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Prelate Says Politicians Who Back Abortion Shouldn't Go To Communion

by Catholic News Service

BOSTON (CNS)—Boston Archbishop Sean Patrick O'Malley has stated that Catholic politicians who support legal abortion should not receive Communion of their own volition, but the church does not deny Communion to people approaching the altar, presuming they do so in "good faith."

The Boston Archdiocese issued a July 29 statement outlining the new archbishop's position in response to a Boston Globe article.

A July 27 Globe article discussed a 1992 controversy involving a Catholic politician who backed legal abortion when Archbishop O'Malley headed the Diocese of Fall River, Mass.

The article quoted Shirley Gomes, who in 1992 was a candidate for the Massachusetts House of Representatives and a lay eucharistic minister at Holy Trinity Church in Harwich.

Her abortion position and her visible role in parish ministry caused controversy, resulting in a meeting with then-Bishop O'Malley, Fall River's bishop from 1992-2002. Gomes told the Globe that at the meeting the bishop "assured me that if my position on abortion was an act of conscience, then I would not be denied Communion."

The archdiocesan statement said that "there was much more to the conversation" with Gomes, now

a state representative, than the quote in the Globe.

"Archbishop O'Malley made it clear to her that a Catholic politician who holds a public, pro-choice position should not be receiving Communion and should on their own volition refrain from doing so," said the statement.

At the same time, "the church presumes

see "PRELATE"
page five



Archbishop Sean Patrick O'Malley blesses the congregation at his installation Mass July 30 at the Cathedral of the Holy Cross in Boston. He became the ninth leader of the Boston Archdiocese during the service celebrated in several languages with representatives from across Boston's multicultural community. (CNS photo from Reuters)

Church Has Begun The Long Process Of Regaining The People's Trust

by Kathleen McChesney

(Editor's Note: See related story on Page 6.)

Philadelphia Inquirer - Mon, Jul. 14, 2003 - The meeting of the United States Conference of Catholic Bishops in June 2002 in Dallas was primarily devoted to devising more effective ways to address the problem of sexual abuse of minors

by Catholic priests and deacons.

Building on their previous efforts, specifically the Restoring Trust program initiated in 1994, the bishops created the Charter for the Protection of Children and Young People at that session. The charter's core concepts deal with healing and reconciliation with victim-survivors, effective response to allegations of

abuse, prevention of future acts of abuse and - to ensure compliance - public accountability.

By adopting the charter, the bishops publicly affirmed that they intended to comply with its provisions based on the premise that to do anything less would not address this serious problem. To assist them in their efforts, the Conference of Bishops

selected a lay National Review Board and established a national Office of Child and Youth Protection. During the past year, much has been accomplished, but much more remains to be done.

The specificity of the charter reduces the chances of inconsistent interpretation and implementation of the required programs and pro-

cesses. In addition, an appropriate level of scrutiny will be provided through the mandatory compliance audits.

The audit process, which began this June, will conclude with the preparation of a public report prepared by the Office of Child and Youth Protection. The report will identify the progress made by each diocese and eparchy (in the Eastern Rite church) and recommend further initiatives where warranted. This review will provide the

see "TRUST" page eleven



Collaborative Ministry

By Bishop Michael D. Pfeifer, OMI

Since Vatican II which gave new emphasis to the Sacrament of Baptism and the gifts of all the baptized, those who serve in the Church are called to collaborative or shared ministry. This means that all who share in ministry first need to respect each other's gifts and assist with developing these gifts and to use them in a collaborative way to build up the Body of Christ.

In this article, I share with you some inspiring and challenging reflections on collaborative ministry which are taken from Bishop Vincent Malone, Auxiliary Bishop of Liverpool, "Women after Dialogue," *Priests & People*, February, 2003, 49-53.

"Priests and laity must together work out new patterns of 'collaborative ministry' in the Church. It is not simply a matter of some women demanding some rights from some unwilling priests: there is need for mutual assistance in discovering new ways of working together, getting beyond the first hurdle of true dialogue to the proper collaborative exercise of baptismal rights and duties.

"... It is no easy task for the priest who finds himself required to serve two parishes to determine the best use of his time. The new mode of being parish priest forces him and his parishioners – if nothing else has done – to consider how together to foster the communion of the parish and to direct its mission. First steps will be halting and probably superficial, but all members of the local Church are in it together.

"Crucially the priest has to learn what he must let go and how; he will do that much more easily at the end of a conversation – and perhaps experiment – in which those who may take on new responsibilities play their full part.

"Priests are sometimes uncertain what they may, under Canon Law and Charity Law, let go, and there may not always be crisp answers. A readiness to explore would be a creative stance from which to address such questions.

"Some principles may be enunciated. For instance, one may note the distinction between 'decision-making' and 'decision-taking.' It may lie upon the priest by law to take certain decisions, but the process leading him toward taking them (the process of decision making) is certainly one that can be shared.

see "MINISTRY" page five



Pastoral de Conjunto

Por el Obispo Miguel D. Pfeifer, OMI

Desde que el Vaticano II dio nueva énfasis al Sacramento de Bautismo y los dones de todos los bautizados, los que sirven a la Iglesia son llamados a un ministerio de colaboración o compartido. Esto quiere decir que todos los que comparten en el ministerio primero necesitan respetar los dones de cada uno y asistir en desarrollar estos dones y usarlos en una manera de colaboración para fortalecer el Cuerpo de Cristo.

En este artículo, comparto con ustedes algunas reflexiones inspiradoras y desafiantes sobre el pastoral de conjunto que vienen del Obispo Vincent Malone, Obispo Auxiliar de Liverpool, "alomen after Dialogue," *Priests & People*, Febrero, 2003, 49-53.

"Los sacerdotes y los laicos deben elaborar juntos unos patrones nuevos de 'pastoral de conjunto' en la Iglesia. No es simplemente que algunas mujeres demanden ciertos derechos de algunos sacerdotes pocos dispuestos: se necesita una colaboración mutua para descubrir nuevas formas de trabajo en conjunto que pase de la primera traba de un dialogo genuino al verdadero ejercicio en conjunto de sus derechos y deberes bautismales...

"... Esta no es una labor fácil para el sacerdote que siente que tiene que servir a dos parroquias y determinar el mejor uso de su tiempo. Esta nueva forma de ser parroquia lo fuerza a él y a sus feligreses – si es que no se ha hecho nada más – a considerar como podrían fomentar juntos la comunión de la parroquia y dirigir su

misión. Los primeros pasos podrían ser inciertos y hasta superficiales pero todos los miembros de la Iglesia local deberán trabajar juntos en esto.

"El sacerdote debe aprender bien que es lo que debe dejar hacer a otros y cómo; esto lo lograra mas fácilmente al final de la conversación – y quizás experimentar – en aquellas cosas en las que las personas que toman nuevas responsabilidades participan plenamente.

"Los sacerdotes a veces no saben a ciencia cierta, bajo la Ley Canónica y la Ley Caritativa, qué es lo que deben dejar a hacer a otros y no siempre hay una respuesta clara. La disposición a explorar podría ser una postura creativa desde donde se pudiese abordar estos asuntos.

"Se debe enunciar algunos principios. Por ejemplo, uno debe notar la diferencia entre

see "PASTORAL" page five

The Bishop's Schedule



August 2003

August 5: Colorado City, St. Ann - Mass and Install New Pastor, Father George Varakukala, at 6:30 p.m.

August 8: Midland, Our Lady of Guadalupe - Meet with Pastor, Pastoral and Finance Councils at 7:00 p.m.

August 9: Midland, St. Ann School - meeting of Diocesan

Schools Commission at 10:00 a.m.

August 10: San Angelo, Holy Angels - Mass and Dedication of New Church at 11:00 a.m.

August 11: San Angelo, St. Mary - Presentation to Parents on New Policies of the Diocese at 7:00 p.m.

August 12: San Angelo, Diocesan Pastoral Center - Liturgy Commission meeting at 10:30 a.m.

August 15: San Angelo, Cathedral Church of the Sacred Heart - Feast of the Assumption of Mary Mass at 8:30 a.m.

August 18: San Angelo, Meet with Dr. Carol Worthing of the Texas Conference of Churches at 5:30 p.m.

August 20: San Angelo, Diocesan Pastoral Center - Personnel Board Meeting at 11:00 a.m. Presbyteral Council meeting at 2:00 p.m.

August 21: Abilene, Holy Family - Meet with Pastoral and Finance Councils at 6:30 p.m.

August 23: San Angelo, St. Mary's - Presentation to the Pastoral and Finance Councils of the Diocese from 9:30 a.m. to 12:00 noon.

August 24: San Angelo, Christ the King Retreat Center - Mass with Deacons at 11:00 a.m.

August 26-27: Austin, Meeting of the Executive Committee and Personnel Committee of the Texas Conference of Churches

August 29: Midland, Our Lady of Guadalupe - Luncheon with Priests of the Midland/Odessa Deanery at 11:00 a.m.

August 30: San Angelo, Cathedral Church of the Sacred Heart - Mass to Install Permanent Deacons in Ministries of Acolyte and Lector at 10:00 a.m.

August 31: Brownwood, St. Mary - Mass at 11:00 a.m. and then dedicate the new building.

September 2003

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

September 2: San Angelo, Diocesan Pastoral Center - Meeting of Diocesan Legal Team - 11:00 a.m. to 1:00 p.m.

September 3: Midland, St. Stephen - 6:00 p.m. Mass and Bless

New Church

September 4: Abilene, Sacred Heart - Luncheon Meeting for Priests of the Abilene Deanery at 11:00 a.m.

September 5: San Angelo, Angelo Catholic School - Mass for Students at 8:30 a.m. Bishop's Residence - Dinner for Priests and Sisters of the Diocese of San Angelo at 6:00 p.m.

September 6: San Angelo, Diocese Liturgy Day.

September 7: Ozona, Our Lady of Perpetual Help - 11:00 a.m. Mass

September 8: San Angelo -

see "SCHEDULE" page eight

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Vocation Circle

Why Are You Here?

by S. Malachy, O.P.

"Why are you here today? For what did you come?" With these questions, Padre Oscar Valderrama, O.P. began a retreat for members of the Newman Center Family. Responses to the "why" ranged from "because I chose to come" to "I want to slow down, catch my breath as the semester ends, reflect, and listen more closely for the voice of God." Answers to the "for what" included the desire "to hear a prophetic word" and "be challenged to grow." For those who were able to take time from their busy schedules and spend an evening and a day together, hopes became reality.

Further questions for reflection followed. "Are you happy with your life as it is today? What are you going to do or make happen? What does it mean to you to be a Christian at this moment in your life? Why do you think you are alive?"

One discussion group illustrated their answers to several of these questions by drawing the world with a "dent" in it to signify their desires to do something that will make the world better because they

lived here. Surrounding the globe were symbols indicating what individual members of the group believed God was calling them to do with their lives. One person in the group was a mathematician/artist, another a writer/cinematographer, one believed she is to bring people together, another to share material and spiritual "possessions," and the last was also an artist. Each of these people wanted to figure out how to use their gifts and talents for the benefit of all.

So just what does being a Christian mean? Padre Oscar said it means more than just "having" the Eucharist. It means choosing to walk in the footsteps of Christ with "a whole heart" and with both feet. It is not being complacent. Jesus was NEVER complacent! To be a Christian today means being counter-cultural and a person for others who is really alive and fully human. Today the true Christian wages justice and peace, and works for solidarity, respect, and dignity for all human beings. By virtue of bearing the name of Christ, Chris-

tians must see each other as equals, all beloved children of the one God. Then Christians are called on to love one another, not simply "tolerate" others.

Padre Oscar challenged the participants to see the face of God in their lives and recognize that life is an incredible blessing. "God is in you, you participate in God, and are made in God's image - male and female, dark skinned and light - you are the 'imago Dei.'" This being so, you already have love, compassion, freedom, peace and justice to share with all your sisters and brothers. As Christians, you are responsible for the world and the creation of good for all."

"Gifts are possibilities for life



From left: Perry Dominguez, S. Malachy, Sandra Acevedo.



Padre (Pd.) Oscar Valderram, O.P.



From left: Missy Garza, Felicitee Vasquez, Carmen Acevedo, Lydia Martinez, Diana Mandujano.

and for death; you have options. For example, sometimes eyes and smiles do not go together. It is the 'little things' that you do that will transform the world. Your most important gift from God is life and your most important gift to others is the genuine gift of yourself. You are alive and important. No one else will do what you do when you accept and use the gifts of your life. Your gifts are to be realized within a community. To live is to be in relationship. To be a Christian is to

live in a particular society but Christianity must also reach out, through you, to the whole world. Chapel is one thing but Christianity is LIVED in the world and LIVED to bring about justice and peace. Your mission: 'Cristificar el mundo. Encarnar Jesus Cristo.' (Christify the world. Incarnate Jesus Christ.)"

Young Neighbors In Action

July 13 - 19, 2003

El Paso, Texas / Juarez, Mexico

by Brenda Maiman

Braving temperatures that soared to 106 degrees, five energetic teens from the Diocese of San Angelo recently completed a week-long mission trip to El Paso. As participants in "Young Neighbors in Action 2003," (a nationally developed Catholic service-learning experience for older youth), the teenagers labored to improve the facilities of St. Joseph of the Valley Daycare Center. The youth filled their days by applying wall-paper, filling sand boxes, cleaning storage areas, and interacting with children.

The teens included Doreen

Aguirre, Brianna Pribyla and Jason Pribyla (St. Isidore, Lenora), Alex Figueroa (Good Shepherd, Crane), and Natalee Rodriguez (St. Margaret, Big Lake).

Throughout the week the teens participated in direct service to the daycare, cross-cultural sharing with other teens from Nebraska, Kansas, Illinois, and Texas, community building exercises, prayer, and recreation.

Young Neighbors in Action helps American teens experience how poverty and a lack of respect for human dignity impacts the lives of real people. Thirty-seven *Young Neighbors in Action* programs were

offered this summer at seventeen different sites around the United States, on the U.S./Mexico border, and in Canada. The program balances scripture and Catholic social teaching, works of mercy, and acts of justice.

Adult participants were Brenda Maiman (Holy Angels, San Angelo) and Minerva Garza (St. Isidore, Lenora).





Priestly Ordinations For 2003

by Bishop Michael D. Pfeifer, OMI

I am pleased to present to you information about men who already have or are scheduled to be ordained priests in the USA in 2003. Among those being ordained in 2003 are Father Rodney White and Father Joey Faylona for the Diocese of San Angelo whose ordinations I celebrated on May 31, 2003 at Cathedral Church of the Sacred Heart. I ask all of the people of our diocese to pray for these two new priests and to offer them their support and prayers. Help them to be good priests and support them in

their ministry.

At the request of the U. S. Bishops' Secretariat for Vocations and Priestly Formation, the Life Cycle Institute of the Catholic University of America conducted the survey about the number of seminarians being ordained priests in 2003 and the number of those who are studying for the priesthood. The results are based on responses from 348 of the approximately 500 members of the class of 2003.

The findings of the survey which we released on May 1 show that currently there are 5,598 seminarians in 173 seminaries and for-

mation houses who are preparing for priesthood nationwide.

The nation-wide survey shows that 348 seminarians have been or will be ordained priests for the 195 dioceses of the United States for the year 2003. There are 306 ordinands to the diocesan priesthood and 42 to the religious priesthood.

The witness of local priests who engage and encourage their parishioners about their calling in life continues to show that most vocations are local and personal. Seventy-eight per cent of the respondents revealed that their first consideration of the priesthood came about in conversation initiated by their own priests. This national survey reinforces that personal contact – especially by a priest – is what motivates a man to consider priesthood. An overwhelming majority of respondents

Festival Chairpersons Please Note

The following is quoted from the **PASTORAL MANUAL DIOCESE OF SAN ANGELO** that is Section F, paragraph V, page IV-19 of the **PARISH FINANCE COUNCIL MEMBER'S MANUAL**:

“Section 3. Restrictions:

(d) Organizations may not promote raffle through television, radio, news-paper, or other mass communications, or by paid advertising.

(e) Raffle may not be promoted or advertised state-wide, nor tickets sold state-wide.”

Therefore No Mention Of “Raffle” May Be Made In Festival Announcements In The “Angelus.”

indicated that an experience in their parishes as Eucharistic ministers, altar servers, and lectors, led them to further consider the priesthood.

People of the Diocese of San Angelo, please pray for all of the priests of our diocese, especially our two newly-ordained. Let us thank God for these new priests and

let us make a huge effort to pray and work for more vocations for priesthood and religious life. At the same time, we must continue to promote candidates for the diaconate, and to encourage and train more lay people for ministries in our Church.

An Audit of the Diocese of San Angelo by the Office of Child and Youth Protection of the USCCB

by Bishop Michael Pfeifer, OMI

From September 22-26, 2003, the Office of Child and Youth Protection of the U.S. Conference of Catholic Bishops will conduct an audit of the Diocese of San Angelo. This audit will also be conducted in all of the 195 dioceses in the United States before the end of this year.

This audit is in accordance with the commitment of the Bishops of the United States to establish “safe environment programs” for children and young people. The audits will be carried out by an indepen-

dent firm, the Gavin Group of Boston, to assess how a diocese has been implementing policies, principles, and programs to provide a safe environment for children and young people.

The expectation is that the audit will demonstrate that each diocese is in compliance with the commitment made by the U.S. Bishops in the *Charter for the Protection of Children and Young People*. Upon completion of the audits, a public report will be publicized. Through various meetings and correspondence, I have indicated what the

Diocese of San Angelo has already done to implement the *Charter and Essential Norms* that were approved by the U.S. Bishops in November, 2002 and ratified by the Vatican. Our Diocese has taken many steps to provide a safe environment for children and young people, and we are developing a program which hopefully will be implemented in every parish, and be brought into every home.

In preparation for this audit of our Diocese, the Office of Child and Youth Protection will soon be sending information as regards the issues and questions that will be covered by the auditors in September. I ask that all those who will be involved in this auditing process to give the auditors their full and total cooperation.

Big Country Catholic Singles And Single Again

Monthly meetings are held each month on the first Thursday at Spano's Italian Restaurant, 4534 Buffalo Gap Road, Abilene, Texas at 6:30 p.m.

We are usually finished eating and socializing by 8:00 p.m.

Planned future activities:

Camping at Lake Coleman Labor Day weekend August 30 - 31.

Any questions or to R.S.V.P. for these events, call Darold Calk any day 9:00 a.m. to 12 midnight at: (325) 829-7337 (cell no.) or 9:00 a.m. to 10 p.m. at the house at: (325) 692 -1735.

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Aug 15, 16 & 17, Big Lake, TX

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Sat - Softball & Basketball & Washer Tourn
Food • Arts & Crafts • Games • Dance
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Posture At Mass

[When to sit, stand, and kneel during Mass]

by Bishop Michael Pfeifer, OMI

The Vatican has confirmed the U.S. English version of the *General Instruction of the Roman Missal*. This new *Instruction* presents norms for the celebration of Mass. In this article, I want to share with you what the *Instruction* says about posture at Mass – when we are to sit, kneel and stand during the celebration of the Mass.

The new *Instruction* tells us that the gestures and postures of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration [of the Mass] resplendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by this *General Instruction* and the traditional practices of the Roman Rite and to

what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

A common posture, to be observed by all the participants, is a sign of unity of the members of the Christian community gathered for the Sacred Liturgy: It both expresses and fosters the intention and spiritual attitude of the participants.

In all the dioceses of the United States of America, the following posture is to be observed at Mass:

- Stand - From the start of Mass until the First Reading
- Sit - During the First and Second Readings
- Stand - From the Gospel Acclamation until the end of the Gospel
- Sit - During the Homily
- Stand - From the Profession of Faith until the end of the General Intercessions

- Sit - From the Preparation of the Gifts
 - Stand- From the start of the invitation, "Pray Brethren.." to the end of the Holy, Holy, Holy
 - Kneel- From the end of the Holy, Holy, Holy until after the Amen of the Eucharistic Prayer
 - Stand-From the start of the Our Father until the end of the Lamb of God
 - Kneel-From "Behold the Lamb of God" until the distribution of Communion
 - Stand-When receiving Communion and making a slight bow.
 - Sit or Kneel -After receiving Communion and during the silence after Communion. Ordinarily singing continues through the entire time of distribution of Communion.
 - Stand-From the start of the Prayer after Communion until the end of Mass.
- The uniformity in gestures and postures by the faithful during the celebration of the Eucharist is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy.

Posture at Mass

Proper posture of the congregation at Mass in the United States

From the start of Mass until the first reading

During the first and second readings

From the Gospel acclamation until the end of the Gospel

During the homily

From the profession of faith until end of the general intercessions

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

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

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

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

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

When receiving Communion

During the silence after Communion

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

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

© 2002 CNS Graphics

Chart shows when the congregation should stand, sit or kneel during Mass. Editors note: Chart is applicable to celebration of Mass in the United States only. (CNS graphic by Anthony DeFeo)

Diocesan Day of Spiritual Renewal

by Dee Halbert

MARK YOUR CALENDAR for a Diocesan Day of Spiritual Renewal "Power In the Presence", Saturday, August 23 with Fr. Jose Sanchez.

Originally from Puerto Rico, God has anointed Fr. Jose with a powerful, dynamic, bilingual ministry that speaks to adults and youth alike. He is a regular presenter at the Steubenville Conferences.

The program will be held at the Abilene Holy Family Parish Center, 5410 Buffalo Gap Rd., 8am – 5pm, \$5 per person or \$10 per family. Lunch provided.

MINISTRY

from page two

"Similarly, we may note that the delegation of 'authority' does not mean delegation of 'responsibility.' If it is inescapably the priest's responsibility to see that some service is provided, he may well delegate to a helper the authority to take certain steps toward it. He does not thereby exonerate himself from the responsibility that the law – or the bishop or whoever – lays upon him (nor ultimately does he burden the agent with such responsibility). It may be by such tiny steps that together priests and people come to forge new patterns of working together, to the enrichment of themselves as well as of their tasks."

PASTORAL

from page two

"hacer decisiones" y "tomar decisiones". Puede que, por ley, le corresponda al sacerdote tomar ciertas decisiones, pero el proceso que lo lleva a tomarlas (el proceso de hacer decisiones) es, en verdad, uno

que puede ser compartido con otras personas.

"De igual forma, debemos notar que la delegación de 'autoridad' no significa la delegación de 'responsabilidad'. Si, ineludiblemente es responsabilidad del sacerdote ver que se preste un servicio, el bien puede delegar a un ayudante la autoridad para dar los pasos necesarios. Esto no lo exonera de la responsabilidad que la ley – o el Obispo o quien sea – le haya impuesto (ni tampoco puede cargarle al agente tal responsabilidad). Puede ser que mediante estos peque-

ños pasos, juntos, el sacerdote y el pueblo, puedan forjar nuevos patrones de trabajo para su propio enriquecimiento y el de su labor."

PRELATE

from page one

that each person is receiving (Communion) in good faith," said the statement. "It is not our policy to deny Communion. It is up to the individual."

Gomes lost the 1992 vote but two years later was elected as a state representative.

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Eucharist Greatest Gift Christ Gave Church, Pope Says In Encyclical

by Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) – The Eucharist is the greatest gift Christ left his church, a gift that makes the sacrifice of his life present for all time and gives strength and hope to the world, Pope John Paul II wrote in a new encyclical letter.

The pope said he issued the letter, his 14th encyclical, in the 25th year of his papacy as a sign of his gratitude and with the desire to share his faith in the sacrament.

The letter, “Ecclesia de Eucharistia,” on the Eucharist and its relationship to the church, was published April 17, Holy Thursday; the pope signed a copy of the encyclical during the evening Mass of the Lord’s Supper.

In the letter, the pope reaffirmed the traditional teaching of the church on the real presence of Christ in the

Eucharist, on the need for validly ordained ministers for its celebration, and on the importance of following the church’s liturgical norms.

Pope John Paul said he had asked the Vatican offices responsible for sacraments and for doctrine “to prepare a more specific document, including prescriptions of a juridical nature,” on the obligation to follow church rules for the celebration of Mass and adoration of the Eucharist.

A publication date for the second document was not announced.

The 82-year-old pope also used the encyclical to express how important the Eucharist has been in his life and to offer a reflection on the Blessed Virgin Mary, “woman of the Eucharist.”

From the day he was ordained in 1946, he said, as a priest, bishop, cardinal and pope, “I have been able

to celebrate Holy Mass in chapels built along mountain paths, on lakeshores and seacoasts; I have celebrated it on altars built in stadiums and city squares.”

Whether in a grand basilica or a small country church, the pope said, “the Eucharist is always in some way celebrated on the altar of the world. It unites heaven and earth. It embraces and permeates all creation.”

Christ’s sacrifice on the cross – his offering of love to God the Father – embraces and redeems all creation and offers it back to God, the pope said.

“The church draws her life from Christ in the Eucharist; by him she is fed and by him she is enlightened,” the pope wrote.

“This is no metaphorical food,” he said. As the Gospel of John says,

see “EUCHARIST” page nine



POPE RAISES EUCHARIST DURING CELEBRATION OF MASS
Pope John Paul II raises the Eucharist during the celebration of Mass in St. Louis during his 1999 visit to the United States. His letter, “Ecclesia de Eucharistia,” on the Eucharist in its relationship to the church, is his 14th encyclical. (CNS file photo by Nancy Wiehenc)

National Review Board Assesses Its First Year, Finds Some Jobs Undone



MEDIA TALKS WITH BISHOPS’ DIRECTOR FOR CHILD PROTECTION. Kathleen McChesney, director of the U.S. bishops’ Office for Child and Youth Protection, speaks to members of the media in Chicago July 29 following a press conference given by the National Review Board. The lay board, assigned to assess the progress dioceses are making to protect children and young people against clergy sexual abuse, gave a report on its first year of work. (CNS photo by Karen Callaway) (July 30, 2003)

by Catholic News Service

CHICAGO (CNS) – The work of the National Review Board established by the U.S. bishops last year “has proceeded uninterrupted and with continued vigor and independence” despite the resignation of its first chairman, the board said in an evaluation of its first year.

In the eight-page report, released at a July 29 news conference in Chicago, the board thanked former Oklahoma Gov. Frank Keating, who resigned in June as board chair-

man, for “the leadership lent in the early stages of our formation.”

But the report made no reference to the controversy that led to the resignation of Keating, who had characterized some bishops as being as secretive as a crime family in their handling of allegations of child sexual abuse by priests.

Most of the report updated the status of six major goals set for the National Review Board when it was established by the U.S. bishops last June.

“We know that much of our agenda has yet to be accomplished,” the report said. “But we believe that for real change our prescriptions must go to the root of the troubles if their effects are to be lasting.”

The report was addressed to “the Catholic faithful of the United States,” and that was deliberate, said board member Jane Chiles, former director of the Kentucky Catholic Conference.

“We addressed this to the faithful of the church, to the laity, because that is where the greatest accountability will occur,” Chiles said.

Indeed, the review board does not have the authority to force any bishop to comply with the charter. Rather, the data it collects and the

reports it publishes will provide the laity with information about compliance.

“One of the things we are trying to do is continue in the spirit of transparency,” said board member Pamela Hayes, an attorney. “You can’t make people do things they don’t want to do. All you can do is bring public pressure.”

The report noted that independent audits “to determine whether adequate practices and procedures are in place” in each U.S. diocese began in June and were to be completed by early fall, with a report of the results to be made public in December.

“Not as a threat but rather as discharging the instructions given to the board by the bishops themselves in Dallas, the board is prepared to name those dioceses/eparchies ‘not in compliance with the provisions and expectations’” of the national “Charter for the Protection of Children and Young People,” the report said.

Board member Ray Siegfried, CEO of Nordam Corp., said auditors from the Gavin Group, led by former FBI special agent William Gavin,

see “REVIEW” page ten



NAICE Was An Overwhelming Success

by Noe Rocha, Evangelization Coordinator, St. Vincent Parish, Abilene, TX

Portland, OR – North American Institute for Catholic Evangelization (NAICE) was an overwhelming success.

The University of Portland in Portland, OR, was the site of the North American Institute for Catholic Evangelization (NAICE) held July 9 – 12, 2003. The Institute provided a forum for Catholic leadership to come together and reflect upon the essential mission of the Church. Participants explored ways to foster their respective ministries through the lens of evangelization by focusing on the documents “*Evangelii Nuntiandi*” (On Evangelization in the modern World) written by Pope Paul VI on December 8, 1975 and “*Go and make Disciples*” (A national plan and strategy for Catholic Evangelization in the United States) written by the committee on Evangelization of the National Conference of Catholic Bishops and approved by National Conference of Catholic Bishops on November 18, 1992.

The more than 460 participants came from 112 Dioceses in the U.S., the Province of Vancouver, British Columbia, Canada, and represen-

tatives from Columbia, Costa Rica, Honduras, Mexico and the United Kingdom. Participants included one Cardinal, 18 Bishops, 136 Priests, 13 Deacons, 46 Women Religious and 2 Religious Brothers in addition to lay men and women ministers who worked either in the national, diocesan or parish ministries. Included in the above was Noe Rocha of the Diocese of San Angelo.

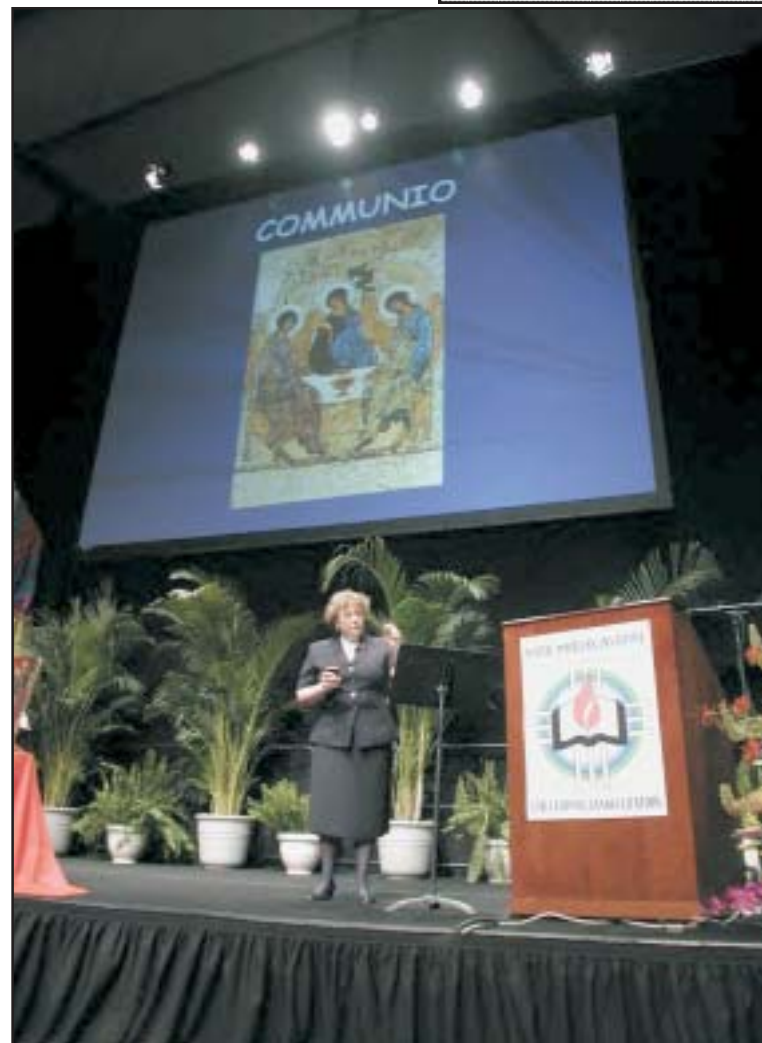
NAICE was developed after three years of planning. The three organizations that planned the Institute were the USCCB Secretariat of Evangelization, The Archdiocese of Portland, and the University of Portland.

Cardinal Theodore McCarrick, Archdiocese of Washington, DC, opened the Institute with the Keynote address “A Call to a New Evangelization”. He summed up both documents with the exhortation to all participants to let **the proclamation of Jesus Christ** be your boast. Attendees were told that as evangelizers we need to be sure we do three things: 1. We need to know what it says (the message of good news) 2. We need to accept it **all**. 3. We need to live it. He concluded by making reference to # 41 of *Evangelii Nuntiandi* “**Modern man**

listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses”.

All of the Saturday morning session was dedicated to “Creating an Evangelizing Spirituality” by Father Ronald Rolheiser, OMI. Fr. Ron spoke about the need for a new Missiology. He outlined three elements necessary for this new Missiology: 1. We must be a Church of the upper room (Lk 24, 49). 2. We must not be afraid to be challenging in our calling others to Christ. He used Jesus’ call to the rich young man (Mt. 19, 21) as an example of calling someone to a radical Christianity. 3. We must ground ourselves as poor, children and virgins. Poor in the sense that the poor are not driven by agenda, busyness or money. The poor have time. Children are powerless, innocent and dependent. Without the Lord we can do nothing. Virgins, as the ten virgins in Matthew 25, 1-13. They were able to carry the tension of waiting. Fr. Ron concluded by encouraging all to be people of Hope. We can hope because we place our trust on the Father’s promises. We can hope because Jesus said, “I will never abandon you”. God has never failed to keep His promises and Jesus is with us through the power of the Holy Spirit. The representative from San Angelo found this to be a most relevant, hopeful and informative presentation.

Participants were effusive in their praise of the quality of the



EVANGELIZATION INSTITUTE HELD IN PORTLAND, ORE.

The North American Institute for Catholic Evangelization begins with prayer at the University of Portland in Oregon July 9. The conference, which took place July 9-12, drew some 450 people to discuss new ways of spreading the Gospel. (CNS photo by Ed Langlois, Catholic Sentinel)

Institute’s general presenters and panelists and for the hospitality shown by the University of Portland and by the Institute staff. Many participants noted they left the In-

stitute with new energy for their ministry, and a greater awareness that evangelization is a constitutive element of all ministries.

Work Of Evangelization Won't Be Easy, Conference Speakers Say

by Kristen Hannum
Catholic News Service

PORTLAND, Ore. (CNS) – The toughest mission territory in the world is no longer Africa or Asia but rather the United States and wherever affluence and secularization have set in, an Oblate priest told the North American Institute for Catholic Evangelization July 12 in Portland.

“It’s most important for us because it involves our own children,” said Oblate Father Ronald Rolheiser in a talk on the spirituality of evangelizing on the last day

of the July 9-12 institute.

Father Rolheiser said the present moment in the Catholic Church was akin to “waiting in the upper room,” as described at the end of Luke’s Gospel.

The disciples were told not to leave that upper room until they were clothed anew from on high. They waited, and the Holy Spirit came to them.

“We’re being asked to go back to the upper room,” said Father Rolheiser. “What’s the strategy? I don’t know, and neither does anyone else.”

He did have an idea about what the upper room looked like. “It looked a lot like a church basement meeting room; they just didn’t have Styrofoam cups yet,” he said.

Father Rolheiser, who is general councilor for Canada for his order, recalled the advice: “When you don’t know what else to do, keep going to meetings.”

“Pentecost happened at a meeting,” he said. “We need to go to these kinds of meetings.”

He offered the story as a way to think about what is happening today in the church in the United

States and other wealthy countries.

We know how to be Catholic when we’re poor, marginalized and undereducated, he said. “We don’t know how to be rich, educated and mainstream.”

Father Rolheiser recalled the tale of the desert fathers, young Abbot Lot and old Abbot Joseph. Abbot Lot went to Abbot Joseph to tell him that as far as he was able he kept the monastic rule. What more should he do? Abbot Joseph reached his hand out to Abbot Lot, and it turned to fire.

“Why not become pure flame?”

he asked the younger man.

“There comes a time in our lives when we’re good,” Father Rolheiser said. “We’ve mastered Spirituality 101 – or even 201 or 301.” But we still aren’t pure flame, he added.

“You saw it in Mother Teresa,” he said. “It’s time to jack it up a couple notches.”

For invigorated evangelization, Father Rolheiser said the church needs to find a new romantic imagination, an idea that caused the audience to interrupt his talk with applause.

He pointed out that perhaps never in history had the intellectual life of the church been more rigorous than it is now. However, as

see “**WORK**” page eleven



Solidarity with Women

by Fr. Frank Pavone, Priests for Life

“Solidarity with women” is the effort of Priests for Life to respond to the call that the Holy Father makes when he writes in Crossing the Threshold of Hope, “Therefore, in firmly rejecting ‘pro choice’ it is necessary to become courageously ‘pro woman,’ promoting a choice that is truly in favor of women ...The only honest stance ... is that of radical solidarity with the woman” (p.206-207). Likewise, in Evangelium Vitae 99, the Holy Father calls for a “new feminism” whose purpose is “to acknowl-

edge and affirm the true genius of women in every aspect of the life of society, and overcome all discrimination, violence and exploitation.”

Through its “Solidarity with Women” effort, Priests for Life has faithfully reflected this call of the Holy Father, and this inherent demand of being pro-life. In thousands of parishes around the nation over the past decade, the priests of our organization have preached, and have trained countless other priests to preach the following theme: To be pro-life is to be pro-woman. We do not say, “Love the baby and for-

get about the mother.” Rather, we say, “Why can’t we love them both?” We can and we must. To harm one is to harm the other; to love and serve one is to love and serve the other.

“Pro-woman” is not simply a project, strategy, or package for the pro-life message. Rather, it is that message. Whenever someone speaks up for the equal dignity of the unborn child, that person is advancing the status of women. Whenever someone reveals the horror of abortion, that person is counteracting the exploitation of women, so many of whom are deceived into thinking that abortion is no horror at all. Whenever the pro-life message is advanced, women are ennobled.

“Solidarity with Women” involves multiple projects. For instance, our TV, radio, and print ads

reveal how women are deceived, exploited, and killed by the abortion industry. Our Defending Life program continues to be the platform for countless women to speak to hundreds of millions of people worldwide about their pain and healing after abortion. Our website carries the largest collection of post-abortion testimonies on the internet (www.priestsforlife.org/postabortion). For years, we have called upon pastors to place as a permanent item on their parish bulletin cover the phone numbers for local alternatives to abortion.

One of our latest efforts is to co-sponsor the “Silent No More Awareness Campaign” (www.SilentNoMoreAwareness.org). Throughout the country, women who have found healing after their

abortion are speaking out, revealing abortion for the harmful, empty promise that it is. In June of this year, we brought such women before a special gathering of members of the US House of Representatives in Washington. We will continue to give them opportunities to speak out from coast to coast.

This is a task for everyone, women and men alike. The basis of our solidarity with women, as well as with unborn children, is our common humanity, not our gender. Indeed, let us all speak and act in solidarity with women!

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

Eucharistic Citizenship

by Fr. Frank Pavone, Priests for Life

Our Holy Father’s recent encyclical on the Eucharist reminds us that this central mystery of our Faith has a foot in both worlds, and calls us to be, at the same time, citizens of heaven and citizens of earth. “Certainly the Christian vision leads to the expectation of “new heavens” and “a new earth” (Rev 21:1), but this increases, rather than lessens, our sense of responsibility for the world today. I wish to reaffirm this forcefully at the beginning of the new millennium, so that Christians will feel more obliged than ever not to neglect their duties as citizens in this world” (Ecclesia de Eucharistia, n.20).

This is one of the most practical and important lessons in Catholic spirituality, and is of-

ten summed up succinctly in the phrase, “in the world but not of the world.” But why is it that the one who awaits the world to come should not just sit and wait? Why is our effort to improve this world not what a Jehovah’s Witness once told me, “like washing windows on the Titanic?”

The reason is beautifully explained in Vatican II’s Pastoral Constitution on the Church in the Modern World (Gaudium et Spes), n. 39. While we are not to confuse earthly progress with the growth of God’s Kingdom, we are also not to see them as disconnected. Through our cooperation with God’s grace, we are able to bring about some good in this world. We can work for a more just society, for racial reconciliation, for better working conditions, and for the defense of un-

born children. We can elect public officials who respect life and work for peace with justice.

The full flowering of God’s Kingdom is not in an endless increase of these fruits of our labor; it is, rather, in the Second Coming of Jesus Christ. At every Mass we say, “we wait in joyful hope for the coming of our Savior.” Yet when He does come, the good we have worked for on earth will not disappear. Rather, it will be taken up and purified by Christ . . . and made into a lasting element of the world to come.

The prayers of each Mass help us avoid the two extremes of thinking we build heaven on earth, or just sit back and wait for heaven to replace earth. At the offertory we pray, “Through your goodness we have this bread to offer, which earth has given and human hands have made, it will become for us the Bread of life.”

In other words, we don’t make the Body of Christ, but we do make the bread. We don’t sit back and wait for the Body of Christ to be dropped on the altar from the sky. Rather, we present to God the work of human hands, and then his Spirit transforms it.

Similarly, we work to renew the earth, and his Spirit transforms the fruits of our work at the end of time.

In short, we are called to exercise Eucharistic citizenship!

SCHEDULE

from page two

Dedicate 9/11 Memorial Monument at 10:30 a.m. Midland, Our Lady of Guadalupe - Mass for 50th Priestly Anniversary of Father Jerome Burnet, OMI at 6:30 p.m.

September 9-10: Dallas - Texas Conference of Churches Meeting

September 11: San Angelo, Cathedral Church of the Sacred Heart - Memorial Mass of Second Anniversary of September 11 at 12:00 noon

September 12: San Angelo, Diocesan Pastoral Center - Luncheon Meeting for Priests of the San Angelo Deanery at 11:00 a. m.

September 13: San Antonio - 50th Wedding Anniversary

September 16: Odessa, St. Mary School - Mass for Students at 2:00 p.m.

September 17: Midland, St. Ann School - Mass for Students at 8:30

a.m. September 18: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. and Staff Meeting at 11:00 a.m.

September 19: Odessa, St. Joseph - 6:00 p.m. Mass to Celebrate 55th anniversary of parish

September 20: Midland - Pro-Life Mass at 9:30 a.m. at Prayer Garden across the Street from Planned Parenthood Clinic

September 21-23: Austin - Texas Catholic Conference Assembly and Meeting of Texas Bishops

September 22-26: Pastoral Audit of the Diocese of San Angelo

September 27: Wall, St. Ambrose - Catholic Daughters of America 100th Anniversary Mass at 6:00 p.m.

September 28: Menard, Sacred Heart - 11:15 a.m. Mass

September 30: San Angelo, Diocesan Pastoral Center - Liturgy Commission meeting at 10:30 a.m.

St. Mary Star of the Sea Catholic Church Fall Festival
Sunday, September 7th
 Ballinger, Texas
 Mexican Fajita Dinner – 11:00 a.m. to 1:30 p.m.
 \$6.00 Adult Plate, \$3.00 Childs Plate
 Auction starts at 1:00 p.m.
 Fancy Stand • Games • Bingo

St. Therese Catholic Church Annual Festival
Sunday, September 21
 KC Hall, 3636 N. Bryant Blvd, San Angelo
 Country Store • Games • Auctions
 BBQ Brisket & German Sausage Dinner
 Served From 11:00 A.M. - 2:00 P.M.
 Adults/Drive Through \$6.00, Child \$3.00

U.S. Bishops Approve Norms On Catechetics, Diaconate

by Jerry Filteau
Catholic News Service

WASHINGTON (CNS) – By overwhelming margins the U.S. bishops have approved a National Directory for Catechesis and a revised National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States.

They adopted the catechesis document by a vote of 217-6. The diaconate document was approved by a vote of 235-2.

Both documents must receive confirmation from the Holy See before they take effect.

The bishops amended both texts and voted on them at their June 19-21 meeting in St. Louis. The votes were taken shortly before adjournment June 21, however, and were inconclusive because too many bishops had already left the meeting. The balloting of absent bishops was completed by mail and

the results were released in Washington July 15.

Church rules governing such documents require that they be approved by two-thirds of all active bishops of a conference, not just those present and voting. At the June meeting that meant a minimum of 187 affirmative votes was needed for passage.

If approved by Rome, the new National Directory for Catechesis will replace "Sharing the Light of Faith," the national catechetical directory adopted by the bishops in 1977 and published, following Vatican approval, in 1979.

Archbishop Alfred C. Hughes of New Orleans, head of the five-bishop editorial oversight board that directed the writing of the new directory, said the new document follows the lead of the Vatican's 1997 General Directory for Catechesis in placing the catechetical work of the church "in

the broader framework of the effort of evangelization."

The new directory also reflects the influence of other major church documents on catechesis published since the adoption of "Sharing the Light of Faith." Chief among these were Pope John Paul II's 1979 apostolic exhortation, "On Catechesis in Our Time," and the publication in 1992 of the official "Catechism of the Catholic Church."

The new directory, more than 350 pages long in the format distributed to the bishops for their June meeting, stresses the need for appropriate catechesis for all people, including all ages and people in a variety of particular life circumstances – married, single, ill, handicapped, in college, in prison, immigrants, people of different cultural backgrounds, police, firefighters and members of other professional groups.

EUCHARIST

from page six

"My flesh is food indeed, and my blood is drink indeed."

Pope John Paul said the Second Vatican Council led to a "more conscious, active and fruitful participation" in the Mass, but at the same time, "some abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament."

In some places, he said, eucharistic adoration has almost disappeared, and some people focus so much on its character as a "fraternal banquet" that they forget its sacrificial meaning.

The Mass, the pope said, "makes Christ's one, definitive redemptive sacrifice present in time" and allows people of all times to participate in it as if they had been in Jerusalem with Jesus.

"The Eucharist is too great a gift to tolerate ambiguity and depreciation," he said. Faithful observance of liturgical norms is "a guarantee of our love for Jesus Christ in the Blessed Sacrament."

While the pope said he has seen firsthand how beautifully local language, customs and culture can be incorporated into the Mass, creativity has sometimes been overemphasized.

"Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated," he said.

The Eucharist and the church are so intimately connected, the pope said, that those who share the Eucharist must share the church's faith in the real presence of Christ and acknowledge the unity of faith as passed on and protected by the pope and the bishops in unity with him.

Regular eucharistic sharing with other Christians is a hope to be prayed for and a goal to work toward, but it is not a step on the way toward Christian unity, he said.

"If this treasure is not to be squandered, we need to respect the demands which derive from its being the sacrament of communion in faith and in apostolic succession," the pope wrote.

Pope John Paul reaffirmed church teaching that those who have committed a serious sin must go to con-

fession before receiving Communion, but he also said people who are indifferent to the suffering of the poor are not worthy to partake of the sacrament.

In a chapter on the Blessed Virgin Mary and the Eucharist, Pope John Paul described Jesus' mother as "the first tabernacle in history," the vessel "in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth" as the pregnant Mary visited her cousin.

Mary's "yes" to the Incarnation and believers' "Amen" to receiving Christ in the Eucharist are analogous, he said.

The Gospels do not mention Mary as being with the disciples at the Last Supper, he said, but "Mary must have been present at the eucharistic celebrations of the first generation of Christians."

"For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the cross," the pope wrote.

The new diaconate directory is intended to establish, for the first time, comprehensive national norms for preparing for and living the permanent diaconate.

If approved by Rome it will replace national guidelines, in effect since 1984, that did not have the force of norms. The Second Vatican Council called for a revival of the diaconate as an ordained ministry in its own right. Before that, for centuries the church had ceased to ordain deacons except as a final step before priesthood.

Since the restoration of the permanent diaconate, the U.S. church has been a leader in developing that ministry. It now has more than 14,000 permanent deacons, about half the total worldwide.

The new directory sets out the requirements for their human, spiritual, academic and pastoral formation. It also spells out, for the first time, norms for the "aspirant path" – the procedures and formation and discernment process to be followed

before an applicant is accepted into a formation program to become a permanent deacon.

The 217-page text the bishops adopted reflected extensive revisions requested by the Vatican in a proposed set of directives the bishops initially approved three years earlier. The Vatican did not confirm the 2000 document but instead made more than 200 observations on ways the text should be changed.

Many of the Vatican requests involved only minor editorial revisions, but some were more substantive. The Vatican insisted, for example, that only priests should be permitted to serve as spiritual directors of those in formation for the diaconate. It also called for several changes to clarify the distinctiveness of the diaconate as an ordained ministry and the proper role of the wives of married permanent deacons and married candidates for diaconate.

Southwest Liturgical Conference

MARK YOUR CALENDAR for next year's Southwest Liturgical Conference, which will be held in Cheyenne, Wyoming, January 14-17, 2004.

Keynote speakers will be Fr. R. Kevin Seasoltz, O.S.B., editor of one of the premier liturgical journals, *Worship*, and professor at St. John's Abbey in Collegeville, Minnesota; Joyce Ann Zimmerman, C.P.P.S., Director of the Institute of Liturgical Ministry in Dayton; Margaret Mary Kelleher, O.S.U., former chair and Associate Professor of Religion and Religious Education at the Catholic University of America; Fr. Michael Driscoll, Associate Professor of Theology at the University of Notre Dame; Fr. Hugh Tasch, O.S.B., teacher at Conception Seminary College.

Watch your diocesan newspaper for additional information in upcoming issues or feel free to contact: Fr. Cliff Jacobson cliffjacobson@hotmail.com or PO Box 1500, Douglas, WY 82633-1500.

Immaculate Conception Fall Festival, Knickerbocker, TX Sunday, Sept 28

Brisket & Sausage Lunch 11 AM - 4 PM

Adults \$6.00, Child \$3.50

Auction • Games • Entertainment

Music by *Old Dogs ... New Licks*

(formerly "The Old Hat Band")



They Will Come

by Msgr. Jim Lisante, *The Christophers*

When I first entered the seminary, it was in the 1970s. We'd been through the enormous and challenging changes of a Church that had gone through an ecumenical council. Vatican II was monumental in its impact. It didn't change truth, which remains unchanging. But it did offer a new and exciting perspective on the truth. For many, this was an occasion of terrific promise; others found themselves moving in a different and alien direction; and a number of priests and religious sisters and brothers decided to serve God in new ways. Many left, and the Church experienced a severe decline in religious vocations.

up ordaining sixteen men. That may sound small, but it's huge by comparison with most classes being ordained today. Of that original sixteen, about ten remain active in ministry today. Some of my classmates left active priestly ministry after ordination to marry. Three others died. Those who remain stay in loose touch and try, as schedules allow, to have an annual reunion.

At our most recent gathering, one of my brother priests mentioned that in the last year or so, over thirty priests in his diocese had been lost due to death, retirement or removal from ministry. My classmate also noted that just three men had been ordained to the priesthood in the diocese that same year. "Thirty guys are gone from active ministry, replaced by three. How

can the Church continue its work?" He made a good and important point. For while numbers alone do not constitute the ability to serve, they sure do help!

Statistics beyond the Catholic Church indicate that a personnel shortage may not be a problem limited to one church. In seminaries for many mainline Protestant churches, and in not a few Jewish seminaries, a similar decline in numbers has surfaced in the last ten years.

What are we to do? Just conclude that lacking personnel is God's way of closing shop? I don't think so.

The Second Vatican Council was about many things. One of its most vital messages was about the necessity of lay involvement. It promoted the idea that church isn't just about those ordained to priesthood or called to consecrated religious

life. The Church is a call or vocation for every member. The Council strongly encouraged people who loved their faith to get involved, give of their time and see ministry as a call for all.

The notion that the work of our faith is a universal invitation was, interestingly, voiced by the founder of The Christophers over half a century ago. Father James Keller, a Maryknoll Missioner, was in many ways a true prophet. He didn't see limits, he saw possibilities. And, in particular, he saw that God's work is everyone's job. In a time (the mid-1940s) when the abundance of priestly vocations seemed assured for generations to come, Father Keller was a voice for a different reality. He didn't issue his invitation to lay people to get involved because of priestly retirements or deaths or scandals. He made the invitation because he knew that lay

people have graces and talents and abilities to offer that could only enhance the work of the Church. Why, he reasoned, depend on the few, when so many are gifted and able to give?

I thought of our Christopher founder a lot during my recent reunion. We were the ones still standing, and yet even our numbers looked a little weathered. And someone seeing us might get discouraged about the future of a church buffeted by loss, upheaval and even shame. But we don't have to be downhearted. The work of all churches will continue to grow and flourish. People of goodness and talent, people of faith and belief, people of dedication and enthusiasm will come forward to serve. In fact, they're already here.

REVIEW

from page six

have finished reviewing 45 dioceses so far.

"These auditors, I can assure you, are not choirboys," Siegfried said, noting that they all have law enforcement and accounting experience. "They will do the job and do it well, as we are seeing with the results that have come in so far. Of the 45 dioceses that have been completed so far, there are some positive, good examples of dioceses in compliance and some of the other kind, too."

Among the tasks left undone, the report said, was the commissioning of a comprehensive report analyzing the "causes and context" of the clergy sex abuse crisis. That project "will require several years to complete and cost upwards of \$4 million," the board said.

The board is currently developing a "request for proposal" for the study and is soliciting assistance from foundations to fund it.

Two other studies were expected to be published by early 2004 – a descriptive study of the "nature and scope" of the crisis, including statistics on perpetrators and victims, based on reports from U.S. dioceses, eparchies and male religious communities, and an initial report summarizing "the board's consensus view of the causes of the crisis" based on testimony gathered by a task force headed by Washington attorney Robert S. Bennett.

So far, about two-thirds of the 195 dioceses and eparchies (Eastern-rite dioceses) have provided information for the descriptive study, said board member Alice Bourke Hayes, president of the University of San Diego. Once the study is complete and released early next year, it should help

put the extent of the crisis in context, board members said.

"A puzzling dimension of this scandal is that no accurate statistical snapshot had ever been taken over decades of the number of offending priests, the number of youthful victims and the financial cost to the church," the report said. "This led to mounting accusations of secrecy and stonewalling."

To restore credibility, board members said, they looked for the most qualified agency in the nation to conduct the study, settling on the New York-based John Jay College of Criminal Justice.

Among its accomplishments during the past year, the board cited the hiring of Kathleen McChesney, formerly the third-highest-ranking official of the FBI, to head the bishops' Office for Child and Youth Protection and her recruitment of Sheila Horan, former FBI deputy assistant director for counterintelligence, as her deputy.

"With their law enforcement backgrounds, they represent a no-nonsense treasure of expertise about investigative procedures, accountability and compliance," the report said.

The board also heralded its "state-of-the-art guidelines sent to the nation's dioceses for creating safe environment programs which ensure that children and youths who worship, study or participate in church-

sponsored activities can do so in the safest and most secure settings possible."

Meeting at least monthly for the past year, the board has become "united ... in a singular common pursuit despite our different backgrounds and perspectives," the report said. "Our ultimate goal remains a church cleansed of scandal, secure for the young and reunited in holiness."

The 12-member board is now chaired on an interim basis by Justice Anne M. Burke of the Illinois Appellate Court in Chicago, who had been vice chairwoman during Keating's tenure.

The board's report drew immediate criticism from Barbara Blaine, president of the Survivors Network of those Abused by Priests, who said the board was working with a "flawed and inadequate document" in the charter.

"In essence, the bishops have made up the rules of the game and have chosen the umpires," Blaine said. "There are two problems with this approach. First, it's obviously not fair. Second, the abuse of children is real-life, not a game."

She invited each member of the board to spend two hours over the next months at support group meetings for victims of clergy sex abuse.

"Without directly listening to the pain and the experiences victims are going through right now, all this can easily become a dispassionate intellectual endeavor, a discussion of policies and procedures and canon law and psychological theories," she added.

Contributing to this story were Michelle Martin in Chicago and Nancy Frazier O'Brien in Washington.

St. Lawrence Catholic Church
Fall Festival
Garden City, TX
Sunday, October 5
BBQ Brisket Lunch from 11 a.m. to 2 p.m.
Auction • Children's Games • Bingo
German Sausage • Arts & Crafts • Dance

St. Boniface Catholic Church
Fall Festival, Olfen, TX
Sunday, Oct 12
Turkey & Sausage Lunch 11 AM - 2 PM
Adults/Plates to Go \$6.00, Child \$3.00
Games • Entertainment
Auction 1 PM • Candy Drop 3 PM
To Reserve Sausage call 915-732-4445 by Sept 28

Ciudadanía Eucarística

por P. Frank Pavone, *Priests for Life*

La reciente encíclica de nuestro Santo Padre sobre la Eucaristía, nos recuerda que este misterio central de nuestra Fe pertenece a ambos mundos, y nos llama a ser, al mismo tiempo, ciudadanos del cielo y de la tierra. “En efecto, aunque la visión cristiana fija su mirada en un “cielo nuevo” y una “tierra nueva” (Ap. 21,1), eso no debilita, sino que más bien estimula nuestro sentimiento de responsabilidad respecto a la tierra presente. Deseo recalcarlo con fuerza al principio del nuevo milenio, para que los cristianos se sientan más que nunca comprometidos a no descuidar los deberes de su ciudadanía terrenal.” (Ecclesia de Eucharistia, 20)

Esta es una de las lecciones más prácticas e importantes en la espiritualidad católica y a menudo se resume sucintamente en la frase, “en el mundo pero no del mundo”. ¿Por qué, entonces, uno que espera el mundo futuro no debe simplemente sentarse a esperar? ¿Por qué nuestro esfuerzo por

mejorar este mundo no es lo que una vez me dijo un Testigo de Jehová, “como limpiar los vidrios en el Titanic”?

La razón se explica bellamente en el número 39 de la Constitución Pastoral sobre la Iglesia en el Mundo Moderno (Gaudium et Spes) del Concilio Vaticano II. Si bien no debemos confundir el progreso terrenal con el crecimiento del Reino de Dios, no debemos verlos como si estuvieran desconectados. A través de nuestra cooperación con la gracia, podemos traer algún bien al mundo. Podemos trabajar por una sociedad más justa, por la reconciliación de las razas, por mejores condiciones de trabajo, y por la defensa de los niños por nacer. Podemos elegir funcionarios que respeten la vida y trabajen por la paz con justicia.

El florecimiento pleno del Reino de Dios no está dado por el incremento constante de estos frutos de nuestro trabajo, sino con la segunda venida de Jesucristo. En cada misa decimos que “esperamos con gozosa esperanza la gloriosa venida de nuestro Salvador”.

Sin embargo, cuando venga, el bien que hayamos hecho en la tierra no desaparecerá. En cambio será tomado y purificado por Cristo, y transformado en un elemento interminable del mundo futuro.

Las oraciones de cada misa nos ayudan a evitar los dos extremos que consisten en pensar que construiremos el cielo en la tierra, o simplemente sentarnos a esperar que el cielo remplace a la tierra. En el ofertorio rezamos, “este pan, fruto de la tierra y del trabajo del hombre que recibimos de tu generosidad y ahora te presentamos será para nosotros Pan de Vida”. En otras palabras, nosotros no hacemos el cuerpo de Cristo, pero hacemos el pan. No nos sentamos y esperamos que el Cuerpo de Cristo caiga del cielo sobre el altar. En cambio, presentamos a Dios el trabajo del hombre, que su Espíritu transforma.

Del mismo modo, trabajamos para renovar la tierra, y su Espíritu transforma los frutos de nuestro trabajo al fin de los tiempos.

En pocas palabras: ¿estamos llamados a ejercer una ciudadanía eucarística!

TRUST

from page one

accountability that was missing from previous attempts to deal with this problem.

The National Review Board has commissioned a nationwide study on the nature and scope of the problem of abuse within the Catholic Church in the United States. The John Jay College of Criminal Justice is conducting this research, which is expected to provide much needed information to ensure that the policies and procedures mandated by the charter will be effective in preventing future incidents.

Earlier this year, the Office of Child and Youth Protection conducted a series of workshops for all bishops, eparchs, and members of their staffs regarding key aspects of the charter. This included training pastors for outreach to victims and their families; selection of safe environment programs, and conduct of diocesan review boards and canonical procedures.

The Committee on Sexual Abuse of the Bishop's Conference continues to work with leaders of religious orders and communities to prevent transfers of clergy that would be prohibited by the charter. The committee is also developing guidelines

concerning priests who are to be removed permanently from ministry but who will not be dismissed from the clerical state.

The goals of reconciliation and healing, effective response and accountability are imperative. But it is protecting the young and defenseless in the future that concerns most Catholics at the moment.

The charter has been characterized by a few as a public relations response, lacking substance or strength. Others believe the document does not provide enough oversight by the laity. Much time and effort will be required to change these perceptions and ensure that the church is a safe haven and a place of peace for everyone.

As never before, the eyes of the faithful are watching the actions taken to meet the charter's requirements. Those who are responsible for its implementation and those responsible for its oversight have begun those processes with determination, vigor and hope.

Kathleen McChesney is executive director of the Office of Child and Youth Protection of the United States Conference of Catholic Bishops.

Intentions Of The Holy Father For August

General – For a wise use of science and technology. That researchers may welcome the Church's incessant calls to make wise and responsible use of their successes.

Mission – The Catechists of the Church. That Catechists may bear witness faithfully to the Gospel.

WORK

from page seven

the church became ever more rational, ever more critical, ever more fine-tuned, it killed the romance.

“Today it's no wonder so few young men join the priesthood,” he said.

When Trappist Father Thomas Merton wrote “The Seven Storey Mountain,” Father Rolheiser recalled, religious orders were deluged with applicants – not all of whom had vocations. But many did, and Father Rolheiser credits thousands being recognized because of Father Merton's book.

Today, he said, the church has a wonderful intellectual imagination – but nothing to fall in love with.

In an earlier talk to the conference, Carol Eipers, a former head of catechesis for the Archdiocese of Chicago who now publishes books on faith formation, donned overalls and a tool belt to illustrate the hard work involved in the work of evangelization, which requires coordination and cooperation.

“We need to reorder our priorities according to the Lord's mandate,” she said, adding that church schedules and finances must be oriented with the defining task of evangelization at the center.

“Evangelization is not another lens through which we view our

ministries; it is the mission and the measure of all we do as church,” she said.

A good start for evangelization is catechesis, Eipers said. With that, the church can choose what is in accord with Scripture and tradition and then get about handing it on.

“Knowledge is the foundation of love, and love impels us to share the One we have come to know,” she said. “How hungry our people are for the spiritual.”

Eipers called Catholics back to their homes, neighborhoods, workplaces and cities to pass on the good news of salvation.

“Sometimes we're flying around looking for the miraculous and it's sitting right next to us,” she said. “We can help others to see God. ... Go witness outside the safe confines of the parish where your lives can affect others.”

She urged Catholics to take heart, despite the clergy sex abuse scandal that seems to make evangelization a tough sell.

“If someone came to your door and was really hungry, wouldn't you let them in even if things were out of order?” she said. “We are doing the best we can. Let's let them in and let them help us make it better.”

Contributing to this story was Ed Langlois.

St. Ambrose & Holy Family
64th Annual Festival
Sunday, October 19
In Wall, TX • Theme: Wild Wall West
Turkey & Sausage Dinner 11:00 am to 2:00 pm
Wild Wall West Show • Bingo
Auction • Games • The Market
American Indian & Ft. Concho Living History

Sacred Heart Catholic Church
Parish Festival
Sunday, October 19
201 San Saba St., Coleman, Texas
Mexican Dinner – 11:00 a.m. to 2:00 p.m.
Silent Auction • Crafts & Plants • Bingo
Cake Walk • Games • Horseshoe Tourn.
Train Rides for Kids • Concessions



San Angelo Marine Returns from Operation Iraqi Freedom

by Cynthia R. Smith

San Angelo's Gilbert G. Garcia Jr. and his fellow Sailors and Marines on board the amphibious assault ship USS Duluth (LPD 6) recently returned from a Western Pacific deployment where they supported Operation Enduring Freedom (OEF) and Operation Iraqi Freedom (OIF).

Marine Corps Cpl. Garcia, the 23-year-old son of Gilbert and Maria Garcia of San Angelo, is a combat cargo clerk on board Duluth.

"I am the administrator for my section. I work with their pay and legal problems," said Garcia, a 1998 graduate of Central High School.

Duluth served as a support platform for the Coast Guard Port Security Units on the Gas/Oil Platforms (GOPLATS) Mabot and Kaaot. GOPLATS are static platforms that are used for gas and oil drilling. They provided radar and boiler technicians and machinist mates to help fix the equipment on the GOPLATS.

Garcia enjoys the opportunity to serve his country at a time when he is needed most.

"Serving my country is the greatest thing in the world," said Garcia, a four-year Marine Corps veteran.

Now Garcia and the Duluth's crew are ready to turn their attention and focus toward the next mission when the order comes.



Marine Corps Cpl. Gilbert G. Garcia Jr.

Does your child take the time-

- to begin each day with prayer?
- to thank God throughout the day for the many blessings He gives?
- to give of themselves to the community?
- to pray before meals?
- to attend Mass and hear a children's sermon?

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St. Ann's Student Attends Junior National Young Leaders Conference

by Frances Behrmann

My name is Frances Behrmann. I am an eighth grader at St. Ann's Catholic School in Midland, Texas. As a student at St. Ann's, I have had many great and exciting opportunities. My most recent opportunity was participating in the Junior National Young Leaders Conference in Washington D.C. Nominated by my Teacher, Mr. Hubert Schmidt, I accompanied two hundred other students from across the country to a lifechanging conference about leadership. During the conference I met amazing young people with the same interests as I have. As a group, we learned about different leadership qualities, and some of our nations great leaders who are displaying these leadership quali-

ties. We also visited many monuments and historical sites around our nation's capital. A few of those sites were the capital building, congress offices, the Lincoln Memorial, the Vietnam Memorial and Colonial Williamsburg. One of my favorite places was Arlington Cemetery. I was amazed by the number of graves of people who have served our country. It touched not only my heart but the hearts of many of my new friends who were there with me.

My trip was something I will remember forever. I hope to stay in touch with the friends who I met and will never forget. St. Ann's has provided me with opportunities and memories that will last me a lifetime.



Frances Behrmann (left) at NJLC in Washington, June 2003.