



JUST 4 KIDS
Jesus calms the stormy waters and an angry man
Page 13

Day of Prayer for Rain brings payoff within few hours

For the Farmers

Deacon Beck Knox, of Coleman, right, who helped coordinate this year's Rural Life Mass. Complete coverage, Pgs. 8-9



Prayer or coincidence? Ask anyone of faith and coincidence has nothing to do with it. This is most definitely a God thing.

Bishop Michael Pfeifer recently called for a special day of Prayer for Rain on a Thursday, figuring any prayer to bring at least temporary relief to the years-long drought would be powerful if people gath-

► Related Story/Pgs. 8-9

ered on a day other than when they would ordinarily be at church praying.

It must have worked.

Less than 24 hours after that special day of prayer, Midland recorded its first official rainfall for the month with .75 inches and Abilene measured in with a half inch.

-- Jimmy Patterson

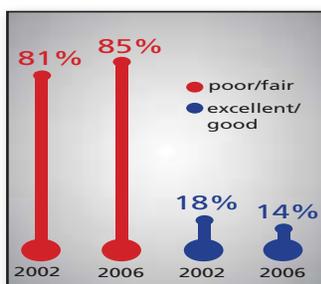
Mass changes

LOS ANGELES — In what Bishop Donald W. Trautman called “a truly important moment in liturgy in the United States,” the U.S. Conference of Catholic Bishops approved a new English translation of the Order of Mass and adopted several U.S. adaptations during a national meeting June 15 in Los Angeles. The new translation of the main constant parts of the Mass — penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father and other prayers and responses used daily — will likely be introduced in about a year or two if it is approved by the Vatican, said Bishop Trautman. **Story, Graphic/5**

Numbers ...

Moral Climate

A greater percent of U.S. adults rate the state of moral values in the nation as poor or fair



2006 figures from a nationwide survey of 1,002 adults with a sampling error of plus or minus 3 percentage points.

Source: Gallup News Service

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faces of faith

By Jimmy Patterson, Editor, *The Angelus*

Midland mayor strong in his faith



Midland attorney, mayor and Catholic Mike Canon, above in his law office with a World War I, 48-star flag that belongs to his law partner, and at right, presiding over a city council meeting.



Since his early childhood, Mike Canon's faith has been an integral part of his life. From his days as a student at Midland's St. Ann's School, to his service on that church's parish council to his almost lifelong friendships with two priests, Canon, a noted attorney and the mayor of Midland has been able to live, breathe, walk and talk his faith without openly advertising his Catholicism.

That he is able to live his faith so that he leaves no doubt as to his Christianity and character he credits to one thing.

"I'm in a unique situation," Canon said. "(As mayor) I am able to have an impact on a lot of lives on a personal basis and how I conduct myself is very important. I guess I feel in a way that this is my ministry right now: to make sure that as I live my life day-to-day in this very visible public setting and to make sure I'm conducting myself in such a way that I feel is reflective of my beliefs and who I am. The fact that I'm a Christian and a Catholic and adhere to those beliefs is very much a part of making that impact.

(See **CANON/5**)

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From the Bishop's Desk

Catholicism and its teachings on the death penalty

By Bishop Michael Pfeifer

At their recent meeting in Washington, DC, the U.S. Catholic Bishops published an updated statement on the critical issue of the death penalty. This new statement reinforces a powerful statement on the death penalty made by the U.S. Bishops 25 years ago. In this article, I share with you some of the highlights of the Catholic Teaching and the Death Penalty, from the bishops' statement is called.

Catholic teaching offers a unique perspective on crime and punishment. It begins with the recognition that the dignity of the human person applies to both victims and offenders. It affirms our commitment to comfort and support victims and their families. It also acknowledges the God-given dignity of every human life, even those who do great harm.

Catholic teaching on human life is rooted in the belief that life is a gift from God that we must respect and pro

(Please See **BISHOP/3**)



Bishop Pfeifer

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mitting letters.



Fr. DiOrio brings healing service back to Chap Center

MIDLAND. The Rev. **Ralph DiOrio**, pic-
tured below right, a Roman Catholic priest
known worldwide for his
evangelization and heal-
ing ministry, will lead a
healing service from 1-5
p.m., Sunday, August 6 at
Chaparral Center, on the
campus of Midland
College, 3600 N.
Garfield in Midland.

Hosted by the Diocese
of San Angelo and Our
Lady of San Juan Church in Midland, the
event is free and open to the public. Doors
open at 11:30 a.m. and the services will be



accessible those with disabilities.

The Most. Rev. Michael Pfeifer, Bishop of
San Angelo, will celebrate Mass at 1 p.m.
DiOrio's ministry will follow.

Healing teachings will be held Thursday,
Aug. 3, at Holy Redeemer Church, 2633
Conover in Odessa, and Friday, Aug. 4 at
Our Lady of San Juan, 1008 W. New Jersey,
in Midland. Both sessions begin at 7 p.m.

DiOrio was ordained to the priesthood in
1957. He is an author, educator and psychol-
ogist who began his healing ministry in
1977. Known as the Apostolate of Divine
Mercy and Healing, DiOrio's nonprofit min-
istry is based in Worcester, Mass. His min-
istry is continuously supervised by the bish-

ops of Worcester and is authorized by
Vatican officials.

According to the web site, www.
frdiorio.org, DiOrio is permitted to lead
evangelization and healing services "as long
as he preaches and teaches the mercy and
love of Jesus Christ."

"He is a very simple, beautiful person," said
Fr. Frank Chavez, pastor of Our Lady of San
Juan and coordinator of the service.

"Charismatic Catholics have heard of him and
will be coming from Dallas and New Mexico."
Said Bishop Pfeifer: "He is truly a man of
God and a real brother priest."

For more info, call Fr. Chavez or his staff,
432.570.0952.

DIOCESAN BRIEFS

St. Ann's hosts Contemporary Christian artist Michael Lewis

COLORADO CITY. St. Ann's Church in
Colorado City is hosting a Contemporary
Christian Concert with Michael Lewis at 7
p.m., **Wednesday July 12, 2006**. Admission
is free (an offering will be received) for more
information, call 325-728-3252 or visit
Michael's website at
www.MichaelLewisMinistry.com. Michael
Lewis, is a Christian artist from Nashville,
Tenn., and has written music heard on radio
and television broadcasts around the
world. Thom Price of EWTN Global Radio
says: "Michael's incredible musical and pro-
duction talents have raised the bar for all
Catholic musicians." In concert, Michael
interlaces his songs with inspiring, humorous
stories.

Centennial at St. Francis

ABILENE. This year, Abilene's St. Francis
of Assisi Church is celebrating its
Centennial. One of the observances will be
a Mass where all couples who were mar-
ried at St. Francis will be honored. This is in
any of the churches that St. Francis used
since 1906. There is a modest \$10 registra-
tion fee to cover cost of the Celebration.
We would like couples to call the Parish
Offices before Sep. 1 if you wish to be
included in the celebration.

Voca's Behrens awarded Catholic scholarship

SAN ANTONIO - Catholic Life Insurance is
pleased to announce that Jay Behrens, of
Voca, was one of 25 graduating high school
senior students selected to receive Catholic
Life's All American Scholar Award. The pro-
gram offsets tuition costs for Catholic Life
members attending any accredited college
or university and recognizes students whose
community service, leadership skills, and
academic achievement set them apart from
others. Behrens, who will be attending
Texas A&M University in College Station, is
the son of Joe and Jacque Behrens. His
accomplishments include: National Honor
Society President, 4-H President, Varsity
Tennis, Varsity Basketball, Varsity Football,
Student Council Class Representative,
Band, and Fellowship of Christian Athletes.

Festival Calendar

LORAINE

St. Joseph's Catholic Church
Annual FestiVal
"2006 Jamaica"
402 Hinson St.

Saturday July 15 10 am-11 pm.
Food, games, live music don't miss the
fun and excitement.

BIG LAKE

St. Margaret of Cortona
6th Annual Family Festival
August 11-12
Reagan County North Park
Men's Softball Tourney, Friday-Sunday
Romero Washer Tourney, Saturday
Brisket/Fajita Cookoff, Saturday
Bingo, Friday, 6-8 p.m.
Food, Kid Games, Saturday
Free Street Dance, 9 p.m.

Please send your Festival Information to
JimmyLPatterson@grandecom.net

Texas Catholic Daughters to have retreat in San Angelo

SAN ANGELO. The Texas State Court of
the Catholic Daughters of the Americas is
inviting its members to a Texas State
Retreat at the Christ the King Retreat
Center in San Angelo, Texas, September
22-24, 2006. The retreat will begin on
Friday at 5 p.m. and end with Mass on

Sunday at 11 a.m.

The theme for the state retreat is
Staying Attached to the Vine: Life in the
Eucharist. The presenter will be Father
Chuck Gunti, OFM, of the San Jose
Mission Friar Community, San Antonio.

Registration is limited and information
can be obtained from each court regent.

Men's, women's conferences

SAN ANTONIO. The Catholic
Evangelization ministry, "Pilgrim Center of
Hope," will host two upcoming conferences
for those interested.

A Catholic **men's conference** will be July
28-29 at the St. George Maronite Catholic
Center in San Antonio. A Catholic **women's
conference** is scheduled for September
22-23 at the Henry B. Gonzalez Convention
Center, also in San Antonio.

For additional information on either of
these conferences, call 210.521.3377 or
visit www.pilgrimcenterofhope.org.

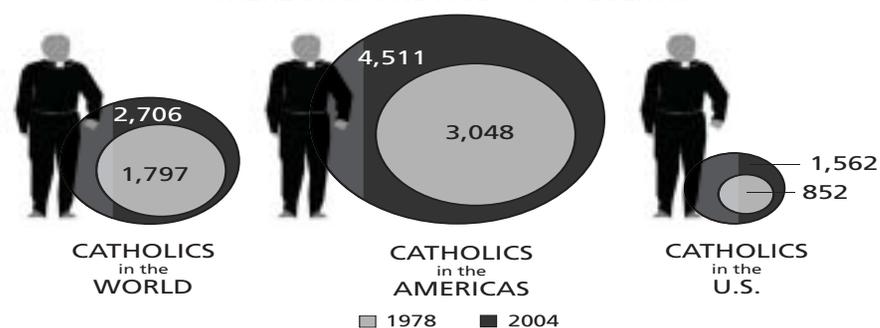
Rowena Veterans Memorial

Veterans who were members of St. Joseph
Parish while serving in the Armed Forces
(Army, Navy, Air Force, Marines, National
Guard Coast Guard, etc.) are invited to
place their names on the monument. Cost
is \$75 per name. Contact Billy Rollwitz at
325-442-3141; Andrew Lange at 325-442-
3391 or Maynard Schwertner at 325-442-
4771. If you know of any deceased veter-
ans who would qualify to be on the monu-
ment, please notify one of these contacts.

Priest-Catholic Ratio

Fewer priests serve an expanding number of Catholics

THERE WAS ONE PRIEST FOR EVERY...



BISHOP: What we can do as Catholics

(From 1)

fect. As it is applied to the death penalty, this teaching is both complicated and clear. The Church has long acknowledged the right of the state to use the death penalty in order to protect society. However, in recent years, Pope John Paul II, the Catechism of the Catholic Church, the Vatican's Compendium of the Social Doctrine of the Church, and statements from bishops, including those that I have published, have more clearly insisted that the state should forego the right if it has other means to protect society.

Our fundamental respect for every human life and for God, who created each person in his image, requires that we choose not to end a human life in response to violent crimes if non-lethal options are available. Moreover, at a time when respect for the sanctity of human life is undermined in many ways, the Church's opposition to the use of the death penalty is an important witness in support of a culture of life.

Pope John Paul II and bishops from across the country have continued to appeal for an end of the use of the death penalty and have asked Catholics to join in a witness for life.

Facts About the Death Penalty

- Approximately 3,500 inmates are on death row in 38 state, federal, and military prisons. The largest number, over 600, is in California, and then Texas 450.
- Since 1973, there have been more than 115 exonerations of death row inmates.
- Recent Supreme Court decisions have limited the use of the death penalty by declaring unconstitutional the execution of persons with mental retardation and those who committed crimes as juveniles (under the age of 18). The court has also ruled that defendants are entitled to have a jury decide whether to impose the death penalty.
- Twelve states do not allow the use of the death penalty. Five additional states have not executed anyone since its reinstatement in 1976. Other states are actively considering the abolition of the death penalty, including New Mexico and Connecticut.

What Can We Do?

As part of the Catholic Campaign to End the Use of the Death Penalty, we can:

PRAY for victims of crime and their families, those who have been wrongly convicted, and those awaiting execution.

LEARN about Catholic social teaching, criminal justice policies, and the policies in our state. Visit www.ccedp.org for more information about the death penalty.

EDUCATE people in our parishes and cities about Catholic social teaching and the criminal justice system. Visit the website listed above for resources for classrooms and small faith communities, Vatican and bishops' statements on the death penalty, and statements from individual bishops and the Texas Catholic Conference.

ADVOCATE by contacting our elected officials. Share with them Catholic teaching on the death penalty and urge them to take steps at the state and national level to curtail or end its use. To receive information on efforts regarding the death penalty at the national level and to link with the efforts in the state of Texas, visit the website listed above.

The death penalty diminishes all of us. Its use ought to be abandoned not only for what it does to those who are executed, but what it does to us as a society. We cannot teach respect for life by taking life.

"Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm-without definitively taking away from him the possibility of redeeming himself-the cases in which the execution of the offender is an absolute necessity 'are very rare, if not practically non-existent.'" (Catechism of the Catholic Church, no. 2267)

The bond between Eucharist, penance

(PUBLISHER'S NOTE: The center of our attention in this Year of Reconciliation is the Sacrament of Penance and Reconciliation. There is a vital link between the Sacrament of Eucharist and Penance. At the worldwide Synod of Bishops that was held in Rome in October, 2005, the Bishops spent much time discussing the bond between these two Sacraments. In this article, I share with you thoughts that are taken from the working document of the Synod, which gave much emphasis to the bond between Eucharist and Penance.)

By Bishop Michael Pfeifer

The sacrament of penance restores the bonds of communion broken by mortal sin. Consequently, the relation of the eucharist to the sacrament of penance deserves particular attention. The responses point

out the need to treat the sacrament of penance as geared toward the eucharist and the church, understanding it to be the necessary condition for encountering and adoring in a spirit of holiness and purity of heart the Lord who is all-holy.

The relation of the eucharist to penance in today's society greatly depends on both a sense of sin and a sense of the sacred. The distinction between good and evil oftentimes becomes a subjective matter. People today, by insisting that conscience is strictly a personal affair, risk losing a sense of sin.

In many countries persons have lost, or are gradually losing, an awareness that conversion is necessary for receiving the eucharist. Its connection

with the sacrament of penance is not always understood, e.g., the necessity of being in the state of grace before receiving holy communion. As a result, the obligation of confessing mortal sins is forgotten.

The idea of communion as "food for the journey" has also caused a lessening of the necessity of being in the state of grace. Instead, just as proper nourishment presupposes a healthy, living being, so the eucharist requires that a person be in the state of grace so the baptismal commitment can be reinforced. How can a person be in the state of mortal sin and receive the One who is a "medicine" of immortality and an

(See EUCHARIST/15)

por del escritorio de obispo

La Enseñanza Católica y la pena de muerte

por el Obispo Miguel Pfeifer, OMI

En la reunión reciente en Washington, DC, la Conferencia de los Obispos Católicos de los Estados Unidos publicó una declaración que pone al día el tema crítico de la pena de muerte. Esta nueva declaración reafirma una fuerte declaración sobre la pena de muerte publicada por los Obispos de los Estados Unidos hace 25 años. En este artículo, yo comparto con ustedes algunos de los puntos sobresalientes de la Enseñanza Católica y la Pena de Muerte de los obispos.

La enseñanza católica ofrece una perspectiva singular con respecto al crimen y al castigo. Se basa en el reconocimiento de que la dignidad de la persona humana se aplica tanto a las víctimas como a los criminales. Afirma nuestro compromiso de consolar y apoyar a las víctimas y a sus familias. Reconoce también la dignidad otorgado por Dios a toda vida humana, incluso a aquella que inflige grandes daños.



Pfeifer

La enseñanza católica sobre la vida humana está arraigada en la creencia de que la vida es un don de dios que debemos de respetar y proteger. Aplicando a la pena de muerte, este principio es a la vez complicado y claro. La Iglesia ha reconocido desde hace mucho tiempo el derecho del Estado a aplicar la pena de muerte para proteger a la sociedad. Sin embargo, en años recientes, el Papa Juan Pablo II, el Catecismo de la Iglesia Católica, el Compendio de la doctrina social de la Iglesia y declaraciones de los obispos, incluyendo las que yo he publicado, han insistido cada vez con mayor claridad en que el Estado debe renunciar a ese derecho si tiene otros medios de proteger a la sociedad.

Nuestro respeto fundamental por toda vida humana y por Dios, quién creó a cada persona a su imagen, requiere que eliminamos no eliminar una vida humana como repuesta a crímenes violentos, si hay opciones no letales disponibles. Además, en momentos donde el respeto por la santidad de la vida humana está siendo minado en muchas formas, la oposición al uso de la pena de muerte es un testimonio importante en apoyo de una cultura de vida.

El Papa Juan Pablo II y los obispos de todo el país han con-

tinuado realizando llamados para abolir la aplicación de la pena de muerte y han pedido a los católicos que se unan a ellos como testimonio en favor de la vida. Datos Sobre la Pena de Muerte § Hay aproximadamente 3500 presos a la espera de la pena de muerte en 38 prisiones estatales, federales y militares. El mayor número, más de 600, se halla en California, y 450 en Texas. § Desde 1973, ha habido más de 115 exoneraciones de presos a la espera de la pena de muerte. § Fallos recientes de la Corte Suprema han limitado la aplicación de la pena de muerte al declarar que es inconstitucional ejecutar a personas con retrasos mentales y a aquellos que cometieron crímenes como juveniles (menores de 18 años de edad). La corte también ha establecido que los acusados tienen derecho a que un jurado decida la imposición de la pena de muerte. § Hay doce estados que no permiten la pena de muerte. Cinco estados más no han ejecutado a nadie desde que ésta se volvió a establecer en 1976. Otros estados están considerando activamente la abolición de la pena de muerte, incluyendo a Nuevo México y Connecticut.

(mira MUERTE/15)

The Year of Reconciliation

Catechesis for the Sacrament of Reconciliation

By Bishop Michael Pfeifer, OMI

As you realize, I have proclaimed a YEAR OF RECONCILIATION, focusing on the Sacrament of Penance and Reconciliation, healing and conversion for the Diocese of San Angelo, that begins with the First Sunday of Advent, November 27, 2005 and ends with the Feast of Christ the King on November 26, 2006. In a recent article in the Angelus, I pointed out some particular pastoral and ministerial ways that we can celebrate this Year of Reconciliation, especially in each parish. To help all of us enter into this special Year of Reconciliation for our Diocese, it is important that we understand the catechesis, the teaching, on the Sacrament of Penance and Reconciliation. To give us a better understanding and appreciation of this important sacrament, I am featuring in this article a section of the new National Directory for Catechesis which outlines how dioceses and parishes should present catechesis (teaching) for the Sacrament of Penance and Reconciliation.

Christ's healing and reconciling ministry is carried on in the Church principally through the two sacraments of healing: the Sacrament of Penance and Reconciliation and the Sacrament of the Anointing of the Sick.

1. Catechesis for the Sacrament of Penance and Reconciliation⁴²⁰
On the evening of his Resurrection, Jesus sent his apostles out to reconcile sinners to his Father and commissioned them to for-

give sins in his name: "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."⁽⁴²¹⁾

Catechesis for the Sacrament of Penance and Reconciliation first depends on the person's acknowledgment of God's faithful love, of the existence of sin, of the capacity to commit sin, and of God's power to forgive sin and reconcile the sinner with himself and with the Church. "If we say, 'We are without sin,' we deceive ourselves, and the truth is not in us."⁽⁴²²⁾ The normative point of reference for catechesis for the Sacrament of Penance and Reconciliation is the Rite of Penance.⁽⁴²³⁾

Dioceses and parishes should present catechesis for the Sacrament of Penance and Reconciliation that:

- Emphasizes God's plan for the salvation of all, his desire for every person to be reconciled with him and live in communion with him, and his gift of the grace of conversion.
- Reveals a merciful and loving father who runs to greet the repentant sinner, throws his arms around him, and welcomes him home with a banquet.⁽⁴²⁴⁾
- Reveals the love of Christ, the Redeemer who, through the action of the Holy Spirit, pours himself out with a "love more powerful than death, more powerful than sin"⁽⁴²⁵⁾.

(See CATECHESIS/14)

Catequesis del Sacramento de la Reconciliación

Por el Obispo Miguel Pfeifer, OMI

Para ayudarles a entrar a este año especial de la Reconciliación en nuestra Diócesis, es importante que entendamos la catequesis, la enseñanza, del sacramento de la Penitencia y la Reconciliación. Para tener un mejor entendimiento y apreciación de este importante sacramento, quiero presentar en este artículo una sección del nuevo Directorio Nacional de Catequesis que describe como las diócesis y parroquias deben presentar la catequesis para el Sacramento de la Penitencia y Reconciliación.

"El ministerio de sanación y reconciliación de Cristo es llevado a cabo en la Iglesia principalmente a través de dos sacramentos de sanción: el Sacramento de la Penitencia y Reconciliación y el Sacramento de la Unción de los Enfermos.

1. Catequesis para el Sacramento de la Penitencia y Reconciliación.

En la tarde de su Resurrección, Jesús envió a sus apóstoles a reconciliar a los pecadores con el Padre y los comisionó a que perdonaran los pecados en su nombre: "La Paz esté con ustedes. Así como el Padre me ha enviado, así los envío yo a ustedes". Y luego sopló

sobre ellos y les dijo, 'reciban al Espíritu Santo. Aquellos a quienes les perdonen sus pecados, les quedaran perdonados, y aquellos a quienes se los retengan les quedaran sin perdonar.'

La Catequesis para el Sacramento de la Penitencia y la Reconciliación depende primero del conocimiento personal del amor fiel de Dios, de la existencia del pecado, de la capacidad de cometer pecado, y del poder de Dios de perdonar el pecado y reconciliar al pecador consigo mismo y con la Iglesia. "Si nosotros decimos, 'que no tenemos pecado,' nos engañamos a nosotros mismos y la verdad no está en nosotros mismos." El punto normativo de referencia para la catequesis del Sacramento de la Penitencia y la Reconciliación es el Rito de la Penitencia.

Las diócesis y parroquias deben de ofrecer una catequesis para el Sacramento de la Penitencia y Reconciliación que...

· Enfatiza en el plan de la salvación para todos, el deseo de Dios de que cada persona se reconcilie con Él y viva en comunión con Él, y su don de la gracia de la conversión.

(Mira OBISPO/14)

Ask Fr. Webster

Can Catholics be baptismal witnesses for Protestants?

Q. We have close friends of many years who are expecting a baby this fall. They are Methodists, devoted to their faith as we are to our Catholic faith. We've been asked to be sponsors or witnesses at their child's baptism. We consider it an honor, but what is the Catholic Church's policy? We know Protestants can be witnesses at Catholic baptisms. How about the other way around?



baptism should be members of the church or ecclesial community in which the baptism is being celebrated. One reason is that sponsors serve not only as relatives and friends; they also normally commit themselves to support that child as it matures in faith and commitment to the Christian life. It is also Catholic belief, however, that a valid baptism in any Christian faith makes one part of the larger community of believers in Christ. This is one reason a baptized person of another denomination may serve as a witness at a Catholic baptism, along with a Catholic godparent.

Q. Recently I read anti-popes. Just what is an anti-pope, and how many have there been?

A. An anti-pope is a man set up, usually by some group or faction opposed to the validly elected pope, as a rival "bishop of Rome." There have been about 30 such rival popes in the history of the church. The first known anti-pope was St. Hippolytus, a prominent theologian, who opposed what he thought were overly lax attitudes toward sinners on the part of the bishops of Rome in his day. His followers elected him pope, but when he was sentenced, with Pope Pontian, by the Roman authorities to the mines in Sardinia (known as the island of death), he renounced his "papacy" and his errors. Both of these men died as martyrs in 235 or 236 A.D. Their feast is Aug. 13.

-- Catholic News Service

Posture at Mass

Proper posture of the congregation at Mass in the United States



From the start of Mass until the first reading



During the first and second readings



From the Gospel acclamation until the end of the Gospel



During the homily



From the profession of faith until end of the general intercessions



From the preparation of the gifts to the end of "Pray, brethren ..."



From the start of the people's response to the end of the Holy, Holy, Holy



From the end of the Holy, Holy, Holy until after the amen of the eucharistic prayer



From the start of the Our Father until the end of the Lamb of God



From "Behold the Lamb of God" until the distribution of Communion



When receiving Communion



OR
During the silence after Communion



From the start of the prayer after Communion until the end of Mass

Adapted from the newsletter of the U.S. bishops' Committee on Liturgy.

© 2002 CNS Graphics

DIOCESAN DATES**Bishop's Calendar****JULY**

9 -- EDEN -- Mass, Detention Center
16 -- MENARD: Silver Jubilee Mass of Father Michael Udegbumam, 11:15 a.m., Sacred Heart.
12-28 -- Vacation

AUGUST

3 -- SAN ANGELO -- St. Mary's Church -Presentation to Mens Spanish Cursillo 9 p.m.
4 -- MIDLAND -- Our Lady of San Juan, Teaching of Father DiOrio at 7 p.m.
5 -- SAN ANGELO -- Blessing of Motorcycles, 9:30 a.m.
6 -- MIDLAND -- Mass with Father DiOrio, 1 p.m., Chaparral Center, Midland College
8 -- SAN ANGELO -- Presbyteral Council Meeting, 10 a.m.; Personnel Board, 1 p.m., Pastoral Center.
10-13 -- San Antonio
15 -- MIDLAND -- Our Lady of Guadalupe - Mass at the Shrine, 7 p.m.
16 -- ABILENE -- Meet with Pastor and Pastoral and Finance Councils, Holy Family, 6:30 p.m.
17-19 -- Denver
19 - Catholic Schools Commission Meeting, 9 a.m.
20 -- JUNCTION -- St. Theresa and Sacred Heart Menard - Confirmation at 11:15 a.m.
21-22 -- FREDERICKSBURG -- Renewal of Vows of Judy Pfeifer, St. Mary's.
23-24 -- AMARILLO -

Groundbreaking Ceremony for the Headquarters of the Missionaries of the Gospel of Life and Priests for Life
26 -- SAN ANGELO - Golf Tournament fundraiser for San Angelo Diocese Catholic Schools

27 - ROSCOE -- Mass, Noon, St. Albert

28 -- SAN ANGELO -- Meeting of Coordinators of Religious Educators and Youth Ministers, Christ the King Retreat Center, 7-9 p.m.

Necrology -- July

7 -- Rev. Andrew DeMuth (1969)
10 -- Rev. Michael Barbarossa, OFM (1981)
14 -- Rev. Bernard Binversie (1992)
15 -- Rev. Sam Homsey, C.P.P.S. (2004)
19 -- Rev. Msgr. Arnold Boeding (1989)
21 -- Deacon William Callan (1988)
22 -- Rev. Charles Larue (2005)
23 -- Rev. Charles A. Knapp (1978)
23 -- Deacon Eufrazio Hernandez (1998)
28 -- Deacon Mario Calderon (1998)

Bishops approve new Order of Mass

By Jerry Filteau
 Catholic News Service

LOS ANGELES — In what Bishop Donald W. Trautman called “a truly important moment in liturgy in the United States,” the U.S. Conference of Catholic Bishops approved a new English translation of the Order of Mass and adopted several U.S. adaptations during a national meeting June 15 in Los Angeles.

The new translation of the main constant parts of the Mass — penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father and other prayers and responses used daily — will likely be introduced in about a year or two if it is approved by the Vatican, said Bishop Trautman, a Scripture scholar who heads the Diocese of Erie, Pa., and is chairman of the USCCB Committee on the Liturgy.

He said he thought the bishops would wait until they have approved — and received Vatican confirmation of — an entire new Roman Missal in English before implementing the new Order of Mass.

The text that the bishops approved included only the main parts of the Order of Mass, the daily prayers with which people are most familiar.

The bishops still have to receive and approve other parts of the Order of Mass, such as the prefaces, and the major portion of the Roman Missal comprising the proper prayers for each Sunday or feast throughout the year. These are still in the early stages of translation and consultation among English-speaking bishops around the world.

When the new translation of the texts the bishops adopted in Los Angeles takes effect, with possible Vatican modifications, U.S. Catholics will find that many of the familiar prayers and responses they have been using at Mass for the past 35 years or so will be changed.

After approving more than 60 amendments to the universal English translation of the Latin Order of Mass proposed by the International Commission on English in the Liturgy, the bishops approved the revised version by a vote of 173-29. They then

CANON: Mayor, wife become grandparents to triplets

(From 1)

Canon attended St. Ann's with two boys who would later grow up to become priests, including good friend Rev. Bob Wright, now in San Antonio. He also maintained a lengthy relationship with Fr. Andy Wieste who was not only an associate pastor in Midland, but coincidentally also served as the family's pastor during their brief residence in Huntsville. The two further maintained that friendship when Fr. Wieste returned to San Angelo in the Eighties and Nineties. He also says he has had wonderful relationships and has received much guidance from both Msgr. Larry Droll, St. Ann's current pastor, and the man who preceded Droll, the late Msgr. Timothy Murphy.

“Msgr. Droll has been very helpful to me on more than one occasion when I've needed someone to counsel with or talk to,” Canon said. “And I really liked Msgr. Murphy. He was totally different than Msgr. Droll. He threw a little humor into it. Very dry and very often abrupt but I found him to have a real soft spot in his

heart. Sometimes you had to find it because of that New York background that he had, but I really liked him a lot.”

Canon recognizes the challenges facing the Church but retains his faith that it will emerge stronger from struggles such as ever-diminishing priest counts and the nightmare of the clergy sex abuse scandal. Being involved in city government, too, has helped him more appreciate what the Church is facing.

“Calling on prayer and the intercession of the Holy Spirit is vital especially if it involves significant change,” he said concerning the priest shortage. “I appreciate that a problem like this is something that takes some time to solve and a lot of reflection and a lot of minds and a lot of prayer and maybe then we'll come up with some good solutions. I do think in the interim as we are dealing with the situation we have today, the diaconate is extremely beneficial.”

Not being among the hierarchy of the Church, Canon declined to offer any specific solutions for change that he thought would be helpful.

Canon said his religion has never been a hindrance in his life as a public servant

NEW WORDING		
Notable changes in Mass prayers and responses approved by the U.S. bishops		
PRESENT FORM	CHANGE	OCCURRENCE
“And also with you”	“ And with your spirit ”	Response whenever the priest says, “The Lord be with you.”
“I have sinned through my own fault.”	“ I have sinned greatly ... through my fault, through my fault, through my most grievous fault. ”	First form of the penitential rite
“We believe ...”	“ I believe ... ”	Beginning of the Nicene Creed
“Holy, holy, holy Lord, God of power and might.”	“ Holy, holy, holy is the Lord God of hosts. ”	Start of the Sanctus
“It is right to give him thanks and praise.”	“ It is right and just. ”	Response when the priest says, “Let us give thanks to the Lord our God.”

approved a set of American adaptations — alternate prayers or ritual instructions not contained in the original Latin version — by a vote of 184-8.

Although only about 80 percent of the 254 Latin-rite bishops in the country were at the Los Angeles meeting, the votes of members in attendance were more than enough to meet the two-thirds majority (170) of all the nation's Latin bishops that was required to pass liturgical decisions.

Some of the changes people will see when the new version eventually takes effect will be:

▶ Whenever the priest says “The Lord be with you,” the people will respond “And with your spirit.” The current response is “And also with you.”

▶ In the first form of the penitential rite, the people will confess that “I have sinned greatly ... through my fault, through my fault, through my most grievous fault.” In the current version, that part of the prayer is much shorter: “I have sinned through my own fault.”

▶ The Nicene Creed will begin “I believe” instead of “We believe” — a translation of the Latin text instead of the original Greek text.

but said there had been times when people had perhaps treated him differently when they learned of his Catholicism.

“I think when I became mayor there might have been some people who thought they had to deal with me in a little different way because I'm Catholic, but I didn't let that bother me,” he said. “Of course, Ernest Angelo is a Catholic and he was formerly the mayor, too. I don't think Midland for the most part is a community that does not accept Catholics. I can say that of those same people who may have had some concerns, they've since become comfortable with me and realized that I operate just like everybody else.”

Canon said he recently changed his radio dial on the way to work and enjoys the homilies he hears on EWTN Radio, adding that he keeps his car radio tuned to the Catholic station.

Canon and his wife Judy were recently made first time grandparents -- of triplets. Son Stephen and his wife Honor, who live in Ohio, are the new proud parents of Lenore, Jackson and Noah. The Canon's other children are Michael, Christopher and Elizabeth.

Unity of small steps leads to big changes for all at Encuentro

Recently I had the opportunity to attend the First National Encuentro for Hispanic Youth and Young Adult Ministry in Notre Dame. This Encuentro was an opportunity to get together as a Catholic community and voice our needs to the bishops of the United States.

As we were leaving to Notre Dame, I was very excited because I had never flown or traveled far from Texas. My excitement dwindled when I realized that the planes were not large like in the movies.

When we reached Notre Dame, twelve hours later, my excitement was rekindled by the beauty of the campus. I spent the rest of the day and then some of the next just walking around taking it all in. I saw the famous "Touchdown Jesus" library, the Grotto which is a replica of Our Lady of Lourdes, and the Basilica on campus.

My purpose was not to visit though but to work and that was what I did the next couple of days. We were put in groups of 25 and were to remain together for the rest of the weekend. There were five sessions and as each session progressed I got to know the members of my group well and heard what they had to say.

All had great input into the conversation and excellent ideas on how to work with the church to get our voices heard. It was in talking with my group and hearing their thoughts that I began to look deeper within myself to see what I could do for my church.

I realized that even as one person we can set the motion for things to happen. I had a hard time in believing in myself, and I knew something was lacking. I realized it was faith; isn't that the backbone of our religion? We all lack the faith at some point because the journey becomes difficult.

Maybe the phrase "carpe diem" is right? Seize the day. Perhaps if we slow down and look closer we can see the progress we are making. Of course we will not make leaps and bounds alone but when we come together as one we will move forward.

This Encuentro is a perfect example. It took small steps at the local, diocesan, and regional levels to reach the national level. Each of us brought our gifts and talents into the mix and were able to voice our needs to move forward. Each of us must realize that God gave us something to offer and when we come as one with our gifts we can tackle the journey together.

-- Jamie D. Mandujano

'We came as one with our gifts'



Scenes from the First National Encuentro for Hispanic Youths and Young Adults, at Notre Dame University: at left, a dance, and below the procession.



Hispanic Catholic young adults, church leaders meet for National Encuentro

Some 2,200 young adults, bishops, diocesan coordinators and other parish leaders from across the country gathered for the first National Encuentro for Hispanic Youth and Young Adult Ministry June 8-11, at the University of Notre Dame, Ind.

The historic meeting reflected the goals of the Catholic Church at a time when close to half of all Catholics in the United States under the age of 25 are Hispanic.

Guided by the theme, Weaving the Future Together, the event was the culmination of parish, diocesan and regional encuentro meetings held in cities across the U.S. Participants from 126 dioceses were represented at the event, including 20 U.S. bishops. Bishop Alberto Martinez of San Lorenzo, Paraguay and Rev. Gustavo Monje of Bogota, Columbia led a delegation from Latin America and gave a presentation on how immigration impacts pastoral ministry.

The event, facilitated in both English and Spanish, was covered by The National Catholic Network de Pastoral Juvenil Hispana (La Red), a network of church-based organizations and pastoral ministers. The U.S. Conference Bishop's Committee on Hispanic Affairs, the USCCB Sub-committee on Youth and Young Adults, and the University of Notre Dame are co-sponsoring the event.

"Our gathering at this groundbreaking event marks a moment of grace in the life of the Church in the United States," said

Archbishop Jose H. Gomez of San Antonio, who serves as the Episcopal Moderator of La Red. "As delegates come to share their stories, perspectives and experiences, their input is helping bishops, priests, religious and professional lay ministers to better understand Hispanic Catholic young people."

Alejandro Aguilera-Titus, the Associate Director of the U.S. Conference of Catholic Bishops' Secretariat for Hispanics Affairs, emphasized the ecclesial nature of the outreach leading up to the national gathering. "This is truly a grassroots, pastoral process in which tens of thousands of Hispanic young people have been engaged around the country," he said. "Not only are young Hispanic Catholics a significant presence in the Church today, but they will be a very significant part of the leadership of the Catholic Church in the future."

Keynote speakers included Cardinal Oscar Andrés Rodríguez Maradiaga of Tegucigalpa, Honduras; Bishop Jaime Soto of Orange County, Calif.; and Sr. Maria Elena Gonzales, RSM, of the Mexican American Cultural Center in San Antonio, Texas.

Local participants included Bishop Michael Pfeifer, Sr. Adelina García, OSF, Jamie Mandujano and Miguel Gomez. Both Mandujano and Gomez (Angelo State University students) expressed that this event has motivated them to commit to work toward greater involvement of young adults in the Church and challenging their peer to become Disciples of Christ.

Editor's Note: The following letter was written by Encuentro participant Miguel Gomez to Sister Adelina, who coordinated the trip in the San Angelo Diocese.

Dear Sister Adelina,

I just wanted to thank you for this marvelous most astonishing, moving experience in my entire life. This by far is the best experience I have had with the church and above all with GOD. My life has changed drastically with these marvelous experiences. The presence of God was throughout all the Encuentro and in our daily work sessions. God has a purpose for everyone and I think I have found my purpose and with the help of God I will accomplish mine. This experience has taught me that the Church is not just about the priest and nuns but about His people. We are the people of God and it is our job, my job, to spread the word of the Lord.

These experiences have opened my eyes and have made me cry tears of joy. I take basic things for granted but I have never taught how blessed I have been by my dear God. When the 2,300 youths sang together I felt as if I could touch God. As I turned to see around this wonderful experience I saw tears in some of my colleagues but they were not of sadness but of joy and love for God and his people. That image of seeing tears on my new friends brought tears to my eyes as well but tears of joy and furthermore tears of love for God. This experience cannot be explained in one piece of paper or in one day because it is an experience that I would live my entire life. With the love of God and His light of joy, love, and compassion I will live this experience my entire life until God calls me to go to His kingdom. Thank you and thank the Bishop from my part for his benevolence of paying my expenses for this lovely experience. God bless you and the Bishop for all the work and effort you have done to make this Encuentro possible. God pay you for your benevolence.

Thank you,
Miguel Gomez

Carmelite Monastery welcomes Sister Josefina after profession of vows



Sr. Josefina makes her vows in front of Sr. Mary Grace as Bishop Michael Pfeifer, right, officiates June 22 at Our Lady of Grace Monastery near Christoval. Photo by Mark Sterkel

CHRISTOVAL. Almost 200 people watched the solemn profession of simple vow ceremony held June 22 at the Our Lady of Grace Monastery in Christoval, held for Sister Josefina who said in a recent interview with *The Angelus* that she has felt the call to the monastic life.

"When I first entered the Monastery three years ago I felt I was pretty sure God was calling me to religious life," Sister Josefina said. "I had been discerning for a couple of years and had been corresponding before I entered. I feel I have responded to what I feel God has been calling me to do."

S. Josefina, a native of Bryan, admitted making her decision was difficult

and before committing had recently emerged from a period of what she called a "dryness in prayer."

She continually felt God calling her even through her difficulty in her prayer life and has emerged to live the life of a Carmelite in its fullness.

"Silence and solitude is something every Carmelite considers very important; we're supposed to live in the presence of God, or in union with God. We live both with one another in community and at the same time with God as our source for everything."

Sister Josefina, 26, grew up in Santa Teresa, her home parish, in Bryan.

-- Jimmy Patterson



Sister Josefina.

Five Minutes with ...

Sister Mary Grace Erl, Superior, Our Lady of Grace Carmelite Monastery

Sister Mary Grace Erl is the Superior at Our Lady of Grace Carmelite Monastery outside of Christoval. Her community grew by one in June with the ceremony of vows taken by Sister Josefina (above story). Sister Mary Grace recently sat down with *Angelus* editor Jimmy Patterson and answered a few questions about the monastic life.



S. Mary Grace

Angelus: What is the origin of the name of your monastery?

S. Mary Grace: Many names were proposed for this Monastery, particularly by the "pioneers" who were coming to the San Angelo Diocese. None of those names were chosen. The Prioress of our founding Monastery in Wahpeton, ND, chose the name. She seemed to have an "in" with God about it! We knew it would be named for Our Blessed Mother because the foundation was made in her honor for the Marian Year. Mary has obtained so many graces for others and for us since we have been here. We know the name was inspired!

Angelus: Would it be fair to say you are similar to the monks at the Mt. Carmel Hermitage just down the road from you, or are your objectives different?

S. Mary Grace: We are semi-eremital, rather than hermits. But our main mission is prayer in all its aspects, just as it is for the brothers at the Hermitage.

Angelus: How does one make a decision to enter the sisterhood?

S. Mary Grace: One begins to discern a possible vocation by prayer for enlightenment, by consulting a spiritual director, if possible; then by writing or calling the Monastery to have questions answered and schedule a visit, if desired.

Angelus: Describe a typical day at the Monastery?

S. Mary Grace: We rise about 5 a.m.; have one hour of solitary prayer, then breakfast.

At 7:15 is out chant and morning prayer.

At 8, we have the Celebration of the Eucharist followed by a period of quiet Thanksgiving and mid-morning prayer.

We then have class or work and then at 11:40 each morning we have mid-day prayer followed by an examination of conscience and Angelus.

At 12 Noon, we have dinner and clean up, followed by mid-afternoon prayer, and then at 1:15 we have recreation or free time.

At 2 p.m., it is work and at 3:45 we have class for those in formation.

At 4:30 p.m., it's solitary prayer for one hour and then at 5:30 we have evening prayer followed by Angelus, supper and clean-up.

At 7 p.m., it's the Office of the Readings, the only hour that is not chanted, and then that is followed by recreation from 7:30-8:30 p.m.

At 8:45, we have night prayers then we retire.

In addition, during the day each Sister has a half hour for spiritual reading and time to pray the Rosary.

Our day revolves around our prayer times.

SAN PEDRO SULA

The partnership at five years

By Msgr. Larry Droll
St. Ann's Church-Midland

This September, the Honduras-Texas Partnership among the Dioceses of San Pedro Sula, Tyler and San Angelo will celebrate its 5th Anniversary. The bishops of the three dioceses will concelebrate Mass at Sacred Heart Cathedral in San Angelo on Sunday, September 10, at 11:45 a.m. A reception will follow the Mass at Sacred Heart Cathedral. Everyone is invited to attend.

A Covenant of Partnership was signed among the three dioceses in 2001. Based on *The Church in America* by Pope John Paul II, the Covenant called upon the People of God in the three dioceses to recognize their unity in the Catholic Church and to develop that unity among one another.

This Partnership, called "Hermanamiento" in Spanish, would be expressed first of all simply by meeting one another and starting relationships. While each diocese would have a Partnership Committee to facilitate this process, the real life and benefit of the Partnership would take place as the clergy and laity of parishes and teachers and students in schools encountered one another. "When we visited one another, we were impressed by the faith, joy and love we encountered," proclaim those who have traveled to Honduras or to Texas.

The bishops taking part in the 5th Anniversary Mass will be Most Rev. Angel Garachana of San Pedro Sula, Honduras; Most Rev. Alvaro Corrada del Rio of Tyler, and Most Rev. Michael D. Pfeifer of San Angelo, Texas. The Partnership committees of the three dioceses will also be present; they will have their annual meeting in San Angelo for several days before the Mass.

For more information, contact Monsignor Larry Droll at 432-682-6303 or ljdroll@aol.com.

Live Simply.

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The 2006 Rural Life Mass

June 13, 2006

Coleman, Texas

100 gather to celebrate Rural Life Mass

Prayers offered to relieve drought, for Cross Plains fire victims

By Jimmy Patterson
Editor
The Angelus

COLEMAN -- James Senkel, pastor of First United Methodist Church in Cross Plains, told a joke at a Rural Life Mass at the BK Ranch just north of Coleman in June. It would be fruitless to retell the joke in its entirety, but the punchline has it that God told a man at

Bishop Michael Pfeifer, at right, opens the Rural Mass. Below, members of the choir sing the opening hymn and a model tractor is offered during the presentation of the gifts.



At far right, Bishop Pfeifer and Msgr. Fred Nawarskas from Abilene's Holy Family Parish prepare the Eucharist.



the Pearly Gates that in heaven, there were no Presbyterians, no Baptists, no Methodists, not even any Catholics.

"Up here," Senkel said, "All we have are Christians." The story was reiterated by the words of the Most Rev. Michael D. Pfeifer, OMI, Bishop of the Catholic Diocese of San Angelo, who said, "We are all brothers and sisters in Christ."

The need for the existence of such brotherhoods and sisterhoods is profoundly important in times of strife and trouble. The small towns, and farmers and ranchers near those towns in the diocese have suffered greatly in the last year, enduring the current prolonged drought as well as the devastating fire in Cross Plains that killed two and destroyed much of the town -- including Senkel's church.

Pfeifer offered prayers for the people of Cross Plains at the 4th annual Rural Life Mass. "I think they are a model for us all for coming out of a great disaster but not losing their faith," Pfeifer said.

Almost 100 people of many faiths braved heat in the upper 90s at the BK Ranch to worship at the Mass. Last year's service was held at the Tom Ranch just outside of Stanton.

"I was born on a farm and have an idea what farmers have to deal with," Pfeifer said. "Farmers are either the biggest gamblers in the world or the people with the

biggest faith. It's a risky business, farming. You take a lot of chances. You plant cotton seed even though there is no moisture in the ground."

Beck Knox, owner of the BK Ranch and a deacon in the diocese,

said it can be devastating when a farmer plants something with hope and faith, and six months later the crop fails.

"You want to just cry sometimes and say, 'Why can't we have a rain?' But then you realize that's the way it is and you thank the Lord for what we do have."

Such devastating drought conditions have a profound

(See RURAL/15)



Church should take lead in farm crisis

Excerpted from "The Church and the Crisis in Rural America," a pastoral letter written in 2000 by Bishop Michael D. Pfeifer:

Rural America is on the verge of economic collapse. The current crisis is not just something farmers and ranchers are facing but the whole of society. This crisis has to do with the source of our life and the sustenance of our life in food. And beneath the crisis lies a deeper reality -- a crisis of our food production, consumption and distribution systems. Rural America is being left behind during a time of general prosperity in our country. We all depend upon the work of

agriculture for food and fiber. Agriculture is not just a business but is first and foremost stewardship. The farmer and rancher are stewards who have received from their Divine Master the care of creation. Each of us stands not just on our own little piece of the world but on common ground granted to us by a loving creator. Caring for this common ground is not just a social but a religious act.

The Church community needs to be on the front line of the farm/ranch crisis, ministering to families and to the whole community. In a special way our rural parishes are focal points of social and emotional support as well as spirituality. There is a need for

education in our churches, civic organizations and through the media to reflect seriously upon the state of agriculture in our nation and local area and upon practical ways in which to promote a sustainable form of agriculture. Education of young people in the truth about agriculture is paramount. Too many of the younger generation have experienced in alienation from the sources of their food and clothing.

Essential to all efforts to resolve the rural crisis is prayer. Prayer brings us in solidarity with one another -- rural resident and urban resident. We must all come together as God's people to be renewed in faith, strengthened in hope and united in charity.



Bishop Pfeifer meets assembled guests near Coleman, including James Senkel, pastor of Cross Plains' First United Methodist Church, far left; Ruth Poldrack and husband Nick, mayor of Coleman, and Deacon Beck Knox, host of the rural Mass and proprietor of the BK Ranch. Below, additional images from the Rural Mass.



'Life is easier when you plow around the stump'

-- from the "Farmer's Almanac," read by Bishop Pfeifer at the Rural Mass in Coleman.

Speak kindly.

Leave the rest to God.

DIOCE-SCENES



Priestly ordination

Scenes from the priestly ordination Mass for Fr. Lagunilla and Fr. Covos, Sacred Heart Cathedral, June 3.

Photos by William Scherz/Scherz Studios, San Angelo



CDA Officers

Officers of District III of the Catholic Daughters of the Americas were installed in ceremonies hosted by Court Our Lady of Grace #1734, Rowena, on Saturday, June 10. Officers from Court St. Monica, Olfen; Court Santa Angela, San Angelo; Court St. Catherine of Siena, Wall; Court St. Mary of Brownwood; and Court Our Lady of Grace, Rowena, were installed by District Deputy, Ruth Halfmann along with Father Bhaskar Morugudi, pastor and court Chaplain of Olfen and Rowena.

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Washington Archdiocese installs Wuerl after retirement of McKarrick

WASHINGTON (CNS) -- Archbishop Donald W. Wuerl began his ministry as head of the Washington Archdiocese by pledging to make the church's voice heard in public debates and by recognizing the multiethnic nature of area Catholics.

At a June 22 installation Mass attended by nine cardinals as well as government officials and foreign ambassadors stationed in the nation's capital, the new archbishop called on archdiocesan Catholics to help him carry out his responsibilities.

Each Catholic has the "weighty charge" of living the Gospel and unfolding "its implications for the issues and circumstances of our time," said Archbishop Wuerl in his homily during the Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

"God's wisdom must impact on the life of society. The wisdom of God is a thread that needs to be woven through that fabric in order to create a truly good and just society," he said.

"This aspect of ministry will bring the church into relationship with many in the cultural, educational, social service and political world," he said.

EDICTAL SUMMONS

June 23, 2006

CASE: WHITNEY - DUNIHO
NO: SO 06/41

The Tribunal Office of the Catholic Diocese of San Angelo to Earlene Faye Duniho and her whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, "Larry E. Whitney and E. Faye Duniho Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - DUNIHO; PROTOCOL NO: SO 06/41, 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 June, 2006.

Reverend Tom Barley, J.CL
Adjutant Judicial Vicar

EDICTAL SUMMONS

June 21, 2006

CASE: WHITNEY - MILLER
NO: SO 06/42

The Tribunal Office of the Catholic Diocese of San Angelo to Bevelyn E. Miller and her whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, "Larry E. Whitney and Bevelyn E. Miller Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - MILLER; PROTOCOL NO: SO 06/42, 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 June, 2006.

Reverend Tom Barley, J.CL
Adjutant Judicial Vicar

EDICTAL SUMMONS

June 21, 2006

CASE: WHITNEY - GENTRY
NO: SO 06/43

The Tribunal Office of the Catholic Diocese of San Angelo to Brenda Sue Gentry and her whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, "Larry E. Whitney and Brenda S. Gentry Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - GENTRY; PROTOCOL NO: SO 06/43, 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 June, 2006.

-- Reverend Tom Barley, J.CL
Adjutant Judicial Vicar

EDICTAL SUMMONS

June 21, 2006

CASE: WHITNEY - SANDERS
NO: SO 06/44

The Tribunal Office of the Catholic Diocese of San Angelo to Robbin Polers Sanders and her whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, "Larry E. Whitney and Robbin P. Sanders Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - SANDERS; PROTOCOL NO: SO 06/44, 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 June, 2006.

-- Reverend Tom Barley, J.CL
Adjutant Judicial Vicar

EDICTAL SUMMONS

July 1, 2006

FORD (STAREK)- PRICE

The Tribunal of the Catholic Diocese of San Angelo to Ronald Lee Price and his whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Martha Ruth Ford (Starek), now introduced before the Diocesan Tribunal in an action styled, "Martha R. Starek and Ronald L. Price" Petition for "Declaration of Invalidity of Marriage," said Petition being identified as CASE: FORD (STAREK) - PRICE, PROTOCOL NO: SO 06/02, 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 1st day of July, 2006.

-- Rev. William R. DuBuisson
Judicial Vicar

EDICTAL SUMMONS

June 22, 2006

**CASE: VEGA (NEGRETE)-
CERVANTEZ**
NO: SO 06/38

The Tribunal Office of the Catholic Diocese of San Angelo to JUAN CERVANTEZ and his whereabouts unknown.

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 the 31st day of July, 2006, to answer to the Petition of Maria Rodriguez Vega (Negrete), now introduced before the Diocesan Tribunal in an action styled, "Maria Negrete and Juan Cervantez Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: VEGA (NEGRETE) - CERVANTEZ ;PROTOCOL NO: SO 06/38, 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 June, 2006.

-- Reverend Tom Barley, J.CL
Adjutant Judicial Vicar

FAMILY**Should we urge kids to read this summer or require it?**

By Carol Zimmermann
Catholic News Service

WASHINGTON — Summer required reading lists, once the bane of high school students, are finding their way into the hands of the elementary set and becoming just as much a summer fixture as barbecues, neighborhood pools and sunburns.

Many kids aren't thrilled with the infringement on their three-month hiatus, but school officials defend reading lists as necessary tools to keep students sharp.

On Catholic school Web sites right now, summer required reading lists get top billing. Libraries across the country, not surprisingly, are also right on top of the reading bandwagon, sponsoring summer reading clubs for kids with incentives for the number of books read. The U.S. Education Department has also taken a stab at encouraging summer readers in a pilot program it sponsored last year in 11 cities.

All the talk of summer reading might inspire images of kids lounging on hammocks with books in hand, but not everyone thinks that forcing kids to read is the

best way to get them hooked on the written word.

Mary Leonhardt, a high school reading teacher, who has taught at Catholic and public high schools and has written several books on encouraging school-age readers, including "Keeping Kids Reading: How to Raise Avid Readers in the Video Age," is wary of required reading lists because she says they have the "unintended side effect of turning students off from reading."

"The problem with assigning summer reading is that it drives out all (other) reading. It also causes a hassle for parents that they shouldn't have in summer," she told Catholic News Service June 16 in a telephone interview from her New Hampshire home.

That's not to say Leonhardt is against summer reading or reading in any season. On the contrary, the English teacher for 35 years said the "advantages of reading are huge" and noted that especially by high school "there is a great divide between the kids who read and those who don't." And she can also point out the avid readers right away.

Leonhardt thinks students should choose what they want to read over the summer and that's what she advises her sophomore English students. In September, if they tell her about books they read over the summer, they get extra credit.

She notes that more often than not, when students read anything, even comic books and easy paperbacks, they develop a love for reading that will spill into more difficult works of literature, but she rarely sees this trend working in reverse. For example, she said, when students tackle books they don't like, they often get so frustrated and discouraged that they completely miss the point that reading can be fun and end up giving up on it.

The notion of summer reading is something the U.S. Education Department has been trying to push with its Summer Reading Achievers program under the No Child Left Behind Act. The pilot program encouraged students to read 10 age-appropriate books during the summer and briefly describe them. Participating students received prizes and certificates and schools with the highest percentages of participants

were given special recognition.

A spokeswoman for the education department told CNS that there aren't any new federal summer reading programs this year; instead the department is continuing to look at data from last year's initiative.

Reading is Fundamental, a nonprofit children's literacy organization based in Washington, likewise stresses the need for summer reading and an emphasis on keeping it fun. The group offers students incentives for the number of hours they read and points out in its "Summer Reading is Sweet" program that failing to read during the school vacation puts children on a "summer slide" where they could lose critical learning ground.

Dominican Sister Mary Theresa Dixon, principal at Holy Cross School in New York, said her students do not get reading lists over the summer. But they are still exposed to reading since most of them participate in the school's summer program which includes a free weekly series at a local park where actors read books aloud.

Your Family**Thank God for gift of humor, laughter**

By Bill and Monica Dodds
Catholic News Service

Yes, monkeys seem to amuse themselves playing in the trees, and dolphins appear to laugh when they pop out of the water, but only we humans — with the capacity for abstract thought and an eternal soul — can enjoy telling a good knock-knock joke and howl recalling an incident that happened last week.



Bill & Monica Dodds

Since, as Scripture tells us, we were created in God's image and God "is" love, no wonder laughter is a central part of the language of love. No wonder shared humor — from private jokes to favorite reminiscences — is a central part of intimacy.

It's at the core of what binds us. As a family. As a couple. As siblings. As friends.

It's so basic that it's easy to overlook, but when family members share a happy, healthy and holy relationship, humor is there. Laughter is there. Joy,

a fruit of the Holy Spirit, is there.

In a family that laughs easily, members:

▶ Don't use humor as a weapon. Meanness lightly camouflaged in a so-called joke is still meanness. The nasty comment delivered with the hasty addition "just kidding" is still a nasty comment.

▶ Understand the value of timing. It can take hours, weeks or even years before some aggravating or embarrassing experience becomes a funny story that can be enjoyed by the family member who was at the center of the catastrophe. (Then, maybe, it can be told — with relish — by the poor soul who went through it.)

▶ Value humor. They like to laugh. They want to laugh with one another. Even if one isn't very good at telling a joke or funny story, he or she is encouraged to do so. Elderly family members are given an opportunity to retell a favorite. Young members are given the floor and listened to intently.

▶ Choose to be optimists. Often optimism is deeply rooted in their spirituality. Simply put, they believe in the resurrection. Trusting in God, they believe, like the mystic Julian of Norwich (c. 1342-1423): "All will be well, and all will be well, and all will

be well." It's hard not to smile, realizing that.

▶ Have high self-esteem. Just as they think well of others, they think well of themselves. They can laugh at themselves because they can acknowledge they are not perfect. They make mistakes and some of those errors are very funny.

▶ Can see that "this" is the day the Lord has made. That alone is more than enough reason to rejoice and be glad.

On the Web: G.K. Chesterton

G.K. Chesterton, the famous convert of the early 20th century known for his wit as well as his wisdom, noted:

"Laughter and love are everywhere. The cathedrals, built in the ages that loved God, are full of blasphemous grotesques. The mother laughs continually at the child, the lover laughs continually at the lover, the wife at the husband, the friend at the friend."

"Life is serious all the time, but living cannot be. You may have all the solemnity you wish in your neckties, but in anything important (such as sex, death and religion), you must have mirth or you will have madness."



"This is fish, Mother. I don't eat brain food in the summer."

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Answers

Genesis
Samuel
Luke
Esther
Ruth

Haggai
Isaiah
Habakkuk
Kings



READ MORE ABOUT IT
Mark 4 & 5
Q&A

1. What was Jesus doing during the storm?
2. What did Jesus say to the angry, violent man?

BIBLE ACCENT:

The Catholic churches we attend may be large or small, plain or beautiful, but they have many things in common. Every Catholic church belongs to a group of churches in its geographic area; this group is called a diocese.

A diocese usually takes its name from the "see city," the place where the bishop lives and where his cathedral is located. Dioceses, too, are organized into geographic groups known as provinces. One diocese in each province is called an archdiocese because it is considered the chief diocese in the province. Archdioceses are led by archbishops.

Do you know the name of your diocese? Your bishop?

BIBLE TRIVIA

Why do the books of the Bible have chapter and verse numbers?

Answer: For reference purposes, or a similar answer.

PUZZLE:

Can you arrange the names of the following books of the Bible so that the last letter of one name is the first letter of the next name? Example: John, Nahum.

The first name will be Genesis. Nine names in the list will be used.

List:
 Samuel
 Song of Solomon
 Luke
 Lamentations
 Ezekiel
 Esther
 Ruth
 Revelation
 Haggai
 Habakkuk
 Kings
 Genesis
 Isaiah

(Answers Pg. 12)

JUST 4 KIDS

Jesus calms storm, man's rage

Jesus had spent most of the day telling parables to a crowd of people who had gathered by the sea to listen to him. Now that daylight was fading into the west, he said to his disciples, "Let us cross to the other side."

Jesus waved to the people and climbed into a boat with his disciples. Ropes were untied, sails were raised and the boat headed into the sea at night.

Jesus was very tired, so he found a cushion in the stern of the boat and went to sleep.

As Jesus slept peacefully, the weather began to change. A strong wind filled the sails and threatened to tip the boat over. The waves pounded the boat like a fist of water, flooding the lower deck of the boat. As the disciples shouted orders to each other to try and control the boat, Jesus continued to sleep.

When the disciples were afraid the boat was either going to sink or capsize, they woke Jesus up. "Teacher," they said, "Do you not care that we are perishing?"

Jesus woke up, wiped his eyes and looked at his disciples. Then he stood up and spoke to the sea: "Quiet! Be still!"

Immediately, the wind became silent and the waves disap-

peared into the sea. Then Jesus asked his disciples: "Why are you terrified? Do you not yet have faith?"

Despite everything the disciples already had seen Jesus do, they were amazed at what they had just seen: "Who then is this whom even the wind and the sea obey?" The boat sailed through the night on calm, quiet water.

In the morning the disciples secured the boat when they reached the opposite shore, in the territory of the Gerasenes. As soon as Jesus put his feet down on dry land, an angry man approached him. This man had been living among the tombs in the area. He was out of his mind, and his bouts of anger were so violent that not even chains could hold him. At times he would even try to hurt himself with stones.

He shouted at Jesus, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me!"

Jesus spoke to the man as he had to the storm the night before: "Unclean spirit, come out of the man!"

Coming of Age

Love ... so much more than I love, I love you, kiss kiss

By M. Regina Cram
 Catholic News Service

Here are some perspectives on love by a graduating high school senior:

As teens, we need to know what love really is. A lot of people are confused on this. We see love in the movies. Boy meets girl, they fall in love, something terrible happens, their love gets them through it. Then they

live happily ever after.

Or, we see the opposite where there's no love, just pleasure and sexuality.

In reality, love is much bigger than that. Love is God. It's so much more than just "I love you." "I love you, too." Kiss kiss.

It's loving someone you don't really like. It's being tolerant of them, working with them, praying for them, not gossiping about them. Love is being

there for a friend who said some bad things about you. It's caring about someone even if the person doesn't care about you in return. It's what you should live by, what you should focus on, what you should strive for. It's very difficult, but it gets you closer to God.

Many people know about love because God's truth is written on every person's heart, but people don't

know how to read it.

Maybe it's because sometimes the heart is saying something different than the head. We feel love in our heart but don't really understand it in our head. Sometimes people suppress emotions, but if we tried instead to understand them we would find what love is. We may suppress the feeling that we like someone or want to be

(Please See AGE/15)

OBISPO: Catequesis del Sacramento de la Reconciliación

(Para 4)

- Revela un Padre misericordioso y amoroso que corre a encontrarse con el pecador arrepentido, que lo abraza amorosamente, y que lo recibe en su casa con un banquete.
- Revela el amor de Cristo, el Redentor que, a través de la acción del Espíritu Santo, se entrega con "un amor más poderoso que la muerte, más poderoso que el pecado."
- Enseña que Cristo está trabajando, dando las gracias actuales del sacramento, efectuando lo que el sacramento significa, es decir "la reconciliación con Dios por la que el penitente recobra la gracia; Reconciliación con la Iglesia, remisión del castigo eterno incurrido por los pecados mortales; remisión al menos en parte, de los castigos temporales a causa del pecado; paz y serenidad de conciencia, y consolación espiritual; y un aumento de fortaleza espiritual para la lucha cristiana"
- Enseña que "la confesión individual integral y la absolución siguen siendo la única forma ordinaria para que los fieles sean reconciliados con Dios y con la Iglesia, a no ser de que esta sea impedida por una imposibilidad física o moral", los fieles están "obligados a confesar toda clase y número de pecados mortales cometidos después del bautismo y que no hayan sido directamente remitidos a través de las llaves de la Iglesia o reconocidos en la confesión individual, de los cuales ellos están conscientes después de haber tenido una

examinación diligente de conciencia."

- Enseña que el sacramento de la Penitencia y la Reconciliación consiste en el arrepentimiento, en la confesión, en la reparación por parte del penitente, y en la absolución sacerdotal.
- Enseña que "el pecado mortal es un pecado cuyo objeto es una cosa grave y que es cometido con pleno conocimiento y consentimiento deliberado."
- Enseña que el que desea obtener la Reconciliación Sacramental con Dios y la Iglesia debe de confesar con un sacerdote todos los pecados mortales no confesados anteriormente; llama la atención a la obligación de celebrar el sacramento cuando uno ha cometido un pecado mortal, y por lo menos confesarse una vez al año.
- Enseña que "solamente los sacerdotes que han recibido de la autoridad de la iglesia la facultad de absolver pueden perdonar los pecados en nombre de Cristo."
- Informa a los fieles que los sacerdotes están obligados por el sigilo de la confesión, bajo penalidades muy severas, a mantener absoluto secreto respecto a los pecados que los penitentes han confesado.
- Instruye a aquellos que están siendo catequizados acerca de las formas y opciones para celebrar el sacramento, las palabras y los gestos del rito, y como examinar uno su conciencia, y como hacer una buena confesión.
- Recuerda a los fieles que el rito penitencial en la Eucaristía Litúrgica es un instrumento para el arrepentimiento de los pecados veniales y que la confesión de los pecados veniales-"pecados que solo merecen el casti-

go temporal"-es recomendado fuertemente por la Iglesia.

- Prepara la comunidad para celebrar ritualmente las realidades del arrepentimiento, la conversión y la reconciliación.
- Reta al individuo y a la comunidad a reconocer la presencia del mal en el orden social, a evaluar ese mal con la luz de los valores del evangelio como están articulados en la Iglesia, a aceptar la respectiva responsabilidad individual y corporativa, y a buscar el perdón por la participación en el mal social, o la maldad de la sociedad.
- Recuerda incluso a aquellos que "se han revestido de Cristo" en los sacramentos de la Iniciación Cristiana de que todos somos pecadores y de que, en el sacramento de la Penitencia y la Reconciliación, tenemos la responsabilidad de reconocer nuestro pecado, nuestra separación de Dios y de su Iglesia, y de la necesidad de la conversión y el perdón.
- Anima a los cristianos a crecer en el crear conciencia de su solidaridad con otros seres humanos, a buscar su perdón, y a ofrecer el perdón cuando sea necesario.

(Capítulo 5-36-B-Sacramentos de Sanación)

Lea más de una vez la enseñanza del nuevo Directorio sobre el Sacramento de Reconciliación. Nuestras experiencias de este Sacramento será enriquecido si nombramos el Sacramento, pensándolo como "Reconciliación." La "Confesión" solamente nombra una parte del Sacramento y no la parte más importante. Reconciliación nombra lo que es importante-lo que hace Jesús. Es Jesús quien perdona, nos absuelve y reconcilia en este Sacramento por medio del agente humano-el sacerdote. (Para saber las fuentes de la materia del nuevo Directorio, por favor vea la conclusión en Inglés)

CATECHESIS: Christ is at work giving actual graces in the Sacrament

(From 4)

- Teaches that Christ is at work giving actual graces in the sacrament, thereby effecting what the sacrament signifies, namely "reconciliation with God by which the penitent recovers grace; reconciliation with the Church; remission of the eternal punishment incurred by mortal sins; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; and an increase of spiritual strength for the Christian battle"(426)
- Teaches that "individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession"427; the faithful are "obliged to confess in kind and in number all serious sins committed after baptism and not yet directly remitted through the keys of the Church nor acknowledged in individual confession, of which [they are] conscious after diligent examination of conscience"(428)
- Teaches that the Sacrament of Penance and Reconciliation consists of repentance, confession, reparation on the part of the penitent, and the priest's absolution
- Teaches that "mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent"(429)
- Teaches that one who desires to obtain sacramental Reconciliation with God and the Church must confess to a priest all unconfessed mortal sins; calls attention to the obligation to celebrate the sacrament whenever one has committed mortal sin, at least once a year.(430)
- Teaches that "only priests who have received the faculty of absolving from the authority of the Church can forgive sins in the name of Christ" (431)

Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church unless physical or moral impossibility excuses from this kind of confession."

- Informs the faithful that priests are bound by the seal of confession, under the most severe penalties,432 to keep absolute secrecy regarding the sins that penitents have confessed to them
- Instructs those being catechized about the forms and options for celebrating the sacrament, the words and gestures of the rite, how to examine one's conscience, and how to make a good confession
- Reminds the faithful that the Penitential Rite in the Eucharistic Liturgy is a means of repentance for venial sin and that the confession of venial sins-"sin that merits merely temporal punishment"433-is strongly recommended by the Church
- Prepares the community to celebrate in ritual the realities of repentance, conversion, and reconciliation
- Challenges the individual and the community to recognize the presence of evil in the social order, to evaluate that evil in light of the Gospel values as articulated in the Church, to accept appropriate individual and corporate responsibility, and to seek forgiveness for participation in social evil, or the evil of society
- Reminds even those who have "put on Christ" (434) in the sacraments of initiation that they are all sinners and that, in the Sacrament of Penance and Reconciliation, they have an opportunity to acknowledge their sinfulness, their

estrangement from God and his Church, and their need for conversion and forgiveness

- Encourages Christians to grow in their awareness of their solidarity with other human beings, to seek forgiveness from them, and to offer forgiveness to them when necessary.

(Chapter 5 - 36 - B - Sacraments of Healing)

Read over more than once this teaching of the new Directory on the Sacrament of Reconciliation. Our experiences of this Sacrament will be enriched if we name the Sacrament, thinking about it as "Reconciliation."

"Confession" only names one part of the Sacrament and not the most important part. Reconciliation names what is most important-what Jesus does. It is Jesus who forgives, absolves and reconciles us in this Sacrament through the human agent-the priest.

420 In addition to using the term "sacrament of Penance and Reconciliation" for this sacrament, the Catechism of the Catholic Church also uses "sacrament of Conversion," "sacrament of Confession," and "sacrament of Forgiveness." Cf. nos. 1423-1424. 421 Jn. 20:21-23. 422 1 Jn. 1:8. 423 Cf. Sacred Congregation for Divine Worship, Rite of Penance (1973). 424 Cf. Lk 15:11-32. 425 John Paul II, *Rich in Mercy (Dives in Misericordia)* (Vatican City, 1980), no. 8, http://www.vatican.va/edocs/eng0215/_index.htm (accessed on August 29, 2003). 426 CCC, no. 1496. 427 Introduction, Rite of Penance, no. 31. 428 CIC, c. 988 § 1. 429 John Paul II, *Reconciliation and Penance (Reconciliatio et Paenitentia)* (RP) Washington, D.C.: USCCB, 1984), no. 17. 430 Cf. CIC, c. 989. 431 CCC, no. 1495. 432 Cf. CIC, c. 1388 § 1; cf. CCEO, c. 728 1°. 433 CIC, c. 988 §2. 434 Cf. Gal 3:27.

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MUERTE: La Enseñanza Católica y la pena de muerte

(Para 3)

Lo Que Podemos Hacer

Como parte de "Campaña católica para poner fin al uso de la pena de muerte" nosotros podemos ORAR por las víctimas y sus familias, por los que han sido condenados equivocadamente y por los que esperan la ejecución.

APRENDER sobre la enseñanza social católica, las políticas de la justicia penal y las políticas de la justicia penal y las políticas en nuestro estado. Diríjase al sitio web que se indica aquí para obtener más información sobre la pena de muerte. www.ccedp.org

INSTRUIR a la gente de nuestras parroquias y de nues-

tras ciudades sobre la enseñanza social católica y el sistema de justicia penal. Visite el sitio web indicado arriba para obtener materiales para estudiantes y para comunidades pequeñas de fe, las declaraciones del Vaticano y de los obispos sobre la pena de muerte, así como también las declaraciones individuales de obispos y conferencias estatales católicas de Texas.

ABOGAR entrando en contacto con los funcionarios electos de nuestra zona. Comparta con ellos la enseñanza católica sobre la pena de muerte e ínstelos a tomar medidas a nivel nacional y estatal para reducir o eliminar su uso. Para recibir información sobre las iniciativas referidas a la pena de muerte en el ámbito nacional y para encontrar un enlace que lo lleve a las iniciativas del esta-

do de Texas, visite los sitios web indicados arriba.

La pena de muerte nos disminuye a todos. Debe abandonarse su empleo no sólo por su efecto sobre los ejecutados, sino por la forma en que nos afecta como sociedad. No podemos enseñar el respeto a la vida arrebatando otras vidas.

"Hoy, en efecto, como consecuencia de las posibilidades que tiene el Estado para reprimir eficazmente el crimen, haciendo inofensivo a aquél que lo ha cometido sin quitarle definitivamente la posibilidad de redimirse, los casos en los que sea absolutamente necesario suprimir al reo, 'suceden muy rara vez, si es que ya en realidad se dan algunos'".

(*Catecismo de la Iglesia Católica, no. 2267*)

RURAL: Pfeifer warns Mass attendees to guard against all greed

(From 8)

effect on the ranching business just as on farming.

"Drought slips up on you in the ranching business," he said. "The cattle are looking good, the grass is growing good. For two weeks things will be fine, but then three weeks, five weeks go by with no rain and the cows aren't good and there's no grass for them to eat and you get depressed and wonder how come we can't have any rain. You just have to do your best, put some hay out. You can't let yourself get down."

A reading at the June 13 Mass from the second chapter of Joel featured verses that seemed to apply directly to

the farmers and ranchers in attendance. The passages (Joel 2:21-24, 26-27) reassured that God would provide food, nourishment and rainfall as a sign of his faithfulness.

"When God is speaking to the prophet Joel he is also speaking to the land in an almost personal way," Pfeifer said. "God talks to the land and cares for the land and when people do what they are supposed to do, good things happen."

After offering reassurance to the people of Cross Plains and all gathered, Pfeifer criticized those who take advantage of farmers and ranchers through unfair pricing and marketing.

"Jesus said to take care to guard against all greed," Pfeifer said. "Greed is one of the capital sins. The marketing and pricing in today's industry ... I don't think that's all based on virtue. I think there's some greed blended in there."

Pfeifer concluded his homily by reading from the Farmer's Almanac, a bible for the industry, he said. He left those in attendance smiling by sharing gems such as "Life is easier when you plow around the stump," "When you wallow with pigs, expect to get dirty," "The Best sermons are lived not preached" and "Live simply, love generously, care deeply, speak kindly and leave the rest to God."

AGE: Love is knowing that you -- and others -- are not perfect

(From 13)

close friends with a certain person because we're afraid of the commitment that might have to go into it.

People even suppress anger. They shouldn't because it's important to see anger when it's there and learn how to deal with it in an appropriate way. If not, it leaves scars in people, and even if they heal, scars never completely go away.

Love isn't necessarily pointing out another's faults. It's knowing that others are not perfect and that you're not perfect, doing your best to overcome your struggles. When you love, whether it's an enemy or a friend, ultimately it increases your closeness with God and brings you closer to a state of grace. As difficult as it is, it also enlightens us to realize how much worse it could be.

Once you're at least trying to love oth-

ers, you feel good about yourself. Nobody feels good about hating.

Not long ago at church the reading said that we should love one another and that if we don't have love, then we don't have God. If we have love, we have God.

Love is a verb. We shouldn't just say it as a noun. We should love, in verb form.

Love isn't just an emotion; it's a commitment. You don't necessarily have to like someone but you should love him. If

you're totally not willing to love someone else, maybe you need to reassess how you're living your life.

You don't have to be best friends with everyone, but love is putting down your pride and doing what Jesus would do in your situation.

Love: It's a verb.

EUCCHARIST: Priests are a sign and instrument of God's mercy

(From 3)

"antidote" to death?

Where many faithful know that they cannot receive communion while in mortal sin, they do not have a clear idea of what constitutes mortal sin. Others give no thought to it. Oftentimes, the situation creates a vicious circle: "I won't receive communion because I have not gone to confession; I don't go to confession because I have no sins to confess." Though such an attitude can be traced to a variety of causes, the principal one is a lack of proper catechesis on the subject. Another rather widespread problem is created by a lack of access to the sacra-

ment of penance at convenient times. In some countries individual confessions have been eliminated. At most the sacrament is celebrated twice a year during a communal liturgy, resulting in a hybrid form of the sacrament which draws from both the second and third rites provided in the ritual.

Certainly, thought needs to be given to the great disproportion between the many who receive holy communion and the few who go to confession. The faithful frequently receive holy communion without even thinking that they might be in the state of mortal sin. As a result, the receiving of holy communion by those who are divorced and civilly remarried is a com-

mon occurrence in various countries. At funeral Masses, weddings or other celebrations, many receive holy communion only out of the generally held, mistaken conviction that a person cannot participate at Mass without receiving holy communion.

Apart from the aforementioned pastoral problems, we note encouraging signs. There is a call for an awareness of the proper conditions for receiving holy communion and the necessity of the sacrament of penance, which, preceded by an examination of conscience, prepares the heart, purifying it of sin. To achieve this, there is a need to stress in homilies and teaching the connection between the two sacraments of eucharist

and penance. Greater effort is needed in providing the opportunity for individual confessions.

Priests need to see that in administering the sacrament of penance they themselves are a particular sign and instrument of God's mercy. The Church is deeply grateful to priests who zealously hear confessions so the faithful can receive and encounter Christ in the eucharist. The faithful will be more inclined to go to confession if they see the priest exercising his ministry in the confessional, as seen in the example in our day of St. Leopold Mandic, St. Padre Pio of Pietrelcina and many other holy pastors.

The Back Page

'Speed' stars reunite for slow love story, 'Lake House'

By Harry Forbes
Catholic News Service

NEW YORK -- The stars of the action-packed "Speed" from 1994 reunite for a romance that is anything but speedy.

"The Lake House" (Warner Bros.) is an intriguing if slow-moving time-warp love affair that is, at the very least, quite unusual in its concept.

Dr. Kate Forster (Sandra Bullock) is moving out of the bucolic Illinois lakeside house to take a job at a Chicago hospital, and she leaves a note for the next occupant in the mailbox, asking him to forward her mail.

That new tenant turns out to be architect Alex Wyler (Keanu Reeves), who is puzzled by the note, as he claims he's the first resident there, and some of what Kate has written seems to presage circumstances -- like a dog's paw prints on the floor -- that

have not yet transpired.

A bristling correspondence ensues until the two come to realize they are, in fact, existing in different time frames: Kate in the present, and Alex two years earlier. It's surprising with how much complacency they accept their time-traveling postal abilities, but before long they find themselves falling in love through their letters, which can be delivered through the house's stand-alone mailbox. (Alex puts an envelope in the box in his time frame; Kate removes same in hers.)

Kate has a fondness for Jane Austen's "Persuasion," with its mismatched lovers who come to learn that it's never too late for two disparate souls to come together, a theme which permeates the film.

Both are at a crossroads in life: Kate beginning her new job at a hospital where she works with Dr. Anna Klyczynski (Shohreh Aghdashloo), and Alex coming to

terms with his estranged architect father, Simon (Christopher Plummer), whose career-driven hardness alienated his family, and who now faces a serious heart ailment. It was Simon who actually designed the lake house.

In its theme of love transcending time, the film resembles such cinematic fantasies as "A Portrait of Jennie," "Somewhere in Time" and "Kate and Leopold."

But here, the characters never step outside their respective life cycles, except in their correspondence. Director Alejandro Agresti employs several split-screen scenes where the couple speak to each other on screen, but clearly in two separate worlds. They also share the same dog, as the mutt starts out in Alex's care but later (earlier?) becomes Kate's pet.

All in all, though the movie never really grips, the fantasy is intelligently adapted

by Pulitzer Prize-winning playwright David Auburn ("Proof") from a 2000 South Korean film, "Il Mare"; the leads are appealing; and the story of two unhappy people trying to make a connection is touching even if sometimes perplexing.

The film contains just a couple of instances of mild profanity and a crude word, and a brief but violent traffic accident, though otherwise refreshingly free of objectionable content. The USCCB Office for Film & Broadcasting classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG -- parental guidance suggested. Some material may not be suitable for children.

Memoirs, research, add reality to historical novel

"A Thread of Grace" by Mary Doria Russell. Ballantine Books (New York, 2005). 426 pp., \$14.95.

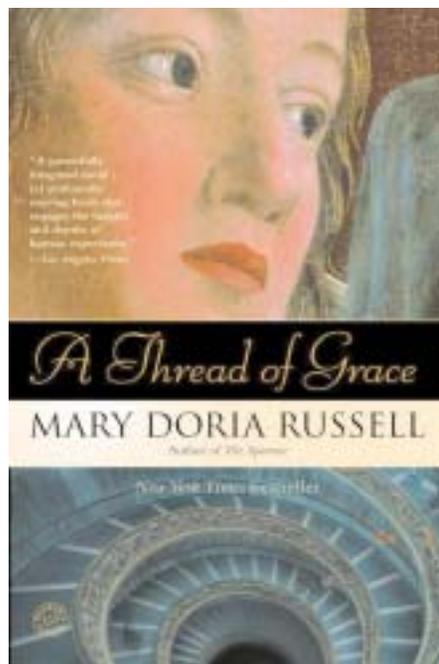
Reviewed by Bob Zyskowski
Catholic News Service

From "The Diary of Anne Frank" and "Schindler's List," the stories are well-known of people across Europe who saved Jews from the Holocaust.

With "A Thread of Grace," Mary Doria Russell shines a long-missing spotlight on the people of northwestern Italy — including Catholic priests, nuns and laity — whose actions on behalf of Jews are deserving of heroic literary treatment.

While bullets flew and bombs fell, and facing threats from a brutal Nazi occupying force, Italian peasants and townspeople risked their lives to hide and protect their Jewish neighbors and thousands of Jews from other countries who fled the Germans during the Second World War.

Russell has turned the memoirs of Jewish survivors and historical research into a work of fiction that is a novel, to be sure. But "A Thread of Grace" bears the weight of integrity in telling the world how Italians hid, fed and saved Jews during a period of history when many others did not act so nobly.



The story follows Jews from Holland, Austria, Poland and elsewhere over the French Alps to the Ligurian coast and up into the Italian Piedmont, where the Germans' SS attempts to smoke them out even as its own Nazi army retreats. While some Italians yield to the German pressure to give away the hiding Jews, others refuse even when threatened and even when

they will pay with their own lives if found to be aiding Jews.

"A Thread of Grace" is their story.

It's the story of the Italian priests who develop networks of parishioners willing to share food and shelter with people so unlike themselves.

It's the story of the Italian nuns who take Jewish children into their schools and orphanages to save them from deportation to concentration camps.

It's the story of Italian peasants who have little themselves but share it willingly, a people whose own lives are on the line, yet who see in the Jews human beings, not something less, not something subhuman, as the Nazi propaganda claimed.

It's the story of Italian Jews who refuse to run from the Italy that is their home.

Fiction? Well sure.

But Russell's New York Times best-seller fills a gap in our knowledge about what happened behind the lines of battle during World War II. And she rightly calls what thousands of Italians did for their Jewish brothers and sisters "a thread of grace."

The characters she has crafted include heroes and heroines clothed in costumes of all kinds — uniforms from several armies, garments of peasants and robes of priests.

Marketing prof: Church handled 'DaVinci' well

By Joe Kohn
Catholic News Service

DETROIT — There were no excommunications or top-down, churchwide boycotts to oppose "The Da Vinci Code," the movie many Christians believe distorts the legacy of Jesus Christ.

With a ready-made audience owing to huge sales of the novel of the same name, not to mention copious advance publicity, the movie had a strong box-office opening around the globe.

But according to University of Detroit Mercy marketing professor Michael Bernacchi, such a tempered response from the Catholic Church was exactly what the situation called for.

"The church as a formal, institutional body could not have handled it any better," Bernacchi said after the movie's first week in theaters. "I think they're at the top of their game."

The movie — which was classified as "morally offensive" by the U.S. Conference of Catholic Bishops' Office for Film & Broadcasting — made more than \$77 million in its first weekend, according to the movie industry Web site BoxOfficeMojo.com.