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ANGELUS

NEWSPAPER OF THE DIOCESE OF SAN ANGELO

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San Angelo Catholic Diocese ordains 27 deacons

by Pete Micale

SAN ANGELO – Bishop Michael D. Pfeifer, OMI, Bishop of the Roman Catholic Diocese of San Angelo ordained 27 men at a magnificent liturgy at the San Angelo Coliseum. The celebration took place at 10:00 am on June 26, 2004.

This Mass of ordination culminated four years of preparation for the Permanent Diaconate in the Catholic Church. The Second Vatican Council reemphasized the position of Deacon in the Church that was instituted by the Disciples of Jesus Christ very early in the exploding

growth of the Church. These Deacons, from throughout the 29 counties of the Diocese, will work with the priests of the Diocese in bringing the Word of God to parishioners, prisoners, home bound and hospitalized, and within the many ministries of the Church.

The list of candidates, their parishes of affiliation, and their home cities follow:

Juan Arguello III, Sacred Heart/St. Thomas, Big Spring; Victor Belman, Our Lady Of Guadalupe, Eldorado; William Brady, St. Mary, Brownwood; Bill Butler, Holy Family, Sweetwater; Charles Raymond

Evans, Holy Redeemer, Odessa; Abel G. Fernandez, St. Joseph, San Angelo; Flabio Ramirez Franco, St. Joseph/St. Anthony/St. Martin, Odessa; Paul R. Hinojos, St. Joseph/St. Anthony/St. Martin, Odessa;



**see
 "DEACONS"
 page three**

Bishop Pfeifer lays hands on deacon candidate William Brady and officially ordains him Deacon as the newly appointed Director of Deacon Training, Deacon Tim Graham looks on. (Photo by Peter Micale.)

What others are doing or not doing about Sexual Abuse

[Fear, Silence, and Secrecy – the locked doors that hide the facts about sexual abuse.]

by Bishop Michael Pfeifer, OMI

SAN ANGELO – *Time of Purification will Lead to Holiness*

Child sexual abuse in the Catholic Church has been in the media spotlight for the past two years. The magnitude of this problem was brought out recently in the John Jay Study which gave the results on sexual abuse in the Church throughout the United States between 1950 and 2002. As I have repeatedly done, I again offer my profound sorrow and apology to the victims of past abuse. I pray for their healing and for their forgiveness, and I express my continuing concern for their well-being. I also regret the

pain and hurt that has been suffered by our entire community because of this tragedy including our good priests and deacons who serve us so faithfully. I express my firm purpose to do what is necessary to assure that the patterns of abuse in the past are never repeated again.

As we move into the future, we keep in mind the encouraging words of Pope John Paul II, "I am confident that the willingness which you have shown in acknowledging and addressing past mistakes and failures, while at the same time seeking to learn from them, will contribute greatly to this work of reconciliation and renewal. This time of pu-

rification will, by God's grace, lead to a holier priesthood, a holier episcopate and a holier Church, a Church ever more convinced of the truth of the Christian message, the redemptive power of the Cross of Christ, and the need for unity, fidelity and conviction in bearing witness to the Gospel before the world."

The U.S. Catholic Bishops have fulfilled their promise made at their meeting in Dallas in June of 2002 to conduct a National Audit and to do an intense and complete study of the question of sexual abuse going back 50 years. The results of both of these studies have now been made public and the

National Review Board has issued a report on the cause and context of this abuse.

Bishop Wilton Gregory, President of the U.S. Conference of Bishops, has often pointed out, "There is no comparable study by any other institution," in the United States of America. The Bishops' decision to release figures about the number of accusations against priests and deacons on February 27 was a ground breaking move. While much work still needs to be done, especially to continue to reach out in loving support of victims of abuse and to bring them healing, to educate the public about this critical issue, to hold religious leaders more accountable, to better screen and prepare candidates for priesthood and diaconate, and to provide a safe and sacred environment for all, the Church has taken giant steps to address sexual abuse. Moving into the future, the Church's motto is: "Promise to protect; pledge to heal."

All need to join Together to Address Sexual Abuse

see "ABUSE," page eleven



Reflections on Ad Limina Visit to Rome

By Bishop Michael D. Pfeifer, OMI

On Saturday, May 15, 2004, I left San Angelo for my Ad Limina Visit with our Holy Father, Pope John Paul II. In Rome, I met up with the other bishops from Region X. Every five years bishops are required to make an official visit to our Holy Father and the congregations that serve the Church with him in Rome. To prepare for this visit, a lengthy report covering all the dimensions of the diocese was sent to the Vatican this past December.

The highlight of my time in Rome was the personal visit that I had with Pope John Paul II on May 18, which is his birthday and also mine. My personal visit with the Holy Father turned into an occasion for sharing birthday greetings, best wishes and prayers.

Our Holy Father showed great interest and concern about all the Catholic people of our diocese, and also the efforts that are being made to promote ecumenism in our diocese. The Pope was pleased to hear of the collaborative ministry being done by all in our diocese.

During my visit with the Holy Father, we spoke in English, but in the latter part of our visit, we changed to Spanish, when the Pope learned that I had spent some sixteen years in Mexico serving the poor with the Oblates of Mary Immaculate. At the conclusion of our visit, the Pope told me – “Gracias por su visita. Hasta la proxima vez.”

On Wednesday morning, May 19, 2004, along with most of the bishops of Region X, comprised of Texas, Oklahoma and Arkansas, I was present for the Papal Audience that began around 10:00 a.m. in the huge square in front of St. Peter's Basilica. In spite of his age and declining health, the Holy Father makes great effort to reach out to all people who come for these weekly audiences. He addressed the thousands who had gathered in six languages.

In accord with an ancient tradition, the bishops of Region X offered Masses at the site of tombs of the two great Apostles, Peter and Paul. I prayed for all the people of our diocese, asking these two pillars of our beautiful Church to guide us in our discipleship and service for Christ.

While in Rome, with the bishops from Region X, I visited several congregations that assist our Holy Father with the governance and administration of the Church on a day to

Rescate de la Drogadicción

Por el Obispo Miguel D. Pfeifer, OMI



La droga es como una red que atrapa, inmoviliza y quita vida. Las víctimas que han caído en esta trampa difícilmente pueden salir. Necesitan de alguien que venga a rescatarlos.

Su Santidad el Papa Juan Pablo II escucha los gritos de los atrapados en las redes de la drogadicción y quiere ir a su rescate. El Papa en sus escritos nos ofrece un impulso para ayudar a los drogadictos a liberarse de esta trampa mortal: “Al drogadicto, fundamentalmente carente de amor, es necesario darle a conocer y experimentar el amor de Cristo Jesús... llevarlo al descubrimiento o redescubrimiento de la propia dignidad del hombre”.

Tenemos que unir nuestras oraciones con las del Papa por las víctimas de la droga, y por los que trabajan en su recuperación humana y social.

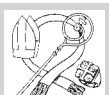
¿Conoces a alguien atrapado en el sufrimiento de estas redes? ¿Conoces personas u organizaciones que se ocupen de la rehabilitación humana y social de los drogadictos? ¿De que modo puedes, además de la oración, ayudarles en sus esfuerzos?

La oración, la gracia de Dios, es mas fuerte que la droga. Para ayudar a los drogadictos necesitamos programas sociales y psicológicos. Pero sobretodo necesitamos corazones abiertos al amor de Dios.

day basis. Our visits with these congregations touched on several issues of great importance for the Catholic Church in the United States. Issues like Catholic education for all, a Vatican visitation of seminaries in our country, same-sex unions, the conflict in Iraq and the Holy Land, promoting a consistent ethic of human life. One of the main issues that was discussed repeatedly is the question of Catholic politicians being faithful to Catholic teaching.

To conclude the papal visit, the bishops of Region X met with the Holy Father to hear his address on the importance of preparing young people for marriage and more efforts to promote and build up family life. I thank all of you for the prayers you offered for me during my visit to Rome, and I prayed daily for all the people of our diocese. Please continue to pray for me and our good Pope.

The Bishop's Schedule



July 2004

July 2: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and meeting at 11:00 a.m.

July 4: San Angelo, Cathedral Church of the Sacred Heart - Mass at 10:00 a.m.

July 6-8: Rest and Prayer

July 9-11: San Antonio
July 13: Dallas, Anniversary Mass for Holy Spirit Circle

July 16-18: Corpus Christi
July 19-28: Rest and Prayer
July 29: San Antonio - Anniversary Celebration of Archbishop Patrick Flores

July 31: Bellville, Illinois - Healing Mass at Our Lady of the Snows

August 2004

August 1: Belleville, Illinois - Healing Mass at Our Lady of the Snows Shrine

August 2: San Angelo, Diocesan Pastoral Center - Staff Mass at 8:30 a.m. and Staff meeting at 11:00 a.m.

August 3-4: Dallas - Supreme Convention of the Knights of Columbus

August 5: San Angelo, Diocesan Pastoral Center - Personnel Board Meeting at 11:00 a.m. St. Lawrence, St. Lawrence - Mass for Farmers at 6:30 p.m.

August 8: Knickerbocker, Immaculate Conception - Mass at 8:15 a.m.

August 9-11: Rest and Prayer
August 12: Odessa, St. Elizabeth - Meet with Pastors of Odessa about St. Mary's Central Catholic School at 11:00 a.m.

August 15: Coleman, Sacred Heart - 60th Priestly Anniversary Mass of Father Lawrence Cyr, CPPS

at 5:00 p.m.

August 16: Wall, St. Ambrose - Lunch and Meet with Priests of the San Angelo Deanery at 11:00 a.m.

August 17: San Angelo, Holy Angels - Speak to RCIA at 6:30 p.m.

August 18: Big Spring, St. Thomas - Lunch and Meet with Priests of the Midland/Odessa Deanery at 11 a.m.

August 19: Winters, Our Lady of Mt. Carmel - Lunch and Meet with Priests of the Abilene Deanery at 11:00 a.m.

August 21: San Angelo, Catholic Schools Commission meeting at 9:00 a.m.

August 22: Loraine, St. Joseph - Mass to celebrate Mission's 80th anniversary at 12:00 noon

August 24: San Angelo, Diocesan Pastoral Center - Presbyteral Council meeting at 11:00 a.m. Meeting of Cathedral Church of the

Sacred Heart Endowment Committee at 7:00 p.m.

August 25: Stanton, St. Joseph - Confirmation at 6:30 p.m.

August 26: San Angelo, Bishop's Residence - Dinner for Priests and Sisters and Diocesan Staff at 6:00 p.m.

August 27: San Angelo, Cathedral Church of the Sacred Heart - Mass for Students of Angelo Catholic School at 8:30 a.m.

August 28: Ozona, Our Lady of Perpetual Help - 75th Anniversary Mass of parish at 11:00 a.m.

August 29: San Angelo, Christ the King Retreat Center - Deacons' Retreat Mass at 11:00 a.m.

August 30: Dallas - Meeting of the Texas Conference of Church and the Baptist General Convention of Texas at 10:00 a.m.

August 31: San Antonio - Meeting of Texas Bishops with the Bishops of Northern Province of Mexico

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The class of newly ordained deacons are pictured with Bishop Pfeifer after the Ordination Mass at the San Angelo Coliseum. (Photos by Peter Micale.)

DEACONS

from page one

Michael Kenny, Holy Family, Abilene; Eldon Beck Knox, Sacred Heart, Coleman; Charles N. Lambert III, Holy Family, Abilene; Robert John Leibrecht, St. Stephen, Midland; Victor S. Lopez, Our Lady Of Guadalupe, Midland; Miguel Angel Medina, Our Lady Of San Juan, Midland; Jesus Ortiz, St. Mary/Our Lady Of San Juan, Odessa; Harry Pelto, Holy Angels, San Angelo; Alex Perez, Our Lady Of San Juan, Midland; Salvador Primera, St. Elizabeth, Odessa; Reinaldo Ramirez, St. Joseph, San Angelo; Mark Reeh, St. Lawrence, St. Lawrence; Reuben Reyes, St. Agnes/St. Joseph, Ft. Stockton; Fidel H. Saldivar, St. Stephen, Midland; Felix Segura, Sacred Heart, McCamey; Alejandro Sosa, St. Joseph, Odessa; Feliciano



(Above) Bishop Joseph Vasquez and Mrs. Frances Ramirez place the deacon's vestments on her newly ordained husband, Deacon Reinaldo Ramirez of St. Joseph Parish, San Angelo.

Sotelo, Our Lady Of San Juan, Midland; Clemente Villa, St. Joseph, Stanton; Ignacio Villaour, Lady Of San Juan, Midland.



The 27 candidate deacons lay prostrate in prayer during the Ordination Mass.

Catholic Army chaplain from Minnesota critically wounded in Iraq

by Julie Carroll
Catholic News Service

ST. PAUL, Minn. (CNS) – Family and friends of Father H. Timothy Vakoc continued to pray in early June for the U.S. Army chaplain from Minnesota who was seriously injured when a bomb exploded near his Humvee in Iraq May 29.

Father Vakoc, 44, lost his left eye and sustained brain damage and possible paralysis on his right side, ac-

ording to family members. He underwent surgery to relieve brain swelling at a U.S. Army hospital in Landstuhl, Germany, before being flown to Walter Reed Army Medical Center in Washington, where, as of the evening of June 8, he remained in a coma in critical but stable condition. He also is being treated for bacterial meningitis.

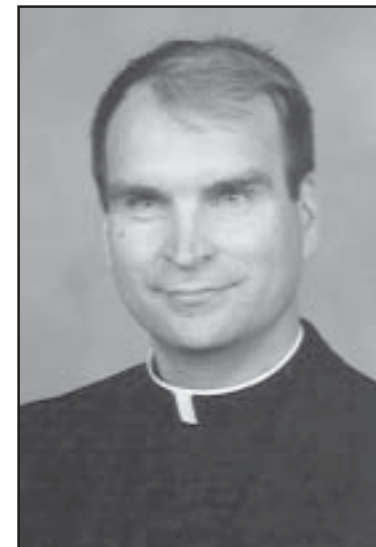
Though not alert, Father Vakoc has responded to stimuli, according

to family members.

In a June 1 letter alerting clergy of the incident, Archbishop Harry J. Flynn of St. Paul and Minneapolis requested prayers for Father Vakoc "as he recuperates and then faces a difficult new challenge for the future." Archbishop Flynn added: "I have come to admire and respect Father Vakoc greatly over the past

see "IRAQ" page eight

U.S. Army chaplain Father H. Timothy Vakoc, a priest from Minnesota, was critically wounded in Iraq when a bomb exploded near his Humvee May 29. Father Vakoc lost his left eye and sustained brain damage and possible paralysis on his right side. He is the only priest from the Archdiocese of St. Paul and Minneapolis serving in Iraq, according to Father Philip Hill, chief of staff of the Army Chief of Chaplains. (CNS photo from Catholic Spirit)





Catholics in political life

by Bishop Michael Pfeifer, OMI

SAN ANGELO—Recently in the news there has been much discussion about the issue of Catholic teaching and Catholic public officials. When the U.S. Catholic bishops met for their summer meeting in Denver, much time was spent on this critical issue. The Bishops published a statement on this question, Catholics in Political Life, providing moral and pastoral direction for our Catholic people especially since we are in an election year. I want to share with you some of the highlights of the statement of the Catholic bishops.

“We speak as bishops, as teachers of the Catholic faith, and of the moral law. We have the duty to teach about human life and dignity, marriage and family, war and peace, the needs of the poor and the demands of justice. Today we continue our effort to teach on a uniquely important matter that has recently been a source of concern for Catholics and others.

“It is the teaching of the Catholic Church from the very beginning, founded on her understanding of the Lord’s own witness to the sacredness of human life, that the killing of an

unborn child is always intrinsically evil and can never be justified. If those who perform an abortion and those who cooperate willingly in the action are fully aware of the objective evil of what they do, they are guilty of a grave sin and thereby separate themselves from God’s grace.

“To make such intrinsically evil actions legal is itself wrong. This is the point most recently highlighted in official Catholic teaching. The legal system as such can be said to cooperate in evil when it fails to protect the lives of those who have no protection except the law. Failing to protect the lives of innocent and defenseless members of the human race is to sin against justice. Those who formulate law, therefore, have an obligation of conscience to work for correcting morally defective laws, less they be guilty of cooperating in evil and

sinning against the common good.

“The separation of Church and State does not require division between belief and public action, between moral principles and political choices, but protects the right of believers and religious groups to practice their faith and act on their values in public life.

“It is with pastoral solicitude for everyone involved in the political process that we will also counsel Catholic public officials about their acting consistently to support abortion on demand risk making them cooperators in evil in a public man-

ner. We will persist in this duty to counsel, in the hope that the scandal of their cooperating in evil can be resolved by the proper formation of consciences.

“Our teaching on human life and dignity should be reflected in our parishes and in our educational, health care, and human service ministries . . . as Bishops, we do not endorse or oppose candidates. Rather, we seek to form consciences of our people so that they can examine the positions of candidates and make choices based on proper moral and social teaching.

“The Eucharist is the source and summit of Catholic life. Therefore, like every Catholic generation before us, we must be guided by the words of St. Paul, ‘Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the Body and Blood of the Lord’ [1 Cor. 11:27]. This means that all must ex-

amine their consciences as to their worthiness to receive the Body and Blood of our Lord. This examination includes fidelity to the moral teaching of the Church in personal and public life.

“The question has been raised as to whether the denial of Holy Communion to some Catholics in political life is necessary because of their public support for abortion on demand. Given the wide range of circumstances involved in arriving at a prudential judgment on a matter of this seriousness, we recognize that such decisions rest with the individual bishop in accord with the established canonical and pastoral principles. Bishops can legitimately make different judgments on the most prudent course of pastoral action. Therefore, we all share an unequivocal commitment to protect human life and dignity and to preach the Gospel in difficult times.

“The polarizing tendencies of election-year politics can lead to circumstances in which Catholic teaching and sacramental practice can be misused for political ends. Respect for the Holy Eucharist, in particular, demands that it be received worthily and that it be seen as the source for our common mission in the world.”

Pastoral application of Bishops’ statement on Catholics in political life
by Bishop Michael Pfeifer
The statement of the US Catholic Bishops on Catholics in political life gives us the principles and basic Catholic teaching on this critical issue. After prayer and consultation with a number of Texas bishops now I share with you how I, and many of the bishops of the state of Texas, intend to apply this statement in a pastoral manner.

A pastoral application of the statement of the U. S. Bishops on Catholics and political life – July 1, 2004

by Bishop Joseph Fiorenza
Bishop of the Diocese of Galveston/Houston

HOUSTON – The United States Conference of Catholic Bishops meeting in Denver (June 14-19) addressed the question of whether the denial of Holy Communion to some Catholics in political life is necessary because of their support for abortion on demand. In acknowledging the complexity of the issue, the bishops referred to the appropriate theological and canonical principles which, when applied to this question, can legitimately admit to different pastoral judgments. While it is not necessary that Holy Communion be denied to Catholic politicians who support abortion legislation, some bishops have reached a decision that the denial of Holy Communion to these politicians is warranted.

Most of the Texas Bishops have decided that at this time in our prudential judgment we will not direct our parishes and institutions to deny Holy Communion to politicians who support litigation that favors abortion. However, we ask Catholic politicians to examine their consciences in the light of the clear and certain teaching of the church, which has always condemned abortion as the killing of an innocent human life, and to reflect on their grave moral obligation to do whatever they can to promote legal protection of human life from conception to natural death. Failing to protect the lives of the innocent and defenseless members of the human race is to sin against justice. This is not only a religious belief but the common good of society requires that human life be defended and have legal protection.

If after a careful examination of

conscience, Catholic politicians admit to the subjective guilt of supporting abortion legislation, they should on their own, refrain from receiving Holy Communion. It should be noted, there could be grave circumstances, e.g. persistent support for partial birth abortion, when an individual bishop, after consulting with a politician, and as a last resort, will give a directive to deny Holy Communion to the politician.

Abortion has a unique status among pro-life issues because it is the violation of the most fundamental human right, the right to be born. We urge Catholic politicians to be completely pro-life, and protect human life and dignity on all issues, which embrace the human right to food, healthcare, decent housing, and other moral issues in which human life is endangered, such as the death penalty, war and the environment.


These issues do not have the same moral weight as abortion and euthanasia, but they relate to very important aspects of the Church’s social teaching, and cannot be disregarded in forming a pro-life approach to political issues.

The Catholic Bishops of Texas believe strongly that moral

convictions about political issues are not a threat to democracy. In fact, the opposite is true. Political decisions devoid of a moral content are a danger to the common good of society. Politicians do not violate the separation of Church and state when they bring their faith convictions into

see “STATEMENT” page ten

Ethics and Integrity for Church Personnel



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mikedosa@aol.com

Report abuse of minors to: State of Texas 800-252-5400



Ronald Reagan's Catholic Connections

by Paul Kengor

WASHINGTON – As we marked Ronald Reagan's passing, many questions were asked about both the man and his faith. A devout Christian, Reagan was raised

in the Disciples of Christ church. Yet, the Protestant president was open to other faiths, especially the Catholic faith.

Reagan's embrace of Catholics began at home, with his father, Jack Reagan. Jack was an apathetic Catholic who left the religious rearing of his two children to his wife, Nelle, a deeply Protestant woman, and a Protestant.

Ironically, whereas Reagan was raised in a household

marked by a distinct lack of Catholicism, later, as president, he was surrounded by serious Catholics with whom he tried to change the world. Specifically, Reagan's assault on atheistic Soviet communism was aided by a number of key Catholics, such as CIA Director William J. Casey, Speechwriter Tony Dolan, Secretary of State Al Haig, Ambassador Vernon Walters, and others. Two men, in particular, were pivotal: Reagan's first two national security advisers, Richard V. Allen and William P. Clark.

Four years before Reagan's presidency, he met with Richard V. Allen in Los Angeles. Allen never forgot what Reagan told him that January 1977 afternoon: "Dick, my idea of American policy toward the Soviet Union is simple, and some would say simplistic. It is this: We win and

they lose. What do you think of that?" That was the plan.

Reagan's most crucial adviser was the man who would replace Allen: William P. Clark. "Judge Clark," as he is known, imple-



Photo of audience of President Reagan with Pope John Paul II in June, 1982. (CNS file photo.)

mented the Reagan administration's core policy directives crucial to confronting the Soviet empire. Clark is so devout in his faith that he has built a beautiful chapel on his property in Paso Robles, California, which he has opened to the community. This dedicated Catholic was Reagan's closest spiritual partner. The two men frequently prayed together.

However, Reagan's Cold War crusade was influenced by more than advisers and strategies. Reagan felt a sense of divine calling in his attack on Soviet communism. And that sense was reinforced in three meetings he had with prominent Catholics.

On March 30, 1981, Ronald Reagan almost died at the hands of a bullet fired by John Hinckley. The president was sure that God had spared him for a larger pur-

pose. His feeling was affirmed on April 17, Good Friday, by New York's Terence Cardinal Cooke. "The hand of God was upon you," Cooke told Reagan. Reagan grew very serious. "I know," he replied, before confiding to the Cardinal: "I have decided that whatever time I have left is for Him."

Reagan's sense was reaffirmed in June 1981. He and Nancy Reagan and a few selected guests

had a private meal with Mother Teresa. The servant to Calcutta's poor made an immediate impact upon the host. "Mr. President Reagan, do you know that we stayed up for two straight nights praying for you after you were shot?" she stated, pointing to a younger sister who was joining them. "We prayed very hard for you to live."

Reagan thanked her. During the meal, she looked at Reagan said pointedly: "You have suffered the passion of the cross and have received grace. There is a purpose to this . . . This has happened to you at this time because your country and the world need you." Nancy Reagan dissolved into tears. Her husband was almost speechless.

A year later, in June 1982, Reagan had an even more powerful encounter with Pope John Paul II at the Vatican. The Polish Pontiff rightly perceived in Reagan a Protestant who was friendly to Catholicism. Of course, he was overjoyed when Reagan became the first president to extend diplomatic recognition to the Vatican – a move long resisted by previous presidents. Both men shared a hatred of communism.

The two talked alone in the Vatican Library. They discussed the assassination attempts

Catholic Extension Society supports diocese

by Richard A. Ritter, Vice President & General Secretary

CHICAGO – Dear Bishop Pfeifer:

I am writing you concerning your letter of April 30th requesting financial assistance from The Catholic Church Extension Society for several programs in the diocese.

I am pleased to inform you that the Catholic Extension Allocation Committee has approved the following:

- 1) Vocations Promotion \$20,000.00
- 2) Seminarian Education \$15,000.00
- 3) Diaconate Formation \$10,000.00
- 4) Campus Ministry \$35,000.00
- 5) Office of Education & Formation \$15,000.00
- 6) Christ the King Retreat Center \$5,000.00

Total \$100,000.00

To be paid as follows:

Items 1, 2 & 3 \$45,000.00 July 15, 2004

Items 4, 5 & 6 \$55,000.00 September 15, 2004

Bishop Pfeifer, even though The Catholic Church Extension Society will be celebrating its 100th Anniversary in 2005, there are still a lot of people who do not know about us. We would appreciate your help by letting all those who will be benefiting from this assistance know that it has been made by Catholic Extension and asking them to remember our work and our donors in their prayers.

against them the previous year – only six weeks apart. Reagan said to the Pope: "Look how the evil forces were put in our way and how Providence intervened." Carl Bernstein and Marco Politi, in their biography of the Pope, dramatically conclude: "For the Pope, Reagan had been . . . an instrument in the hands of God." The feeling was mutual. According to a number of sources, the two men confided in one another that they believed God had spared their lives for a special mission, which they came to see

as the defeat of godless communism in the Soviet bloc.

Following the meeting, the two men and their teams agreed to aid the Solidarity movement in Poland, aiming to keep it alive as the potential wedge that could split the USSR's empire in Eastern Europe. Each man believed that Solidarity could be the splinter to crack the Iron Curtain and hasten the downfall of the communist bloc. They were right.

To be sure, not all Catholics

see "REAGAN" page ten

St. Joseph's Catholic Church "2004 Jamaica" Annual Festival

402 Hinson St., Loraine, TX

Saturday, July 31

12:00 Noon till 12:00 Midnight

Tamales, Menudo, Hamburgers

& Mexican Plates served from 5:00 pm to ?

Family Oriented • Games • Cake Walk • Live Music



Archdiocese salutes Archbishop Patrick F. Flores with a joy-filled ‘¡Gracias!’

by Jordan McMorrough, Editor Today's Catholic newspaper

SAN ANTONIO—An unplanned piano solo, a serenade from a group of singers from Silesia, lunch with three dozen of your friends and closest colleagues in ministry, an impromptu press conference, and the applause of a couple of thousand well wishers and admirers. All in all, June 13 proved to be an unforgettable day in the extraordinary life of Patricio Fernandez Flores.

It was also a significant day in the spiritual life of the people of the archdiocese as Archbishop Flores was honored with the “¡Gracias!” musical program and Mass held at St. Mary’s University’s William Greehey Arena, recognizing the archbishop’s nearly 25 years of ministry and leadership.

In a brief press conference with media before the liturgy, the archbishop emphasized that he would like to minister to the incarcerated, young people, the elderly and the sick during his retirement. “Retirement is not strange. Seventy-five is a good age to retire, to turn things over to somebody younger,” he said. “I have no worries as to who will take my place. It is the work of the Holy Spirit. I’m sure the new archbishop will have his own ways of working and dealing with problems.”

Regarding his successor, Archbishop Flores said he would prefer a bishop with some experience who is bilingual and sensitive to the other cultures.

When asked what he would most want to be remembered for, the archbishop replied, “I love them all, regardless of background and nationality, and they all love me. I don’t feel unloved. I was empowered by the Holy Spirit and my family to accept everyone.”

Archbishop Flores was serenaded before the “¡Gracias!” Mass with a musical program which featured the St. John Berchmans Children’s Choir from San Antonio, Resurrection of the Lord Choir from

San Antonio, Notre Dame Choir from Kerrville, Los Inocentes from San Fernando Cathedral and Liederkrantz from San Antonio.

Master of ceremonies for the concert was Maclovio Perez from television station WOAI.

Music for the liturgy was provided by the archdiocesan choir, under the direction of Mark Banasau, associate director of the Office of Worship, and the Liederkrantz, directed by Tom Ewing. The combined 80-voice choirs as accompanied by the San Antonio Brass and pianist Rebecca Gaughan of St. Paul Parish in San Antonio.

The opening procession featured flag and banner bearers from various organizations and ministries from throughout the archdiocese.

Cardinal Theodore McCarrick of the Archdiocese of Washington, D.C., and Cardinal Oscar Rodriguez Maradiaga, SBD, of the Archdiocese of Tegucigalpa, Honduras, joined 29 bishops from the United States, Mexico and Puerto Rico to celebrate with Archbishop Flores and the people of the archdiocese. Bishop Joseph A. Fiorenza of the Diocese of Galveston-Houston was the homilist at the liturgy.

In his remarks, Bishop Fiorenza thanked the bishops and priests who supported Archbishop Flores throughout his life, and also expressed gratitude to the members of the Flores family.

He continued, “On June 13, 1691, 313 years ago, a Spanish ex-

pedition reached a little Indian village and named it after St. Anthony of Padua. Another date that is honored by the archdiocese is May 5, 1970, when Archbishop Flores was ordained an auxiliary bishop. That began 34 years of outstanding episcopal service. I believe the archbishop has left his mark on San Antonio more than anyone else in the last 300 years.”

Bishop Fiorenza said he has known the archbishop since the two



Bishop Pfeifer is seen in the procession of bishops prior to the Mass for the retirement of Archbishop Patricio Fernandez Flores in San Antonio’s St. Mary University. (Photo courtesy of Today’s Catholic, San Antonio.)

met in the seminary in September 1949.

“He is remarkably the same kind, selfless and overflowing with the love of God,” the bishop said. “His episcopal motto, ‘I will work, not for myself, but for others,’ perfectly describes his life. I do not know of any bishop whose ministry is so completely available. His life is spent preaching and teaching Jesus Christ. A good shepherd knows his people, and they know him. He has the compassionate heart of Christ to those neglected by the community in which they live.”

Bishop Fiorenza said the arch-

bishop of San Antonio was born to sharecropper parents poor in material things, but not in faith. “The archbishop is a man of the Eucharist. The example of self-healing love in the Eucharist gives him strength in his ministry. It is highly appropriate that this celebration of Archbishop Flores coincides with the feast of St. Anthony of Padua, but also the feast of Corpus Christi.”

He asked, “How will historians remember the Flores’ years? He has been a bishop for all the people all ethnic groups and cultures as well as those who share his heritage. This man is a great bishop for all of God’s people. Archbishop Flores sees each person as important in the eyes of God. He treats all with dignity and respect. He is a true father and brother to the bishops of Texas, the Hispanic bishops of the United States and all the bishops of the country.”

The bishop of Galveston-Houston concluded by saying, “the time is approaching when Archbishop Flores will hand over the crozier and relinquish the archdiocese to a new shepherd. San Antonio will never relinquish their love and admiration of you. You will retire with the blessings of a grateful church. There will be other bishops for San Antonio in the years to come, but there will never be another one like Archbishop Flores.”

Before the closing prayer, Chris Alderete, chairman of the Archdiocesan Commission for Women, offered thanks on behalf of the laity of the archdiocese, Bexar County Judge Nelson Wolff spoke on behalf of the citizens of Bexar County and Ileana Guerra, 7, a second grade student at St. Philip of Jesus School in San Antonio, spoke for the youth of the archdiocese, thanking the archbishop

for the special affection he has always shown for children.

Alderete described Archbishop Flores as a leader, teacher and servant whose motto is evident in his daily schedule. “At some point in the day he personally calls a family in need,” she said.

She detailed the archbishop’s generosity and listed just some of the organizations for which he raises funds: the Battered Women’s Shelter, Teletón Navideño, Guadalupe Home, St. Peter-St. Joseph Children’s Home, Casa de Padres and Assumption Seminary.

“He is a man, a priest, a pastor and an archbishop who has followed in Christ’s footsteps,” said Alderete. “Archbishop Flores is a man who led by example.”

Said Judge Wolff, “San Antonio was blessed when Bishop Flores was installed here. He was the voice of our collective conscience. His motto is indeed what he has done. He was reached across religious lines and ethnic lines. Our city is a much better place because of Archbishop Flores.”

However, it was 7-year-old Ileana Guerra, a second grade student at St. Philip of Jesus School, who brought down the house with her eloquent and articulate speech about the Alamo city prelate. “You have taught us how to follow Jesus’ call to be compassionate and giving. You have taught us that to be a leader you must be a servant,” she said, looking over the podium at the rapt audience. “You have taught us a special devotion to Our Lady of Guadalupe and you have taught us love for life and the beauty of God.”

Following the speakers, a special video tribute about Archbishop Flores, produced by Catholic Television of San Antonio, was shown at the Mass. The feature provided a visual collage of the archbishop’s service as priest, bishop and archbishop.

Msr. Lawrence Stuebben, vicar general of the archdiocese, then took to the stage, along with Msr. Michael Yarbrough, chair of the Archdiocesan Presbyteral Council; Bernie DiNesio, chair of the Archdiocesan Pastoral Council and Tom Tarillion, chair of the Archdiocesan Finance Council.

“God invites us to sing a new

see “FLORES” page ten



Bishop celebrates Marriage Jubilee day

by Peter Micale, WTA

SAN ANGELO – Bishop Michael D. Pfeifer, OMI, Bishop of the San Angelo Catholic Diocese solemnized the sanctity of marriage by celebrating the annual Marriage Jubilee Mass on June 27, 2004, at 2:00 p.m. at the Cathedral of the Sacred Heart in San Angelo.

This Jubilee Mass was especially significant during these difficult times when the sacramental nature of marriage, that was instituted at the beginning of Jesus' public ministry at Cana, only between a male and a female, has come under serious attack. Additionally, the couples that were honored during the Mass publicly demonstrated that longevity of marriage is possible, notwithstanding the troubling statistic of this nation's divorce rate. This year's jubilarians

ranged in anniversary years from 25 to 62.

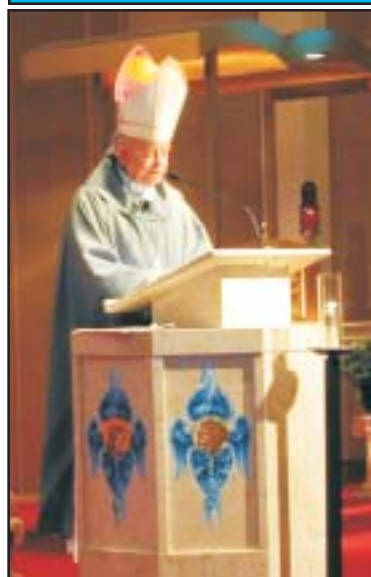
Top Couples:

4 Couples celebrating 60 yrs or more of marriage:

- Robert and Mary Rawlings – 62 years – Holy Angels, San Angelo
- Kenneth and Irene Feist – 60 years – St. Joseph, Rowena
- Philip and Sadie Havlak – 60 years – Sacred Heart Cathedral, San Angelo
- Henry and Rosalie Sturm – 60 years – St. Ambrose, Wall

14 Couples celebrating 50 yrs or more of marriage:

- Earl and Mary Ann Halfmann – 55 years – St. Ambrose, Wall
- Isidoro Galan and Manuela Gamboa – 54 years – Sacred Heart, Big Spring
- Robert and Trinidad Velasquez – 53 years – St. Joseph, San Angelo
- Thomas and Betty Bauer – 50 years – Holy Angels, San Angelo



Bishop Pfeifer delivers the Homily at the Jubilee Day Mass.



The most senior Jubilarians stand in the first pew at the Cathedral. Mr. Robert and Mrs. Mary Rawlings (62 years) are in the foreground. In the third pew (r to l) Deacon Ignacio Cisneros and wife Elva and Donald and Anne Smith. (Photos by Peter Micale.)

- Joe and Quentina Brininstool – 50 years – St. Ann, Midland
- Harold and Jo Ella Briscoe – 50 years – St. Stephen's, Midland
- Ignacio and Elva Cisneros – 50 years – Holy Redeemer, Odessa
- Daniel and Dixie Cleary – 50 years – Holy Angels, San Angelo

- Pete and Katy Gomez – 50 years – Sacred Heart, McCamey
- Eulogio and Sipriana Granado – 50 years – St. Patrick, Brady
- Frank and Delores Gully – 50 years – St. Ambrose, Wall
- Bernard and Jean Hirt – 50 years – St. Ambrose, Wall

- Pete and Jo Micale – 50 years – Holy Angels, San Angelo
- Donald and Anne Smith – 50 years – Goodfellow Air Force Base
- Harry and Teresita Wadsworth – 50 years – Holy Family, Abilene

Corpus Christi Procession and May Crowning

by Cathy Hennessey

ABILENE – Sacred Heart in Abilene continues what has become an honored Abilene tradition. On May 9, 2004, more than 300 people from all Abilene parishes gathered together to proclaim and demonstrate adoration of Christ, particularly in the Blessed Sacrament, and devotion to His blessed Mother, Mary. This fifth annual event was a glorious Mother's Day celebration, as families attended, raising a secular holiday to a family day of holiness.

The first and most important aspect of the event was the Corpus Christi procession. The grounds of Sacred Heart were transformed into avenues of grace as the crowd sol-



(Above) Fourth Degree Knights of Columbus lead the Abilene Corpus Christi procession.

emnly processed from one outdoor altar to another, following the Exposed Blessed Sacrament as Father Robert Bush held the monstrance high, for all to adore and celebrate. At each of the three altars, Scripture was proclaimed, solemn benediction was made with incense and hymns of joy ascending as the crowd's prayers rose to heaven. Among the clergy attending were Father Santiago Udayar, pastor of St. Vincent and Deacon Art Casarez of Sacred Heart.

The crowd then processed into



The Coronation of the Blessed Mother at Sacred Heart Parish, Abilene on the same day as the Procession was held.

the Church where the organ greeted all with joyous strains. There, honor was given to our Blessed Mother through a traditional May Crown-



The Blessed Sacrament was honored during the Corpus Christi procession. (Photos by Larry Johnson.)

procession. Processing forward were those who had recently made their First Communion, followed by Confirmation candidates, and many of the faithful, all honoring Mary's powerful role in leading us to the heart of her Son. A final benediction and reposition of the Blessed Sacrament ended the ceremonies. A pot-luck dinner was held so that all who had experienced the joyful celebration could experience our oneness, coming together in harmony as God's precious family.



Please take action on the federal marriage amendment

by Bishop Michael Pfeifer, OMI

SAN ANGELO—Soon in the Senate there will be a vote to amend the Constitution so as to protect the basic social and human institution of marriage. This vote will be taken on the amendment that is popularly known as the Federal Marriage Amendment.

I ask you, our Catholic readers, to lend your support to this amendment, and to contact your senators about your support for the important amendment. I am including here a letter that I have sent to each of the two U.S. Senators from Texas about this important legislation.

June 24, 2004

Dear Senator Hutchison:

Soon the United States Senate will be called upon to cast a vote in connection with a proposed amendment to the U. S. Constitution on marriage. Along with all the United

States Catholic Bishops, I lend my voice to supporting every state effort to promote marriage as a union of a man and a woman. Our position on this critical question is that marriage is a basic human and social institution. Though it is regulated by civil laws and church laws, it did not originate from either the church or state, but from God. Therefore, neither church nor state can alter the basic meaning and structure of marriage.

Based on this reasoning, I strongly give my support to the popularly known Federal Marriage Amendment. This measure has been introduced in the Senate as S.J. Res. 30 by Senator Wayne Allard (R-CO), and currently reads as follows:

Marriage in the United States shall consist only of the union of a man and a woman. Neither this Constitution, nor the constitution of any

State, shall be construed to require that marriage or the legal incidents thereof be conferred upon any union other than the union of a man and a woman.

I ask you to give your full support to this measure which defines marriage as between one man and one woman, and leaves legislative decisions on civil unions or domestic partnerships up to the state legislatures. It should be noted that state legislatures already have this authority.

Knowing that there might be an effort to mount a filibuster against this vote, I also ask you to strongly support any effort to stop a filibuster and allow the Senate to vote on this vitally important matter.

I thank you for listening to this plea, and I ask God's blessings upon you and the service you give to our country and to the State of Texas.

Fr. John Corapi

Mark your calendars now for this coming August to hear one of the most widely proclaimed inspirational speakers of our time. La Promesa Foundation is bringing Fr. John Corapi S.O.L.T. to Midland.

Friday, August 27th (7:00 PM)

Saturday, August 28th (9:30 AM)

Midland Center, 105 N. Main Street

Fr. Corapi's life is a fascinating story of a man that went from being a millionaire businessman in Las Vegas to a homeless drug addict. He was at the lowest point in his life when God in His Divine Mercy, reached down and called him to the Priesthood.

The essence of Father's message is the essential message of Jesus Christ. It is Good News: a message of truth and goodness, love and mercy. It is above all else a message of hope that we so desperately need to hear in these days.

For overnight accommodations, special rates are available at the Midland Hilton Hotel at 117 West Wall, (432) 683-6131 until August 1. Just mention this event for the special rate of \$59.00 per night.

There are a limited number of tickets and they will sell out quickly. Please contact the Marian Center now at (432) 682-1485, for tickets. Tickets are only \$12.00. Registration at the door will be \$2.00 more.

Marian Center 1406 E Garden Lane Midland, TX 79701 (432) 682-1485

IRAQ

from page three

several years. I believe he is an extraordinary person – friendly, outgoing, generous, dedicated." Father Vakoc was driving an armored Humvee to his barracks after saying Mass for U.S. soldiers when the roadside bomb detonated. Two soldiers traveling with him were not harmed.

"Tim took the brunt of the blast," said his brother, Jeff Vakoc of Brooklyn Park. "(The soldiers) did first aid on him and determined they couldn't wait for the medics or they would have lost him, so they drove him back on two flat tires to the base, and he was flown to Baghdad from there," he said.

Vakoc said his younger brother couldn't always tell him where he was or what he was doing in Iraq in their communications by phone and e-mail, but the priest never expressed concern for his own safety.

"I think he felt that God had put him there and that was what he was supposed to be doing," said Vakoc. "There's got to be a reason he's alive. I've got to believe that there's a purpose." Father Vakoc joined the Army eight years ago and had served in Iraq for nine months. He was injured on the 12th anniversary of his ordination as a priest of the Archdiocese of St. Paul and Minneapolis.

"This wasn't the first time he had been in harm's way," said Dana Fath Strande of St. Paul, a friend of the

priest. His military service also took him to Germany, Korea and Bosnia, she said.

"He was (in Iraq) because that's where the soldiers were, and that's where they needed him," said Strande. "He was ready to go." Father Vakoc, who was the best man at Strande's wedding and godfather to her 2-year-old daughter, Amara Dolore, asked for Strande's prayers before he left for Iraq, she said. Father Vakoc stayed in touch with Strande and her husband, Michael, by e-mail and occasional phone calls.

In one e-mail, dated Jan. 30, Father Vakoc wrote about how he prayed with the Company of a pilot who had died when his plane crashed in the Tigris River.

"He journeyed with these soldiers in their living and in their dying to the point of accompanying their remains onto the airplane," Strande said.

Father Vakoc's duties in Iraq included counseling soldiers, ministering to Catholics and soldiers of all faiths, escorting the bodies of fallen soldiers, speaking with soldiers' family members and keeping up morale.

In an e-mail interview with the National Catholic Register newspaper shortly before his injury, Father

Vakoc called his work in Iraq a "ministry of intentional presence." "I live with (the soldiers), work with them, eat with them, care for them, listen to them, counsel them," he said. "The soldiers know if you are real and genuinely care or not. The soldiers see me out there with them, and that makes a difference." After a memorial Mass for a soldier who had been killed by a roadside bomb in Iraq, Father Vakoc told the Register: "The bottom line in helping these soldiers through the grieving process is to be present to them and walk with them. I prayed with the soldiers, I prayed for the soldiers who died, I brought the sacraments of the church and the light and love of Christ into the darkness of the situations." Father Vakoc, who graduated from Benilde-St. Margaret's School in St. Louis Park in 1978 and then from St. Cloud State University, served as associate pastor at St. John Neumann in Eagan from 1993 to 1996 before joining the Army.

He was stationed at Fort Lewis, Wash., when he was called up for active duty in Iraq in September 2003.

One of 117 Catholic priests on active duty assigned to the Army, Father Vakoc is the only priest from the Archdiocese of St. Paul and Min-

neapolis serving in Iraq, according to Father Philip Hill, chief of staff of the Army Chief of Chaplains. He is the first Army chaplain to be seriously injured in Iraq, he said.

Father Hill said other chaplains serving in Iraq have expressed concern for Father Vakoc, but have not expressed an increased concern for their own safety. "They just simply charge on and keep working," he said.

Chaplains follow the same safety rules as other Army soldiers, Father Hill said. They travel in convoys and wear flak jackets and helmets at all times. But unlike other Army soldiers, chaplains are unarmed. Each chaplain is assigned an armed soldier, who is responsible for the chaplain's protection.

Father Hill said the soldiers in Father Vakoc's unit are praying for him.

"They miss him dramatically for the life he gave to their spiritual lives," he said. "That's a tremendous compliment for any priest — that he becomes essential or in any way influential in a person's spiritual development, and that's where Tim is." Updates on Father Vakoc's condition are available on the Web at: www.caringbridge.org/mn/timvakoc.

St. Margaret Catholic Church
4th Annual Fajita/Brisket Cookoff
Aug 13, 14 & 15, Big Lake, TX
Friday: Softball Tournament • Bingo
Sat: Basketball & Washer Tournaments
Food • Arts & Crafts • Games • Dance
Sunday: Softball Tournament
FMI: 325-277-4822



Redemptionis Sacramentum – an instruction on the liturgy of the Mass

by Judith Phaneuf

ABILENE – On March 25, 2004, the instruction *Redemptionis Sacramentum, On Certain Matters To Be Observed Or To Be Avoided Regarding the Most Holy Eucharist* was issued by the Vatican Congregation for Divine Worship and the Discipline of the Sacraments. The *Instructions* were developed at the request of Pope John Paul II in his encyclical, *Ecclesia de Eucharistia* in which he called upon the Congregation to develop an instruction explaining the deeper level of liturgical norms in light of recent abuses of liturgical law throughout the world. *Instructions* provide guidance on how to properly implement existing Church law but did not set new rules. The instruction *Redemptionis Sacramentum* is intended to assist Bishops in the implementation of the third edition of the *Roman Missal* and rites which pertain to the adoration of the Blessed Sacrament outside of Mass.

The *Instructions* re-emphasize the mandate of the Second Vatican Council that the full conscious, and active participation of the laity is the goal to be considered before all else in the reform of the sacred liturgy.

The *Instructions* come to us in three parts: a preamble, the body (eight chapters), and a conclusion. The purpose of this article is to highlight only some of the important points in the *Instruction*. It is important to recognize that this *Instruction* can serve as an opportunity for all parishes to reflect upon the ways in which the Eucharist is celebrated.

With this in mind, here is a brief review of each chapter in the *Instruction*. Of course, it is recommended that you read *Redemptionis Sacramentum* in its entirety.

Chapter 1 *The Regulation of the Sacred Liturgy* is concerned with who has the responsibility for the regulation of the liturgy. The Pope has full authority over the liturgy throughout the world. Here, the importance of the role entrusted to

the diocesan Bishop is emphasized "...it is his task to regulate, to direct, to encourage, and sometimes also to reprove; this is a sacred task that he has received through episcopal Ordination, which he fulfills in order to build up his flock in truth and holiness. (*Instruction 22*) Priests also have a responsibility to oversee the liturgy, "Priests should go to the trouble of properly cultivating their liturgical knowledge and ability, so that through their liturgical ministry, God the Father, Son and Holy Spirit will be praised in an ever more excellent manner by the Christian communities entrusted to them" (*Instruction 32*).

Chapter 2, *Participation of the Lay Christian Faithful in the Eucharistic Celebration* focuses on the participation of the laity in the Eucharistic celebration. It reemphasizes the *Constitution on the Liturgy* (Vatican II documents) that states "in liturgical celebrations each one, minister or layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy." Francis Cardinal Arinze in his statement on the release of the *Instruction* said "Lay people have their proper role. The *Instruction* stresses that this does not mean that everyone has to be doing something. Rather it is a question of being fully alive to the great privilege that God has given them in calling them to participate with mind and heart and their entire life in the Liturgy and through it to receive God's grace. It is important to understand this properly and not to suppose that the *Instruction* is somehow biased against lay people." The *Instruction* states that servers of both genders are allowed. . . at the discretion of the Diocesan Bishop. (Bishop Michael D. Pfeifer, O.M.I. has allowed both boys and girls to function as servers in the San Angelo Diocese.)

Chapter 3, *The Proper Celebration of the Mass* highlights the Holy Eucharist, the Eucharistic Prayer, and other parts of the Mass. "The

bread used in the celebration of the Most Holy Eucharist must be of unleavened, purely of wheat, and recently made so that there is no danger of decomposition (*Instruction 47*)." "The wine must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances." (*Instruction 50*) The *Instruction* cites the unauthorized use of Eucharistic Prayers as the most serious of the abuses. "The reprobate practice by which Priests, deacons or the faithful here and there alter or vary at will the texts of the Sacred Liturgy that they are charged to pronounce, must cease. For in doing thus, they render the celebration of the Sacred Liturgy unstable, and not infrequently distort the authentic meaning of the Liturgy." (*Instruction 59*)

The proclamation of the Gospel and the homily "should ordinarily be given by the Priest celebrant himself. He may entrust it to a concelebrating Priest or occasionally, according to circumstances, to a Deacon, but never to a layperson." (*Instruction 64*) The *Instruction* allows those gathered to be given instruction or testimony by a layperson outside Mass. However, "for serious reasons it is permissible that this type of instruction or testimony be given after the Priest has proclaimed the Payer After Communion." (*Instruction 74*) The Offertory Procession should consist only of bread and wine or actual money and gifts for the poor or the Church. The *Instruction* provides guidance in the giving of the sign of peace: "each one gives the sign of peace only to those who are nearest and in a sober manner. The Priest may give the sign of peace to the ministers but always remain within the sanctuary, so as not to disturb the celebration." (*Instruction 72*)

Chapter 4 focuses on *Holy Communion*. The first section instructs on the Disposition for the Reception of Holy Communion and reminds us that those who approach to receive Holy Communion should be free from mortal sin. The second section, Distribution of Holy Communion highlights the preference

that "the faithful be able to receive hosts consecrated in the same Mass." (*Instruction 89*) The priest should not usually go to the tabernacle for already consecrated hosts to be used in the distribution of Holy Communion. The section then reiterates that the ministers of Holy Communion are the priest celebrants or other priests or deacons who are present, or, in cases of necessity, extraordinary ministers of Holy Communion. The use of the full title, Extraordinary Ministers of Holy Communion, is done so as to reflect the role of this ministry, that is, to distribute Holy Communion in the absence of an ordinary minister of Holy Communion, the priest. The *Instruction* notes that Extraordinary Ministers of Holy Communion never perform their ministry in the presence of a sufficient number of ordinary ministers of Holy Communion.

When more than one chalice is needed for the distribution of Holy Communion under both kinds, several smaller chalices may be placed on the altar at the preparation of the gifts. "The pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the blood of the Lord are flagons, bowls, or other vessels that are not fully in accord with the established norms." (*Instruction 106*) The consecrated host may be received on the tongue or in the hand at the discretion of the individual. The instruction also

recommends that, when possible, the Precious Blood be offered to the faithful by drinking from the chalice or by receiving on the tongue a consecrated host which has been dipped in the Precious Blood by the minister. Self-communication by the faithful is never permitted.

Chapter 5, *Certain Other Matters concerning the Eucharist* gives instruction on The Place for the Celebration of Holy Mass, Various Circumstances Relating to the Mass, Sacred Vessels, and Liturgical Vesture. Mass should always be celebrated in a sacred place, and if it is to be celebrated in a place ordinarily reserved for non-Christian worship the guidance of the diocesan Bishop must be sought. The *Instruction* says, "daily celebration [is] earnestly recommended, because, even if it should not be possible to have the faithful present, the celebration is an act of Christ and of the Church, and in carrying it out, Priests fulfill their principal role." (*Instruction 110*) The materials used in making sacred vessels are noble in the common estimation of the people and should not be fragile. The vessels should be blessed and purified according to the prescriptions of law. Altar cloths and linens should be regularly cleaned and the *Instruction* recommends that before washing they be rinsed in a sacraium. Vestments should be the colors prescribed by the liturgical books. The *Instruction* then describes how vestments for priests and deacons should be properly worn.

Chapter 6, the *Reservation of the Most Holy Eucharist and Eucharistic Worship Outside Mass* instructs us that the Eucharist is to

see "LITURGY," page ten

St. Mary's Catholic Church

Fall Festival 2004

KC Hall, 3636 N. Bryant Blvd., San Angelo

Sunday, September 5

11:00 am until 5:00 pm

Sausage & Brisket Dinner, Adults \$6 – Child \$3

Take Out / To-Go Meals \$6

Bingo • Game Booths • Silent Auction

Arts & Crafts • Live Auction



CDA District 3 meeting and installation of officers

by Ruth Halfmann

OLFEN – Catholic Daughters of the Americas - District 3 held their installation of officers and reception of new members on June 18, 2004 in Olfen, Texas. The court in District 3 consists of St. Monica #1262, Olfen, TX; Our Lady of Grace #1734, Rowena, TX; Santa Angela #1736, San Angelo, TX; and St. Catherine of Siena #1762, Wall, TX. The service began with Mass, by Rev. Bhaska Morigudi; followed by installation of officers and reception of new members. A District meeting and salad supper were held in the parish hall. New members installed are: Wall - Becky Trojcek; Rowena - Joan Halfmann; San Angelo - Mary Valencia, Rosa Villarreal, Del Aguilar, Ophelia Perez, and Claudette Molina.

The new officers for 2004 - 2006 St. Monica: Regent - Kathy Halfmann; Vice-Regent - Doris Halfmann; Recording Secretary - Mary Lou Multer; Financial Secretary - Sharon Rohmfeld ; Treasurer - June Baird. Our Lady of Grace: Regent - Pat Vancil; Vice-Regent - Frances Lisso; Recording Secretary - Clara Halfmann; Financial Secretary - Ann Halfmann, Treasurer - Joan Halfmann. St. Catherine of Siena: Regent - Tommy Kubenka; Vice-Regent - June Jost, Recording Secretary - Vonda Wilde; Financial Secretary - Michelle Dierschke; Treasurer - Angela Biedermann. Santa Angela: Regent - Claudette Molina, Vice-Regent - Linda Dierschke; Recording Secretary - Ann Killough; Financial Secretary - Ruth Halfmann; Treasurer - Carol Asbill. The new officers were installed by Ruth Halfmann.

REAGAN

from page five

were in Ronald Reagan's camp in the 1980s. Reagan had his share of policy disputes with the NCCB. One did not need to look far to find a priest who protested Reagan's defense policies or actions in Central America. Nonetheless, the focus here is those Catholics who supported and worked with Reagan on his strategy to undermine Soviet communism.

Again, how ironic that this man who was raised by an apathetic

Catholic father would be surrounded by the most devout Catholics throughout his presidency – both inside and outside the White House. And it was those Catholics who were crucial to Reagan's life mission and enduring legacy: victory in the Cold War.

Paul Kengor is author of God and Ronald Reagan. He is also professor of political science at Grove City College and a visiting fellow with the Hoover Institution.

FLORES

from page eight

song to the Lord each day. You bring that same spirit to all around us," Msgr. Stuebben told the archbishop. "We want you to continue to make a joyful sound to the Lord. We want to give you something to make a joyful sound."

With that, the representatives led the guest of honor around the stage to the area in front of the archdiocesan choir and presented him with his retirement gift, a keyboard from Alamo Music Co. To the surprise of many, Archbishop Flores then sat down and played "La Feria de las Flores" and one "religious song" as he called it, "O Lord, I am not Worthy."

Following his performance, the archbishop then walked around the edge of the arena giving his Episcopal blessing to the standing, applauding crowd.

Lastly, Archbishop Flores addressed those in attendance by saying, "God has done many wonderful things for me. Many people in the archdiocese, the Diocese of Galveston-Houston and across Texas have been wonderful to me. I am grateful to almighty God for all the people who have helped me in the last 48 years."

As the more than two dozen cardinals, archbishops and bishops processed out of Greehey Arena, the archbishop sat in a chair at the foot of the altar and greeted all who wished to come and pay their respects. It took more than an hour for the line to come to an end.

LITURGY

from page nine

"be reserved in a tabernacle in a part of the church that is noble, prominent, readily visible, and adorned in a dignified manner and furthermore 'suitable for prayer' by reason of the quietness of the location, the space available in front of the tabernacle, and also the supply of benches or seats and kneelers." (Instruction 130) Extraordinary Ministers of Communion who take

Intentions of the Holy Father for July

General - That all those who are able to benefit from a holiday period during this time of the year may be helped during their vacation to rediscover in God their inner harmony and to open themselves to the love of human beings.

Mission - That in the young Churches the lay faithful may receive more attention and may be turned to greater account for evangelization.

the Eucharist to the sick must never carry the "Most Holy Eucharist to his or her home, or to any other place contrary to the norm of law and should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home or the hospital, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured."

The *Instruction* continues to vigorously promote "both the public and private devotion to the Most Holy Eucharist even outside Mass, for by means of it the faithful give adoration to Christ, truly and really present." (Instruction 133) Eucharistic exposition should be celebrated in every parish at least annually and, with the bishops guidance, even perpetual adoration may take place in those places where there is a sufficient number of the faithful to continually worship the exposed Sacrament." (Instruction 140)

Chapter 7 is entitled *Extraordinary functions of the Lay Faithful*. It instructs us on the extraordinary offices entrusted to the lay faithful, such as those of extraordinary ministers of Holy Communion, instructors or leaders of prayer services in the absence of a Priest. The roles described here pertain to the things that lay people are called upon to do when sufficient Priests or even Deacons are not available. When every effort has been made to secure a priest for Sundays and weekdays, the faithful may still be gathered to pray. Care must be taken to distinguish between such prayers and the Mass itself. The parts of such a rite should be distributed among the faithful, and not one person should be seen as presiding

in a priestly or diaconal role.

The final chapter (8) is entitled *Remedies*. It offers solutions for liturgical abuses. The Diocesan Bishop is responsible for addressing most abuses of liturgical norms, whether they involve priests, deacons, religious institutes or societies of apostolic life in his diocese. The best remedy for liturgical abuses is the biblical and liturgical formation of the faithful, since the understanding of the liturgy promotes its authentic celebration.

The full text of the instruction in Latin, English, and Spanish may be found at www.vatican.va. The United States Conference of Catholic Bishops Publishing will have an edition of the *Instruction* available within the next few weeks and can be ordered at 1.202.541.3060 or www.usccb.org. Portions of this article were taken from USCCB Newsletter Volume XL, May 2004 and *Thirty questions on the Instruction Redemptionis Sacramentum for Diocesan Liturgy and Communications Personnel*, USCCB.

STATEMENT

from page four

the debate on public policy. It is always in the best interest of a democratic state to allow moral convictions which defend human life and dignity to be heard. Catholic politicians should not hesitate to bring their faith values in to the public square. The Second Vatican council reminds us that the split between the faith which many profess and the practice of their daily lives is to be counted among the more serious errors of our age. (The Church in the Modern World, 43)

St. Mary Star of the Sea Catholic Church Fall Festival
Sunday, September 12th
608 N. 6th St., Ballinger, Texas
 Fancy Stand • Bingo • Games • Auction begins 1:00 pm
 Fajitas, Beans and Rice Dinner 11:00 am - 1:30 pm
 Adults/all Drive through \$6 – Childs sit down meal \$3

**ABUSE**
from page one

Now, the Church is inviting other agencies and institutions to join in the Church's effort by addressing together the critical issue of sexual abuse which is so prevalent in society and by doing similar studies and surveys. While we know from various sources that abuse of children is a public health crisis in the United States, there is very little information on studies or reliable statistics covering scores of years about how many people in specific professions are abusers. Sexual abuse is a societal problem, one the Church can now help ameliorate. When the John Jay investigators of the John Jay College of Criminal Justice in New York, which did the 50-year study, sought data on child sex abuse in U.S. society in general for comparisons to Church figures, they found little such data. No other organization has opened its files like the Catholic Church has to provide comprehensive figures on its employees accused of child sex abuse. The John Jay Study was unique in that it was not based on a sampling of clergy but on almost the entire Catholic clergy population, giving an accurate and comprehensive view of the situation. Karen Terry, PhD, principal investigator, and James Levine, PhD, administrative coordinator of the John Jay Study, stated as regards this 50-year report: "We especially want to thank you [Bishop Gregory] and all the bishops for the wonderful cooperation which we received, accounting for an almost unheard of 97% response rate. Very few institutions ever agree to open their records to such a searching and painful examination." In calling for these surveys and studies, the Bishops are fulfilling Article 16 of the Charter which they approved in Dallas in 2002 which states, "Given the extent of the problem of sexual abuse of minors in our society, we are willing to cooperate with other churches and ecclesial communities, other religious bodies, institutions of learning, and other interested organizations in conducting research in this area."

After some two years of intense scrutiny of the Catholic Church, now is the time for other churches,

professions, businesses, entertainers, governments, schools, the military, civilian organizations, the media, and other groups to do similar surveys that the Catholic Church has done to address the true facts about sexual abuse in our own American society. Mr. Gerald Lynch, the President of the John Jay College, supports this call: "We also encourage other institutions to engage in such studies to provide a better understanding of the problem of child abuse." Thus far other national surveys on child sex abuse have been based mostly on samplings of victims, with results differing from survey to survey. The John Jay Study stated: "despite the gravity of the crime of child sex abuse and the public policy interest in dealing effectively with it, very little systematic data has been collected that would provide a clear profile of those who are prosecuted, convicted, or incarcerated for child sex abuse." In general, sex abuse against minors is vastly under reported in U.S. society, the study noted. As a first step in this cooperative effort, I have asked the media, newspapers and TV, within the territory of the Diocese of San Angelo to conduct research in this area. As the National Review Board has pointed out to the U.S. Bishops in their recent sobering report the facts are primary, but the causes, scope, and context are of the utmost importance in addressing and preventing this evil.

Interestingly, there was very little media response to these initial inquiries that were made by phone and then by written correspondence. The openness and transparency which others demanded of the Church, and which the Church has basically shown in the past several years, has not been evidenced thus far in others in dealing with this critical issue.

Hard, Cold Facts about Sexual Abuse

In spite of this reluctance, the Church feels obliged for the common good to promote research and to pursue seeking information from other agencies and institutions so that we can join together in correcting this terrible abuse, which is sinful and criminal, and hopefully work together to provide for its prevention. I invite the media which has the means and method of re-

search to serve as a partner in this effort. The Church does this based on the hard, cold facts of the prevalence of sexual abuse in society. Various studies have indicated that one third of women in our country are sexually abused before they reach the age of 18. How many millions of women are represented in this percentage? Also, one-fourth of men in our country are sexually abused before they reach the age of 18. How many millions of men does this represent?

While the Church has had to face the disturbing and sad facts of sexual abuse by trusted ministers of the Gospel, now is the time for the wider society to recognize that most sexual abuse happens right in the home, usually by a family member or relative in the home, which should be a safe haven, and most abusers are married men. Reports show that incidents of sexual abuse of a minor is slightly higher among Protestant clergy than among the Catholic clergy, and that it is significantly higher among public school teachers than among ministers and clergy.

Several months ago, the Dallas Morning News reported that "at least 600 Texas teachers have been disciplined for sexual misconduct with students in the past eight years, and the problem is likely far more widespread because districts often fail to report incidents." A 1998 "Education Week" survey of national newspapers found 244 cases of teacher-student sexual misconduct in the news (omitting those that did not make the news) over 6 months. Extrapolating from data collected in a national survey for the American Association of University Women Educational Foundation in 2000, Ms. Carol Shakeshaft, the Hofstra University scholar who prepared a report commissioned by the U.S. Department of Education, estimated that roughly 290,000 students experienced some sort of physical sexual abuse by a public school employee from 1991 to 2000 - a single decade, compared with the roughly five decade period examined in the study of Catholic priests. Those figures suggest that "the physical sexual abuse of students in schools is likely more than 100 times the abuse by priests," contended Ms. Shakeshaft, who is a professor of educational administration at Hofstra University

in Hempstead, N.Y.

Fear, Silence and Secrecy

Fear, silence and secrecy are the locked doors that hide the true facts about this horrendous problem that must be a concern for all people in all places. It is my sincere hope that our American society will imitate the Catholic Church and face this tragedy of abuse.

Let us look at some more facts about the critical issue of sexual abuse. The Gallup Organization reported that 1.3 million children were sexually assaulted in 1995.

According to the U.S. Bureau of Justice statistics, nearly 50% of all rape victims are under the age of 18; 29% of rape victims are 12-17 years old, and 15% of rape victims are younger than 12. The American Medical Association reported in 1995 that 61% of all female sexual abuse victims were under 18. Some 250,000 to 500,000 pedophiles reside in the United States, according to the U.S. Department of Justice, and 100 children are kidnapped by strangers each year. Clearly, sexual abuse is rampant and has been for some time in our society. And, all of this is not wreaked only by Catholic priests.

The Catholic League for Religious and Civil Rights has done much research on clergy abuse by other denominations and those in other professions which shows the following:

— The data on the Protestant clergy tends to focus on sexual abuse in general, not on sexual abuse of children. Thus, strict comparisons cannot always be made. But there are some comparative data available on the subject of child molestation and what has been reported is quite revealing. In the 1984 survey, 38.6% of ministers reported sexual contact with a church member, and 76% knew of another minister who had sexual intercourse with a parishioner.

— In the Catholic League study, teachers come in for the hardest hit. The report cites The Handbook on Sexual Abuse of Children of 1991 that says, "17.7 % of males who graduated from high school, and 82.2% of females reported sexual harassment by faculty and other staff during their years in school. Fully 13.5% said they had sexual intercourse with their teachers."

— According to one study, 0.2%

of athletic coaches nation-wide have a criminal record of some sort of sexual offense. This translates to about 6,000 coaches in the U.S. who have been tried and found guilty of sexual offense against children. It is not known how many other offenders have escaped the reach of law enforcement.

— Between 3 and 12 percent of psychologists have had sexual contact with their clients. While today virtually every state considers sexual contact with a client as worthy of revoking a psychologist's license, as recently as 1987, only 31 percent of state licensing boards considered sexual relations between a psychologist and his or her patient grounds for license revocation. What makes this statistic so interesting is that many Bishops in the 1980s took the advice of psychologists in handling molesting priests.

Need for More Study

The issue of child sexual molestation deserves much serious scholarship by all. Too often, assumptions have been made that this problem is worse in the Catholic clergy than in any other sector of society. While the Church still has much to do to correct this critical issue, reports indicate that all segments of society have much work to do to address this growing moral cancer. Indeed, reports show that family members are the most likely to sexually molest a child.

Pope John Paul II has stated, "Abuse of the young is a grave symptom of a crisis affecting not only the Church but society as a whole. How sacred is the gift of children and yet how often they are victims of violence inflicted by adults, including sexual abuse." It is my sincere hope that our American society will imitate the Catholic Church and face this terrible occurrence with the same zeal and commitment of the Catholic Church. Once again, I invite all agencies and institutions of society, including the media, to address this issue in an open, cooperative, and responsible way, so that together with God's grace we can take steps to eradicate this terrible moral cancer from society and prevent this abuse from happening in the future. The greatest gift God has given us is our children, and we must do everything to protect them, and to provide a safe, secure and sacred environment for them.



Irish Prime Minister Bertie Ahern, surrounded by European Union delegates, addresses the media at the close of the European Union summit June 18. Europe's leaders drafted a constitution that would, among other things, protect religious communities and promote dialogue between political and religious institutions. Pope John Paul II expressed disappointment that Christianity's historical contribution was not mentioned in the document. The constitution must be ratified by all 25 European Union states with in two years before it becomes effective. (CNS photo from Reuters)

Women make some progress in church leadership positions

by Jerry Filteau
Catholic News Service

WASHINGTON (CNS)—Women now hold nearly half of U.S. diocesan administrative and professional positions, says a survey report released in June by the U.S. bishops' Committee on Women in Society and in the Church.

The 2003 figure was 49.1 percent — a 2.5 percent increase since 1998, when the committee issued a document calling for greater efforts to recruit, retain and advance women in church leadership roles that do not require ordination.

Based on annual surveys of dioceses by the National Association of Church Personnel Administrators, the report said the growth occurred mainly in level 3 and level 4 positions — middle management and professionals.

The ratio of women in level 1 and level 2 posts increased only marginally over the five-year period.

Level 1 refers to top diocesan administrators such as chief of staff, chief financial and personnel officers, directors of pastoral and community services and superintendent of schools, who report directly to the bishop or the chief of staff.

Level 2 refers to directors of diocesan offices or those in similar supervisory positions, who report directly to the bishop or a level 1 administrator.

Level 3 refers to personnel with supervisory responsibilities such as associate directors of offices or di-

rectors of programs or departments within an office.

Level 4 covers professionals such as program specialists or technical experts who do not supervise other professional staff, although they may supervise some support staff.

NACPA has been conducting annual surveys, including gender data, on diocesan professional and administrative personnel in more than 50 positions since 1990.

The new report covered the years 1999-2003. It was a follow-up to a similar report on women in diocesan leadership positions from 1995 to 1998 that the committee issued in 1999.

Comparing three time periods — 1991-94, 1995-98 and 1999-2003 — the new report found that the ratio of women in level 2 positions has remained quite stable, averaging 40 percent in all three periods, while the ratio of women in each of the other levels has increased over those periods.

Comparing 1995, 1998 — the first and last years of the previous report — and 2003, the ratio of women in diocesan leadership posts grew:

- At level 1, from 23.5 percent to 26 percent to 26.6 percent.
- At level 2, from 39.9 percent to 40.1 percent to 40.6 percent.
- At level 3, from 49 percent to 52.4 percent to 55.5 percent.
- At level 4, from 60.5 percent to 63.5 percent to 67.1 percent.

As in previous studies, the new study found that smaller dioceses

had higher ratios of women in leadership positions than larger dioceses did.

In 1999-2003, women formed an average of 45 percent of the administrative and professional workforce in large dioceses, just under 50 percent in medium-sized dioceses, and 52 percent in small dioceses. Dioceses with more than 350,000 Catholics were categorized as large; those with fewer than 150,000 Catholics were in the small category.

Geographically, women had the strongest showing in dioceses in the South and West, holding 53 percent of leadership positions. In the Northeast they had only 42 percent of those jobs. In central states and the Midwest they held around 46 percent to 47 percent of those jobs.

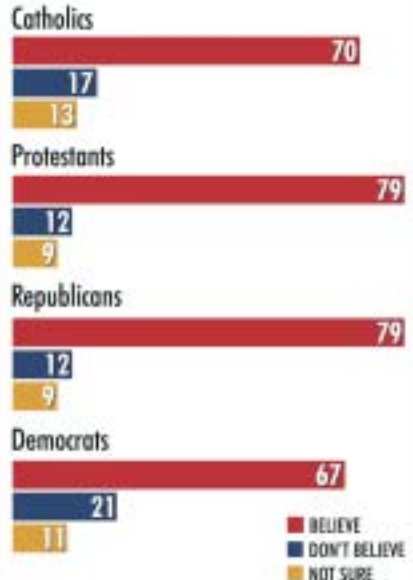
The report said the percentage of women in diocesan leadership positions in 2003 lagged slightly behind that of women in comparable jobs nationwide, 49.1 percent compared to a national average of 51 percent recorded by the U.S. Bureau of Labor Statistics.

If level 4 professionals are excluded, leaving only those in the executive, administrative and managerial levels, the diocesan average was 44 percent while the U.S. average was 46 percent. Among professional specialists, however, the diocesan ratio of two-thirds women was above the national average of 55 percent women.

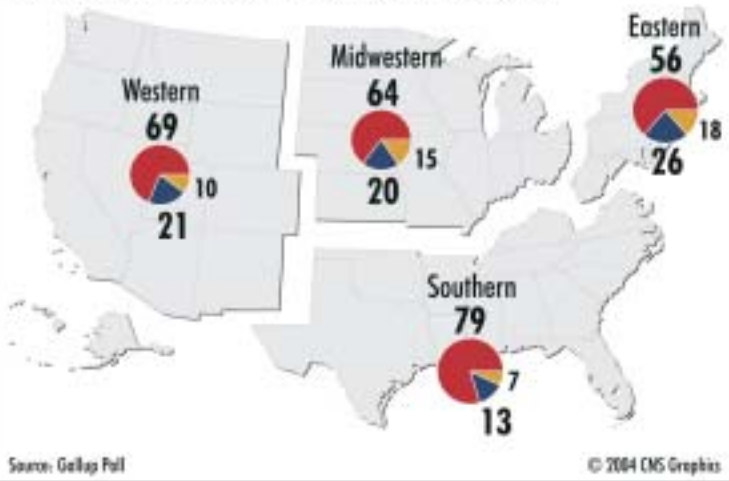
The number of dioceses responding to the association's annual survey varies slightly from year to year, but averages about 60 percent. In the years

BELIEF IN THE DEVIL

A majority of Americans polled believe in the devil. Percentage who believe in the devil by religious denomination and political party



Percentage who believe in the devil by geographical region



A majority of Americans believe in the existence of the devil. Graphic shows percentages based on religious denomination, political affiliation and geographical region. (CNS graphic by Anthony DeFeo)

of the new report, the number of responding dioceses ranged from 102 to 109, or 58 percent to 62 percent.

The number of employees in all positions surveyed ranged from 2,456 in 1999, the year of the 58 percent response rate, to 3,104 in 2002, the year of a 62 percent response rate. Generally the figures from the new report and the earlier one indicate that the total number of administrative and professional employees in U.S. dioceses has grown by about 50 percent from 1995 to 2003.

The 1998 committee document, "From Words to Deeds: Continuing Reflections on the Role of Women in the Church," addressed three main areas of advancing women's roles in the

church: appreciating and incorporating their gifts more fully in church life, appointing them to church leadership positions and promoting greater collaboration between men and women in the church.

On employing women in leadership positions, it said that in the past church law linked many leadership positions to ordination, automatically excluding women, but now church law reserves "only a few offices or ecclesiastical roles to the ordained." "We need now to shift our thinking," it said. "We assume that all roles in the church are open to women unless stated otherwise in canon law. The roles are open; we need to continue to identify, invite and educate women who can fill them."