



New Roman Missal Instruction Brings Changes

By Jerry Filteau

Catholic News Service

WASHINGTON (CNS) — The Vatican Congregation for Divine Worship and the Sacraments July 28 issued the first revision in 25 years of the General Instruction of the Roman Missal.

The new Latin-language instruction — released simultaneously in Washington in an English study translation — introduces numerous minor changes in the way Mass is to be celebrated.

It also makes a clear legislative decision on a controversy of recent years by declaring that it is “desirable whenever possible” for the priest to celebrate Mass facing the people.

Some Catholic groups have been pressing for church officials to adopt the view that the preferable form of celebration is for priest and people alike to be facing eastward, which entails the priest having his back to the people.

The 1975 instruction simply said the altar in every church “should be free-standing to allow the ministers to walk around it easily and Mass to be celebrated facing the people.” The new instruction repeats those words, but after “facing the people” it adds, “which is desirable whenever possible.”

The location of the tabernacle has been another source of ongoing controversy. The 1975 instruction expressed strong preference for “eucharistic reservation in a chapel suited to the faithful’s private adoration and prayer.” It said the tabernacle could be placed in the sanctuary if a chapel of reservation “is impossible because of the structure of the church.”

The new instruction gives equal weight to the options of reserving

the Eucharist in a chapel or “in the sanctuary, apart from the altar of celebration.” If a chapel of reservation is used, it says the chapel should be “integrally connected with the

ment of the diocesan bishop.”

It adds that if the reserved Eucharist is in the sanctuary, “the priest, deacon and other ministers genuflect to it when they approach or leave the altar, but not during the celebration of Mass itself” — clarifying a vagueness in the previous instruction which led some to argue that the priest and other ministers should genuflect to the tabernacle whenever they crossed in front

of it during Mass.

The instruction says when other ministers would genuflect, those carrying the processional cross or candles bow instead. Only those

minister.

The U.S. bishops’ Committee on the Liturgy prepared the English study translation of the text and devoted the June-July issue of its



The congregation kneels during the consecration at Mass. (CNS file photo by Nancy Wiechec)

church” and “conspicuous to the faithful.”

If the tabernacle is in the sanctuary, it should “not be on the altar on which Mass is celebrated,” the instruction says — answering a question of some who argued the 1975 instruction did not prohibit placing the tabernacle on the altar of celebration.

The new instruction explicitly says the decision on placement of the tabernacle belongs “to the judg-



A priest cleans the sacred vessels following Mass. (CNS photo by Karen Callaway, Northwest Indiana Catholic)



A priest celebrates Mass facing the congregation. (CNS file photo by Karen Callaway, North west Indiana Catholic)

who are not engaged in ministry during the Mass genuflect whenever they “cross before the most Blessed Sacrament,” and they do not do so if they are in a procession.

The instruction clarifies that communicants are never to receive the sacrament from one another, but only from the priest or another eucharis-

newsletter to a commentary on it. By agreement with the Holy See, the committee planned to post the official Latin text of the instruction on the Internet as soon as it was released, for viewing or downloading free. It can be found under the liturgy department section of the Web site www.nccbuscc.org.

The instruction is meant to accompany the third edition of the Roman Missal and will take effect with the promulgation of that missal, which is expected to be published later this year.

Most of the new instruction simply repeats the norms and regulations of the 1975 instruction. In fact, the entire “Introduction,” setting out

see “MISSAL”, page ten



The Relationship Between Liturgy and Social Justice

By Bishop Michael D. Pfeifer, OMI

There is an intrinsic relationship between liturgy and social justice. It is not enough to pray in our petitions at the Eucharist for the hungry, the homeless, the poor, the abandoned and the powerless. We must also pray that God will strengthen and encourage the assembly to be the instruments of charity, service and doers of good for the hungry and the homeless, the poor and all in need.

All who stand around the Table of the Lord – white, black, brown and yellow, whatever color – are brothers and sisters of Christ, the people of God. The equality and harmony we express on Sunday and the other times we gather for liturgy together, must extend to all the days of the week, and to all the tables and all the households that make up the community.

There is a two-fold hunger in our communities. There is the hunger of the stomach and the hunger of the soul. With the hunger of the stomach, people starve because they cannot live. With the hunger of the soul, people starve because they have nothing to live for.

The kind of liturgical devotion that God wants for us is the kind that sees Jesus under the appearance of Bread and Wine, and see Jesus hidden in our neighbor. The fruit of our prayer together in liturgy must be expressed in action and service.



La Relacion Entre La Liturgia Y La Justicia Social

Por Obispo Miguel D. Pfeifer, OMI

Hay una relación intrínseca entre la liturgia y la justicia social. No es suficiente rezar en nuestras peticiones en la Eucaristía por los hambrientos, las personas sin hogar, los pobres, los abandonados y los impotentes. También debemos rezar que Dios le dé fuerza y animo a la asamblea para ser instrumentos de caridad, servicio y emprendedores de bien para los hambrientos y los que no tienen hogar, los pobres y los necesitados.

Todos los que rodean la Mesa del Señor – blancos, negros, cafés y amarillos, cualquier color – son hermanos y hermanas de Cristo, el pueblo de Dios. La igualdad y armonía que expresamos el domingo y las otras veces que nos reunimos para celebrar la liturgia, deben de extenderse a todos los días de la semana, y a todas las mesas y hogares que hacen la comunidad.

Hay un hambre doble en nuestras comunidades. Hay el hambre del estómago y el hambre del alma. Con el hambre del estómago, la gente se muere de hambre porque no pueden vivir. Con el hambre del alma, la gente se muere de hambre porque no tienen motivo para vivir.

El tipo de devoción litúrgica que Dios quiere para nosotros es el tipo que mira a Jesús bajo la aparición de Pan y Vino, y mira a Jesús escondido en nuestro vecino. El fruto de nuestra oración junta en la liturgia debe ser expresada en acción y servicio.

The Bishop's Schedule



August, 2000

Aug 3: Austin, Installation of Bishop Gregory Aymond as Co-Adjutor Bishop of Austin at 2:00 p.m.

Aug 5-6: Belleville, Illinois, Our Lady of the Snows, Jubilee Mass

Aug 8: San Angelo, Diocesan Pastoral Center, Mass for Staff at 8:30 a.m.

Aug 9: Midland, St. Ann, Meet with Pastor and Pastoral Council and Youth at 7:00 p.m.

Aug 10: San Angelo, Diocesan Pastoral Center, Presbyteral Council, 10:30 a.m. to 2:00 p.m.

Aug 11: San Angelo, Meeting with Youth 2000 Committee at 10:30 a.m.

Aug 12: Robert Lee, Our Lady of Guadalupe, Mass at 6:00 p.m.

Aug 13: Bronte, St. James, Mass at 5:00 p.m.

Aug 15: Midland, Our Lady of Guadalupe, Mass at Shrine at 6:30 p.m., Feast of the Assumption

Aug 16: San Angelo, Diocesan Pastoral Center, 10:00 a.m. Liturgy Commission Meeting, 11:00 a.m. Staff Meeting, 7:00 p.m. Meet with

Cathedral Church of the Sacred Heart Endowment

Aug 17-24: Rome, World Youth Day and Visit Lourdes

Aug 26: San Angelo, Meet with Catholic Schools Commission at Cathedral Church of the Sacred Heart at 9:00 a.m.

Aug 27: Big Spring, St. Thomas, and Sacred Heart, Confirmation at 3:00 p.m.

Aug 28: San Angelo, Meeting of the San Angelo Ministerial Association at 11:30 a.m., 7:00 p.m. Meet with Healthy Families of San Angelo

Aug 29: San Angelo, Personnel Board Meeting at 10:30 a.m., Carlsbad, St. Therese, Confirmation and First Communion at 6:30 p.m.

September, 2000

Sept 3: Midland, Our Lady of San Juan, Confirmation at 10:00 a.m.

Sept 4: San Angelo, Cathedral Church of the Sacred Heart, Labor Day Mass at 9:00 a.m.

Sept 5: San Angelo, Bishop's Residence, Dinner for Priests, Sisters and Diocesan Pastoral Staff at 6:00 p.m.

Sept 6: Odessa, St. Mary's

School, Mass at 2:00 p.m. for all students and faculty

Sept 7: Midland, St. Ann School, Mass at 8:30 a.m. for students and faculty

Sept 8: San Angelo, Cathedral Church of the Sacred Heart, 8:30 a.m. Mass for students and faculty of Angelo Catholic School

Sept 9: Midland, Rosary and Prayer Service in front of Abortinary at 9:30 a.m.

Sept 10: San Angelo, Cathedral Church of the Sacred Heart, Jubilee Mass to honor teachers and professors at 10:00 a.m.

Sept 12: San Angelo, Diocesan Pastoral Center, Presbyteral Council Meeting at 10:30 a.m.

Sept 13: San Angelo, St. Mary's, Mass at 6:00 p.m.

Sept 14: Midland, St. Ann, 7:00 p.m., Meet with Pastor and Pastoral Council

Sept 16: Imperial, Our Lady of Lourdes, Mass at 6:30 p.m.

Sept 17: Iraan, St. Francis of Assisi, Mass at 10:00 a.m.

Sept 19-20: Austin, Cedarbrake Renewal Center, Texas Conference of Churches for the College of Judiciary Leaders and Board Members Meeting

Sept 23: San Angelo, Holy Angels, Wedding at 2:30 p.m.

Sept 24: San Angelo, Cathedral Church of the Sacred Heart, Jubilee Mass to honor Senior Citizens at 10:00 a.m.

Sept 25-26: San Antonio, Oblate Renewal Center, Fall Meeting of Texas Bishops and Chancery Staffs

Sept 28: San Antonio, Oblate School of Theology, Meeting of Texas Bishop's Committee and Presidents of Texas Catholic Universities, 10:00 a.m. to 12:00 noon

La Historia De Los Jubileos

Por Obispo Miguel Pfeifer, OMI

Ya hemos cumplido un poco más de la mitad del gran año Jubileo 2000. El año Jubilar o año Santo es la ocasión para recibir una gracia especial de Dios Padre, para renovar nuestra fe, para recomprometernos a Cristo y a vivir Su evangelio. Es buen momento para reflexionar sobre la historia de los Jubileos.

El término Jubileo que viene del hebreo *yôbêl*, se refiere al cuerno de carnero usado como trompeta para tocar a fiesta (Levítico, 25).

La Iglesia vive desde hace 2000 años. El Jubileo o Año Santo se celebra en la Iglesia desde hace siglos. Actualmente tiene lugar cada 25 años. Por motivos particulares se proclaman también algunos Jubileos "extraordinarios".

Lo años Santos Ordinarios: 1300 Bonifacio VIII, 1350 Clemente VI, 1390 Urbano VI y Bonifacio IX, 1400 Bonifacio IX, 1425 Martin V, 1450 Nicolas V, 1475 Pablo II y Sixto IV, 1500 Alejandro VI, 1525 Clemente VII, 1550 Pablo III y Julio III, 1575 Gregorio XIII, 1600 Clemente VIII, 1625 Urbano VIII, 1650 Inocencio X, 1675 Clemente X, 1700 Inocencio XII y Clemente XI, 1725 Benedicto XIII, 1750 Benedicto XIV, 1775 Clemente XIV y Pio VI, 1825 Leon XII, 1875 Pio IX, 1900 Leon XIII, 1925 Pio XI, 1950 Pio XII, 1975 Pablo VI, 2000 Juan Pablo II.

El Jubileo 2000 es un momento para entrar con Cristo en un nuevo período de la historia humana – un nuevo milenio.

Jesús ha dicho: "Yo soy la puerta" (Jn 10,7). El es la PUERTA SANTA por la que entran los justos" (Sal 118,20). El es el paso que conduce a la vida abriendo las puertas del corazón, y al futuro.

St. Therese Catholic Church

Annual Festival

Sunday, September 10

Knights Of Columbus Hall

San Angelo, TX

BBQ Brisket • German Sausage

Dinner With All The Trimmings

Served From 11:00 A.M. - 2:00 P.M.

The West Texas Angelus

Official Newspaper of the Diocese of San Angelo

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

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

Automatic circulation to parishioners in the Diocese of San Angelo

Subscription rate for all others: \$10.00 per year

THIRD CLASS POSTAGE PAID AT SAN ANGELO, TEXAS

Printed by the San Angelo Standard-Times

A Scripps-Howard Company



Vocation Circle

Note from the Director of Vocations: This article is about three sisters who became Sisters and the spirit of faith and sacrifice that helped them along their vocational journey. People may not know it, but priests and women religious come from families somewhere. These families give their children as a response to God's invitation to follow in the footsteps of Jesus and the Disciples. Two of these Sisters minister in our Diocese. Sr. Carol Markus, SSND is the Director of Religious Education in the parishes in McCamey, Crane, Big Lake, Iraan, and Rankin. Sr. Joan Markus, SSND is the Director of the Diocesan Office of Education and Formation. Her ministry affects the lives of most of the Catholic members of the Diocese of San Angelo through the training of teachers for the parish religious education programs, future lay leaders from the LIMEX program, the faith development of many adults through the Basic Formation Program, and other education programs. It is interesting how the prayers of our own parents can sometimes lead to great changes in our lives. When we are humble enough to hear these prayers, these changes can lead to blessing in the lives of others when we hear God's call and simply follow him. The Markus family has responded to God's invitation to follow. Is there anyone in your family who God calls to service and holiness?

Their story began with Leo and Genevieve Markus, a farm couple from Aviston, IL. Even more precisely, it began with Genevieve's grandmother who prayed constantly that her family would be blessed with a priestly or religious vocation. Genevieve's mother in turn and then

Genevieve herself regularly recited that same vocation prayer from grandmother's holy card.

And, four generations later, the prayer was finally answered when the twins, Carol and Joan Markus, and their sister, Theresa - three daughters of Leo and Genevieve entered the St. Louis, Missouri province of the School Sisters of Notre Dame.

Carol and Joan entered first. Ten years later Theresa entered. It was then that Genevieve decided she had prayed the vocation prayer long enough and that three daughters were enough.

Sisters' Ministries

Currently all three sisters are involved in religious education ministry, a ministry of the School Sisters of Notre Dame. Sister Carol is a Director of Religious Education in the five Southcentral Catholic communities in the Diocese of San Angelo and Sister Joan is the Diocesan Director of Education and Formation. Sister Theresa serves as the Director of Religious Education at St. Peter's Cathedral in Belleville, IL.

Parents' Influence

The deep spirituality of Leo and Genevieve Markus had a profound influence on the decision three of their daughters made to enter religious life. For them, their vocation was discovered, nourished and accepted through family life. "We had a wonderful family; one brother (Richard) and two other sisters (Julie and Ann). We worked, prayed, played and fought together," Sister Joan said. Also influential in their lives were the School Sisters of Notre Dame who taught them in their elementary and high school years.

Sister Carol has served as a



Three Markuses - the twins and Theresa - SSNDs Mothers' prayers answered

teacher, principal and Director of Religious Education in Missouri, Illinois, California, Arizona and presently in Texas. She spent ten years working among Native Americans in the remote reaches in Arizona. "I always wanted to give my life in service of others," Sister Carol said. "That's why I do what I do."

Sister Joan said that while her parents never talked about prayer during her early years, they certainly lived a life of prayer and fidelity to God and others. Sister Joan described her dad as having a "creation-centered spirituality." He always taught us to love and care for the earth because it belonged to God and many others would still live here after us. Mom was a woman of deep faith and trust in God. "In good times and in hard times, she just had an inner strength," she said.

Priests and religious are a part of the family. As the children in the Markus family grew up, religious sisters and priests frequently visited the farm. Leo had two sisters who

were in the community of the Poor Handmaids of Jesus Christ near South Bend, Indiana. On Genevieve's side there is also a sister and priest.

According to Sister Theresa, those following priestly or religious vocations were part of "table conversation" during her formative years. "I entered during the early years following Vatican II. Things were constantly changing, for the good," she said. Sister Theresa said that "sometimes families do not want their children to enter the priesthood or religious life because they think you're wasting your life". I certainly don't feel like my life has been wasted," she said.

All three Markus' love their religious vocation. They have lived in so many different places and have worked and come to know so many wonderful people. It's such a gift. It's part of the hundredfold promised in the gospel.

As a continuing sign of their family relationship, on their profession

of vows Sisters Carol, Joan and Theresa took as religious names the archangels: Miriam Gabriel, Miriam Michael and Raphael Marie. Even though they have returned to using their baptismal names, many in the community still refer to them as the archangels.

Family is very important to the three sisters. Even though both parents are now deceased, sibling relationships are very strong. Weekly phone calls and visits at Christmas and during the summer are the way Sisters Joan and Carol remain connected. Sister Theresa visits more regularly since she is close to home.

"Family life, prayer, support and encouragement were and still are so important to each of us. It supported us and still does as we continue to respond to the call 'come, follow me'. At this time when vocations to religious life are dwindling, perhaps we need to resurrect great grandma's vocation prayer," Sister Joan said.

Jubilee Days For Teachers, Catechists And Senior Citizens

By Bishop Michael D. Pfeifer, OMI

We are in the great Jubilee Year 2000, honoring Christ on His 2000th birthday, as we enter into the new century and millennium. During this Jubilee Year 2000, Pope John Paul II and the U. S. Catholic bishops have designated special Jubilee days to honor people and organizations.

Sunday, September 10, 2000 has been designated by the Catholic Church as a Jubilee Day for Teachers and Professors, at all levels of

education. To pay tribute and gratitude toward the dedicated teachers and professors not only of Catholic schools and of religious education, but also of our public schools and universities, a special Jubilee Day Mass will be offered for them at 10:00 a.m. on September 10, 2000 at Sacred Heart Cathedral in San Angelo. On that day, I, as bishop, will recognize all of our teachers who are present and express our gratitude to them for the dedicated and faithful service that they give to our communities. All teachers

and professors, regardless of their religious affiliation, are invited to this special Mass.

Sunday, September 17, 2000, has been designated by the U. S. Catholic bishops as the Jubilee Day for Catechists. This day is also the annual Catechetical Sunday, and the theme of the day is "A Year of Favor - Making All Things New." On that day I ask that all of our parishes and missions offer special prayers for our catechists and recognize them at the weekend Masses. I am deeply grateful to all the catechists of our diocese

for the splendid ministry of catechesis that they offer to all of our people, especially to the young.

Sunday, September 24, 2000 has been designated by the universal Church as a Jubilee Day for Senior Citizens/Older Persons. On that Sunday, I will offer a special Mass for all of our senior citizens at 10:00 a.m. at Sacred Heart Cathedral in San Angelo. On that day, I would hope to have with me many senior citizens of our diocese so that I can express my personal gratitude to them for all that they have done for our

Church and for the wider society.

The theme of this special day comes from the U.S. Catholic bishops' letter, "Celebrating the Blessing of Age." This theme invites us to consider how God has been with us through all of our life's experiences. It invites older persons to reflect on how God continues to be active in their lives and in the life of the Church.

As we go through the Jubilee Year and celebrate these special days, let us always remember that the focal point of the Jubilee Year is Jesus Christ the Incarnate Word of God Who has changed the entire course of history.



National Media Scrutinizes Bush Record In Texas

by Richard Daly

Because Governor Bush is the presumed Republican nominee for President of the United States, the national news media has been very present in Texas looking into the positions the Governor has taken during his years as the Chief Executive of the second largest state in the nation.

While the media has been looking at a wide-range of issues, some of the topics they have scrutinized have been on the legislative agenda of the Texas Catholic Conference, the public policy arm of the Bishops of Texas.

For example, Governor Bush is a strong supporter of more regulation of the practice of abortion and specifically was in favor of and signed into law a bill passed last session to require that parents of minors be notified before the minor can obtain an abortion. The Governor's pro-life position has made him the target of the pro-abortion groups nationally.

Governor Bush has also been a strong supporter of parental choice in education and has indicated that he would sign into law a voucher bill or some alternative legislation to give parents more options in educating their children. That position has also called down the wrath of individuals on the other side of that issue including the National Education Association. The TCC has supported parental choice since the 1960's.

During the last session of the Texas Legislature, Governor Bush supported a state Religious Freedom Restoration Act (RFRA) which did pass. RFRA requires that government entities show a "compelling interest" before suppressing religious freedom. The TCC was among the organizations supporting the bill.

On the other hand, Governor Bush was slow to support the TCC position concerning the Children's Health Insurance Program (CHIP), specifically that families living at 200% of poverty should qualify for health insurance for the children of the working poor. Governor Bush's position was that families should qualify if they are at 150% of poverty.

The Governor has also been on the opposite side of the TCC on the concealed weapons issue; specifically he signed a bill permitting concealed weapons in churches, which was opposed by the TCC.

Not doubt the most high profile issue on which the Governor and the TCC disagree is the death penalty. The Bishops of Texas oppose the death penalty, have called for a case-by-case review of all the cases of inmates on death row, and support legislation banning execution of the mentally retarded.

The fact that the Governor and the TCC agree on some and disagree on other issues illustrates the non-partisan nature of the Bishops Conference and that it is difficult to find public officials with whom we agree all of the time.

Governor Bush can expect to be under the media microscope for the next several months; some of the reporting by the national media will no doubt continue to be on issues of concern to the Texas Catholic Conference.

Ex-Divinity Student Al Gore Baffled By Question Of When Life Begins

WASHINGTON, D.C. — American Renewal spokesman Richard Lessner today issued the following statement:

"Ex-divinity student and reputed deep-thinker Al Gore was utterly baffled this past weekend when NBC's Tim Russert asked the vice president 'Do you believe that life begins at conception?' Mr. Gore answered 'No. I believe there is a difference. You know that the *Roe vs. Wade* decision wisely embodies the kind of common sense judgment that most Americans share.'

"To his credit, Mr. Russert repeatedly pressed the vice president for his personal view of when he believes life begins. Mr. Gore, a former

divinity student who once contemplated entering the ministry, could only offer lamely that he favored the '*Roe vs. Wade* approach.'

"The infamous 1973 *Roe* decision, of course, offered little guidance on the question of when human life begins; it only set forth an arbitrary trimester scheme for legal abortions that subsequent court rulings — such as last month's odious *Stenberg v. Carhart* — have expanded into a system of abortion-on-demand, without limit or restriction, up to the very moment of birth for any reason or no reason whatsoever.

"Mr. Gore appears content to let five justices on the U.S. Supreme

Court do his thinking for him on the momentous moral question of when human life begins. Can it be that Harvard graduate Gore has never reflected on this most basic philosophical and scientific question and has no views of his own? Or is that Mr. Gore dare not venture an opinion, for any answer that human life begins in the womb at some point prior to birth would lead him to the inescapable conclusion that abortion constitutes the taking of human life and therefore should be restricted?

"Such are the intellectual absurdities into which *Roe's* illogic has led us as a nation."

Catholic Recognition For Adults In Scouting

How many adults working with Girl Scouts or Boy Scouts know that, in addition to the Catholic religious emblem programs and awards for Scouts, the Catholic Church also honors deserving adults who work with Scouts?

The *St. Elizabeth Ann Seton Medal* and the *St. Anne Medal* are national adult recognition awards for adults working with Catholic members of Girl Scouts and Camp Fire. "The purpose of the medals is to honor significant or outstanding

service of adults contributing to the spiritual development of Catholic members of girls organizations, and to further Catholic adult leadership in youth ministry through organizations serving girls."

The *Bronze Pelican Emblem*, a diocesan award, and *The St. George Emblem*, a national award, are recognition awards for adults who contribute "notable or outstanding service to the spiritual development of Catholic youth in the program of the Boy Scouts of America".

"The kind of person sought as a recipient of these adult recognition awards should be one of excellent character and exemplary in every way." No honorary awards will be made. A selection committee of the Diocese of San Angelo Catholic Committee on Scouting determines recipients of these awards from nominations received.

For more information please contact Lori Hines at 915-949-1611 or write: The Catholic Committee on Scouting, 2902 Oak Forest Dr., San Angelo, TX 76904.

Catholic Religious Emblem Program For Scouts

The Catholic Church offers four religious emblem programs for Boy Scouts and four for Girl Scouts, which correspond to the different levels of Scouting. Jr. and Sr. High School age Scout programs require a trained counselor and 6-12 months to complete. The parents of the scouts usually counsel elementary age programs.

Programs for Jr. and Sr. High are: 7th and 8th grade Boy Scouts — *Ad Altare Dei*; High School Boy Scouts and Venturers (male and female) — *Pope Pius XII*; Cadette Girl Scouts — *The Marian Medal*, Senior Girl Scouts — *The Spirit Alive*.

Programs for elementary age Boy Scouts are: Tiger and Wolf Cubs — *Light of Christ*; Bear and Webelo Scouts — *Parvuli Dei*. Programs for elementary age Girl Scouts are: Brownies — *Family of God*; Junior Girl Scouts — *I Live My Faith*.

Scouts who complete their emblem program during 2000 and whose completed applications are postmarked by December 1, 2000 will be presented the emblem in early 2001 by Bishop Michael Pfeifer, O.M.I.

All Boy Scout program books are available at your Scout Council Offices in Abilene, Brownwood,

Midland, Odessa and San Angelo. Girl Scout program books can be purchased at Trudo's Religious Store in San Angelo.

The Catholic Committee on Scouting is always looking for qualified men and women interested in being a counselor. We provide the training and material. Why not help our Scouts this year?

For more information, to find a trained counselor in your area, or to volunteer as a counselor, please contact Lori Hines, Catholic Committee on Scouting, 2902 Oak Forest Dr., San Angelo, TX 76904, or call 915-949-1611.

XVIII Family Fair Our Lady of San Juan, Midland

Friday, Sept 1: 6 PM to Midnight
Sat, Sept 2: Noon to Midnight
Sun, Sept 3: Noon to 10 PM

Food Games Raffle Bingo
Free Live Entertainment

New Location: 411 E I-20, N. Service Rd.
Cuellar Fiesta Fairgrounds Between Hwy 349
and Old Lamesa Rd.



Catechist Training Moves To The Web In The Diocese Of Arlington

Joining forces with The Catholic Distance University and Webconferences.com, the Diocese of Arlington recently completed a pilot online interactive seminar for catechists entitled *Catechesis for a new Millennium*. Father Paul deLadurantaye, Secretary for Religious Education, described it as a catechetical initiative of the Jubilee Year that offers many new opportunities for evangelization and catechesis.

Sixty out of sixty-five parishes in the diocese participated by enrolling two catechists per parish, one elementary and one high school level. Catechists were required to make a three-week commitment from May 22 to June 9, 2000 for study, reflection and discussion of the place sacred Scripture occupies in the spiritual life and in catechetical formation.

Two members of the CDU faculty gave keynote addresses and interacted with catechists online. Father Leonard G. Obloy, Graduate Dean and Professor of Sacred Scripture, lectured on *Dei Verbum*, the *Dogmatic Constitution on Divine Revelation* the first week and lectured on the parables in the Gospels the second week. Sister Mary Margaret Ann Schlather, SND, gave a key note address the third week on Scripture and Catechesis, using the latest edition of the *General Directory for Catechesis*, *Catechesis in Our Time* by Pope John Paul II and the *Catechism of the Catholic Church*. Mrs. Ann Berger, adjunct professor at Allentown College of St. Francis de Sales, assisted with facilitation of the high school catechists' online discussion.

John Knight, an 8th grade CCD teacher at Holy Spirit Parish in Annandale, Virginia, confirmed the opinion of most catechists when he emphasized the convenience of online learning: "With the on-line method, I can accommodate my study time to family and job, whereas a more traditional method would require me to accommodate family and job to rigidly-scheduled class times and the to-and-from travel time. Of course I missed the face-to-face talking and joking with new friends at the coffee machine/snack machine, but I can live without stale fritos."

The first requirement in the three-week seminar was to log on to the "Reception Area" of the virtual conference site and post an introduction. The next task was to navigate to the Conference Room to read the keynote address for the week and post a response to the reflection question posed by the professor. All participants could read each other's responses. For questions about the keynote address, catechists could post questions at the end of the address and Father Obloy would post his answers for everyone to read. Thus, all participants could read responses to questions. Seminar participants could visit the online Chapel for a weekly meditation by CDU Chairman, Bishop Thomas J. Welsh, and click on Gregorian Chant while reading the meditation. A virtual Library Resources area was available with links to web-sites and recommended readings. Coffee on the Porch was an area for informal, unmonitored interaction among catechists (without the coffee!).

Liz Simpson, a second grade CCD teacher at Nativity of Our Lord Parish in Burke, Virginia, liked "Coffee on the Porch" the best. "I liked being able to share viewpoints with other catechists. I would do another online seminar in a heartbeat. The content was useful, the format was convenient, the seminar was fun and it was so nice to swap ideas and know that not everyone was a computer whiz."

Natalina Bell, a Children's Initiation catechist at Our Lady of the Angels Parish in Woodbridge, Virginia, commented that the seminar put a lot of different teaching styles and ideas into contact. "Some of us have actually formed an email ring for the exchange of ideas and information in the future. CCD teachers, because of their volunteer status, don't have the time to talk to each other and, in my opinion, that's a real shame. This seminar changed that."

The highlight for Joe Lukas, an 8th grade Confirmation teacher at St. Leo's Catholic Church in Fairfax was finding new sections of the Vatican web-site that relate to parables. "This was extremely valuable for me."

Matt Cekala of St. Andrew the Apostle Parish in Clifton, Virginia, liked the knowledge he gained which gave him more confidence in teaching: "We were presented with many wonderful ideas, but, more than that, I now feel better equipped to present what we teach. Scripture will be part of every class."

Teresa Ratledge of St. John the Apostle Catholic Church in Leesburg, Virginia, reported, "I liked the interactive dialogue be-

tween instructors and participants. I enjoyed reading the dialogues and have been given many ideas to incorporate into my teaching. It improved my understanding of my faith and gave me a deeper appreciation of the Bible and its importance."

In summarizing the contribution of the seminar to his spiritual growth, John Knight commented, "Preparing for teaching CCD classes involves thinking about ways to present the truths of the Faith to our little ones with clarity and enthusiasm. I learn something new about the Faith every time I put together a class. Now, with the seminar's re-emphasis on the importance of Scripture in catechetics, my preparation will lead me to a greater exposure to and reflection on the very Word of God. What could make a greater contribution to my spiritual growth!"

Although most participants expressed great enthusiasm for the online seminar, Phil Richard of Nativity Parish in Burke, Virginia went even further, "I read an encyclical, *Dei Verbum*, for this course that I may not have read otherwise. I gained insight into the process of how the Church views Sacred Scripture and Sacred Tradition and encourages their deeper understanding and study. This reading and the insights gained, brought about a dialogue in prayer that have fundamentally changed my outlook and disposition!"

In response to the transition to online learning, catechist Bernie Arnold of St. Patrick's Parish in Fredericksburg, Virginia commented, "I found the seminar to be fun and very convenient. The material was solid and well organized. I actually looked forward to going to the next week's section. Once the registration was established, the software was a breeze to use. The

whole process had the feel of a personal instruction gathering. I am thankful for the opportunity!"

Father deLadurantaye told catechists, "My ultimate hope in offering this project is to assist catechists in their formation, as well as to enable them to receive credit hours towards catechist certification." Plans for additional online seminars are under consideration by the diocese in topics such as catechetical methods, prayer and the Sacraments

The Catholic Distance University, who co-sponsored the seminar, is the first Catechetical Institute approved in 1983 by the Vatican Congregation for the Clergy to offer faith formation and education exclusively through distance education, including the Catechetical Diploma. Today CDU offers distance education programs in theology at a variety of levels to adults in 37 countries worldwide. Courses may be taken for Continuing Education, undergraduate credit and graduate credit. The university awards a Master of Arts degree in Religious Studies, a Masters Degree in Religious Studies and a Catechetical Diploma. For more information and enrollment, call toll-free 1-888-254-4CDU or visit the CDU web-site at ww.cdu.edu.

EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Christina Luttrell, 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, August 22, 2000, to answer to the Petition of John Kevin Wolf, Petitioner, now introduced before the Diocesan Tribunal in an action styled, "John Kevin Wolf vs. Christina Luttrell, Petition for Declaration of Invalidity of Marriage," said Petition being identified as WOLF-LUTRELL, Protocol No. SO 00/43, 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 26th day of July 2000.

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

Experiencing God Requires Patience, Pope Says At Audience

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) — To see how God works in the world and to experience his love, people must be patient, watchful and willing to be surprised, Pope John Paul II said. "God does not disappoint the deep longing for him which exists in all of us," the pope said at his weekly general audience July 26 in St. Peter's Square. "He does not leave us to wander far from his ways, nor does he let our hearts harden forever," the pope told an estimated 20,000 visitors.

At the same time, he said, God may remain hidden if one is not interested in finding him. The pope said people must be attentive, awake and watching for God. The necessary attitudes are "the opposite of the distraction which, unfortunately, is our almost habitual condition, especially in a rushed and superficial society like ours," he said.

People also must avoid the temptation to rush their relationship with God, he said. "Nine months are needed for the birth of a human creature," Pope John

Paul said. "To compose a book or music of value often requires years of patient searching. This is also the law of the spirit." In addition, he said, experiencing God's presence requires an ability to stand before creation in "awe and marvel."

But, Pope John Paul said, technology and materialism make it hard for people to look beyond what they see and discover God at work. "We must be pure and simple like children, capable of admiration, surprise, wonder and being enchanted by the divine ges-

tures of love and of closeness to us," the pope said.

At the end of the audience, which took place on the feast of Sts. Joachim and Anne, parents of Mary, the pope offered special prayers for elderly couples. He prayed that the saints would strengthen older couples "in their mission of supporting their families, comfort them in their pain and, together with Mary, intercede to obtain special grace for them at the moment of their passage to eternal life."



Even Jesus' Disciples Needed A Break, Pope Says

By Catholic News Service

CASTEL GANDOLFO, Italy (CNS) — Jesus invites his modern followers to take time for rest and reflection just as he did with his disciples after they had gone out on a mission, Pope John Paul II said. “Jesus and his disciples, tired by their unceasing activity in the midst of people, felt the need every once in a while for a moment of calm,” the pope said in his Angelus address July 23, the morning after his official vacation in the Italian Alps ended.

With hundreds of pilgrims gathered in the courtyard of the papal summer residence in Castel Gandolfo, the pope highlighted the seasonal significance of the day’s Gospel reading, which included Jesus saying to his disciples: “Come by yourselves to an out-of-the-way place and rest a little.” Everyone, Pope John Paul said, needs “adequate periods of rest to recuperate their energy and, at the same time, recover the right interior equilibrium.”

The pope urged the vacationing pilgrims to use their holidays to enjoy themselves and their families, appreciate nature, find tranquillity, read good books and exercise. And don’t forget, he said, “to dedicate yourselves more to prayer, to contemplation and to listening to God.”

The pope said that because of his Holy Year commitments, his stay at Castel Gandolfo would be more brief than usual, but more appreciated as well. The pope was scheduled to stay at the villa south of Rome until Aug. 30, returning to the city briefly each Wednesday for his general audience, July 29 for the jubilee celebration of the Cursillo movement and for the opening and closing events of the Aug. 15-20 World Youth Day.

The morning of July 22, while still in the Alpine village of Les Combes, Pope John Paul celebrated Mass with Bishop Giuseppe Anfossi of Aosta and with priests of the diocese, which includes the small town hosting the pope. In his homily for the feast of St. Mary Magdalene, the pope said believers should see in her faith the truth that Christianity is a personal relationship with Jesus, who heals them and leads them to a new life. The call to conversion, intimacy with Christ and new life is especially important “for pastors in the church called to guide the people of God with words but most of all with the witness of our lives,” he said.

“May his love support you in your apostolate, not only on great occasions, but especially in the ordinary events of every day,” Pope John Paul told them.



Pope John Paul II walks near his retreat in the Italian mountain village of Les Combes July 16. The pontiff, returning from his respite July 23, encouraged others to take time for rest, saying even Jesus’ disciples needed a break after their missions. (CNS photo from Reuters)

Yellowstone’s Catholics Celebrate 50 Years

On August 13, Our Lady of the Pines Parish celebrates 50 years of having served as a spiritual home-away-from-home for many of the four million annual campers and tourists who visit Yellowstone National Park. Located near the park’s busiest entrance, Our Lady of Pines stands as an A-framed oasis for vacationers and local alike.

Though Yellowstone became America’s first National Park in 1872, it took more than 70 years

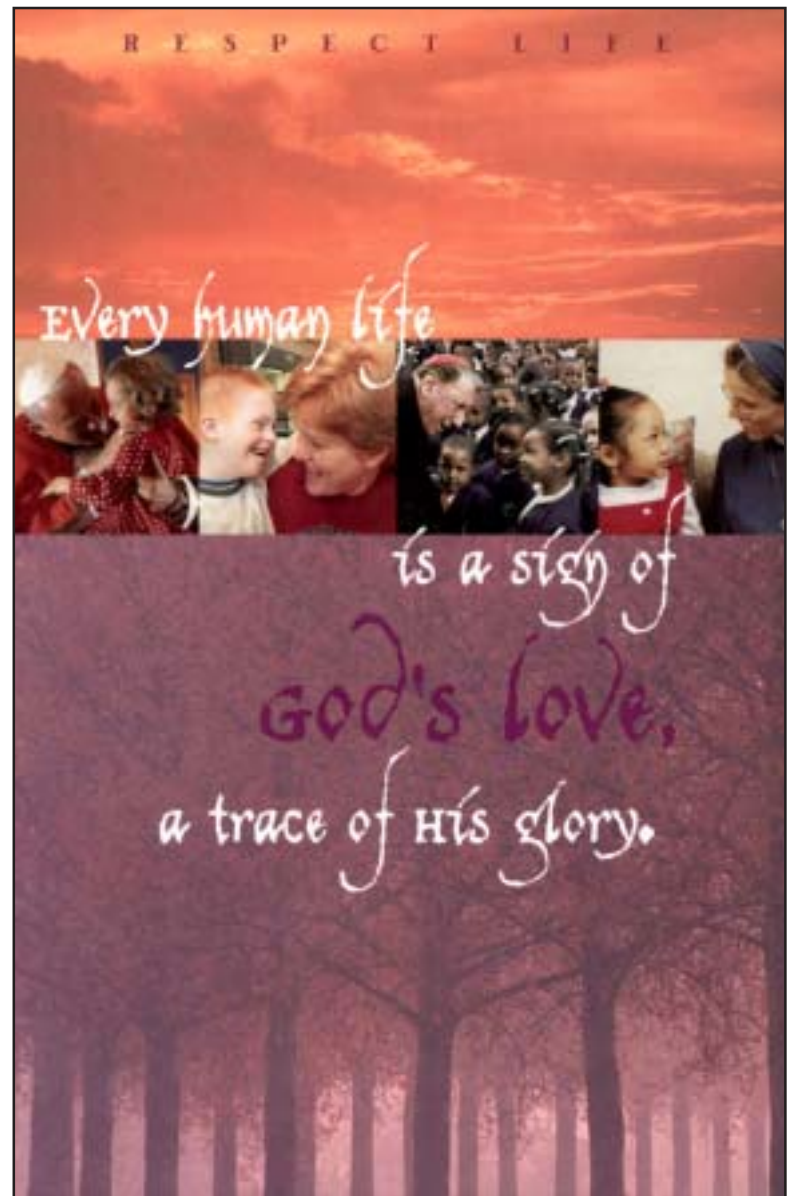
before West Yellowstone’s Catholic population began plans for a local church. In 1948, Bishop Joseph M. Gilmore obtained a grant from Catholic Extension, the organization that supports Catholic missionary work in America. The grant was matched by local parishioners, enabling the launch of church construction. Work was completed two years later and on August 20, 1950, Bishop Gilmore dedicated Our Lady of the Pines.

Catholic Extension, now under the direction of Monsignor Kenneth Velo, has continued to financially assist Our Lady of Pines through the provision of funds for a winter chapel, living quarters for priests, and windows for the church that will be installed in preparation for the Catholic Church’s Jubilee. For more information about Our Lady of the Pines’ anniversary celebration, contact Sister Anne Marie Burke, SCL, at 406-646-7755.

Queenship of Mary



Pope Pius XII instituted the feast of Mary under the title Queen of heaven in 1954, near the close of a Marian Year honoring the dogmas of the Immaculate Conception and the Assumption. The title recognizes Mary as queen over heaven, angels and men. The feast is celebrated Aug. 22.



The U.S. bishops’ Secretariat for Pro-Life Activities has released this poster for the annual October observance of Respect Life Month. The text reads, “Every human life is a sign of God’s love, a trace of his glory.” (CNS photo)



GOP Vice-Presidential Pick Is Methodist With Pro-Life Record

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON (CNS) — Dick Cheney, Texas Gov. George W. Bush's choice for the Republican vice-presidential nomination, is a United Methodist with a strong record of opposing abortion and assisted suicide.

Announcing his pick July 25, Bush called the former secretary of defense and congressman "a man of great integrity, sound judgment and experience."

The Republican convention at which Bush and Cheney were expected to receive nominations was scheduled for July 31 - Aug. 3 in Philadelphia.

The choice of the 59-year-old Cheney after several weeks of speculation was greeted with glee by leaders in the pro-life community and others. Carol Long Tobias, director of the National Right to Life Political Action Committee, said her organization was "extremely pleased" at the choice of Cheney. Cheney, who served six terms in Congress, "had a 100 percent pro-life voting record during his time in office and will be a great asset to the Republican ticket," Tobias added.

Cheney expressed support for a Human Life Amendment to the Constitution, although there was no vote on the amendment during his ten-

ure in Congress, and was a co-sponsor in 1988 of the President's Pro-Life Bill, which would have permanently banned federal funding of abortion, except to save a woman's life. In 1983, Cheney voted against the proposed federal Equal Rights Amendment, partly out of concern that the amendment could be used as a legal weapon in favor of the "right" to abortion. "Dick Cheney has been unwavering in his support for protecting vulnerable human life, including unborn children, the aged, and the medically dependent and disabled," Tobias said.

Equal enthusiasm came from David A. Keene, chairman of the American Conservative Union, who said Bush had chosen "a running mate of almost unrivaled conservative credentials." The organization, which rates members of Congress on such issues as abortion, taxes, school choice, welfare reform, congressional pay raises and family leave, said Cheney had a lifetime rating of 90.8 percent, compared to an average rating of 75 percent for all Republican members of Congress.

Richard Bruce Cheney, born Jan. 30, 1941, in Lincoln, Neb., was raised in Casper, Wyo., and earned his bachelor's and master's degrees at the University of Wyoming. He married his high school sweetheart, the former Lynne Anne Vincent, in 1964 and they have two grown

daughters, Elizabeth and Mary. Lynne Cheney later served as head of the National Endowment for the Humanities, 1986-93.

Dick Cheney began his career in Washington as a congressional fellow in 1968, then joined the Office of Economic Opportunity the following year as special assistant to the director. After several other posts in Washington, Cheney was named deputy assistant to President Gerald Ford in 1974 and White House chief of staff the next year. At age 34, he was the youngest chief of staff ever.

As Wyoming's only representative in the House of Representatives from 1978-89, Cheney rose to the posts of chairman of the House Republican Policy Committee, 1981-88, and House Republican whip in 1988 before being tapped to become President George W. Bush's secretary of defense from 1989 to 1993. In that post, he helped direct the invasion of Panama to overthrow Gen. Manuel Noriega in 1989 and the Persian Gulf War in 1991.

Since 1995, Cheney has been chairman and CEO of Halliburton Corp., a Dallas-based engineering and construction company in the oil industry.

As secretary of defense, Cheney sometimes found himself on the opposite side of positions taken by the Catholic Church, as when he



Republican vice presidential candidate Dick Cheney crosses his fingers for luck while his wife, Lynne, looks on July 25 in Austin, Texas.

urged the Vatican to hand over Noriega, who had taken refuge at the papal nunciature in Panama City. "He is a common criminal, he is not a political figure," Cheney said in response to a Vatican decision to view the case from a humanitarian rather than a legal perspective.

His wife had a cordial relationship with the church during their years in Washington, and she was among the winners of the National Catholic Educational Association's first Elizabeth Ann Seton Awards for outstanding contributions to U.S. education in 1991. Lynne Cheney was honored for her leadership in promoting academic excellence. At the National Congress on Catholic

Schools that year, Lynne Cheney said public schools were beginning to look at Catholic schools as models for reform. "You have kept the administrative bureaucracy small, put your dollars into the classroom, and education reformers have seen the wisdom of your ways," she said.

At an NCEA convention in 1989, Lynne Cheney praised Catholic schools for increasing minority enrollment and said the parents who wanted their children in those schools were Muslim, Hindu, Presbyterian and Baptist. "As they see it, your emphasis on what is spiritual and moral, your emphasis on values, is among the most important reasons for having their children in your schools," she said.

Catholic Collegians Walking Cross-Country In Pro-Life Witness

By Mary Ann Wyand
Catholic News Service

INDIANAPOLIS (CNS) — "I felt the Lord was calling me to do this," said college senior Jonathan Romanoski, who is completing his second cross-country pro-life walk this summer. He and 22 other students from the Franciscan University of Steubenville, Ohio, were midway through twin coast-to-coast walks — along northern and southern routes — to promote the sanctity and dignity of life.

As members of the university's Crossroads Pro-Life Inc., they are participating in its sixth annual pro-life pilgrimage. The walks end with a pro-life rally Aug. 12 outside the U.S. Supreme Court in Washington.

Romanoski, of Harrisburg, Pa., told The Criterion, Indianapolis archdiocesan newspaper, that the students were responding to Pope

John Paul's challenge to proclaim the Gospel like the first apostles. "With all the evil present in the world today, it can almost be overwhelming," he said. "Yet at the same time, our pope is calling for 'a new springtime of faith,' and he's out for victory. He's saying, 'Let's establish the culture of life. Christ has won. Let's extend that victory.'" Romanoski said the walkers have found the saying on their T-shirts — "America is pro-life" — is true. "It's really sad when our laws don't reflect the public opinion polls," he said.

Crossroads was formed in 1995 after Pope John Paul asked youths to help end the culture of death. Its mission is "saving lives and changing hearts." On their pilgrimage, the collegians are praying for an end to abortion, counseling expectant mothers outside abortion clinics,

and speaking to individuals and groups about the importance of pro-life volunteer service.

In Indianapolis, they joined archdiocesan Catholics at the Helpers of God's Precious Infants pro-life liturgy July 15 at St. Andrew the Apostle Church, prayed and counseled at an abortion clinic, and spoke during Masses at five area parishes.

Franciscan University graduate student Jerry Britt of Steubenville didn't let blindness or his 61st birthday prevent him from making the trek. The older collegian earned a master's degree in theology in May. "I walk in faith and not by sight," said Britt. "It's been a good experience for me. All the promises that God gives us I see realized in the walk." He said the group has prayed,

see "CATHOLIC", page nine



Crossroads walkers Jane Heimlich and Sean Devine-Meyer pray the rosary with Msgr. Joseph F. Schaedel outside a clinic that performs abortions in Indianapolis in mid-July. Crossroads Pro-Life Inc. leads an annual trek across the nation to pray and call for an end to abortion. (CNS photo by Mary Ann Wyand, The Criterion.)



Cyberspace And The Family

By Bishop Michael Pfeifer, OMI

Cyberspace, a recent new word in the English language, refers to the Internet, which is a global network of computers owned by many different companies and organizations. Everyday more and more families are discovering how useful the Internet can be.

The global aspect of the Internet is important to note. It puts information from all over the world at the user's disposal. However, it also means that harmful sites can be beyond the reach of U.S. laws.

The Internet is like visiting the best theme park in the world and coming across a toxic dump. Some of the highest traffic on the Internet web is to the pornography sites. Other sites purvey hatred of particular groups, and still others are simply new opportunities for old-time confidence artists.

Unfortunately, this technology comes at a price. Some of the people online believe that real can't or shouldn't apply in Cyberspace. Some feel that the apparent anonymity of the Internet relieves them

of responsibilities for their actions. Some suggest that the strength of the Internet is its vast diversity, and they do not want any regulations to cut down on that diversity.

The world of Cyberspace puts children and adults, often in the privacy of their own homes, in contact with violent hate-filled, or graphically sexual material which is ordinarily kept outside the mainstream of society.

Religion can benefit greatly from the proper use of Cyberspace, from handy services such as helping travelers find a church for Mass to scholarly research in a variety of church-related topics. However, besides the other problems noted, Cyberspace has become filled with a great deal of misleading or simply inaccurate information. Because you can find it on the Web doesn't mean it is true, and because a site uses "Catholic" in its name doesn't mean it reflects the teaching or practice of the Catholic Church.

There are tens of thousands of Web sites which relate to religion, and thousands of these purportedly for Catholics.

Some obviously represent Catholic institutions like the Vatican or the National Conference of Catholic Bishops (NCCB). Approach all "Catholic" sites not connected with recognizable Catholic institutions or organizations critically. Be aware that there are those who use Catholic-sounding names to spread anti-Catholic propaganda and even pornography.

What can parents do to guide their children's use of the Internet?

The starting point of safe Internet use is that the rules you live by in the real world apply in Cyberspace, too. If you tell your children not to talk to strangers, the same applies on the Internet. Just as you expect your children to tell you where they are going, ask them with whom they are logging on when they "go out" on the Internet. As you listen to your children, when they talk about their friends, listen to them when they talk about what they are finding on the Internet.

The prospect of wrestling with a computer to make the Internet safe in the home is challenging for many parents. Here are four helpful hints:

– If possible, obtain your Internet access through an Internet Service Provider (ISP) who excludes at least some of the inappropriate material from one of their "servers."

– Choose an Internet Service Provider that offers parental control features and be sure to activate them.

– Some Internet Service Providers offer the possibility of keeping a record of sites visited. If yours has this feature, be sure to keep it active, and you can use it to double check on the sites visited by your children when there is reason for concern.

– Be sure to install filtering software such as CyberPatrol, CyberSitter, Net Nanny, etc.

None of these steps guarantees 100 percent that your child will not be exposed to objectionable Internet content, but they are a good start. Even in an imperfect world, they are important because they communicate your values to your children. If parents don't care, children will presume that they need not care, either. While protection is essential, it is important to note that filtering software will also restrict the ability to carry out

research on the Internet and can inadvertently prevent visits to some beneficial sites.

Ultimately, the best protection against objectionable Internet is the presence in your home of an atmosphere of sharing Christian values and prayer in which matters of concern can be openly discussed by all family members. In this atmosphere, your continued interest and involvement in your children's Internet use will come naturally – even if you are not particularly computer savvy.

However, it is not only a question of protecting children, but also of assuring that the Internet contributes to society's civility, harmony, and the maintenance of moral standards, instead of letting it become principally a vehicle for the propagators of hate, violence, and obscenity.

The very complexity of the Internet demands a shared responsibility with schools, libraries, industries who act as "good corporate citizens," and government. If the Internet is to be part of the community, then the laws which apply to other forms of media must also apply in Cyberspace.

The Abortion Controversy And Party Politics

By Msgr. George G. Higgins
Catholic News Service

During my 60 years in Washington as a social-action bureaucrat and close observer of public affairs, I have scrupulously refrained from getting involved in any way in partisan politics. I have been on Capitol Hill no more than a half dozen times and then only to testify, by invitation, before congressional committees on pending socio-economic legislation.

I never have lobbied a congressman or senator either in person or in writing. In fact, I have not visited or contacted the Hill for any purpose in roughly 40 years. As a columnist for more than 50 years I have consistently followed the same policy of political nonpartisanship.

Recently, however, I have been tempted to side politically on the abortion controversy. When I learned a few weeks ago that former Gov. Robert Casey of Pennsylvania had died, I was on the verge of speaking out publicly against the Democratic Party for having denied Casey his well-deserved right to address its last convention solely because he had the integrity to challenge the party's pro-abortion plank.

Before I could get around to doing so, however, syndicated columnist Mark Shields wrote an excellent column defending the governor and saying what I thought needed to be said in criticism of the party. So I let the matter drop.

I continue to be aggrieved, however, by the fact that so many self-styled "liberals" (in both parties, but mainly in the Democratic Party) feel constrained to support the so-called pro-choice position on abortion and to use it as a political litmus test.

One of my favorite magazines, The

American Prospect, jumped on the pro-choice bandwagon in its June 5 issue with an article by Wendy Kaminer, "Abortion and Autonomy." I don't know what party Kaminer belongs to, but the magazine, while politically independent, leans toward the Democratic Party. I decided to complain to the editors in a letter which read as follows:

"Wendy Kaminer's article ('Abortion and Autonomy,' June 5) says that Elizabeth Cady Stanton's essay, 'The Solitude of Self,' should guide the pro-choice movement. Why? Because 'Stanton, a mother of seven and political organizer who spent most of her life in a crowd, stressed the 'individuality of the human soul.' That could be said of or by every pro-life advocate I have ever met, but, whatever of that, it's a stretch to say that Stanton's essay, selectively quoted by Kaminer, should guide the pro-choice movement.

"Kaminer failed to inform her readers that Stanton described abortion as 'a crying evil.' She also failed to note that Stanton's equally famous 19th-century proponent of women's rights, Susan B.

Anthony, had this to say about abortion: 'The woman is awfully guilty who commits the deed. It will burden her conscience in life, it will burden her soul in death.' I take it that Kaminer would vehemently disagree with Susan B. Anthony in this regard, but I trust that she would be willing to stipulate that Susan B. Anthony believed in the individuality of the human soul.

"I am not sure that I understand why The American Prospect, which normally specializes in socio-economic issues, felt constrained to take sides in the abortion controversy, but, having done so, it is under some obligation to require its pro-choice contributors to cite the historical record accurately and in full context. In my opinion, the editors failed to meet this obligation in the case of the Kaminer article."

I don't know why The American Prospect, which concentrates almost exclusively on socio-economic issues, got involved in the abortion controversy. Sadly, the magazine capitulated and aligned itself with the pro-choice crowd without giving the other side a hearing.

Caesar Must Obey God

by Fr. Frank Pavone
National Director, Priests for Life

An important theme of Old Testament history is the way in which God's people Israel related to the other nations surrounding them. The people of the covenant were not to follow the idolatrous practices of those nations. Israel, after all, had the benefit of God's revealed law. The other nations did not.

One thing that the Israelites wanted to imitate, however, was the fact that other nations had a king. At one point they demanded of Samuel the prophet, "Give us a king!" Upon consulting the Lord, Samuel was told, "They have asked for a king— Give them a king." But God also gave this essential warning: both the people and their king have a king in heaven! The well-being of the entire nation depends on the obedience which both the king and his people give to the King of heaven. (See 1 Samuel 8:1-22 and 12:13-15.)

The Lord Jesus expressed the same theme in Matthew 22: 15-22. When asked whether taxes should be paid to Caesar, Jesus asked whose image and inscription was on the coin. "Caesar's," came the answer. The Lord then said, "Then give to Caesar what belongs to Caesar and to God what belongs to God" (Mt. 22:21). The coin belongs to Caesar, for it bears Caesar's image. Human beings belong to God, for they bear God's image! The implication of the passage is that "What belongs to God" includes Caesar himself! Caesar must obey God.

Both the passage from 1 Samuel and from Matthew's Gospel teach what the Second Vatican Council commented upon at length, namely, that separation of Church and state does not mean separation of God and state. If you separate the state from God, the State disintegrates. While the Church does not have a political mission, she nevertheless has a political responsibility: to bear witness to those moral truths without which the common good—which is the very purpose for which governments are instituted—cannot survive. These moral truths are basic and go beyond the bounds of any denominational beliefs. Because they are truths, they must shape public policy.

Not only do individuals have a duty to obey God, but so do governments.

Christians have a duty to be politically active, to register and vote, to lobby and educate candidates and elected officials, and to speak up about the issues that affect the common good. The Church does not set up the voting booths, but when we go into the voting booths, we don't cease to be members of the Church! If we don't shape public policy according to moral truths, why do we believe that moral truth at all?

Now is the time, now is the challenge. No longer are we to think of our religion as a purely "private matter." Christ taught in public and He was crucified in public. Now risen from the dead, He places us in the public arena, with the commission to make disciples of all nations (See Mt. 28:18-20). May we not fail Him or our nation.

Contact Priests for Life at PO Box 141172, Staten Island, NY 10314; Tel: 888-PFL-3448, 718-980-4400; Fax: 718-980-6515; email: mail@priestsforlife.org; web: www.priestsforlife.org

Come Celebrate Life In The Spirit Seminar

Friday, Aug. 18 at 6:00 p.m. to 9:30 p.m.
Saturday, Aug. 19 at 8:30 a.m. to 8:30 p.m.

Holy Family Parish in Abilene
Contact Doug Kappel at 915-675-6559
or Dee Halbert at 915-695-9959

Supreme Court's "Stenberg v. Carhart" Decision Demonstrates Need For Human Life Amendment

By J. Scott Weinberg / Michael P. Murphy
American Life League

Ten, fifteen or twenty years from now, (the) Supreme Court decision will be cited to justify the selective termination of infants, toddlers, grandparents and the disabled. The Stenberg decision is just another 'evolutionary' step in that process," said Judie Brown, president of American Life League.

Brown expressed horror at the Supreme Court's decision in Stenberg v. Carhart, saying that "the Supreme Court has defied logic by overlooking the fact that the Nebraska statute was not about abortion, but indeed attempted to regulate the act of infanticide.

The Court has expanded the right to kill children at every stage including childbirth, and has flagrantly violated the concept of judicial restraint. "The Court used the flawed law, commonly referred to as the Nebraska partial-birth abortion ban, to extend its approval of killing the most vulnerable members of society.

The 'life of the mother' exception in the Nebraska statute effectively established the right to a late-term abortion, not to mention the right to infanticide, and has thus provided the Court with the loophole it needed to persist in sanctioning human destruction."

In examining the statute during oral arguments, Judge Ruth Bader Ginsburg described the Nebraska statute as too broad to protect a woman's right to second term dilation and evacuation (D&E) abortions. Yet Ginsburg said that restrictions on late term dilation and extraction (partial-birth) abortions would also be unconstitutional.

Brown opined, "While some appear more gruesome than others, the result of every act of abortion and infanticide is the death of a child, and every such act should be outlawed. "The urgency for this nation's pro-life movement to demand a human life amendment, that protects every human being as a person from the time of conception, cannot be stressed too strongly. Now is the hour; millions of lives are at stake."

CATHOLIC from page seven

laughed and cried. "Their hands have been cracked and bleeding from the cold in the Rocky Mountains, their feet have blisters and they've had sprained ankles," he said. "They have definitely suffered, but they keep going with a lot of joy. That inspires me."

Franciscan University junior Jane Heimlich of Springfield, Ill., said she decided to make the walk her jubilee-year pilgrimage after praying about it. "To be able to make this kind of a sacrifice in such a year of grace is so important," she said. "Through our prayer and sacrifice, I believe that God is using us as vessels of his mercy."

After completing the walk, Rose DeCaro, a sophomore from Atlanta, Ga., and two other Crossroads members planned to attend World Youth Day, Aug. 15-20, in Rome. "I'll wear my pro-life shirt and talk with people about this walk and ask them to pray for the people that we ministered to over the summer," DeCaro

said. Those they counseled included three women who took information from the students outside an abortion clinic. "They're going to need help," she said. "Some of them are so confused and scared."

Msgr. Joseph F. Schaedel, archdiocesan vicar general, concelebrated the Indianapolis pro-life Mass with Father Paul E. Landwerlen, pastor of St. Vincent de Paul Parish in Shelby County. In his homily, Msgr. Schaedel said that, even though society may not agree, the church "consistently teaches that there is no higher value than life."

He said the Supreme Court continues "to support murder" in the form of legalized abortion, including partial-birth abortion. "But you don't hear much about it in the secular news," he said. "Society does not want to know about it." The vicar general said Catholics must stand strong. "If we are who we say we are — the followers of Jesus — we have no choice but to be pro-life," he said. "We must march, we must pray, we must protest for all the world to hear."



Roman Friendshuh prepares quilt material for sewing at his home in St. Michael, Minn. The 86-year-old retiree and his wife have sewn more than 6,000 quilts for newborns along the Texas-Mexico border. (CNS photo by Dave Hrbacek, Catholic Spirit)

Years ago, the Friendshuhs carried or shipped their quilts to Texas, but that became prohibitively expensive. Now Vernon Turner of St. Luke in Clearwater transports them along with other gifts to missions down South.

Sometimes the Friendshuhs receive thank-you letters from Texas for their quilts. Last Christmas season, they also received a note from Deacon Maynard Warne, who serves their parish — St. Michael in St. Michael, in the Archdiocese of St. Paul and Minneapolis.

"At this time I think of Our Lord Jesus in a cold stable, and how the warmth of one of your blankets would have felt to him," Warne wrote. "And I think about how much warmth the two of you, through your labor of love, have given to the least of Christ's brothers and sisters, and I want you both to know how proud I am to know you."

Clara and Roman Friendshuh have been working together all their lives, during their years of farming — first in Mora, then in St. Michael, during their more than 63 years of marriage, and all the way back to grade school at Assumption, Richfield.

Roman wrote a poem to Clara then, on May 16, 1928. It was printed in a local newspaper in honor of her 85th birthday. It says: "My pen is poor/My ink is pale. My love for you/Shall never fail."

That love never has failed. But Roman and Clara are beginning to talk about bequeathing their quilting to their oldest daughter, Ramona, and her husband, Meiny Daleiden. They retired too, Roman Friendshuh said, but so recently that "they're still traveling" and seeing sights before settling into projects.

Minnesota Couple Makes Quilts For Babies On Texas-Mexico Border

By Dawn Gibeau
Catholic News Service

ST. MICHAEL, Minn. (CNS) — Since they started counting, Clara and Roman Friendshuh of St. Michael have made 6,353 quilts for newborns along the Texas-Mexico border.

They started when they retired 20 years ago and began traveling during the winter to Mission, Texas. There they met Sister Patricia DeBleick, a Sister of St. Joseph, who then as now works as a county nurse and each week visits seven or eight south Texas towns, serving pregnant women who come for nursing care.

Many of the women cross the border from Mexico, wanting their babies to be born in the United States so they will be U.S. citizens, Roman said.

"Sister Pat," who grew up in Tracy, Minn., told the Friendshuhs she could use as many baby quilts as she could get for the babies to sleep on.

Roman and Clara Friendshuh, now 86 and 85 respectively, these

days use canes and have stopped traveling to Texas. But they have never stopped making baby quilts.

Clara also used to knit caps and make children's shorts. Then she began crocheting items for her grandchildren. The Friendshuhs have 12 children, 51 grandchildren and 67 great-grandchildren, soon to become 70.

Now she has stopped knitting and crocheting; the Friendshuhs concentrate on the quilts.

In the early years of their retirement, they bought fabric, but now they make quilts from flannel, baby corduroy, polyester or whatever else comes from the Mission Workers of Maineville, Ohio, who donate fabric to help Sister Patricia's mission.

Roman calculated that he and Clara, since they started counting quilts, have used 187 large rolls of polyester batting, each of which makes 33 quilts. They usually cut and sew six days a week, but "if any card players come by, I quit," he said. Scores of card games are taped on a wall near the dinner table.

Renew Your Passion For Your Sacrament Of Marriage

There are two Marriage Encounter weekends coming up: 1) August 25-27 at Christ the King Retreat Center and 2) October 27-29 in Midland, TX at the Holiday Inn.

For more information or to register for a weekend contact: David and Melinda Melton, 3857 Inglewood, San Angelo, TX 76904 or call them at 915-949-8047.

ADL Head Says Israel Might Like Vatican Proposal On Jerusalem

By Judith Sudilovsky
Catholic News Service

JERUSALEM (CNS) — The Vatican proposal for a special status for Jerusalem with international guarantees might be seen as interesting by Israelis now that the Camp David summit has broken down, said a prominent Israeli rabbi.

“Israel has nothing to lose from the proposal, if now we are talking about Jerusalem after Camp David and we need to find a *modus vivendi*,” said Rabbi David Rosen, director of the Anti-Defamation League in Israel. “Some idea of a multireligious forum supported within a broader context” could be positive “for everybody involved and could create an atmosphere where a solution can be found,” he said.

Rabbi Rosen spoke July 27, two days after Israeli-Palestinian peace talks broke down at Camp David in Thurmont, Md. One of the main issues of contention was the fate of Jerusalem, which Israelis and Palestinians claim as their capital. For years, the Vatican has insisted on an internationally guaranteed statute for Jerusalem to protect the religious freedoms of Christians, Muslims and Jews. In February, Vatican and Palestinian leaders signed an agreement calling for such a statute, which Israel has always rejected.

Rabbi Rosen said that under the Vatican-proposed scenario, the role of the religious leaders working together could be symbolic and have “significant value as a confidence-building process,” but it would be up to political leaders to move forward with the political arena. He said one advantage for Israel “is that we could avoid the sovereignty issue of the Old City if the holy sites are seen as under the purview of some interreligious auspices that would not interfere with the responsibility of the daily functioning of the city, which would, from Israel’s point of view, stay in Israeli hands,” said Rabbi Rosen.

In the United States, Eugene Fisher, associate director of the U.S. bishops’ Secretariat for Ecumenical and Interreligious Affairs, said the fate of Jerusalem is a problem that can be solved “with flexibility on both sides.” “It’s not going to be easy,” he said. “Both Christians and Israelis are nervous at the idea of a

divided Old City, but it’s very important to work it out.”

In a telephone interview with *The Tidings*, newspaper of the Los Angeles Archdiocese, Fisher said that given the political situations in their respective homelands, it was understandable that neither Israeli Prime Minister Ehud Barak nor Palestinian leader Yasser Arafat wanted to return home having made concessions but not having achieved lasting peace. “There was the sense in these talks that they had agreed on some things, and that they will build on those when they come back to the table,” said Fisher, who suggested “now is the time to take a little rest from the process and come back later on.”

Earlier, Greek Orthodox, Latinrite Catholic and Armenian Orthodox patriarchs in Jerusalem requested in a letter to Barak and Arafat that any agreement reached “ensure the fundamental freedoms” of worship and access for all Christians to their holy places, and that access to the headquarters of the three patriarchates “not be impeded in any way.”

Speaking July 23 from his summer residence at Castel Gondolfo, Italy, Pope John Paul II had encouraged negotiators to keep the spiritual meaning of Jerusalem in mind, calling it “a crossroad of peace and coexistence.”

The day after the talks adjourned, members of the Middle East Council of Churches said they “regret (the) painful failure.” Council members said they felt saddened “by the inability of the national leaders of Israel and Palestine — with the deft facilitation of the USA — to reach a just and long-lasting accord that will pave the way for a true resolution of this conflict.” “We applaud the . . . efforts of all leaders. We also remain convinced that peacemaking requires courage. It is not easy to relent power, nor is it easy to turn spears into plowshares,” said the statement.

The Middle East Council of Churches, based in Beirut, Lebanon, was founded in 1974 to promote Christian unity among the area’s Orthodox, Catholic and Protestant churches.

MISSAL

from page one

the historical, theological and spiritual framework for the document, is virtually identical to the one published in 1975.

In many places where the new instruction is different, the difference is simply additional language to clarify or spell out more specifically what a rule or statement means.

In other places new rules are set out, especially where there have been disputes over contrasting interpretations of the 1975 document. Many such additions reflect Vatican rulings over the past 25 years in response to questions about the 1975 text.

Some practices previously allowed or not addressed in the 1975 instruction are prohibited by the new instruction.

For example, there is a specific prohibition against carrying the Lectionary in the entrance procession. Like the 1975 instruction, the new one says that the deacon or a reader may carry the Book of the Gospels in the opening procession. But the new one adds the words, “The Lectionary is never carried in procession.”

The new instruction also says how the Book of the Gospels is to be carried during the procession — “elevated slightly.”

Shortly before the new general instruction was issued, the Vatican confirmed a new edition of the Book of the Gospels for U.S. use. It is to be published this summer.

The new instruction says that only a priest, deacon or instituted acolyte is to clean the sacred vessels after Communion or after Mass. Other eucharistic ministers or Mass servers are not permitted to do so. Under the 1975 instruction it had become common practice in many U.S. parishes for lay ministers of the Eucharist to cleanse the vessels.

Lay eucharistic ministers are also barred from assisting the priest in breaking the bread. The new instruction says, “This rite is reserved to the priest and the deacon.” Lay eucharistic ministers “do not approach the altar before the priest has received Communion and always accept from the hands of the priest the vessel” from which they distribute Communion.

The old and new texts alike cite “noble simplicity, not ostentation,” as a basic norm for church furnishings. But the new text is slightly less restrictive in its treatment of the use of sacred images in church.

The old version said of images, “There is need both to limit their number and to situate them in such a way that they do not distract the people’s attention from the celebration. There is to be only one image of any one saint.”

The new version says that “care

should be taken that their number is not increased indiscriminately, and that they are situated in such a way that they do not distract the faithful’s attention from the celebration. There is to be only one image of any given saint as a rule.”

The sacrarium, a basin that empties directly into the ground, was not mentioned in the 1975 instruction but the new text says, “The custom of building a sacrarium in the sacristy into which water from the cleansing of the sacred vessels and linens is poured should be observed.”

The new instruction specifies that the processional cross is to be “adorned with the figure of Christ crucified.” If there is another cross on or near the altar, it, too, is to have “the figure of Christ crucified upon it.”

In general the new text gives increased emphasis to the proper blessing and care of those things intended for use in the liturgy.

The new text has an expanded description of the sign of peace. It says that to avoid disrupting the celebration the priest should not leave the sanctuary while exchanging the sign of peace.

The old text said only that the priest “may give the sign of peace to the ministers.” The new text adds that he should remain in the sanctuary for that and “do likewise if for a good reason he wishes to offer the sign of peace to a few of the faithful.”

The new instruction specifically bans the substitution of other hymns for chants found in the Order of the Mass, such as the Gloria or Agnus Dei — a practice apparently more common in some other countries than in the United States.

The new text reiterates the 1975 rule that all those attending Mass should observe “uniformity in standing, kneeling or sitting” as a sign of their unity.

But the new text strengthens this rule by preceding it with the statement that “greater attention needs to be paid to what is laid down by liturgical law and the traditional practice of the Roman Rite, for the sake of the common spiritual good of the people of God rather than to personal inclination or arbitrary choice.”

People “should kneel at the consecration, except when prevented by reasons of health, lack of space, the



This is the cover to the English study text of the General Instruction of the Roman Missal with revisions published and made available by the Secretariat for the Liturgy, National Conference of Catholic Bishops. (CNS photo.)

number of people present or some other good reason,” the new text says. That phrasing adds “reasons of health” to the 1975 list of possible exceptions to the rule.

The old instruction said nothing else about the posture of those who are not kneeling at the consecration, but the new one says that they “ought to make a profound bow when the priest genuflects after the consecration.” A profound bow is a bow of the body from the waist.

An entirely new chapter at the end of the new instruction is devoted to “Adaptations Which Are the Competence of Bishops and Conferences of Bishops.” Its final paragraphs spell out norms for inculturation, the adaptation of the Roman Rite to different cultures.

That section warns that “efforts at inculturation are not in any way aimed at creating new families of rites, but at responding to the needs of a given culture in such a manner that adaptations introduced in the Missal or coordinated with other liturgical books are not at variance with the distinctive character of the Roman Rite.”

It also warns that “inculturation requires a necessary amount of time, lest in a hasty and incautious manner the authentic liturgical tradition suffer contamination.”

Editors Note: The English study text of the General Instruction of the Roman Missal is available for \$10 a copy, postage and handling included, from: Secretariat for the Liturgy, National Conference of Catholic Bishops, 3211 Fourth St. N.E., Washington, DC 20017.



Seventh Grade Provides Service to the Elderly

by Carol Halfmann

Angelo Catholic School added a seventh grade last fall and Mrs. Sue Greer accepted the position of teaching that newly added class. With that acceptance came many curriculum choices to be made. One of the many important decisions she made was in choosing a community service for her class to participate. After several considerations it was decided that each student would adopt a grandparent through the Baptist Memorial Nursing Center.

Twice a month these students would visit the Nursing Center and spend an hour with their assigned Grandparent. While some of the students felt comfortable in a setting where there was such a large age difference, a few were hesitant and reserved in those first visits. Time could only tell what changes would come about over the course of that year.

For seventh grader Bret Evans, his adopted Grandparent was James Martin. Mr. Martin proved to be somewhat of a challenge during the initial visits. A quiet gentleman with no family, Mr. Martin was not accustomed to having visitors. The conversations consisted of no verbal communication and very little facial expression. Bret refused to give up on him and continued visiting and talking about anything and everything that came to mind. Little by little, Mr. Martin came out of his silence and solitude and started participating in the visits. Later, a game of Chess or Checkers was played between them. Not concerning themselves with rules, allowed them both to enjoy the interaction that was taking place through their game. Big smiles became a common expression on the faces of both Bret and Mr. Martin.



Bret Evans with Baptist Memorial's resident, James Martin enjoying a game of Chess.

Tracy Gonzales, another student was taught to crochet by her adopted Grandparent. All the seventh graders took turns playing piano for the residents during the many visits throughout the year. Baptist Memorial presented each student with a Certificate of Appreciation for the



7th graders receive Certificate of Appreciation from Baptist Memorial's. L-R top row: Bret Evans, Derrick Hubbartt, John Ross Fuentes, C. J. Scott. L-R bottom row: Tracy Gonzales, Tiffany Martinez, Noemi Moreno and not pictured is Sarah Rodriguez.

time they gave to brighten the world of a few elderly residents. As long as there is a need to bridge the gap of age difference between youth and the elderly, Mrs. Greer and Angelo Catholic School plan to continue this service.

Scholarships Presented By Court St. Monica

The State Scholarship Chairman, Dee Sheetz, presented to Court St. Monica four scholarship awards. These awards were given to entrants in the Texas Memorial Scholarship Contest, who submitted an essay. Ms. Sheetz congratulated the Court for having four outstanding entries.

The winner of the \$1,000 scholarship was Monica Halfmann, granddaughter of Bernice Halfmann. Randal Halfmann, grandson of Bernice Halfmann, Cody Cook, grandson of Doris Halfmann and Whitney Miller, niece of June Baird all received \$750 scholarships.

The scholarships were presented to the students at the 63rd anniversary celebration of Court St. Monica.



Monica Halfmann



Cody Cook



Randal Halfmann



Whitney Miller

Catholic Outreach Services Update

Rosa Perez is the new board chairman of Catholic Outreach Services of San Angelo. An active leader in the local chapter of the American Cancer Society, Mrs. Perez has been involved in Catholic Outreach for several years and has served most recently as vice-chairman. She took over the top job from Sam Smith, immediate past-chairman. Mrs. Perez is office manager for Enviro-Clean.

Assisting her on the executive committee are Ruby Gutierrez, vice-chairman; Eugene Berger, treasurer;

and Miki Clemens, secretary.

When Catholic Outreach was formed from the former St. Vincent de Paul Society in San Angelo, Mrs. Gutierrez served as chairman. She is supervisor of the San Angelo Independent School District's service work department.

Treasurer Eugene Berger, a retired bank executive, is also a veteran COS board member and is concurrently serving as chairman of the agency's building committee. Another long-active member

is Miki Clemens who is also active on the building committee. She is administrative assistant for Healthy Families of San Angelo.

Catholic Outreach Services is the social service arm of the local parishes. The non-profit agency offers needy individuals assistance with such items as rent, utilities, emergency needs, food, clothing and other necessities. COS operates a thrift store at 102 N. Chadbourne.

Pray for Rain

EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Judy Ann Greer, 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, August 22, 2000, to answer to the Petition of Terry Bunch Lustgarden, Petitioner, now introduced before the Diocesan Tribunal in an action styled, "Terry Bunch Lustgarden vs. Judy Ann Greer, Petition for Declaration of Invalidity of Marriage," said Petition being identified as LUSTGARDEN-GREER, Protocol No. SO 00/35, 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 12th day of July 2000.

Rev. Msgr. Timothy J. Murphy, P.A., V.G., J.C.L. Judicial Vicar

EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to William Alan Hoggatt 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, August 22, 2000, to answer to the petition of Tina Marie Gurule, Petitioner, now introduced before the Diocesan Tribunal in an action styled, "Tinga Marie Gurule vs. William Alan Hoggatt, Petition for Declaration of Invalidity of Marriage," said Petition being identified as GURULE-HOGGATT, Protocol No. SO 00/25, 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 2nd day of June 2000.

Reverend Tom Barley, J.C.L. Judge



Faith, Family Help Actor Keach Overcome Troubled Past

by Steve Vivona
Catholic News Service

LOS ANGELES (CNS) — Actor Stacy Keach, perhaps best known for tough-guy roles such as “Mike Hammer,” has been so inspired by the Catholic faith of his wife Malgosia, a Polish-born actress, that he’s seriously considering making his own leap of faith.

After a much-publicized battle with drugs in the mid-’80s, which cost him his “Mike Hammer” role, Keach settled comfortably into a new role of husband and father in the ’90s. With his career currently enjoying new vigor with his role on the Fox comedy, “Titus” (where he plays a dysfunctional father in the politically incorrect tradition of Archie Bunker), Keach recently reflected on where his life has been and what gave him the strength to overcome his problems.

In 1984, at the height of his popularity with “Mike Hammer,” Keach was arrested at London’s Heathrow Airport for possession of cocaine. “When I became involved with drugs I was in a constant state of self-delusion. I thought it was something I could handle.” But, he observed, “without that little bottle I couldn’t function.” Keach felt his arrest was God’s way of telling him had a chance to clean up his life. “I

felt it was his way of saying, ‘You’ve got one last opportunity to take advantage of it.’” He added, “Unfortunately, as human beings many times we have to wait until everything is on top of us and all the bad is in front of us before we wake up.”

At that time Keach said he didn’t have much connection with God, but that has since changed. “I think without that connection my life was (a) void. It wasn’t until I was sitting alone in a cell,” that he realized, “I had an opportunity here to change my life, and get closer to the things that count.” What counts, Keach said, is family. Today he is happily married with two children, Shannon and Karolina. Keach said his family’s spiritual life is very important.

His wife and children are Catholic and he attends Mass with them every Sunday at a Catholic parish in Los Angeles. Raised in the Episcopal Church, Keach said he’s hoping he can “make it official” someday. “You come to realize there’s something outside yourself. You cannot control your own destiny,” explained the actor, who also has been a guest this year on “Personally Speaking,” a TV talk show funded by the U.S. bishops’ Catholic Communication Campaign. “When bad things happen, I don’t

know what people do who don’t have a spiritual reality to fall back on. God is somebody who is very real to me,” he added.

Keach grew up in the San Fernando Valley and said that it seemed preordained that he would become an actor. “I grew up in more or less a theatrical family,” he noted. Keach’s father, Stacy Sr., was a producer, actor and director. “It just sort of came naturally.” In 1968 Keach appeared in his breakthrough film, “The Heart is a Lonely Hunter” playing a down-and-out drifter. In 1972 he was directed by the legendary John Huston in “Fat City,” where he played a similarly hard-edged character, which set the tone for most of his career.

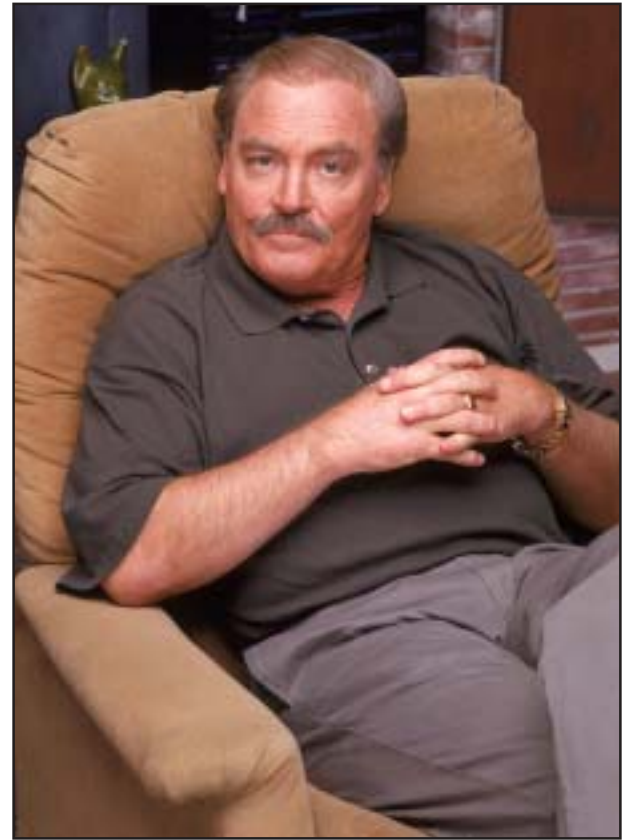
Last year Keach appeared in the film, “American History X,” a disturbing look at the neo-Nazi subculture that exists in the United States. Keach’s character, Cameron, is a mentor to young skinheads in the Los Angeles area. “It’s a disturbing film,” but one that needs to be seen, Keach said, adding that people in this country need to know what kinds of evil exist just below the surface of American society, especially the amount and intensity of hate speech on the Internet.

Keach also has become an activist on behalf of others who, like him,

were born with a cleft palate. The actor underwent four surgeries to correct the problem. “I was very lucky. My speech was not terribly affected.” He added that his memories of being ridiculed as a child “gave me a determination to rise above it,” and the cleft palate “became a badge of honor.”

He has traveled to Washington to lobby on behalf of changing the description of the surgery needed to correct cleft palates and similar birth defects — from “cosmetic” to “reconstructive.” He noted that insurance companies don’t want to pay for such operations because they consider them cosmetic, he added.

After 40 years as an actor Keach still approaches every job as if it were his last. “It’s a deep-seated insecurity that I guess is rooted in the



Actor Stacy Keach appears on the Fox comedy “Titus.” He plays a dysfunctional father in the politically-incorrect tradition of Archie Bunker. (CNS photo from Fox)

nature of our business. No matter who you are you have the rich days and the poor days,” he said. “The one thing I’ve learned is not to stress as much. I have more faith that something positive will come along. I’ve found the less I worry the better things get.”

Jubilee Day For Catechists Catechetical Sunday, September 17, 2000

Celebrate catechists! September 17th has been designated the Jubilee Day for catechists. Among its many ministries, the Church holds the role of catechist in high esteem. The General Directory for Catechesis (GDC) states that “The Lord Jesus invites men and women, in a special way, to follow him, teacher and formator of disciples. This personal call of Jesus Christ and its relationship to him are the true moving forces of catechetical activity” (#231). As a catechist, you are called to a vocation within the Church, a vocation that requires of you a considerable investment of time, attention, and most importantly, prayer.

The theme for this jubilee year catechetical Sunday is A YEAR OF FAVOR: MAKING ALL THINGS NEW. This theme describes the ministry that you provide. Whether as a Catholic school teacher, catechist in a religious education program, RCIA catechist for adults, Catholic school principal, parish DRE, youth minister, parent - each time you share your faith in Christ with others, you share God’s favor with them. Through your lives, actions and teachings, you invite others into a personal relationship with God where they can experience God’s love.

Your role as a catechist is essential to the Church’s mission to proclaim the Good News. Thank you for sharing your gifts, talents, energy, dedication and creativity. May Jesus Christ bless your ministry and make it fruitful during this year of favor, making all things new for you and for those you teach.

Pray for Peace

Old City JERUSALEM

Encompassing less than a square mile, the Old City contains sacred sites and cultural areas significant to the world's three major monotheistic faiths — Christianity, Judaism and Islam.

© 2000 CNS Graphics

Control over the Jerusalem Old City was a main point of contention in the failed summit between Israeli and Palestinian leaders. (CNS graphic by Anthony De Feo.)