who are seeking to celebrate a quinceañeros that religious education is an important regular part of their lives. It is more important to develop the faith life of our youth than to celebrate one day that will not be well understood without putting Christ at the center.

## Marriage Jubilee Day

by Bishop Michael D. Pfeifer, OMI

Mark your calendars! It is our custom in the Diocese of San Angelo to gather annually as a diocesan family to celebrate the anniversaries of marriage. This Eucharistic celebration will take

place on Sunday, June 10, 2001 at 2:00 p.m. at the Cathedral of the Sacred Heart in San Angelo.

We invite couples who are celebrating their 25, 30, 35, 40, 45, 50 and above wedding anniversaries in the calendar year of 2001. Families and friends are, of course,

invited to accompany our jubilarians to this celebration. Renewal of vows will take place at the beginning of the Mass. This celebration will conclude with a reception in the Cathedral gymnasium to which all are invited.

## 2001 Peter's Pence Collection

by Bishop Michael D. Pfeifer, OMI

My dear sisters and brothers in Christ:

*Profess faith, impart hope, bestow love.* These words, the theme of the 2001 Peter's Pence Collection for the Works of the Holy Father, challenge us to build a future befitting the dignity of the human person.

The new millennium upon which we have just embarked is a world of stark contradictions. The blessings of technological progress exist along side the sufferings of countless people living in subhuman conditions. An ecological crisis lurks ahead which even now is making large areas uninhabitable and hostile to sustaining human life. Numerous wars and insurrections continually threaten the balance of peace. Painful are the questions that stalk the Christian heart: How can it be that even today there are still people dying of hunger, condemned to illiteracy, lacking basic medical care, without a roof over their heads?

Our Holy Father Pope John Paul II, however, summons us to profess our faith in new and effective ways, impart a vibrant hope to the peoples of the world, and bestow love through an innovative and effective charity. In his Apostolic Letter "*Novo Millennio Ineunte*" issued for the closing of the Jubilee Year, the Pope urges: *Let us go forward in hope! A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ . . . The century and the new millennium now beginning will need to see . . . the tradition of charity*

*which has expressed itself in so many different ways in the past two millennia but which today calls for even greater resourcefulness. Now is the time for a new creativity in charity.*

The annual Peter's Pence Collection, which is taken up in parishes throughout the United States, gives all of us an opportu-

nity to join in partnership with the Holy Father to help relieve the suffering of the world's most vulnerable.

I ask you to give generously to this special collection which will be taken up on July 1, 2001 for the charitable works of our Holy Father Pope John Paul II. The Holy Father depends on our support. I thank you for your past generous support of our Holy Father, and as you contribute financially, I ask you to pray for all the works of His Holiness.

## Anniversary Celebration Saint Boniface Parish

Olfen, Texas

**Saturday, June 23**

9 a.m. • Registration

10 a.m. • Parade

10:30-4:30 p.m. • Festival

5:30-7:30 p.m. • Dinner

7:30-11:30 p.m. • Dance

**Sunday, June 24**

11 a.m. • Celebration of the Mass

Noon • Lunch and visitation

Enjoy food booths, dominoes, cards, horseshoes, washer pitching, quilting, sausage making, antiques, a fashion show and The Havlak Polka Band.

Hosted by Saint Boniface Parish and Olfen School.

For parade information please call Mike Halfmann at 915-442-2873.



# “We Must Do What We Can To Make A Difference Lest All We Say Remain Empty Words”

## (Reflections from a Confirmation Class)

by Bishop Michael D. Pfeifer, OMI

In preparation for the celebration of the Sacrament of Confirmation, I always write a personal letter to the candidates who are preparing for the new coming of the Holy Spirit in this Sacrament. I invite the candidates for Confirmation to send me a class letter, sharing with me their thoughts on the Sacrament of Confirmation, the gifts of the Holy Spirit, and how all this fits into their daily lives. I have received many wonderful, inspirational, wisdom-filled and challenging letters from candidates for Confirmation of our Diocese. Here I would like to share with you the thoughts and reflections from one class – those who were confirmed from St. Anthony’s, St. Joseph’s and St. Martin’s churches in Odessa. Read over carefully the

thoughts of the young people that follow.

“It didn’t seem so long ago when as young boys and girls our parents, our first teachers in religion, enrolled us in the religious education program of our parishes. We studied, we struggled, we grew. And as we grew older and wiser, we realized that more knowledge leads to love, and that true love is proven by action. The years went by so fast.

We believe that by your gesture of holy anointing and laying on of hands, something very special happens. We receive the Holy Spirit. The Third Person of the Holy Trinity comes to us and bestows upon us many precious gifts. Here is how we understand these gifts.

**Wisdom** will help us recognize what is of God in people, places and things. **Understanding** will

help us to discover God’s plan for us, to become good disciples of Christ. **Right Judgment** will help us make the right choices, like choosing the Bible instead of a gun, choosing not to drink beer, choosing to stay in school, choosing to guide others in the right ways; choosing to be an image of Jesus to others. **Courage** will help us be strong in our beliefs as Catholics, to go out and help at Catholic Charities, the Food Bank, and to serve our Church; to do what may be unpopular. **Reverence** will help us to praise God faithfully, and likewise see the face of God in the poor and abandoned, the homeless and hungry, the friendless and despairing, the sick and the aged, and the many other poor of Christ. **Wonder and Awe** will remind us to be always grateful to God for the gift of life and the world; hence, we must

care for our bodies and our soul and respect all creation by recycling papers, cans, plastic, etc.

Today, the silent majority needs to come out and be signs of contradiction in a world that subtly glorifies selfishness, indifference, materialism, violence and death. We pray to God that by the example of our lives and witness of our words, we may reveal the power of the Spirit within us. We will witness to others as Jesus commissioned us by celebrating Eucharist every Sunday, and as often as we can, by praying with our families and friends, by joining Bible Study groups and youth groups like the ones we have in our parishes. **We must do what we can to make a difference lest all we say remains empty words.**

We have time for formal learning, time for individual and communal prayer, time for retreat, time

for socials and fun; time for serving others which is also fun. We value those times when we learn more deeply about ourselves and our relation to God, other people, and the world. We even got to know one special person of our choice who will be our special intercessor and model from now on – the name of the Saint we take as we celebrate Confirmation.

We are eternally grateful to God for our parents who brought us to Religious Education, especially during our stubborn years. We thank God for our CCD family, our sponsors, the retreat team, our priests for helping us reach this milestone in our sacramental lives. We thank God for those who have given us the opportunity to experience joy in forgetting self and serving others.”

## Some Cardinals Say Church Needs More Flexible Forum For Debate

By John Thavis  
Catholic News Service

VATICAN CITY (CNS) – As more than 150 cardinals met at the Vatican to brainstorm over pastoral challenges, several participants suggested that the church needs a more flexible – perhaps annual – forum to grapple with such problems in the future.

In particular, some cardinals wanted changes in the Synod of Bishops to make it a more responsive and effective instrument of cooperation among the pope, the Vatican and local churches.

Cardinal Francis E. George of Chicago said he thought the church could use a synod that is more “supple” and less tied to the standard format of speech-giving.

“The framework (of synods) now is quite conciliar. Therefore, it’s not a forum for give and take, except in the small groups,” Car-

dinal George said in an interview May 23.

“It is very concerned about protecting the voice of each member, which is a good concern. But in protecting that value, it has sacrificed the kind of give-and-take discussion where ideas can be honed on the floor of the synod itself,” he said.

For years, some synod participants — especially from English-speaking countries — have said that sitting through hours of prepared speeches was not the best way to have a creative exchange. Some bishops have also said the synod process is too closely bound by preparatory documents prepared in Rome, with little real space for innovation.

Cardinal Godfried Danneels of Brussels, Belgium, told reporters that many cardinals spoke about the need to improve the synod

process.

“What is absent in synods today is the possibility to have a debate. Bishops should be much more frank in their speaking. There are too many homilies.”

He said it would be better to proceed by topics in synods and similar meetings.

The May 21-24 consistory heard one call for an annual synod with an open agenda, in part to give the pope more direct contact with the “base” of the church. Others wanted a fresh look at the whole synodal system, instituted by Pope Paul VI in 1965.

U.S. Cardinal Avery Dulles said in an interview that the current system “leaves a lot of the Americans and English unhappy.”

“They see it as inefficient. A lot of time is wasted listening to speeches that are at times repetitious. It’s quite an unwieldy body

– you bring together 200 bishops who don’t really know each other, put them together in one room and expect a consensus to emerge,” Cardinal Dulles said.

One irony was that the May consistory ended up being run like a brief synod, with three days of speech-giving followed by small-group discussions and a final report to Pope John Paul II.

“The structure is synodal, which surprised me,” said Cardinal George.

“It is a synod in miniature. And the synod is a council in miniature. We still haven’t found that more supple framework for these discussions that I think would be helpful,” he said.

Cardinal George added, however, that there was one big advantage in the more formal, speech-giving format: It gives the floor to individual cardinals who

can speak “without fear of contradiction and challenge” for eight-nine minutes.

And eventually, consensus does emerge, Cardinal George said. In this consistory, for example, he said he was surprised that, despite the wide range of topics, the idea of renewing a sense of holiness in the church ran through at least one-third of the speeches.

“I was glad to see this, because it is fundamental,” Cardinal George said. He said the root of this holiness is the union with Christ, the heart of the faith. But the cardinals want to see it reflected more in the ways people participate in the church, in the way bishops carry out their ministry, and in ecumenical and interreligious dialogue, he said.

Other cardinals said the consistory echoed calls heard in previous synods for greater local responsibility in dealing with pastoral issues.

One example of the need for

see “**CARDINALS**”, page nine



# Memphis Catholic Organizes Rosary Campaign To End Abortion

By John Morris  
Catholic News Service

MEMPHIS, Tenn. (CNS) – Catholics throughout the Diocese of Memphis joined others in the country and the world May 12 for the Million Rosaries to End Abortion pro-life prayer event.

Organized by Blessed Sacrament parishioner Pat Benedict, the purpose of the event was to have as many people as possible recite the rosary for the end to abortion.

“We received letters from a variety of people from throughout the country indicating their support and participation in the event,” said Benedict.

“For instance, a 93-year-old priest, a former missionary in Cuba, stated his desire to promote the prayer event to several hundred missions and rosary-making groups throughout the world,” he told *The West Tennessee Catholic*, Memphis diocesan newspaper.

“I had teen-agers who prayed the rosary outside places that perform abortions, priests who heard (about) it from their bishop, several nuns from religious orders, and many people from across the country indicating their participation in the prayer event,” he added.

Benedict wrote to dioceses, religious orders, and other Catholic groups more than six months earlier to tell them about the May event.

“The prayer intention was very simple,” said Benedict. “People were asked to pray the rosary on May 12 for an end to surgical and nonsurgical killing of unborn babies. I don’t know if we achieved the goal of 1 million or not, but the enormous number of people who prayed the rosary is pleasing to God in heaven.”

Many said they were sure the prayers will be answered, regardless of the number of people who participated.

“I thought the response both locally and across the country was great,” said Jim Wright, Church of the Holy Spirit parishioner and director of the Committee for an Abortion-free Memphis.

The committee, which provides sidewalk counseling and pro-life witness, held a workshop following the recitation of the rosary at St. Louis Church for more than 250 participants.

“There were a million rosaries going up to the Blessed Mother in one way or another,” said Wright. “If people didn’t say a

million rosaries, I am confident that the guardian angels made up the difference.”

Libby Parks, chairman of the St. Louis Church pro-life committee, said, “We were all overjoyed with the turnout and hopefully many more families from not only St. Louis but across the diocese are praying for this intention in their homes.”

Across town at an abortion facility, St. Therese parishioners Helen Pensak and her husband, Emery, held signs to end abortion and prayed the rosary. They walk and pray the rosary each day and recite 15 decades each Wednesday and Saturday in front of the clinic.

“We never let anything interfere with our prayers,” she told *The West Tennessee Catholic*. “The best thing is to pray and let people see you pray and stand up for God. Hopefully, it touches them and affects them one way or another.”

In the Memphis Diocese, at least eight other parishes held services related to the rosary campaign.

“It was fantastic that so many people came together to participate,” said Charlie Ilsley, com-



Million Rosaries to End Abortion organizer Pat Benedict, right, is joined by others in the Diocese of Memphis, Tenn., in praying the rosary in front of a Memphis abortion clinic. (CNS photo by John Morris, *The West Tennessee Catholic*)

menting on the scores of people who came to St. Ann Church in Bartlett. “Really, the only way to ultimately stop abortion is through prayer. I am very proud of my parish and our church.”

Benedict said he had heard from supporters of the rosary campaign in Michigan, Pennsylvania, Florida, South Dakota, Wisconsin, Washington, Arizona, Connecticut, Kansas, Massachusetts, Maine, Kentucky, Illinois, Ohio, Colorado, Nevada, Nebraska, Iowa, Georgia, Maryland and Texas, as well as the Canadian province of Alberta.

“I am humbled that all of these people have responded to this request,” he said. “Hopefully, each person praying one rosary helped make the goal of 1 million a reality.”

*(Editor’s Note: Approximately fifty Knights of Columbus and their wives recited the Rosary after an 8:00 a.m. Mass at the Cathedral Church of the Sacred Heart. They were then served breakfast by the Boy Scouts in the school’s cafeteria.)*

## Statement By Bishop Joseph A. Fiorenza

### President Of The National Conference Of Catholic Bishops

May 30, 2001

I am extremely happy that with the support and direct intervention of President Bush the tax legislation passed by Congress includes a “refundable” tax credit to help parents cope with raising children, especially their educational expenses. It doubles the current child tax credit from \$500

to \$1000, and it is a provision, that the Catholic Bishops of the United States have long sought.

For the first time, this credit will be available to families earning between \$10,000 and \$30,000. By making the credit “refundable” over the next five years, it is estimated that it will help one half a million children out of poverty. I am grateful to President Bush for recognizing the importance of this investment in our nation’s children and families and giving it his full support. I commend, as well, all in Congress who supported it within this

major tax legislation.

A second provision, increasing the annual contributions to education IRAs from \$500 to \$2000, as well as extending the range of qualified expenses, is also a welcome one. It recognizes, for the first time in the U. S tax code, the particular burden shouldered by families struggling to afford extra educational cost for their children enrolled in grades K-12, whether they attend public, private, or religious schools.

On behalf of the Bishops of the United States, I express gratitude to President Bush and to the Congress for these provisions in the new legislation. They comprise an important step forward for America’s families, which, we hope, will be followed by similar advances in the future.

## EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Gene B. Lara.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before, June 20, 2001, to answer to the petition of Cathy Lynn Mase, now introduced before the Diocesan Tribunal in an action styled, “Cathy Lynn Mase vs Gene Benjamin Lara, Petition for Declaration of Invalidity of Marriage,” said Petition being identified as MASE-LARA, Ligamen, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 30th day of May 2001.

Rev. William R. DuBuisson, OMI, MCL, JCL  
Adjutant Judicial Vicar



# Four Nuns, 22 Others Sentenced For SOA Protest Actions

By Catholic News Service

COLUMBUS, Ga. (CNS) — Twenty-six people received sentences ranging from two years probation to a year in prison for their participation in protests last November at the School of the Americas, now known as the Western Hemisphere Institute for Security Cooperation.

The group sentenced May 23 at the federal courthouse in Columbus included two Franciscan sisters from Dubuque, Iowa, who are siblings; Sisters of St. Joseph from Minnesota and Washington state; and several members of the Catholic Worker movement.

Twenty of the protesters – including the four nuns – received sentences of six months in federal prison. All 26 had been banned from entering Fort Benning after earlier demonstrations, but had crossed



Father Ted Sizing, retired director of social action ministry in the Diocese of Syracuse, N.Y., left, and Maryknoll Father Joseph Towle stand in prayerful vigil outside the federal courthouse in Columbus, Ga., May 22 as 26 people are sentenced inside for their participation in protests at the School of the Americas last year. (CNS photo by Paul Finch, Catholic Sun).



Jack Gilroy, a retired high school teacher from Endwell, N.Y., stands on the courthouse steps in Columbus, Ga., before receiving a six-month sentence May 22 for his participation in protests against the School of the Americas last November. He began serving his sentence May 23. (CNS photo by Paul Finch, Catholic Sun).



Franciscan Sister Dorothy M. Hennessey, 88, of Dubuque, Iowa, was sentenced to six months in federal prison for her part in protests at Fort Benning in Columbus, Ga., against the School of the Americas. (CNS photo by Paul Finch, Catholic Sun).

onto the fort grounds during a Nov. 19 protest marking the anniversary of the 1989 slayings in El Salvador of six Jesuit priests and their housekeeper and her daughter.

Opponents of the school say its training of Latin American military personnel and police has helped support regimes of oppression and human rights violations. Supporters say it trains for missions such as peace support, disaster relief and anti-drug operations.

Although an estimated 3,000 people trespassed onto the U.S. Army base in the November protest, only the 26 were targeted for prosecution.

The group that was sentenced ranged in age from 19-year-old Rachel Louise Hayward of Michigan to 88-year-old Dubuque Franciscan Sister Dorothy Marie Hennessey.

“I can survive,” said Sister Dorothy Marie of her six-month sentence. “I haven’t lived a real luxurious life anyway.”

Magistrate G. Mallon Faircloth of the U.S. District Court in Columbus had offered to sentence Sister Dorothy Marie to six months of house arrest at her convent in Dubuque, but she said she preferred to serve the same sentence most of the others received.

Her sister, Franciscan Sister Gwen Hennessey, 68, marks 50 years as a Sister of St. Francis this year. She said she hopes she will still be free on June 23 for the jubilee celebration at Mount St. Francis in Dubuque.

Also receiving six-month sentences were Sister of St. Joseph Elizabeth Anne McKenzie, 71, of Minnesota, and Sister of St. Joseph of Peace Miriam Spencer, 75, of Washington state.

Before her sentencing, Sister Miriam told The Catholic Northwest Progress, Seattle archdiocesan newspaper, that prison might not be too bad, allowing her time to “read, sleep, rest and pray.”

“It wouldn’t be the end of the world,” she said. “And maybe the witness value is worth it.”

Sister Miriam said she believed the recently installed director of the institute, Col. Richard Downie, made a mistake in having the

protesters arrested last year.

“The new commandant apparently hasn’t figured out that it doesn’t pay to take priests, nuns, social workers, grandfathers and grandmothers and throw them in jail,” she said, “because people could start saying, ‘There’s something wrong here.’”

Receiving the longest sentence of one year was Steve

Jacobs, a member of the St. Francis Catholic Worker house in Missouri.

Faircloth also imposed fines ranging from \$150 to \$3,000 on many of the protesters.

Clare Hanrahan, a North Carolina free-lance journalist and mother of one, offered the judge an origami peace crane after she was sentenced to six months in

prison and said, “I look forward to the day when you too are able to cross the line and interfere with the kind of horrible human rights abuses taught at the School of the Americas.”

While the sentences were being handed down, 11 more people – including Jacobs’ wife, Lana – entered the base and were arrested.

## Pope Urges Young Catholics To Reach Out To Elderly

By John Norton  
Catholic News Service

ROME (CNS) – Pope John Paul II urged young Catholics to reach out to the elderly in a mutual exchange of enthusiasm and experience.

Relationships between young people and their elders “can be for you an excellent way of deepening faith in the light of their experience,” the pope told youths May 28 during a visit to the northern Roman parish of St. Angela

Merici.

“For their part, the elderly can draw from you the freshness of the enthusiasm typical of your age group to live better the autumn of their existence,” he said.

Such relationships create “a useful exchange of gifts to the benefit of the entire community,” he said.

During the Roman parish visit, the 297th in his 22-year pontificate, the pope encouraged greater social outreach to immigrants,

poor people and elderly who live alone in the peripheral urban neighborhood.

He praised the parish’s plans to create a “Caritas Center,” which he said would serve as “a sign of your response to the immediate needs of those who are too often forgotten.”

He said the day’s liturgical celebration of the Ascension was an invitation to Christians to

see “POPE” page eight



# Christians Must Be Fools, Supreme Court Justice Says

By Robert O'Steen  
Catholic News Service

FORT LAUDERDALE, Fla. (CNS) – You have to be a fool to believe in traditional Christianity, U.S. Supreme Court Justice Antonin Scalia told a gathering of Catholic judges and lawyers.

But, he said, that's what Christ and the apostles expect us to be.

Scalia spoke at a dinner following the annual Red Mass at St. Anthony Church in Fort Lauderdale May 16. The event was sponsored by the St. Thomas More Society of South Florida.

Scalia said sophisticated thinkers of the Enlightenment, many of today's secular journalists and even America's Founding Fathers accepted only a limited brand of Christianity, without miracles and resurrections.

He said sophisticated society in modern times views Christians as "cretins," people a little warped and strange.

"One can be sophisticated and still believe in God," he said. "One can even believe in a benevolent being that loves mankind, so long as that being does not intrude too ridiculously into the world by working so-called miracles.

"But to believe in traditional Christianity, that Jesus Christ was

God, ... the notion that the Creator would become man, is as unsophisticated as the notion that Zeus should become a bull," Scalia continued.

"Or to believe that he was born of a virgin – Well, really! And that he actually rose from the grave and founded a church that could bind and loose . . . that hardship and suffering are not to be avoided at all costs but be embraced and even sought after. How utterly ridiculous!"

He told the audience of lawyers and jurists that the sophisticated circles they travel in would regard believers in these ideas as "simple-minded."

Scalia cited a Washington Post news story stating matter-of-factly that Christian fundamentalists were "poorly educated and easily led." He said the same attitude applies to Catholics who say the rosary, kneel before the Eucharist, go to Lourdes or Medjugorje, or follow the pope's teachings.

Scalia turned to one of America's own sophisticated thinkers, Thomas Jefferson, and his 1804 book, "The Life and Morals of Jesus of Nazareth," also known as "The Jefferson Bible."

Jefferson said Jesus' biographers, the evangelists, wrote "a groundwork of vulgar ignorance,

of things impossible, of superstitions, fanaticisms and fabrications."

But intermixed with these, Scalia said, "we find ideas of the Supreme Being, aphorisms and precepts of the purest morality and benevolence, sanctioned by a life of humility, innocence and simplicity of manners, neglect of riches, absence of worldly ambition and honors, with an eloquence and persuasiveness which have not been surpassed."

He quoted Jefferson as saying in a letter that his "bible" restored the real teachings of Jesus and left the exaggerations to the "stupidity of some and roguery of others of his disciples."

Scalia said Jefferson's bible was typical of Enlightenment thinkers of the day — it brooks no Resurrection or miracles.

Those were "presumably part of the apostles clever plan to get themselves crucified," he said, drawing laughter from the lawyers.

Scalia said the real Bible is the testimony of eyewitnesses who had nothing to gain by dissembling the resurrection of Jesus, so it is not irrational to believe in it.

What is irrational, he said, is to reject without consideration even the possibility of miracles,

"Walk with Providence" weekend at their Our Lady of the Lake Convent for women interested in learning more about religious vocations.

## POPE

from page seven

contemplate heaven "but in order to be credible witnesses of the resurrected (Christ) on earth, working with him for the spread of the kingdom of God."

Returning to the same theme later in St. Peter's Square during a traditional Marian prayer, the pope said Christians "are at the same time citizens of the earth and of heaven."

"which is exactly what the worldly-wise do." All this, Scalia said, is why Thomas More was such a perfect patron saint for lawyers, because his reason for dying was such a "silly one."

More did not die over some giant moral principle, Scalia said, but over the insistence that only the pope – even a corrupt one – could bind or loose a marriage in heaven, including Henry VIII's.

Pope Alexander VI often granted divorce for reasons of diplomacy, Scalia noted. More knew all that and had criticized

Rome over it, he said, adding that even More's wife and friends and most of the local bishops urged him to give in and not be a fool.

Scalia said he finds it hard to understand those who today admire Thomas More while they ignore and oppose the teachings of John Paul II.

"We lawyers and intellectuals, who do not like to be regarded as unsophisticated, can have no greater model than the patron of this society, the great intellectual, urbane, foolish, childish man that he was, St. Thomas More," he said.

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## SISTER

from page three

in Midland. Sr. Regina Decker, CDP, served as Pastoral Associate at St. Ann's prior to coming to Holy Family Church in Abilene. Sr. Blandina Paul, CDP, has returned to Abilene to work in the office of Holy Family Parish. Many Sisters have taught Vacation Bible School in various parishes of the Diocese over the years.

One sign that a congregation of Sisters has found a home is when vocations join the congregation. Over the years the following women became Sisters of the Congregation of Divine Providence. The CDP Sisters who came from the Diocese are: Phyllis

Bunnell, +Nicole Bunnell, Regina Decker, Maria Carolina Flores, Deborah Fuchs, Marcia Havlak, Carolyn Pelzel, Adeline Rollwitz, +Eulalia Rollwitz, Eva Rollwitz, and Ventrua Rollwitz. (+Deceased)

Today the Sisters continue to share in the ministry of the Church throughout the world – preaching the Gospel and serving God's people through a wide variety of ministries. They, like Sisters of many congregations, are highly educated, have tremendous experiences, and are faithfully dedicated to the Church. They are always mindful that they are called through signs of the time to reach out to the people where needs are not being met.

Twice a year the CDP's have a



# Bishops' Official Sees Dramatic Turn In Church Role Of Women

By Marty Perry  
Catholic News Service

DALLAS (CNS) — The tone of discussions about the role of women in the U.S. church has “evolved dramatically” in recent years, an official of the U.S. bishops' Committee on Women in Society and in the Church told Catholic journalists May 25.

Sheila Garcia, assistant director of the bishops' Secretariat for Family, Laity, Women and Youth, was the luncheon speaker on the final day of the May 23-25 Catholic Press Association convention in Dallas.

Garcia told an audience of 400 people that a more positive atmosphere has evolved in the past decade for discussion of women's issues.

“We now have an opportunity, a window, to address some of the issues that impede the full development of women's roles in the church,” she said.

Garcia offered hard data confirming the movement of women into church leadership positions, including a 1999 study by the National Association of Church Personnel Administrators, known as NACPA.

The study found that women hold nearly half of diocesan administrative and professional positions, including about one-quarter of the top positions, such as school superintendent, chief of pastoral services and chief financial officer.

The women's committee welcomed the NACPA study, Garcia said, but it had a deeper concern. “Granted that women hold diocesan positions in record numbers, the committee wondered whether and how women influence diocesan decision-making processes,” she said. “How are women's voices heard, their gifts utilized?”

To help answer those questions, the committee convened a gathering of women in high diocesan positions. Over two days in Chicago earlier this year, the 130 women leaders reflected on their experiences and offered recommendations on areas of concern,

such as justice in the workplace, the implications of working with fewer priests and recruitment of younger women and women of color.

The bishops' committee is preparing a report on the consultation that is expected to be available later this year.

“We have already learned something significant, however,” Garcia said. “The tone of the discussion about women's role in the church has evolved dramatically.”

Data confirms the movement of women into church leadership positions, she added. “But over the past 10 years, we have witnessed something else,” she said, “something less measurable but just as real.”

Specifically, Garcia said, the committee has seen: — Personal growth on the part of many priests, deacons and religious and lay people as they have attempted honest dialogue and action related to women's concerns.

— More good will and more openness by women and men, including bishops, to women's issues.

— A growing trust and respect of women by priests and bishops as women have moved into church leadership positions and demonstrated their competence and dedication.

“These changed relationships — some even speak of conversion experience — are indispensable as we seek to address some of the problematic issues that remain,” Garcia said.

She said the U.S. bishops, “working with pastors and lay leaders, have made quiet but steady progress toward promoting women's greater participation in church life.”

But, she added, “Challenges remain. Now the question: Where do we go from here?”

Garcia said that at the national level, she expects the bishops' committee on women will continue its advocacy role.

“The committee has proved effective in calling attention to specific issues, offering practical

resources to dioceses and parishes and periodically bringing groups together, such as the Chicago consultation,” she said.

“It could expand its scope to address some of the issues related to women's role in society,” Garcia added.

Advocacy at the national level is crucial, but Garcia suggested that the time is right for dioceses to assume a larger role in promoting women and women's concerns.

“Many issues of interest to women, such as their working relationships with priests or justice in the workplace, can only be addressed locally,” she said.

“Dioceses now have resources to draw upon, including bishops' statements and important information from the NACPA survey, the survey of diocesan women and the Chicago consultation,” Garcia said. “More important, dioceses have women in high-ranking positions who understand the church, who know what is and is not possible and who have the skills and experience to work with bishops and others to help bring about change.”

She added, “No one diocese can do everything right away. But a small series of steps, taken over time, can add up to major progress.”

## CARDINALS

from page five

flexibility is in liturgical translations, Cardinal Wilfrid F. Napier of Durban, South Africa, said in an interview. He said that the Vatican's insistence that local liturgical books be translations from an “editio tipica” in Latin was unworkable in today's world.

Latin is not being taught in seminaries anymore, and those who are expert in Latin often do not know the vernacular languages, he said. He said the Vatican should choose some other language, such as English, French or Italian, as the basis for translations.

Cardinal Napier said that was

# Survey Says Hispanic Directors College-Educated, Bilingual

By Catholic News Service

ATLANTA (CNS) — The vast majority of U.S. diocesan Hispanic ministry directors are priests or nuns, and are college-educated and bilingual, according to a survey by the National Catholic Association of Diocesan Directors of Hispanic Ministry.

The survey added that few said they felt isolated from their bishop or discriminated against regularly by other diocesan officials. The survey said 16 percent described their access to the bishop as “poor or nonexistent,” while 22 percent said they felt discriminated against regularly by other diocesan staff members.

The survey was done for the Atlanta-based Hispanic ministry association by Stewart J. Lawrence Puentes Inc., an organization specializing in research on Hispanics. It tabulated 70 responses to a questionnaire sent to the 150 diocesan Hispanic ministry directors.

The survey was contained in a booklet prepared by the Hispanic ministry association for its biannual May 31-June 3 meeting in Nashville, Tenn.

Survey findings included:

- 52 percent of the directors are foreign-born Hispanics and 16 percent are U.S.-born Hispanics.
- 63 percent are priests or nuns.
- 94 percent are bilingual.
- 93 percent have a college degree and 75 percent have a master's degree.
- 60 percent earn less than \$30,000 per year, but this was be-

cause most were priests or nuns. Of the lay directors, 32 percent earned \$40,000 or more yearly.

• 37 percent described their access to the bishop as excellent, 31 percent as good.

• 45 percent described their relations with other diocesan departments as good or excellent and 32 percent said they were poor or non-existent.

• About 25 percent were active in parish ministry posts first.

“Catholic parochial schools are another important stepping-stone in the directors' careers. Nearly a third of the directors (31 percent) previously taught in these schools,” said the survey.

“A surprisingly low number of directors (20 percent) expressed an interest in becoming a diocesan director in a department other than Hispanic ministry. In fact, only 7 percent have ever applied for such a position,” it said.

In follow-up interviews with 12 diocesan directors, most said they were not interested in heading other departments because they saw their mission as promoting Hispanics in the church.

The directors interviewed also said that there was a need to develop more culturally sensitive and equitable hiring and promotion standards.

“Most directors also felt that effective cooperation was frequently undermined by deeply ingrained cultural attitudes that reflected an ‘Anglo dominant’ outlook on the church,” said the survey.

just one example of where problems might be solved by a more cooperative and adaptable approach. In a sense, he said, the modern church should be inspired by the accounts in the Acts of the Apostles that explain how early church leaders faced questions and difficulties.

“When they met with difficult problems, they sat down and said: ‘What's the most practical way

forward?’” he said.

This approach has a place in today's debate over evangelization and pastoral policies, Cardinal Napier said.

“I think the message has come through clearly today: The spirit is at work. God is making a gift available to many people. Let's not make it difficult for them, let's make it easier for them to receive this message,” he said.



## Priestly Assignments

Rev. Colm Mulligan, MSC, Parochial Vicar, St. Patrick Church, Brady, effective May 1, 2001

Rev. George Thirumangalam, CMI, Parochial Vicar, St. Joseph Church, Stanton, effective May 1, 2001

Rev. Arturo Pestin, OP, Parochial Vicar, St. Ann, Midland, effective May 1, 2001

Rev. James Mueller, O. Carm., Chaplain, Carmelite Sisters Monastery, Christoval, effective July 14, 2001

Rev. Joseph Valhalloor, Full-Time Sacramental Minister, St. Margaret's, San Angelo, effective July 1, 2001

Rev. Nilo Nalugon, Priest-in-Charge, St. Francis of Assisi Church, Abilene, effective July 1, 2001

## TRIP

### from page one

which the Russian Orthodox Church considers its exclusive canonical territory.

Archbishop Tauran tried to lay these fears to rest, saying: "It is a religious event and a pilgrimage. It is exactly what the pope would like to do in Russia."

A papal visit to Moscow anytime soon seems highly unlikely, because relations between the Vatican and the Russian Orthodox Church appear to be at a post-Soviet low.

The Moscow Patriarchate has

said relations with Rome will become even worse if the pope meets with Ukrainian Orthodox leaders whom the patriarchate considers to be in schism. Some of those leaders belong to Ukraine's council of churches and are expected to participate in a papal meeting with the council.

Patriarch Alexei II of Moscow, who was traveling in Azerbaijan when Archbishop Tauran was in Moscow, said May 27 the pope's visit to Ukraine "will not bring soothing and pacification between religious groups in Ukraine, but will bring further aggravation."

Archbishop Tauran was the highest-ranking cleric among dozens of visiting clergy from Europe and Central Asia who came to a three-day symposium marking the 10th anniversary of the April 1991 papal decree that established two apostolic administrations for Russia's Latin-rite Catholics. During 70 years of Communist rule, the Catholic Church in Russia was harshly repressed and functioned legally in only two churches.

Archbishop Tadeusz Kondrusiewicz, a native of Belarus, was named apostolic administrator of European Russia in 1991 and has been a driving force since then in rebuilding the church in Russia.

As the archbishop recounted during the symposium's opening ceremony, when he took over, Russia had only 10 parishes and 8 priests. Today, the world's largest country has 220 parishes and 215 priests as well as a seminary, radio programs and a weekly newspaper. It also now has four apostolic administrations.

Despite the growth, Archbishop Kondrusiewicz said Catholic leaders have been care-

ful to avoid proselytizing, contrary to the accusations frequently leveled by the Russian Orthodox Church.

"We don't say 'Don't go to that Orthodox church, come to us.' This is absolutely nonsense. It is offensive," said Archbishop Kondrusiewicz, head of the Russian bishops' conference, during the press conference.

In his homily at the May 27 Mass marking the anniversary, Archbishop Tauran said that all human beings need to hear that they are loved by God, who wants to save them.

"This apostolic dialogue certainly is neither propaganda nor proselytism," the archbishop said.

"Jesus never imposed himself, and his disciples, in turn, must practice discretion and respect toward others," he said.

In Russia, where the majority of people "draw their spiritual roots" from the Orthodox Church, the lack of unity among Christians is a source of sadness and a factor which weakens their ability to proclaim the Gospel, he said.

"All of us together are called to be signs of God for the world,"

he said.

As one who works closely with Pope John Paul, he said, "I am a witness of his concern for the unity of Christians and, in particular, of the esteem he holds for those of the Orthodox faith.

"And I would like to say here that no difficulty, no misunderstanding, no fact of history past or present should prevent us from looking forward with confidence and from sincerely considering one another to be brothers and sisters," he said.

"We are not competitors," he said. "We must not think of the other as someone to convert. We are pilgrims who, under the gaze of God, must try to love like Christ, and this presupposes attention, gentleness and respect on the part of both.

"We must love like Christ and learn to reconcile with each other so that with hands joined we can open the doors of the church to all those who are knocking, because they are looking for love, truth and hope."

## PRIORITIES

### from page one

Other than two cursory briefings, the Vatican did not make information available on the contents of the discussions or the final reports. Some individual cardinals were willing to talk to reporters, however.

They said a main concern of many speeches was improving collegiality, especially through reform of the Synod of Bishops. A number of cardinals criticized the current synod format, which features two weeks of speeches followed by group discussions, as unproductive and unwieldy. Belgian Cardinal Godfried Danneels of Mechelen-Brussels said the church needs a forum that allows for sharper debate and fewer "homilies."

Others, like Cardinal Cormac Murphy-O'Connor of Westminster, England, called for raising the profile of the synod, by making its secretariat a permanent Vatican office at the level of other congregations. Boston Cardinal Bernard F. Law suggested an annual synod with an open agenda as one way to increase

communication between the church's center and the bishops around the world.

While the pope generally did not comment on the cardinals' proposals, he made two pointed remarks in support of the Synod of Bishops on the final day of the consistory, calling it a "very valid form" of collegiality.

On other issues of collegiality, several of the discussion groups talked about the possibility of more flexibility by local churches in translating liturgical texts, in light of a recent Vatican document that emphasized universal norms. One Vatican cardinal said more authority might be shared with local churches in the selection of bishops and some tribunal cases, and another asked for more cross-consultation when Vatican documents are being prepared.

The papal ministry was also discussed, though not in as much detail as some had foreseen. Cardinals were careful to make clear that strengthening the role of local churches did not necessarily mean weakening the role of the papacy.

"The solution cannot be to

dance on one leg, but to reinforce both roles: papal primacy and collegiality," said Cardinal Danneels.

U.S. Cardinal Avery Dulles, a Jesuit theologian, noted that, while papal primacy often is seen as an ecumenical impediment, non-Catholic churches have sometimes suffered because of the lack of a strong central authority.

Other main topics in the consistory discussions were:

- Missionary outreach. Formation of church personnel was a chief concern, and some suggested that a concise version of the "Catechism of the Catholic Church" be prepared for the agents of evangelization.

Cardinal Mahony proposed that a "Directory on the New Evangelization" be prepared, to serve as a pastoral guideline and help better explain the term "new evangelization" in the context of local church communities.

Cardinal William H. Keeler of Baltimore spoke on better use of the mass media as an evangelizing tool and pointed to the advantages the Internet offers as a direct channel to people around the world.

- Marriage and family life. Some cardinals spoke of ethical problems posed by new developments in biology and genetics and about the changing viewpoints on sexuality. In that regard, a Vatican official announced that his agency was at work on a "lexicon" of modern sexuality and marriage terms like "sexual health" and "gender."

Cardinal Anthony J. Bevilacqua of Philadelphia, noting the higher percentages of cohabitating couples and out-of-wedlock births, said the very concept of marriage was under challenge. Others spoke about the gap between church teachings and the actual practice of Catholics on these subjects; several cardinals said the answer lies not in changing the teaching but in presenting it more clearly.

- Globalization and economic justice. Cardinal Theodore E. McCarrick of Washington said the church needs to show it cares for the poor by helping to build "globalization with a conscience." The need for charity as a defining element of the church's activity was underlined, too. French Cardinal

Roger Etchegaray, president of the Vatican's jubilee committee, said the church's call to poverty was the most provocative and urgent question for modern evangelization.

- Ecumenism and dialogue. Several cardinals praised the recent Vatican document "Dominus Iesus," which emphasized Christ as the unique savior, and said it should guide the church as it tries to balance proclamation with dialogue.

But other cardinals made strong calls for ecumenical progress. Cardinal Murphy-O'Connor asked that the idea of a pan-Christian meeting, which could not be pulled off in the jubilee year, be resurrected.

Before ending their meeting, the cardinals issued a short message to all Catholics, asking them to keep their attention focused on Christ through Scripture reading, prayers, participation in the Eucharist and confession.

As they left Rome, some cardinals predicted many of the same issues would resurface in October, when about 250 bishops will meet in a month long synod to discuss the role of the bishop in the church.



# Morning Prayer Protection Against Often Hostile World, Says Pope

By John Norton  
Catholic News Service

VATICAN CITY (CNS) – Morning prayer gives believers “an interior charge” that enables them to face an often-hostile world, Pope John Paul II said.

Despite the dangers and disappointments that each day brings, those who faithfully turn to God experience a “wave of serenity and joy” knowing that he is at their side, the pope said May 30 at his weekly general audience in St. Peter’s Square.

“God is always ready to help us avoid the pitfalls of life,” he said.

The pope, at times looking fatigued and speaking in a slurred voice, skipped several sections of his prepared text, the latest in a series of talks about the Psalms used in the Liturgy of the Hours.

He said Psalm 5 was the morning prayer of a believer who felt “tension and anxiety” looking ahead to the day’s encounters with enemies and evildoers.

“A certainty emerges before the nightmares of a tiring and possibly dangerous day. The Lord is a coherent God, rigorous in the face of injustice, alien from every compromise with evil,” the pope said.

With this trust in God, the believer does not feel alone or abandoned even when surrounded by injustice and “the tangle of daily events,” he said.

God takes those who trust in him “by the hand” and “makes straight the way” before them, “as the psalmist says with a simple but suggestive image,” the pope said.

The text used in the Christian liturgy omits the Hebrew psalmist’s petition that God “punish” those who do wrong, he noted. This conforms the prayer to the distinctly Christian revelation of merciful love, “which offers even the evildoer the possibility of conversion,” he said.

## Christianity

from page two

through its achieved purpose, which is: to make Christian community possible in homes, neighborhoods, parishes, workplaces and social environments where people live the greater part of their lives. The first Cursillo in English in the USA was held in San Angelo in 1961.

A three-day Cursillo begins on a Thursday evening and ends the following Sunday afternoon. During this time the participants, through God’s grace; come to know themselves better and to develop a closer relationship with Jesus Christ through intensive prayer and meditation. Since the Cursillo is Sacrament-centered, Mass is celebrated daily. An explanation is given of the seven Sacraments and time is provided for the cel-

ebration of the Sacrament of Reconciliation, Confession. Several talks are presented each day by clergy (Spiritual Directors) and lay persons and time is given between the talks to discuss each one in both small and large groups. These activities are accentuated by fellowship, music; songs, laughter (and tears) and a lot of good food. It is quite common for life-long friendships to be established during the weekend. In a word, the Cursillo is a “JOY!” “De Colores.”

Although the Diocese of San Angelo is deeply committed to ecumenical efforts and strongly supports the Walk to Emmaus and Episcopalian Cursillo movements, many of which are held at our Retreat Center, I strongly urge all Catholics to attend a Catholic Cursillo rather than a Walk to Emmaus or Episcopalian Cursillo. The reason for this is

twofold:

1. The Catholic Sacraments of Eucharist and Reconciliation are celebrated, the Rosary, the Blessed Mother, and the Stations of the Cross are emphasized during the Catholic Cursillo but not during an Emmaus weekend;

2. Mass is celebrated several times during a Catholic Cursillo and only Catholics are allowed to receive the Holy Eucharist within the Catholic Church.

Likewise, Catholics are not to receive communion in the Protestant Church, and thus, are not encouraged to participate in communion during a Walk to Emmaus weekend.

During the last few years, the .Diocesan Secretariat of the Cursillo Movement has been conducting a minimum of two English Cursillos and two Spanish Cursillos per year (one each for men and women). The next women’s English Cursillo will be conducted at Christ the King Retreat Center in San Angelo, 5-8 July and for men (also in English) during 23-26 August. Applications and/or information may be obtained by calling any of the following people: In the San Angelo Deanery: Max Parker or Phyllis Shanahan at 653-6866 or Abel Fernandez at 653-5006. In the Abilene Deanery: Joey Light at 695-0503 or Tony Hernandez at 672-6695. In the Midland/Odessa Deanery: Fred Munoz at 570-0952 or Raul Castaneda at 550-8652.

I am deeply grateful to the Cursillo Secretariat and the Cursillo leaders of our Diocese for all that they do to promote the Cursillo Movement. I strongly encourage more people of all of our communities to make a Cursillo. It will change your life.

## Christiandad

from page two

(desde los 1940’s) y han enriquecido la vida de la Iglesia y sus miembros por medio de su propósito realizado que es, hacer comunidad Cristiana posible en los hogares, vecindades, parroquias, lugares de trabajo y ambientes sociales donde la gente vive la mayor parte de sus vidas. El primer cursillo en Ingles se llevo acabo en San Angelo en 1961.

El Cursillo de tres - día se em-

pieza el Jueves en la noche y termina el siguiente Domingo en la tarde. Durante este tiempo, los participantes, por medio de la gracia de Dios, llegan a conocerse mejor y a establecer una relación más íntima con Jesucristo por medio de oración intensiva y meditación. Puesto que el Cursillo es centrado en los Sacramentos, la Santa Misa se celebra diariamente. Se explican los Siete Sacramentos y hay tiempo para celebrar el Sacramento de la Reconciliación, Confesión. El Director Espiritual y otras personas laicas presentan varias pláticas cada día y entre las pláticas, se toma el tiempo para discutir los temas en ambos grupos pequeños y grandes. Además, el compañerismo, la música y cantos, risas (y lágrimas) y mucha comida rica, acentúan estas actividades. Es muy común, que en este fin de semana, se desarrollan amistades de toda la vida. En una palabra, el Cursillo es un «¡gozo!» «DE COLORES.»

A pesar de que la Diócesis de San Angelo, está comprometida profundamente a los esfuerzos ecuménicos y apoya vigorosamente el ‘Walk to Emmaus’ y el Movimiento de Cursillo Episcopaliano, muchos que se conducen en nuestro Centro de Retiros, **yo animo urgentemente a los Católicos, que asistan al Cursillo Católico y no a un ‘Walk to Emmaus’ o un Cursillo Episcopaliano.** Hay dos razones principales:

1. El Cursillo Católico enfatiza los Sacramentos Católicos (especialmente la Eucaristía y la Reconciliación), el Rosario, La Virgen María, las Estaciones de la Cruz y otras creencias, oraciones y tradiciones Católicas. Ésto no se enfatiza en los otros programas.

2. La Santa Misa se celebra diariamente durante el Cursillo Católico y solo los Católicos pueden recibir la Eucaristía.

**Igualmente, a los Católicos no se les permite recibir la comunión en la Iglesia Protestante, y por eso no deben participar en la comunión durante un ‘Walk to Emmaus’.**

Durante los últimos años, el Secretariado Diocesano del Movimiento de Cursillos ha conducido el minino dedos Cursillos en Ingles y dos en Español (uno para hombres y mujeres en ambos idio-

mas) por año. El siguiente Cursillo en Ingles para mujeres se conducirá en El Centro de Retiros Diocesano, Cristo Rey, en San Angelo del 5 - 8 de Julio y para hombres (también en Ingles) del 23 26 de Agosto. Si necesitan más información o formas de aplicación, llámenles a cualquiera de las siguientes personas de la Escuela de Dirigentes: En San Angelo: Max Parker o Phyllis Shanahan al 653-6866 o Abel Fernandez al 653-5006. En Abilene: Joey Light al 695-0503 o a Cindy Rodriguez al 690-0360. En Midland/Odessa: Fred Muñoz al 570-0952 o Raul Castañeda al 5508652.

Estoy profundamente agradecido al Secretariado de Cursillos y a los dirigentes del Cursillo en la Diócesis por todo lo que hacen en promover el Movimiento de Cursillos. Recomiendo urgentemente que más gente de todas nuestras comunidades asistan a un Cursillo. Sus vidas cambiarán.

## EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Paulette Marie Graham.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before, June 20, 2001, to answer to the petition of Donald Ray Hodnett, now introduced before the Diocesan Tribunal in an action styled, “Donald Ray Hodnett vs Paulette Marie Graham, Petition for Declaration of Invalidity of Marriage,” said Petition being identified as HODNETT-GRAHAM Protocol No.: SO 01/30, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 25th day of May 2001.

Rev. William R. DuBuisson,  
OMI, MCL, JCL  
Adjutant Judicial Vicar



# Lay Ministry Formation, Seminarian Numbers Growing

By Jerry Filteau  
Catholic News Service

WASHINGTON (CNS)—Enrollment numbers for Catholic lay ministry formation rose 14 percent last year while those for diaconate and priesthood studies registered smaller gains, says the Center for Applied Research in the Apostolate.

The figures appear in CARA's "2000-2001 Formation Directory," due out in June. An advance copy of the directory's statistical overviews was made available to Catholic News Service May 25.

The number of seminarians in post-college studies in the 2000-01 school year was 3,483, up nine from the previous year.

Although the increase was slight, it was the fourth straight annual gain in the number of post-college seminarians, apparently reversing a 30-year downward trend that culminated with a low of 3,114 in 1997-98.

The number of collegiate seminarians grew for the fifth straight year, to 1,647 at the start of the 2000-01 school year. That figure was up 71 from the previous year and up 252 from the low point of 1,395 in 1994-95.

High school seminary enrollment rose 55, from the modern low of 732 in 1999-2000 to 787 in 2000-01. High school enrollments hovered between 1,100 and 1,500 in 1990-95 and in the low 800s 1995-99.

CARA, an independent Catholic research agency based at Georgetown University, has been gathering annual figures on seminary enrollment since 1967.

Since 1996 it also has been collecting annual data on diaconate formation and ecclesial lay ministry formation programs and enrollments.

In 2000-01 there were 2,664 men in deacon formation programs, 82 more than in the previous year and 481 more than in 1996-97.

There were 35,582 students in ecclesial lay ministry programs in 2000-01. That was an increase of more than 4,400 in one year and up more than 15,000 from 1996-97, when such programs reported 20,281 students.

The survey on lay ministry formation is limited to full-length programs of at least two years' duration. Nearly all those programs offer academic degrees or professional certification upon completion.

In its seminary figures, CARA noted that of 3,483 post-college seminarians in 2001-01, there were 683 in pre-theology — college graduates engaged in a year or two of additional academic work to complete the prerequisites for graduate theology studies. About 70 percent of these were studying at theological seminaries, the remainder in college seminaries or other formation programs.

The pre-theology enrollment represents a significant increase over the past two decades, from 4 percent of post-college seminarians in 1980-81 to 20 percent this past school year.

Among theologate students, 41 percent were in their 20s, 42 percent in their 30s, 12 percent in their 40s and 6 percent 50 or older. Percentages do not add up to 100 because of rounding.

CARA reported increased racial and ethnic diversity in theologate students, with 68 percent white, 13 percent Hispanic or Latino, 10 percent Asian, 5 percent black and 5 percent listed as "other." When CARA first asked about seminarians' racial and ethnic identity in 1993, 79 percent were white and there were fewer in each of the other groups.

The number of seminarians from abroad also appears to be growing. In 2000-01, of the 3,236 seminarians enrolled in U.S. theologates, 616 were from other countries.

Of those from abroad, 378 were studying for U.S. dioceses and 135 for U.S.-based religious orders. Eleven were studying for a religious order based elsewhere and 92 were studying for a non-U.S. diocese.

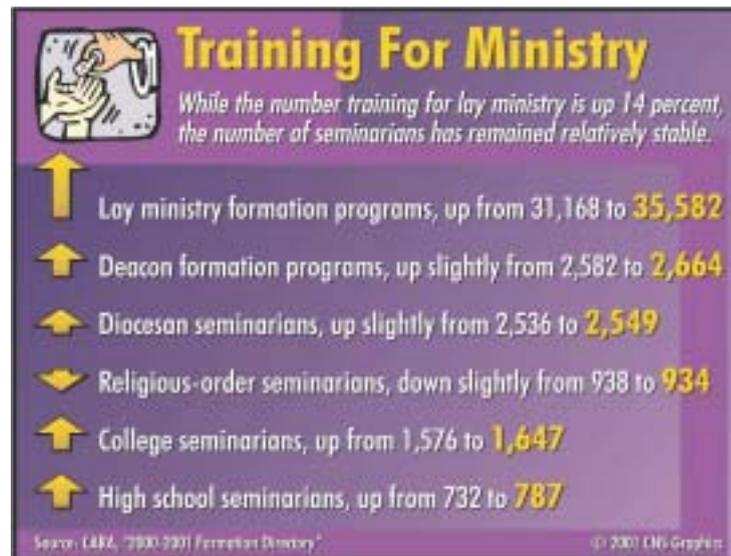
Among students in deacon formation programs, 77 percent were white, 16 percent Hispanic or Latino, with the remainder Asian, African-American or Native American.

The racial-ethnic breakdown of those in ecclesial lay ministry programs was similar, with 73 percent

white, 22 percent Hispanic or Latino, and the remainder Asian, African-American or Native American.

The "2000-2001 Ministry Formation Directory" includes information on the programs, faculty, student body, enrollment costs and other data on seminaries and diaconate and lay ministry formation programs throughout the United States.

CARA reports statistical data on those programs every year and issues a full directory every other year.



The 35,582 students in ecclesial lay ministry programs in 2000-01 marked an increase of more than 4,400 over the previous year and more than 15,000 from 1996-97, according to statistics gathered by the Center for Applied Research in the Apostolate. (CNS graphic by Anthony DeFeo)

## Diocesan Budget 2001-2002

My dear sisters and brothers in Christ:

I present to you the budget of our Diocese for fiscal year 2001-2002. I have officially approved this budget after carefully reviewing it with the Presbyteral Council, the Finance Council, and the Finance Officer of the Diocese who have given much time and effort to preparing this budget.

I ask that this budget be brought to the attention of the Pastoral and Finance Councils of each of our parishes. I take this opportunity to thank all of our people for the many generous contributions that you make to support the ministries of our Diocese.

May God bless all.

Your servant in Christ and Mary,

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

Program	Budgeted	Grants	Own FEEs	NET Assessment	% of Budget
Clergy Medical & Assistance	\$124,042	\$-	\$250	\$123,792	
Clergy Education	\$17,573	\$-	\$-	\$17,573	
Vocations	\$71,979	\$15,000	\$-	\$56,979	
Seminarian Education	\$223,894	\$60,000	\$163,894	\$-	
Women Religious	\$4,300	\$-	\$-	\$4,300	
Permanent Diaconate	\$106,078	\$50,000	\$-	\$56,078	
<b>Ministerial Support</b>	<b>\$547,867</b>	<b>\$125,000</b>	<b>\$164,144</b>	<b>\$258,723</b>	<b>20.5%</b>
CKRC Ministries	\$425,906	\$5,000	\$280,483	\$140,423	
Religious Education & Formation	\$275,942	\$95,000	\$60,430	\$120,512	
Contributions & Assessments	\$118,122	\$-	\$35,843	\$82,279	
Communications & Paper	\$109,719	\$-	\$98,935	\$10,785	
Tribunal	\$79,839	\$-	\$10,696	\$69,144	
University Apostolate	\$78,649	\$20,000	\$30,748	\$27,902	
Liturgy Office	\$10,163	\$-	\$745	\$9,418	
Superintendent of Schools	\$12,219	\$-	\$3,500	\$8,719	
Prison Ministry	\$11,000	\$-	\$-	\$11,000	
LIMEX	\$10,300	\$-	\$6,500	\$3,800	
Natural Family Planning	\$750	\$-	\$-	\$750	
<b>Ministries &amp; Programs</b>	<b>\$1,131,862</b>	<b>\$120,000</b>	<b>\$527,880</b>	<b>\$483,982</b>	<b>42.3%</b>
Administrative Office	\$228,621	\$-	\$-	\$228,621	
Business Services	\$408,433	\$-	\$-	\$408,433	
Bishop's Residence	\$25,874	\$-	\$-	\$25,874	
Obligations Renewal / Repairs	\$333,533	\$-	\$-	\$333,533	
<b>Administrative &amp; Fiscal</b>	<b>\$996,460</b>	<b>\$-</b>	<b>\$-</b>	<b>\$996,460</b>	<b>37.2%</b>
<b>** TOTAL **</b>	<b>\$2,676,189</b>	<b>\$245,000</b>	<b>\$692,024</b>	<b>\$1,739,165</b>	<b>100.0%</b>