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# ANGELUS

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## New President, Whoever He Is, Will Struggle For Power, Say Analysts

## Assisted Suicide, Voucher Measures Defeated At Ballot Box

By Catholic News Service

WASHINGTON (CNS) — Though the result of the presidential race was still unclear the day after the election, whoever moves into the Oval Office in January should expect slow progress on his agenda, analysts said.

Americans woke up Nov. 8 to hear that the outcome of the race between Vice President Al Gore and Texas Gov. George W. Bush was perhaps less certain than it was when they went to bed.

A margin of less than 2,000 votes separated Gore and Bush in Florida, where absentee ballots and a legally required recount dragged the result of one of the closest races in history into at least the next see "PRESIDENT" page eleven



After a few hours of the printing of this edition one of these candidates will not be laughing this hard! (CNS photo from Reuters.)

By Nancy Frazier O'Brien  
Catholic News Service

WASHINGTON (CNS) — A move to permit assisted suicide in Maine was defeated Nov. 7 with the support of the state's Catholic leaders. Also defeated were ballot questions that would have given vouchers to private school students in Michigan and California.

Measures against same-sex marriages passed by 2 to 1 margins in Nevada and Nebraska, while a proposal to ban discrimination against gays and lesbians in Maine appeared likely to fail, despite support from the state's Catholic bishops.

In Colorado, voters decisively defeated a see "SUICIDE" page eleven

## Dulles: Church's Death Penalty Stand 'Prudential' But Not Binding

By Tracy Early

Catholic News Service

NEW YORK (CNS) — Jesuit Father Avery Dulles said the teaching of Pope John Paul II and other bishops today against the death penalty is a "prudential conclusion" and does not change the principle the state has the right to impose the penalty.

In a lecture Oct. 17, the priest said that he supported the pope's and bishops' position, but that Catholics were not bound in conscience to agree with it.

Catholics should, however, be "attentive to the guidance of the pope and the bishops," he added.

Father Dulles, who was named the first holder of the McGinley Chair in Religion and Society at Fordham University upon his retire-

ment from The Catholic University of America in 1988, dealt with the death penalty in this fall's McGinley lecture. He delivers the public lectures each fall and spring.

"The pope and the bishops, using their prudential judgment, have concluded that in contemporary society, at least in countries like our own, the death penalty ought not to be invoked, because, on balance, it does more harm than good," Father Dulles said.

However, that judgment does not change "the doctrine of the church" that the state can impose the death penalty "on persons convicted of very serious crimes," he said.

Surveying references to capital punishment in Scripture and tradition, Father Dulles noted that "the

Mosaic Law specifies no less than 36 capital offenses," and that in the New Testament the state's right to put criminals to death "seems to be taken for granted."

Although Pilate misused his authority, Jesus acknowledged that he did have the authority he was exercising, and did not challenge its legitimacy, Father Dulles said.

He also said "the fathers and doctors of the church are virtually unanimous in their support for capital punishment," and "the Holy See authorized the Inquisition to turn over heretics to the secular arm for execution."

The death penalty was imposed in the Papal States, Father Dulles said, adding that "Vatican City State from 1929 until 1969 had a penal

code that included the death penalty for anyone who might attempt to assassinate the pope."

He cited Franciscan Father Gino Concetti, a staff writer for the Vatican newspaper, L'Osservatore Romano, as a contemporary example of those who assert that the death penalty is always wrong because of the sacredness of life, and that Christians formerly just failed to think this through.

"This abolitionist position has a tempting simplicity," Father Dulles said. But, like the pacifism taught by many sectarian groups that opposed the death penalty in past centuries, it is an "absolutist interpretation" that Catholic theologians have not accepted, he said.

Father Dulles said that the late

Cardinal Joseph L. Bernardin, in addressing what he called the "consistent ethic of life," agreed that the state has the right to inflict capital punishment.

"He made it clear that capital punishment should not be equated with the crimes of abortion, euthanasia and suicide," Father Dulles said.

He also said that Pope John Paul had never said that "every criminal has a right to live," and had never denied that "the state has the right in some cases to execute the guilty."

"The real question for Catholics is to determine the circumstances under which that penalty ought to be applied," Father Dulles said.

Identifying the purposes of punishment as rehabilitation, preventing the criminal from committing further crimes, deterring others and retribution, he said capital punishment makes rehabilitation impossible and

see "DULLES", page six



# The Real Presence of Jesus in the Eucharist

By Bishop Michael D. Pfeifer, OMI

To be Catholic means that one is a eucharistic person, one who has a deep appreciation and love for the Real Presence of Jesus in the Eucharist. Our Catholic belief in the Real Presence of Jesus is based solidly on Scripture and on the experience of the first Christians who formed the foundation of what we call Sacred Tradition.

While Jesus is present to us in other real ways, His most unique and fullest presence is found in the Eucharist. Our belief in the Real Presence means that we believe that Jesus is literally and physically present in His very person under the forms of bread and wine. We Catholics have always believed in the Real Presence of Jesus. The traditional term for this miracle has been "transubstantiation." The term means that the "substance" of the bread and wine becomes the "substance" of Christ's body and blood, while the appearances of bread and wine remain. When we receive Holy Communion, then, we truly receive the body and blood, soul and divinity of the Lord Jesus Christ, under the appearance of bread and wine (*Catechism of the Catholic Church*, #1373-1381).

At the Last Supper, Jesus took bread and wine, shared it with the Apostles and said, "This is my body – this is my blood." Catholics hold that what Jesus said is exactly what happened and continues to happen at each Mass when the priest repeats those very same words. The bread and wine actually become Jesus – physically. Even though they still look and taste like bread and wine, there is a substantial change in these elements.

While we use words to explain what happens, none of these words proves how. That is why we need faith. Faith is not physical science or biology. Faith means that we take Jesus at His word, even though we cannot explain how this mystery occurs. We believe!

The Real Presence of Jesus in the Eucharist comes about once the words of consecration are pronounced. How the Real Presence affects us is up to each one see "PRESENCE", page nine



# La Presencia Verdadera de Jesús en la Eucaristía

Por Obispo Miguel D. Pfeifer, OMI

Ser Católico significa que uno es una persona eucarística, una que tiene un aprecio y amor profundo por la Presencia Verdadera de Jesús en la Eucaristía. Nuestra creencia Católica en la Verdadera Presencia de Jesús es establecida sólidamente en la Escritura y en la experiencia de los primeros Cristianos que formaron la fundación de lo que nosotros llamamos la Tradición Sagrada.

Mientras Jesús esté presente a nosotros en otras maneras verdaderas, su presencia más única y completa es en la Eucaristía. Nuestra creencia en la Verdadera Presencia quiere decir que nosotros creemos que Jesús es literal y físicamente presente en Su persona y bajo las formas de pan y vino. Nosotros los Católicos siempre hemos creído en la Presencia Verdadera de Jesús. El termino tradicional para este milagro ha sido «transubstanciación.» El termino quiere decir que la «substancia» del pan y vino se hace la «substancia» del cuerpo y sangre de Cristo, mientras que las apariciones del pan y vino quedan. Cuando nosotros recibimos la Sagrada Comunión, entonces, nosotros verdaderamente recibimos el cuerpo y sangre, alma y divinidad del Señor Jesucristo, bajo la apariencia del pan y vino (*Catecismo de la Iglesia Católica*, # 1373-1381).

En la Ultima Cena, Jesús tomó pan y vino, los compartió con los Apóstoles y dijo, «Esto es mi cuerpo – esta es mi sangre.» Los Católicos creen que lo que Jesús dijo es exactamente lo que pasó y sigue pasando en cada Misa cuando el sacerdote repite las mismas palabras. El pan y el vino en realidad se hacen Jesús – físicamente. Aunque todavía aparezcan y saben a pan y vino, hay un cambio substancial en estos elementos.

Mientras usamos palabras para explicarlo que pasa, ningunas de estas palabras prueban como. Por eso necesitamos fe. La fe no es ciencia física o biología. La fe quiere decir que fiamos en la palabra de Jesús, aunque no podamos explicar como ocurre este misterio. ¡Nosotros creemos!

see "PRESENCIA", page nine

## The Bishop's Schedule



### November, 2000

Nov 1: San Angelo, Cathedral Church of the Sacred Heart, All Saints Day Mass at 12:00 noon

Nov 2: San Angelo, Calvary Cemetery Mass at 11:00 a.m. for All Souls Day

Nov 3: San Angelo, Diocesan Pastoral Center, 8:30 a.m. Mass for Staff, 11:00 a.m. Staff Meeting

Nov 5: San Angelo, Give Presentation to Sunday School Class at 9:30 a.m. at First Methodist Church

Nov 6: San Angelo, Bradford Elementary School, Have lunch with students at 12:00 noon

Nov 7: Odessa, St. Elizabeth, Mass at 6:30 p.m. for 7th Anniversary of Odessa Perpetual Adoration Group

Nov 8: Ballinger, St. Mary, 6:15 p.m. meet with Pastor and Pastoral Council and Youth

Nov 9: San Angelo, Diocesan Pastoral Center, Presbyteral Council and Diocesan Finance Council meeting at 10:30 a.m. San Angelo, St. Mary, give presentation to RCIA Group at 7:00 p.m.

Nov 10: San Angelo, Christ the King Retreat Center, give Presentation for Walk to Emmaus at 11:15 a.m.

Nov 12-16: Washington, D.C., Annual Meeting of the National Conference of Catholic Bishops

Nov 17-18: Arlington, Texas,

Regional 10 Youth Congress  
Nov 19: Eden, St. Charles, Mass and Bless Renovated Church at 12:00 noon

Nov 20: Rest and Prayer  
Nov 21: San Angelo, Diocesan Pastoral Center, Personnel Board at 10:30 a.m.

Nov 23: San Angelo, Cathedral Church of the Sacred Heart, Thanksgiving Day and Jubilee Day for Families Mass at 9:00 a.m.

Nov 24-26: Rest and Prayer  
Nov 30: Fort Stockton, St. Joseph, meet with Pastor and Pastoral Councils and Youth of the area at 7:00 p.m.

### December, 2000

Dec. 1: San Angelo, Cathedral Church of the Sacred Heart, Mass for the Sick on World Aids Day at 12:00 noon

Dec. 2: Carlsbad, State School, Christmas Prayer Service at 3:30 p.m.

Dec. 3: Brownwood, Mass at Sanction Center at 10:00 a.m. San Angelo, Mass at Fort Concho at 11:00 a.m.

Dec. 4: San Angelo, Christmas Dinner for Diocesan Staff at Bishop's Residence at 6:00 p.m.

Dec. 5: Dallas, Mass for Holy Spirit Circle

Dec. 6: Abilene, Holy Family,

Advent Night of Prayer at 7 p.m. for Priests, Sisters and Deacons of Abilene Deanery

Dec. 7: Eden, Mass at Eden Detention Center at 1:30 p.m.

Dec. 8: San Angelo, Cathedral Church of the Sacred Heart, Mass for the Feast of the Immaculate Conception at 12:00 noon

Dec. 10: San Angelo, St. Joseph, Mass at 11:00 a.m. San Angelo, Christ the King Retreat Center, Christmas Prayer Service for West Texas Boys Ranch at 4:00 p.m.

Dec. 11: Menard, Sacred Heart, Advent Penance Service at 7:00 p.m.

Dec. 12: San Angelo, Diocesan Pastoral Center, Meeting for staff at 11:00 a.m. Cathedral Church of the Sacred Heart, Mass for Feast of Our Lady of Guadalupe at 7:00 p.m.

Dec. 13: San Angelo, First United Methodist Church, Noon Advent Prayer Service. St. Joseph, Advent Night of Prayer at 7:00 p.m. for Priests, Sisters and Deacons of San Angelo Deanery

Dec. 14: San Angelo, Presbyteral Council, 3:00 to 5:00 p.m. 5:30 p.m. Bishop's Christmas Party for Priests, Sisters,

Deacons and Wives at Christ the King Retreat Center

Dec. 15: San Angelo, San Angelo Community Hospital, Mass at 11:00 a.m.

Dec. 17: Sanderson, St James, Mass at 3:00 p.m.

Dec. 18: Rest and Prayer  
Dec. 19: San Angelo, Cathedral Church of the Sacred Heart, Advent Penance Service at 7:00 p.m.

Dec. 20: San Angelo, Angelo Catholic School, Christmas Mass and Program at 8:30 a.m. Ballinger, St. Mary, Advent Penance Service at 7:00 p.m.

Dec. 21: San Angelo, St. Margaret, Advent Penance Service at 7:00 p.m.

Dec. 22: San Angelo, Diocesan Pastoral Center, Mass for Staff at 8:30 a.m.

Dec. 23: San Angelo, Lunch with Seminarians at 11:30 a.m.

Dec. 24: San Angelo, Tom Green County Jail, 9:00 a.m. Mass for Inmates. Cathedral Church of the Sacred Heart, Christmas Vigil Mass at Midnight

Dec. 25: San Angelo, Goodfellow Air Force Base, Mass at 9:00 a.m.

Dec. 27-30: Rest and Prayer

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# The Vocation Circle

## I Said "Yes"

by Fr. Joe Vasquez

*(Vocation Director's note - Sometimes the way that people are called to ministry among God's people can come about in a very spectacular way. Other times this call comes through a slow process, quiet discernment, and a moment of decision. At times this call is just what everyone wanted for you and other times it takes a while for those who love us the most to see that saying "yes" God's call will bring peace and grace of more value than all the things of the world. I might say that maybe God is calling you this way, but then God is calling all of us to service and holiness. This is the vocation story of Fr. Joe Vasquez, pastor of St. Joseph Parish in San Angelo. Fr. Joe is well known by many people all over the Diocese from his growing up in Abilene and his pastoral ministry in various parishes. When you ask his people about him a common answer is that they love him. I give a big 'thank-you' to Fr. Joe's parents for supporting him along his journey to priesthood.)*

*If you want to find out more about a vocation in ministry in the Church, contact your parish priest or staff or call Fr. Tom Barley in the Office of Vocations at 651-7500.)*

This past July, I went home and spent several weeks of vacation with my family. I enjoyed myself taking time to rest and be with my parents and brothers and sisters. One of my favorite pastimes was walking in the mornings and afternoons. These walks gave me time to reflect on my calling to the priesthood and my years of service as a priest.

I was strengthened in my conviction that my family is and has been an important part of my vocation to the priesthood. I came from a family of three brothers and two sisters and of course my parents. Our family has always been close. I thank God for that. As with all families we had problems, ours was not exempt from these challenges. One of those was how eight persons could get their turn at the bathroom (we only had one). Our family struggled economically as many families do but our family was content.

Besides my parents, my grandparents were a great influence in my vocation. My grandparents on both my father's and mother's side of the family worked hard to provide for the family. And they were persons

of deep faith. They taught me that God is important in your life and God is personal. By their simple lives and trusting God in good and bad times I saw that God is real.

Growing up, my family was not involved with the church. We went to Mass now and then but we were not very close to the church. That changed when a young priest came to our parish of St. Francis in Abilene and started to involve more people in church activities (including us). That priest was Father Bernard Gully. Father Gully came to St. Francis full of enthusiasm. He brought new ideas and possibilities. I saw the parish change especially when people began to participate.

My parents got involved in bible study and small group faith sharing. Besides my parents my brothers, sisters and myself started to participate more in church youth activities and retreats. Mass became a regular part of our lives. That was a turning point in my life because my family was connected to the church.

During these high school years I began to think about the priesthood. At that time it was a passing thought (I didn't give it much serious consideration). I enjoyed high school and enjoyed doing things with my friends.

After graduating in the summer of 1976, I participated in the Search Program. That Search experience was another turning point for me. I had a profound encounter with the Lord and felt he was calling to a deeper relationship. During the Search Monsignor Larry Droll (the diocesan vocations' director at that time) approached me and talked to me about the priesthood. He asked me to think about priesthood as a possibility and he asked me to write him. As I continued to pray the next few weeks I sensed a strong desire to serve others. I decided to speak with my pastor Father Gully. He listened to me and was supportive.

I then decided to talk to my parents and share what had been going on inside of me. My parents listened and then spoke. My father felt that I should consider another vocation. His dream for me (as a true father) was to go to college, get a good education and job. We disagreed on this. Though I love my father very much, I told him I had to follow my heart and conscience. My mother told me to do what I thought was best and that she would support me in what-

ever decision I made. I struggled to reach a decision. But I decided that I had to find out for myself if this was indeed God's invitation.

I contacted Monsignor Larry and told him I was interested in priesthood. He informed me that since it was late in the summer I would have to wait until next year. In the meanwhile he promised to call me and visit me throughout the year. I felt at peace about my decision as well as having to wait. I thought I would go to one of the local universities and take some basic college courses.

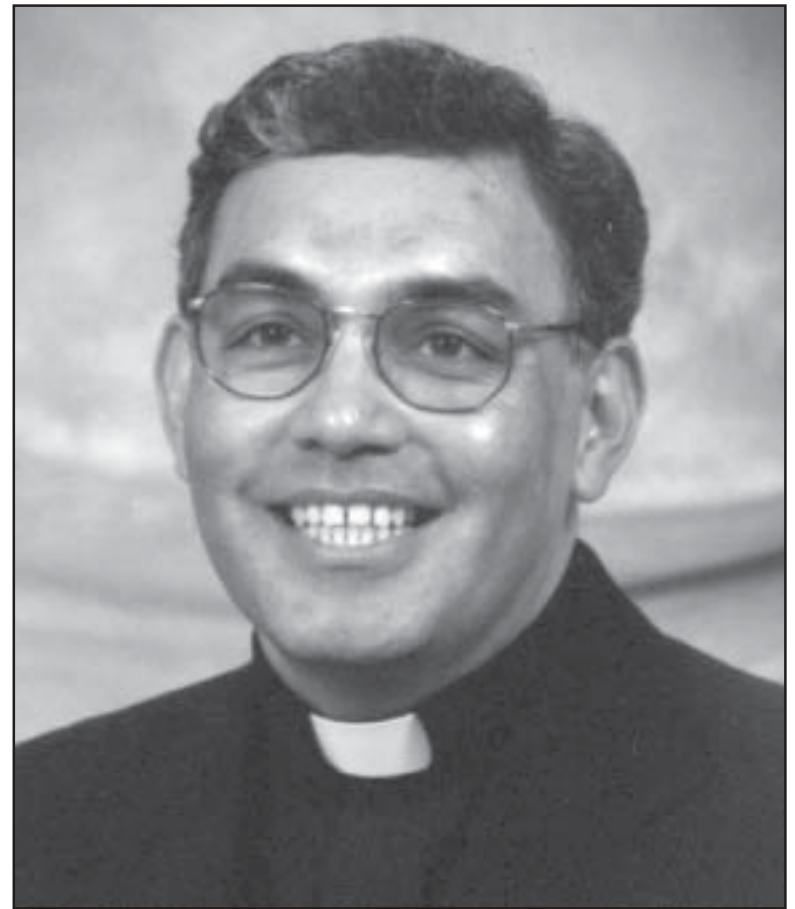
What happened next I can only describe as God's work. I was at peace about all that had happened when I received a call from Monsignor Larry informing me that one of the candidates who was going to the college seminary had decided not to go. He said that this vacancy was allowing me an opportunity, if I wanted to, to enter St. Mary's Seminary in Houston in the fall of 1976. I said, "Yes." Everything moved very quickly after that.

In mid-August my family took me to Houston to the seminary. Being a native of west Texas, I was impressed by the beauty of St. Mary's Seminary surrounded by tall pine trees. Seminary was a new experience for me. I learned how to live with ninety other young men who were discerning God's call. These men came from different parts of Texas and Louisiana. I began to question my beliefs.

I also entered college life at the University of St. Thomas in Houston. We traveled to the University for our classes. The University of St. Thomas was another place where I met people from different parts of the country and world. People with different interests and viewpoints on a variety of issues. I began to question how I viewed the world.

The seminary and university provided me with the opportunity to expand my understanding and my faith. These environments helped me to grow in ways I had never imagined. Questioning was an important part of my call to the priesthood. Questioning helped me to better know God and myself. My beliefs on God, others and self evolved in the four years that I lived in Houston.

In 1980, Bishop Joseph Fiorenza, who was the bishop of San Angelo at the time, asked me to go and study in Rome for my final years of preparation for the priesthood. I was so surprised and excited about going to Rome. This was like a dream or something you wish for. Another beginning and adjustment began when I went to Rome.



I lived in Rome at the North American College with over a hundred men who came from all parts of the United States. Besides learning to live in a community this large, I also lived in another country, language and culture different than my own. I learned that in America accents and politics are very different from north to south and east to west.

Being in Rome I saw so much history of the world but also of the Church. Vatican City was only a ten-minute walk from the College. Here was the city where Peter and Paul were martyred at the beginning of Christianity. Here countless men and women became saints. And here was the city where the head of the church our Holy Father lived. I studied in Rome for five years and enjoyed the opportunity to have been there.

In the summer of 1984 I returned home and was ordained on June 30 at Sacred Heart Cathedral in San

Angelo. I was so happy. My family and friends were part of my ordination celebration. What I remember vividly is lying down on the floor of the cathedral as the Litany of Saints was sung. For myself that was bringing together all that had taken place up to that time in my life and offering that to God. This included the bad along with the good. A giving of self to God and being open to serve as Jesus came to serve.

As I have just completed 16 years of priesthood I can say that I do not regret any part of my vocation. There have been times, which have been hard and difficult. There are moments when I have doubted and been afraid but eventually there is a sense of peace that comes to reassure me. My vocation is still growing and changing. I believe there is much more that God is going to do and ask me to do in the future as a priest.

see "VOCATION," page four

### St. Joseph Church, Rowena, TX

### "For Old Time's Sake" Festival

Sun., November 12, 11:00 am - 7:00 pm

Lunch Served 11:00 am - 2:00 pm,  
German Sausage, Turkey and Dressing

Adults/Carryout \$6.00 - Children \$3.00

Games Start 11:30 am - Auction 2:00 pm

Sausage Sandwiches 4:30 pm - 7:00 pm \$2.00 Each



# New U.S. Church Decrees Touch Baptism, Penance, Marriage

By Jerry Filteau  
Catholic News Service

WASHINGTON (CNS) — A new U.S. church decree spells out standards to be met by dioceses and parishes in preparing couples for marriage.

Another decree says how parishes are to register baptisms of adopted children. A third covers the provision of places for sacramental confession in churches and oratories.

The baptismal registry decree is meant to assure uniform practices nationwide. The decrees on marriage preparation and places of confession largely reflect what is already current practice, codifying it in law.

The decrees take effect Dec. 1. They contain legislation originally adopted by the bishops at national meetings in 1998 and 1999, with some modifications by the Committee on Canonical Affairs in light of observations from Rome. The final language was reviewed and approved by the bishops' Administrative Committee.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops, issued the new laws Oct. 20 after receiving the necessary "recognitio," or confirmation, from the Vatican Congregation for Bishops.

Copies of the decrees were released to Catholic News Service after they were mailed to the bishops in late October.

The decree on confessional places says, "Provision must be made in each church or oratory for a sufficient number of places for sacramental confessions which are clearly visible, truly accessible, and which provide a fixed grille between the penitent and the confessor. Provision should also be made for peni-

tents who wish to confess face-to-face."

It adds that the face-to-face provision must be understood with due regard to a 1998 Vatican ruling that in particular cases a priest may, for just cause, require a grille or screen between him and a penitent, even if the penitent wishes otherwise.

The first item in the eight-point decree on preparing couples for marriage says, "The couple should receive appropriate education and pastoral preparation through participation in a marriage preparation program approved by the diocesan bishop."

Most of the decree is devoted to questions of meeting legal requirements of documentation before marriage, the investigation into the couple's freedom to marry and compliance with appropriate civil laws.

The most complicated of the new decrees is the one implementing Canon 877.3 of the Code of Canon Law, which calls for conference norms on the recording of parental names when a child being baptized is adopted.

The new legislation sets out detailed provisions of what information should be placed in the parish baptismal register and on the baptismal certificate.

Key provisions to protect the confidentiality of adoption include:

— "Baptismal certificates issued by the parish for adopted children will be no different than other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate."

— If the child is already adopted at the time of baptism, the baptismal registry is to include "the fact of adoption but not the names of the natural parents."

— If the child is baptized but later adopted, the registry is to be changed after the adoption is final-

ized by inserting parentheses around the names of the natural parents and the child's original surname. To be added to the registry are the child's new surname, the names of the adoptive parents and a notation "that the child was legally adopted."

— In the case of adoption after baptism, the baptismal certificate is to list the child's adoptive surname only and the adoptive parents only; the names of the baptismal sponsors are not to be given, and the fact of adoption is not to be mentioned.

The new legislation also makes provision for the adoptive parents to have a baptismal entry for the child placed in the registry of their own parish, "citing the date and location of the original baptismal record and listing only the name of the adoptive parents and the date and place of birth."

Another provision obliges parish personnel with access to parish registers "not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted."

The three new decrees are part of the particular legislation each bishops' conference is expected to deal with as a result of the 1983 Code of Canon Law that governs Latin-rite Catholics throughout the world. In a number of areas the code called for bishops' conferences to flesh out universal norms in light of local custom, culture, civil law or other circumstance.

For the past several years the U.S. bishops have been taking up about three to five of these items each year.

This year they are revisiting the age range for confirming children and taking a second look at possible norms for those who regularly expound on Catholic belief on the airwaves.

dent order of justice," the sense of retribution becomes "misconstrued as a self-assertive act of vengeance," he said.

Father Dulles also noted that innocent individuals might sometimes be executed, and that capital punishment, though not equivalent to killing the innocent in abortion, may cheapen the value of life.

The U.S. bishops took account of such arguments in reaching the con-

clusion in a 1980 statement that the death penalty was not justified "in the conditions of contemporary American society," he said. And he noted that Pope John Paul in his 1999 statement in St. Louis called it "cruel and unnecessary."

"These statements, together with the growing unanimity of bishops of other countries, carry great weight," Father Dulles concluded.

# Lutheran Bishop Installed At Baltimore Catholic Cathedral

By George P. Matysek Jr.  
Catholic News Service

BALTIMORE (CNS) — The doors of ecumenical cooperation were literally thrown open when the Cathedral of Mary Our Queen in Baltimore became the prayerful setting for the installation of the Rev. Henry Gerard Knoche as the third bishop of the Delaware-Maryland Synod of the Evangelical Lutheran Church of America.

Elected in June to lead more than 96,000 Lutherans, Bishop Knoche succeeds retiring Bishop George Paul Mocko. The new spiritual shepherd is a Baltimore native and the former pastor of New Hope Lutheran Church in nearby Columbia.

Cardinal William H. Keeler of Baltimore invited the Lutherans to hold their Oct. 14 installation service at the cathedral to help accommodate the large number of guests from throughout Maryland, Delaware and other regions of the country. It was the second time a Lutheran bishop has been installed in the cathedral, with Bishop Mocko receiving his crosier there in 1991.

"It doesn't happen every day the Cathedral of Mary Our Queen becomes a Lutheran church," said Cardinal Keeler as he welcomed the participants.

"We come together building on the history of collaboration," he added. "It's a collaboration that Bishop Mocko has contributed to very much in these recent years, and I know Bishop Knoche will assume an enthusiastic role working with the other Christian leaders of this community and the leaders of other faith groups for the benefit of all."

The cardinal noted that it was only a year ago when he joined

Bishop Mocko in nailing a copy of the historic Catholic-Lutheran agreement on justification to the doors of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

He called on Catholics and Lutherans to rejoice in their shared beliefs, namely a common understanding of justification, baptism and the "riches of the revealed word of God in holy Scriptures."

Moments after Lutheran Presiding Bishop H. George Anderson formally installed Bishop Knoche to his office, the new bishop turned to face the congregation. With a pectoral cross draped around his neck, Bishop Knoche clutched his crosier with one hand and happily pumped his free fist in the air, acknowledging sustained applause.

Thanking Cardinal Keeler for his hospitality, Bishop Knoche promised that as bishop he was "very much looking forward to seeing what we can do together."

In an interview with *The Catholic Review*, Baltimore archdiocesan newspaper, before the ceremony, Bishop Knoche said he believes ongoing Catholic-Lutheran dialogue is critical for the two churches to grow closer in faith.

When he served as a college campus minister in Wisconsin, Bishop Knoche said he helped develop a series of "living-room dialogues" where young Catholics and Lutherans met for eight-week study sessions on different aspects of faith.

In Maryland, he has also encouraged members of the two religions to share common children's vacation Bible schools and to promote social justice together.

Although he believes Catholics and Lutherans are in agreement about the "heart of the Gospel," Bishop Knoche said they are still a "long way off" from full communion.

"But that doesn't mean we can't cooperate," he said. "My sense is as this culture becomes more secularized, Christians will work more closely together at home in the same way Christians have cooperated in mission fields abroad."

## DULLES

from page one

today is rarely necessary to defend society against the criminal.

Because the death penalty today is usually administered privately by painless means, it may have less deterrent effect than in the past, Father Dulles said.

And with the loss of belief that the state is protecting a "transcend-

## VOCATION

from page three

There are a few things I would like to mention about vocation. One is listen to your heart and to others. What is your heart telling you and what are others telling you. Don't let fear stop you from responding with a "Yes" to God. And trust that God is going to guide you wherever He is leading.



# Pope Condemns Move Toward Gay Marriages In Netherlands

By Cindy Wooden  
Catholic News Service

VATICAN CITY (CNS) — Healthy societies are built on the foundation of healthy marriages and families, relationships which cannot be replaced by legally recognized gay unions, Pope John Paul II said.

Speaking Oct. 23 to the Netherlands' new ambassador to the Vatican, the pope condemned efforts in the European country to grant gay couples the same legal status as married couples and to allow them to adopt children.

The Catholic Church, he said, insists that marriage between a man and a woman is a fundamental part of human reality and is the basic unit of society.

"No other form of relationship between persons can be considered as an equivalent to this natural rela-

tionship between a man and a woman out of whose love children are born," the pope said.

Pope John Paul said people in the Netherlands need to be reminded that "all societies need basic structures to form solid and objective foundations."

Dutch lawmakers voted overwhelmingly in mid-September to enact legislation allowing homosexual couples to convert their current "registered same-sex partnerships" to full-fledged marriages, complete with adoption rights and guidelines for divorce.

The bill was awaiting approval from the upper house of parliament in October, but most observers considered the approval a formality. The law is expected to go into effect in 2001.

The new ambassador, Baron

Hendrik Volkier Bentinck van Schoonheten, told the pope that domestically and on the international scene, the Dutch government was committed to promoting respect for human rights, "respect for moral values and respect for others."

The pope said such respect is essential for peaceful relations between people, but that human dignity and the right to life must be given first place.

"Society can have no future if it enacts rules which ridicule the most basic respect for the whole human being, because man remains in every circumstance the center of societal life," the pope said.

Peace and prosperity, he said, are undermined when the dignity of the human person is denied and the most basic moral truths are ignored.

# Special Honduras Collection

By Msgr. Larry J. Droll

A special collection was taken up in the parishes and missions of the Diocese of San Angelo on November 4 & 5 to be shared with parishes and missions and Diocese of San Pedro Sula in Honduras. San Angelo and San Pedro Sula are "sister dioceses" in the "Honduras Initiative" of the Texas and Oklahoma Catholic bishops.

Thanks to all who have donated to this cause and to those who helped to promote this worthwhile collection. The funds will be sent to the Diocese of San Angelo, which in turn will send the entire amount to Honduras.

Funds sent to Honduras in the past have assisted in recovery from Hurricane Mitch and in the building of homes and churches, as well as providing for equipment in youth educational programs. The bishop of San Pedro Sula, Bishop Angel Garachana, has expressed his gratitude to the Diocese of San Angelo, as has Fr. Tom Goekler, MM who works in the slum area of San Pedro Sula known as Chamelecon.

This special collection is one expression of our communion and solidarity with the Church in Honduras. Pope John Paul II has reminded us that we are one "Church in America." The initial commitment of the Diocese of San Angelo to this effort was for ten years; we are now in the second year.

Parishes and missions are encouraged to develop other forms of outreach and solidarity with their counterparts in San Pedro Sula. For example, Deacon Jesse Guajardo of Our Lady of Guadalupe in Midland is working with a small village on the Honduran coast. A prayer group at Holy Family Mission in Mereta is "adopting" a child, providing monthly financial support. The Legion of Mary in Odessa has sent fifty copies of their spiritual Handbook to their counterparts at St. Ann's Parish in San Pedro Sula, where all such Handbooks had been lost in the floods of Hurricane Mitch. One donor sent a box of religious education videotapes in Spanish to be used with adults and children in Chamelecon. All kinds of creative ideas are welcomed to encourage communion and solidarity with the Church in Honduras.

# Catholic Campaign for Human Development

By Bishop Michael Pfeifer, OMI

My Dear Sisters and Brothers in Christ: "The Spirit of the Lord is upon me because He has anointed me to bring glad tidings to the poor . . . To announce a year of favor from the Lord." Luke 4: 18-19

As this Jubilee Year comes to a close, perhaps we should be asking ourselves if we have tried to heed Luke's advice to "bring glad tidings to the poor."

One of the best ways I know to accomplish this is by supporting the Catholic Campaign for Human Development. During this Jubilee Year, we also mark the 30th anniversary of CCHD's monumental efforts to help the poor help themselves

through the support of sustainable projects and education about poverty in the United States. Since 1970, CCHD has distributed more than \$250 million in 3,500 self-help grants to create jobs, provide affordable housing, improve schools, ensure just wages, fight crime, and develop leaders for the future.

CCHD is practical and effective. Needs are addressed by local groups. Funds are carefully administered to promote long-term solutions to the problems of poor and low-income people in our own communities. The work and goals of CCHD mirror the social mission of our Church.

I hope you will respond generously to the Catholic Campaign for

Human Development when the annual collection is taken in your parish on November 19. We send 75% of the donations to the CCHD national office to fund worthy projects throughout the country. The 25% we keep in our diocese is carefully used for local self-help projects which benefit our neighbors in need.

I thank you for your past generosity and ask that you respond generously to this important appeal. Let us all pray for God's blessing on this fine effort.

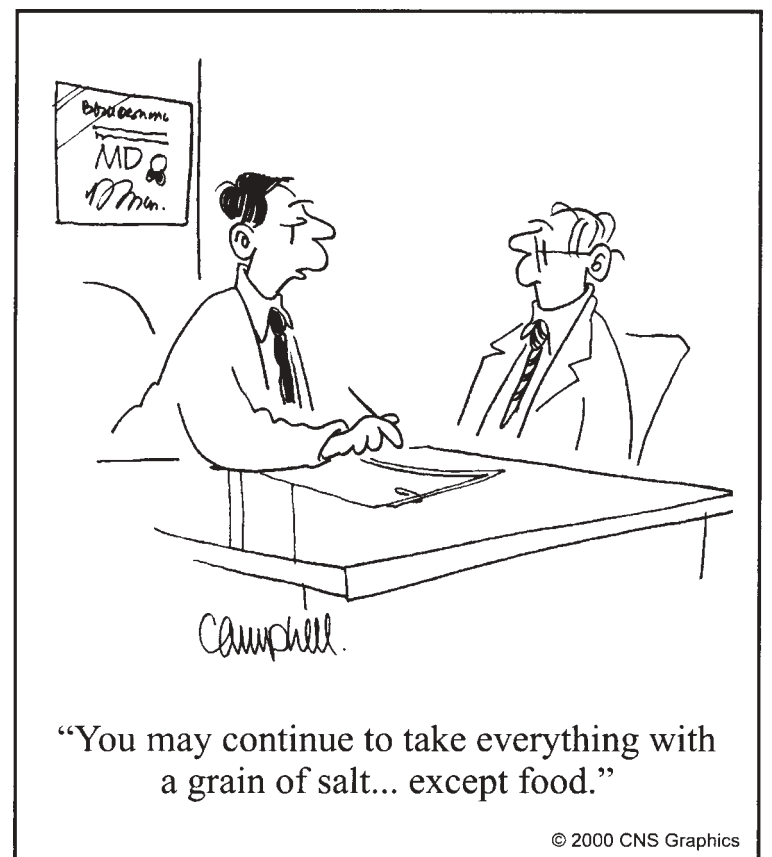
**MRS.**  
from page twelve  
and communication."

As Mrs. Hawaii and Mrs. America, Lam helps local charities such as Prevent Child Abuse Hawaii, Easter Seals and the March of Dimes, for about 20 hours a week. But she makes sure she attends her children's sports competitions and school events.

She will compete in the Mrs. World Pageant in Las Vegas on Dec. 15. It, too, will be a family affair, with her husband, children, mother, sisters and grandparents there to support her.

"Your family is here for you forever, no matter what," she said. "The amount of time we have with our families is the bottom line."

## Pray for Peace



"You may continue to take everything with a grain of salt... except food."

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**Christ the King Retreat Center  
Men's Annual Retreat  
"Who Do You Say That I Am?"  
January 26 - 28, 2001**

FMI:

**Fr. John Gonzales Castro, O.M.I.  
915-651-5352 • e-mail: ckrc@wcc.net**

**Mr. Al Kramer  
915-643-2188 • e-mail: aekr1@msn.com**

# Pope, Queen Elizabeth Express Hopes For Christian Unity

By Cindy Wooden  
Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II and Queen Elizabeth II of England, meeting at the Vatican, expressed their hopes that the jubilee year would bring progress in Christian unity and in assistance to the world's poorest people.

The pope welcomed the queen to the Vatican Oct. 17, 20 years to the day after Queen Elizabeth's first meeting with the pope at the Vatican.

After a 20-minute private meeting and the introduction of the queen's entourage, including Foreign Secretary Robin Cook, the pope and the queen exchanged envelopes containing the texts of their speeches written for the occasion, but not read.

The 80-year-old Polish pope wrote to the 74-year-old queen, "You and I have personally lived through one of Europe's most terrible wars, and we see clearly the need to build a deep and enduring European unity, firmly rooted in the genuine human and spiritual genius of Europe's peoples."

Within Europe and throughout the world, he said, the 54-nation British Commonwealth and the Catholic Church must place their resources at the service of justice

and peace.

Queen Elizabeth wrote in her speech to the pope, "I welcome and admire your personal commitment to the cause of alleviating poverty."

"For my government, helping the world's poor is a major priority, and we are actively supporting faster debt relief for the most heavily indebted countries, many of them in Africa," she said.

"The new millennium reminds us all how Christianity has shaped so much of our world," the queen said. "As Christians of the 21st century, we are called anew to follow our Lord's teaching and, by standing with those in suffering, need and distress, to build a world more worthy of its Creator."

Pope John Paul told the queen, who is head of the Church of England, that the "sad years of division" between Catholics and Anglicans and between the Vatican and the United Kingdom have ended, but more must be done to move toward Christian unity.

"In recent years there has emerged between us a cordiality more in keeping with the harmony of earlier times and more genuinely expressive of our common spiritual roots," the pope said.

"There can be no turning back

from the ecumenical goal we have set ourselves in obedience to the Lord's command," Pope John Paul said.

The queen told the pope, "One of the themes you have set for this jubilee year is reconciliation between different cultures and faith communities."

"I am pleased to note the important progress that has been made in overcoming historic differences between Anglicans and Roman Catholics," she said. "I trust that we shall continue to advance along the path which leads to Christian unity."

Religion, she said, "may sometimes be a source of division, but it can also be a powerful source of healing."

Queen Elizabeth said Catholics and Protestants in Northern Ireland had made progress toward peace and, "we are most grateful for your help and support for this process."

"Many share a sense of real hope now, although there is so much still to do," the queen said.

Queen Elizabeth wore a black



Britain's Queen Elizabeth greets Pope John Paul II at the Vatican Oct. 17. In their meeting the pope and queen expressed hopes for Christian unity and the alleviation of poverty. (CNS photo from Reuters)

wool suit with a black pillbox hat and short black veil to her meeting with the pope.

As the pope escorted her to the door, the queen told him she was on her way to the Anglican Center, the office of her church's permanent representative to the Vatican.

She said she hoped to speak there with some of the British Catholic seminarians studying in Rome at the English College, the Beda College and the Scots College.

At the center, the queen met with Cardinal Edward I. Cassidy, president of the Pontifical Council for

Promoting Christian Unity, and with representatives of the Anglican, Episcopal, Methodist and Presbyterian communities in Rome.

Anglican Bishop John Baycroft, director of the Anglican Center, gave the queen a leather-bound copy of "The Gift of Authority," the most recent document issued by the official Anglican-Roman Catholic International Commission.

Students from the Scots College, dressed in their traditional purple cassocks, sang, "Ad Multos Annos," a Latin hymn wishing the queen many more years of life.

# Bethlehem Catholic School Students Troubled By Violence

By Judith Sudilovsky  
Catholic News Service

BETHLEHEM, West Bank (CNS) — Palestinian students at a Catholic school in Bethlehem said it is hard to live like a Christian when violence surrounds them.

"I know I'm supposed to turn the other cheek like Jesus taught us, but also we cannot keep silent when our rights are not given us," said 16-year-old Issa Stephan, a Catholic from Beit Jalla, West Bank. "If we want real independence it will cost lives, that's to be expected. We can't make an independent state with Jerusalem as its capital without it costing lives."

Like other students at Terra Sancta School in Bethlehem, he said his parents stop him from going to the confrontation point near Rachel's Tomb. The students said they worry about being shot and

killed by Israeli soldiers if they demonstrate: They do not want to die, they said.

Ahmed Madbooh, 16, a Muslim student at Terra Sancta who lives near Rachel's Tomb, said, "I believe I will be a more useful person for my country in another few years when I grow up and finish university."

"Every day my parents tell me not to come home late and to call whenever I get to where I am going. From my house we can smell the tear gas all the time," he said.

Shoukri Katan, 16, a Catholic who also lives near Rachel's Tomb, said a stray bullet once hit his house. Luckily, it did not get inside, but it left him scared.

"I'm angry and I'm sad. Those kids should be able to be in school, they should not be being killed. But the demonstrations are to let people

know that we will not keep silent for our rights. If there are no demonstrations, nobody cares," he said.

Father Ibrahim Flatas, principal of Terra Sancta School, said it is not easy to teach students about Christ's teachings while around them the violence rages.

"I try every day after Mass and during religion class to teach the boys that though we are now in a difficult situation, we are Christian and we believe only Christ, only God can resolve this problem, not the help of the United States, nor (Palestinian leader Yasser) Arafat or (Egyptian President Hosni) Mubarak," said Father Flatas.

Earlier in the week, he and members of his school paid a condolence call to the family of a 13-year-old Bethlehem boy who was shot and killed by an Israeli soldier.

Clashes between Israelis and Pal-

estinians continued over the Oct. 21-22 weekend throughout the West Bank and Gaza, and 12 Palestinians died in the confrontations, five of them under the age of 16. Some 750 Palestinians were injured and 13 Israelis were slightly injured. As of

Oct. 23, 115 Palestinians had been killed in less than a month of violence, 34 of them children, and thousands had been injured.

Issa Haroun runs Terra Sancta's program to meet with Israeli coun-  
**see "STUDENTS", page eleven**



Issa Stephan, 16, joins other students in prayers for peace at Terra Sancta School Oct. 19 in Bethlehem, where young people are witnesses and often participants in violence between Palestinians and Israeli forces. (CNS photo by Debbie Hill)



## All Souls Day Mass at Calvary Cemetery



Bishop Pfeifer celebrated his annual Mass at Calvary Cemetery on All Souls Day, November 1, 2000, in San Angelo; and after Mass he blessed the many graves where loved ones waited for and also received the blessing. Ann and Don Smith are seen standing at the grave of their son Walter as the Bishop blessed the site. (WTA Photos by Pete Micale.)

## Woman Shuttle Pilot Is Catholic School Grad

By Catholic News Service

ROCHESTER, N.Y. (CNS) — When Air Force Lt. Col. Pamela Melroy, 39, shot into space aboard the shuttle Discovery, she carried tokens and prayerful good wishes from two Catholic schools in the Diocese of Rochester.

Melroy, pilot of the 100th shuttle flight, is a 1979 graduate of Bishop Kearney High School in Rochester, and a 1975 graduate of St. Louis Elementary School, Pittsford.

She is the third woman to pilot a shuttle to the international space station.

The shuttle Discovery was to return to Earth Oct. 21 after a 10-day mission involving construction and installation work outside the space station and four days of spacewalks.

It was the first space mission for the daughter of David and Helen Melroy, members of St. Louis Parish in Pittsford.

In a letter sent in the spring to Kathleen Carroll, principal of St. Louis School, Melroy said she was allowed to take 10 mementos on her flight.

"I would like to recognize the important role St. Louis School has had in my life and in educating fu-

ture astronauts by flying a patch, emblem, or flag on my mission for presentation to you at a later date," she wrote.

The school arranged for its emblem to be made into a patch by Land's End, a Wisconsin-based clothing company from which the school purchases insignia sweatshirts. The emblem has a cross with a circle in the center, and the motto, "Uniqueness, Values, Excellence."

Melroy also took along a baseball hat, shirt and medallion from Bishop Kearney High School.

Eight-and-one-half minutes into the flight, that began Oct. 11, Mission Control said: "Pam, welcome to space and congratulations."

"It was beautiful," she replied.

On Oct. 16, two of the shuttle crew — Jeff Wisoff and Michael Lopez-Alegria — helped install a docking port on the space station.

The Associated Press reported Oct. 20 that one critical shuttle system failed briefly, temporarily, turning Melroy and Wisoff into plumbers. The solid waste compactor on the shuttle toilet jammed Oct. 19, and the two astronauts had to unclog it.

"Jeff is more of a hero than I think most people will appreciate," the AP quoted Melroy as saying.

During the next six years, astronauts and cosmonauts will have to perform nearly 160 spacewalks to complete the assembly of the international space station. Only 52 spacewalks have been conducted in almost 20 years of space shuttle flight.

On Oct. 31 a U.S. astronaut and two cosmonauts blasted off from Kazakstan for the space station. They are its first permanent resident crew.

According to biographical data from NASA, Melroy has a bachelor's degree in physics and astronomy from Wellesley College in Wellesley, Mass., and a master's degree in earth and planetary sciences from Massachusetts Institute of Technology in Cambridge, Mass.

A veteran of the U.S. military operations Just Cause, Desert Shield and Desert Storm, she has more than 200 combat and combat-support flight hours. She enjoys theater, tap and jazz dancing, reading, cooking and flying.

In an interview with ABCNews.com, Melroy said it was



Rookie shuttle pilot Pamela Melroy waves to spectators before boarding the Space Shuttle Discovery in Cape Canaveral, Fla., Oct. 10. The shuttle launch was aborted that day due to weather, but the crew made a successful launch Oct. 11. (CNS photo by Allen Fredrickson, Catholic Herald)

while she was a child at St. Louis School that she decided she wanted to go into space.

"I knew I wanted to be an astronaut when I was about 11 years old. I was very inspired by the Apollo program, and I wanted to do something with my life that I felt very strongly about. I feel strongly about the future of human beings in space

and space exploration.

"Interestingly, at that time, the only astronauts I knew about were military test pilots," she continued, "so even though there weren't any women pilots at all in the military, I decided I had to be a military test pilot."

She added, "Don't ask me why I thought I could do it!"



# Jubilee Day For Agriculture Workers

By Bishop Michael Pfeifer, OMI

November 12, 2000 has "been designated by the United States Catholic bishops as the "Jubilee Day for Agriculture Workers." On this day, I ask that during all Sunday Masses our agriculture workers be recognized, and that they be included in the prayers of the faithful in all the churches of our Diocese. On this day we consider with gratitude the many wonderful gifts, especially the gift of food, that are given to all of us by the dedicated and generous work of agriculture workers. As we reflect on the basic gift of food, we ask the following questions:

—Who produced the food?

—Were the environmental practices of the producer beneficial or has the air, land, water been harmed by the manner of production?

—Is the dignity of the human person respected?

These are not only questions about the quality of food, about particular goods, but they are also questions about the good of order - the structure of production. Further, when we ask about the structure of food production, we can also ask about the values embodied in that order.

To help us celebrate this day in gratitude to all of our agriculture workers, the National Catholic Rural Life Conference has produced a special Creed which I present for your reflection:

"I believe . . . that feeding people is a honorable and socially just endeavor; that farming is a noble vocation that gives great pride to those involved in it; that farmers can feed the world safe, healthy, nutritious food.

I believe . . . that agriculture needs a just marketing system that works for all people; that it is fair and just to have wide distribution of land and resources.

I believe . . . that I am responsible to promote justice in my own life, in my community, and the world; I do this for the sake of my neighbor, future generations and all of God's glorious creation.

I believe . . . that my actions have an effect on the common good of creation; that I must carefully consider the choices I make that either positively or negatively impact, the use of farmland, tillage practices, my use of natural resources, technology, animal husbandry, and marketing and labor practices.

see "AGRICULTURE", page ten

# Jubilee Day For Lay Ministers

By Bishop Michael Pfeifer, OMI

Lay ecclesial ministry will be highlighted in the Catholic Church in the United States on November 26, 2000, the Jubilee Day for Lay Ministers. It marks a special occasion to recognize and honor the lay women and men, paid and volunteer, who make a major commitment of time and effort to the evangelizing mission of the Church.

The Jubilee Day for Lay Ministers comes at a time of incredible growth in the Catholic Church. This growth was sparked by the Second Vatican Council, which took place from 1962 to 1965. Now, 35 years later the Council's influence is seen dramatically in the country's more than 19,000 parishes where lay leadership has taken root.

Today we see a new kind of vocation in the Church in the USA as tens of thousands of lay women and men study for lay ministry positions. Thousands more already serve the Church in education, administration, and pastoral service. These people represent many stories of faith and commitment.

The Jubilee Day for Lay Ministers reminds us that ministry is the way in which the Church continues what Christ began and still intends, namely, the salvation of humanity and the transformation of the world. All baptized and confirmed Christians receive a call and gifts enabling them to participate in this mission. When lay people carry out Christ's work as priest, prophet and king in their own proper way through public activity authorized by the Church, we call this lay ministry. Lay ministers report

see "LAY MINISTERS", page ten

# The Great Jubilee Year 2000 And The New Millennium Call For A Revision Of The Legalization Program

By Bishop Michael Pfeifer, OMI  
(Catholic Bishop of the Diocese of San Angelo / President of the Texas Conference of Churches)

As the United States enters its fourth century and the new millennium, it is incumbent upon policymakers to review U.S. policy toward immigration, upon which our nation was built, and to fashion a long-term national policy which balances legal immigration with the integrity of our national borders. Primary among the many considerations within this area is the need to address the growing number of undocumented within our borders, as well as those groups which live here in legal "limbo"-long-term residents who, as a group, are unable to obtain permanent resident status. The immigration status of the 6 million undocumented workers in the United States can no longer be ignored.

The great Jubilee Year of 2000, and the beginning of a new millennium, give policymakers an opportunity to reexamine the status of immigrant groups in the United

States who contribute to our society, but do not enjoy permanent legal status and the benefits which accrue to such status.

It is in the spirit of the Jubilee Year that our policymakers are asked to consider assisting certain immigrant groups among our U.S. population who have established equities in our country, but are unable to obtain legal permanent resident status.

Immigrant workers, regardless of their status, are vital participants in our economy. Yet their dignity and rights are often abused, and their important contributions to our society ignored. Our nation must treat immigrants fairly and with dignity and honor their important contributions to our society. A legalization program in accord with the spirit of the Jubilee Year and the new millennium advocate new policies which include: —The legalization of immigrant workers and their families, especially those who come to the United States fleeing oppression and destitution and making significant contributions to our country. — Greater respect for both the civil and

workplace rights of immigrant workers, regardless of their legal status. —U.S. foreign and economic policies which better address the conflict, poverty, and denial of human rights which pressure persons to come to this country. —A repeal of employer sanctions, which, as a nation-wide policy apply to all workplaces, has failed and should be eliminated.

Like all laborers in our country, the rights of immigrant workers must be upheld and protected. In this year of reconciliation and forgiveness, a strong symbol of U.S. solidarity with the global community, would be the extension of legalization to various immigrant groups in the United States deserving of the opportunity to become legal permanent residents and U. S. citizens. As the world enters the third millennium after the birth of Christ, the United States, as the lone superpower and a global leader, must exert leadership and set example for other countries in the area of immigration.

# Thanksgiving Day Is The Jubilee Day For Families

By Bishop Michael D. Pfeifer, OMI

In the United States, the Jubilee Day for Families will be celebrated on Thanksgiving Day, November 23, 2000. As we come together on Thanksgiving Day, we express our gratitude to our God for the many blessings bestowed upon our families and our country. I ask that in our Thanksgiving liturgies, we recognize our families on their Jubilee Day and offer prayers for all families, especially for the poor and needy.

Thanksgiving Day, more than many other time in the year, is a special occasion that naturally draws families together in love and gratitude to God for the gift of family

life. On this Jubilee Day for Families we welcome to the table family members and friends, many of whom come from far away. This is also the occasion to welcome the "stranger" at our door - the one who is different from us, the one from whom we are estranged, the one whom we have pushed to the margins of our care and concern.

On this Jubilee Day, we pause to thank God for the gift of our family and all families. We also use this occasion to thank families for the many ways, often in sacrifice and simplicity, that they daily open doors to life and love.

Suggestions for Celebrating Jubilee Day for Families:

1- Attend the Thanksgiving Lit-

urgy at your parish church as a family.

2- Plan a special vigil or blessing around the Thanksgiving dinner or supper.

3- Look through family photo albums and share stories about people you see there. Give special thanks for the lives of deceased family members.

4- Invite someone who cannot be with his or her own family to share your Thanksgiving celebration.

5- Call family members who cannot be with you.

I wish all of our families a happy and joyful Thanksgiving and Jubilee Day.

*Pray for Peace*





# El Paso Jubilee Event A Celebration Of Language, Culture

By Mary Ann Herman  
and Ann Valerio-Galarza  
Catholic News Service

EL PASO, Texas — More than 2,000 Catholics of the Diocese of El Paso joined in a multicultural, multilingual liturgy concluding a three-day jubilee year celebration of the local church's ethnic diversity and multifaceted ministry.

Representatives from all 52 parishes in the diocese joined in the diocesan Ministries Conference 2000, Sept. 29-30 as well as the Oct. 1 conclusion of the local Encuentro 2000, according to Sister Helen Santamaria, Sisters of Loretto, vice chancellor of the diocese.

Both activities were held in the El Paso Convention and Performing Arts Center.

The Oct. 1 Encuentro celebration "left me breathless," said Mary Kirasich, an Illinois resident who was visiting the diocese.

"What an explosion of sound and color with ... ethnic music groups, unique costumes, expressive dances, touching testimonies, all from the different cultural groups," she told The Rio Grande Catholic, El Paso's diocesan newspaper.

"I felt love all around me. Just watching and listening to everyone share their faith in God filled my

heart with joy," she added.

Bishop Armando X. Ochoa of El Paso celebrated the Mass, which included readings in German, Italian, Spanish, Korean, American Sign Language and a Native American language.

"We're here to praise and honor God in the glory and spirit of unity," Bishop Ochoa told the assembly, adding that he hoped the three-day gathering would inspire more lay people to become involved in one of the diocese's many ministries.

Before and during the Mass, several groups performed — Native American matachines dancers from El Paso and neighboring Ciudad Juarez, Mexico; Mexican-American Mariachi musicians and ballet folklorico groups; colorfully robed members of El Paso's Afro-American Society; dancers from the Club de Espana del Norte; members of the American Samoan Community of El Paso, and the Filipino American Dance Group.

"I find all this very exciting," said Franciscan Father Kenan Osborne, of the Franciscan School of Theology at Berkley, Calif.

The priest was one of eight workshop presenters for the ministries conference, which opened with a parade of parishes, ministries and

religious orders in the diocese; a multimedia history of the 86-year-old history of the diocese; and a concert by leading Catholic musician and composer Bob Hurd, who teaches at Santa Clara University.

Other workshop leaders included Father Virgilio Elizondo of the Mexican American Cultural Center in San Antonio; El Pasoan Rosa Guerrero, who has produced two films on the blending of cultures through music and dance on the border; University of Notre Dame professor Timothy Matovina; Robert McCarthy, executive director of the National Federation for Catholic Youth Ministry; Hector Rodriguez of the Catholic Campaign for Human Development; and author and lecturer Paul Wilkes.

After hearing a presentation describing lay ministers as actually doing the Lord's work, Meredith Kelley of St. Raphael Parish, said, "It made me think how special it is to be a lay eucharistic minister and that the Lord, through my hands, is actually giving his body to the members of his church. That is an overwhelming concept to me."

Corina Sanchez, of St. Matthew Parish, was impressed by Father Osborne's presentation on "Disciples In Mission."

"He told us Juan Diego and Our Lady Of Guadalupe were the first models of lay ministers," she said. "And he said we don't need titles. Anyone doing God's service is considered a lay minister. We are all sacraments when we think about it."

## PRESENCE

from page two

of us. Once we have received the body and blood of Jesus, do we let ourselves be truly present to Him so that He can bring about a change in our way of thinking, feeling, judging, and our way of acting and behaving?

The Real Presence of Jesus in the Eucharist is the greatest gift that Jesus has left the Church. It is our great food for life's journey, leading us to that everlasting banquet that Jesus has prepared for all of us in Heaven. During the great Jubilee Year 2000, the Church has asked us to focus our attention and appreciation on this great-est of gifts.

## Rachel's Vineyard

On Wednesday, November 15<sup>th</sup>, the Diocese will host a *Jubilee Conference On Healing After Abortion* at St. Elizabeth Ann Seton Church in Odessa. Those who should attend the Conference are pastors, associate pastors, deacons, counselors, youth ministers, religious education personnel, those who actively work in pro-life, and all others who are concerned for life.

Conference speakers are: Vicki Thorn, founder of *Project Rachel*; Theresa Burke, PhD, founder of *Rachel's Vineyard*; Fr. Michael Mannion, Director of the Pope Pius Retreat House in Blackwood, NJ; and Sr. Paula Vandegear, founder of a post abortion healing institute in California.

The Conference will begin with registration at 7:45 am and will end at 4:00 pm. Lunch will be served. There is a registration fee of \$5.00 that will be used to support the Diocese's first *Rachel's Vineyard Retreat* weekend that is scheduled on December 15-17, 2000 at the Christ the King Retreat Center.

Pastors have been notified about this Conference in the recent past and have been provided registration forms. For those who do not have registration forms available, they may contact Nan Goodwin, PO Box 1562, Odessa, TX 79760; or phone her at 915-638-2968 or 915-550-9040.

## Poorest Parishes Send Out Christmas Wish List

As is the custom at Catholic Extension, the largest funder of missionary work in America, a Christmas wish list request was sent to the poorest parishes in mission dioceses in the United States. Hundreds of requests for basic liturgical items, vestments, textbooks, and other "luxuries" flowed into the organization's Chicago offices with individual details now found at [www.catholic-extension.org](http://www.catholic-extension.org).

"We so often take for granted that American parishes have the basics," said Richard Ritter, Vice President, Catholic Extension. "I'm counting on our Catholic friends to help their poorer brothers and sisters in Christ. Any individual can designate a gift to the wish list and help parishes like St. Mary's Church in Kodiak, Alaska that simply hope to buy two oil lamps. They need to switch to oil candles because they are cheaper to ship than wax candles, and they need to be careful of costs."

Other humble requests include a ciborium to hold the Blessed Sacrament at Resurrection Catholic Church in Clanton, Ala.; Father William Doll of St. Frances of Rome Church in Holly, Colo., is praying for new vestments because his current cope has yellowed with age and has holes the size of his fist; and the choir members of St. Michael's Church in Van Buren, Ark., are hoping simply for a few instruments to accompany their voices.

For more information contact JoAnn Marciszewski at Catholic Extension at 1-888-4R-FAITH ext.6047 or visit the wish list at [www.catholic-extension.org](http://www.catholic-extension.org) today.

## PRESENCIA

from page two

La Presencia Verdadera de Jesús en la Eucaristía se hace cuando las palabras de la consagración son pronunciadas. Como la Verdadera Presencia nos afecta depende de cada uno de nosotros. Una vez que hemos recibido el cuerpo y la sangre de Jesús, ¿nos dejamos ser verdaderamente presente a El para que El haga un cambio en nues-

tra manera de pensar, sentir, juzgar; y nuestra manera de actuar y comportar?

La Presencia Verdadera de Jesús en la Eucaristía es el don mas precioso que Jesús ha dejado a la Iglesia. Es nuestra gran comida para la jornada de la vida, guiándonos al banquete que Jesús ha preparado para todos nosotros en el Cielo.

## A Prayer for Rain

*O God, in whom we live,  
Move and have our being,  
Grant us seasonable rain,  
So that when our temporal needs  
Are sufficiently supplied,  
We may seek, with more confidence,  
After things eternal.  
May the rain you send  
Renew the parched earth,  
Provide a bountiful harvest,  
And reward our faith and trust in you.  
We pray this through Christ, our Lord.  
Amen.*



# White Lies

by Msgr. Thomas J. McSweeney,  
The Christophers

White lie, *n.* a minor or harmless lie. Who hasn't at some time found an excuse for fibbing? Either the truth would embarrass the other person or be too inconvenient for ourselves, so we lie. From "Tell him I'm not here!" to "Honestly, you look thinner in that dress!" - harmless face-saving lies. No big thing.

No big thing unless you read St Augustine (354 - 430 A.D.). Bishop of Hippo, Doctor of the Church and one of the most intriguing and influential Christian writers of all time.

He makes the case that even the slightest intention to mislead others in their pursuit of truth is a sin. His stand is unequivocal - whenever you tell a lie, you violate your sacred obligation to the truth. You cannot be a liar and still pretend to serve God who is Himself truth. But what about those times when we are just silent and keep the truth to ourselves? Silence is vague. Somebody can take from your silence whatever they want. That isn't lying, is it? Well, to Augustine it is.

Many of us would probably quibble, saying that we cannot be held responsible for the way someone interprets our silence. We might argue that it would be the same as a listener getting a different meaning than we intended because a word we use has more than one meaning.

The crux of the matter is our intention: neither silence nor vagueness protect us from lying if we intend to deceive our listener. Oh, by the way, should our deception fail, we are still lying because that was what we were trying to do. According to Augustine even if we speak the truth but know that for some reason it won't be believed and that is what you want, you have lied.

Wow! You would have to be a saint to live up to that standard!

But if we see a lie, the intention to deceive, as a betrayal of our shared search for truth, Augustine's arguments are understandable. Lying is a barrier to that search.

Studies in the dynamics of communication show that people who lie often begin to believe their lies are truth. A sort of cognitive dissonance sets in whereby one's mind becomes so conflicted that truth is unrecognizable. Lying also affects relationships. Once a deception has been practiced in matters where all should be fair and open, confidence can never be completely restored. Indeed, the worst of all deceptions is to think one thing and say another. It cheats both the other and one's self. Other sins are easier after that.

Augustine would be the first to say he knew something about sins. His mother Monica prayed for his conversion, even as he lived a rather earthy life. Yet he struggled for years with his own search for truth. Finding his answer in God, he then spent the rest of his life trying to live out his belief in the One Eternal Truth.

I suspect that most people aren't ready to swear off the occasional "white lie." But as we travel on our own search, we might reflect a little more not only on what truth is, but Who Truth is. As Augustine prayed: O Omnipotent Good, who cares for each of us as if no one else existed and for all of us as if we were all but one! Your law is truth and truth is Yourself. You made me for Yourself, and my heart is restless until it rests in You.

**St. Charles Borromeo Catholic Church**

**Would Like to Invite You to the Renovated and Expanded Church Dedication**

**12:00 noon Sunday, Nov. 19th in Eden**

**by Bishop Michael D. Pfeifer, O.M.I. Followed by a Thanksgiving Dinner**

# The Church and Organ Donation

by Archbishop Patrick F. Flores, D.D.

To the Faithful of the Church in Texas: In the last few decades the medical profession has made dramatic advancements in the delivery of health care. Medical procedures considered too risky and complicated only a few years ago have become almost routine today. These advancements include such procedures as heart, brain, liver, and lung transplantation to name a few. These procedures have made a major contribution to the family of God and many people are alive today because they received a much-needed organ from a generous donor.

One of the obstacles to organ donations to be used in transplants is the fact that too many Catholics are misinformed about the teaching of the Church on this issue. They are reluctant to donate organs because they believe that the Church does not

allow it. Quite to the contrary, the church not only allows, but considers it a most generous deed on the part of the donor. The principle of charity and common good justify such donations.

*The Catechism of the Catholic Church* speaks directly to this issue (2301). "The free gift of organs after death is legitimate and can be meritorious."

A 1997 document of the US Bishops *Ethical and Religious Directives for Catholic Health Care Services* also discusses this issue: "Catholic health care institutions should encourage and provide the means whereby those who wish to do so may arrange for the donations of their organs and bodily tissue for ethically legitimate purposes so that they may be used for donations and research after death."

Where the Church disapproves of such donations, however, is when

the donation consists of organs, which are necessary for the continuance of the donor's life. Thus, a living person cannot donate a heart or both lungs since these are necessary for that person's life and can only be removed after a person is determined to be dead. On the other hand, all organs may be removed from a deceased person. In the case of both the living and the deceased donor, informed consent must have been previously obtained.

We the bishops of Texas and the bishops of the United States encourage all Christians to reflect on the importance of organ donations especially when they are for the survival of others. Many great men and women, young and old, rich and poor, of all nationalities and cultural backgrounds are alive today because of the generosity of caring donors.

## AGRICULTURE

from page eight

I believe . . . that I have the personal and political responsibility to work toward supporting young and beginning farmers' efforts to stay on the land; creating and maintaining sustainable communities for future generations; and the creation of sustainable, safe and self reliant food system.

I believe . . . that I am called to treat everyone with justice-even my enemy; that I have a special responsibility to those over whom I have economic, political or social power.

I believe . . . in God, the source of all life, and His Son Jesus Christ, our divine teacher, and in the Holy Spirit, who unifies us in the spirit of divine Love; in the wisdom of our faith, for herein lies the source, the reason and the support of all that is contained in this Creed. Amen."

The Jubilee day of Agriculture Workers is a day to thank our God for the gift of food, and to pray for all of those who so generously dedicate their lives to provide so many basic gifts that are necessary to sustain human life.

**Pray for Rain**

## LAY MINISTERS

from page eight

that they are responding to a "call" from God to give service to the Church.

On the Jubilee Day for Lay Ministers, I ask that our lay ministers be recognized and prayed for at all of our Masses on their special day, on November 26, 2000. On their Jubilee Day, as Bishop, I express my profound gratitude to all of our dedi-

cated and generous lay ministers, women and men, who offer themselves and their gifts to enable our Diocese to fulfill the mission of Christ of bringing salvation to our people and transforming the world. I offer a special word of thanks and appreciation to our Office of Religious Education and Formation of our Diocese which has prepared thousands of lay ministers for our Diocese.

**"I could've used a 'lifeline' or two."**

© 2000 CNS Graphics



## A Feast of Sharing A Community-Wide Thanksgiving Dinner

To be held again this year at the San Angelo  
Coliseum's Concho Pavilion Building  
(Formally known as the Exhibition Building)

Sunday, November 19,  
11:00 a.m. until 2:00 p.m.

Free to ALL

Call 942-9044, Ext. 232, 9:00 a.m. to 5:00 p.m.  
Monday - Friday if you want to be a volunteer.

City buses will be running 10:30 a.m. — 3:30 p.m.  
for those who need transportation.

S.T.S. buses for the handicapped will be available. Please  
call 657-4293 to schedule a pickup time  
by 3:00 p.m. Saturday, 18.

Call 655-9952 for more information  
about city buses and S.T.S.

Meals will be delivered to the homebound and the elderly  
by Meals for the Elderly. Please call 655-9200 by 5:00 p.m.  
Wednesday, November 15 for free meal delivery.

Sorry, No Take Out Meals.

## SUICIDE

from page one

measure that would have required informed consent and a waiting period before an abortion.

Arizonans voted by a 2 to 1 margin to end bilingual education in the state, while South Dakota voters failed to repeal the video lottery gambling that has been permitted in the state since 1989. Both votes marked a defeat for the official Catholic stand on those issues.

In Oregon, where the Catholic bishops had reviewed 14 of the two dozen initiatives facing voters, a church-backed proposal to require background checks for gun purchases was approved but a measure that would have tightened zoning for strip joints and pornography shops lost.

An initiative that would have banned the promotion of homosexuality in public schools appeared headed for defeat in Oregon. The state's bishops had declined to take a stand on that measure, saying it was too vaguely worded and could encourage discrimination against gays.

Four tax-cutting measures on the Oregon ballot were opposed by the bishops, who said they could create "fiscal chaos" and hurt the poor.

Three of the four proposals were defeated.

On the defeat of the assisted suicide proposal in Maine by a 52 percent to 48 percent margin, Marc R. Mutty, director of public affairs for the Diocese of Portland, said church leaders were "tremendously relieved and pleased."

He said it was "a very hard-fought battle" but that through "a tremendous educational effort," support for assisted suicide in the state had dwindled from 72 percent this summer to 48 percent on Election Day.

The lesson for other states that might face such initiatives in the future, Mutty said, is that "it's going to take a very aggressive effort to stop this."

"We committed all of our efforts, all of our resources, to the campaign," he said, "and any less of any effort could have led to defeat."

The ballot question read: "Should a terminally ill adult who is of sound mind be allowed to ask for and receive a doctor's help to die?"

Noting that 20 medical groups in the state had joined the Catholic Church in opposing the measure, Mutty said the next step will be efforts to improve end-of-life care for the dying in the state.

## SISTERS

from page twelve

equipped vans, and renovations to meet the needs of the handicapped.

Proceeds from the first two albums have garnered \$500,000 for SOAR, and with relatively little publicity.

"When you come across sisters who haven't heard of the project in their own communities, you know we haven't had enough publicity," Sister Theresa said.

The singing nuns ranged in age from 35 to 78. They came from 28 states and 58 religious orders. Two were blood sisters, Rosalie and Rosemonde Deck of the Congregation of the Sisters of Divine Providence in Kingston, Mass.

The album was recorded in less than a week. On a Sunday, the nuns flew to Los Angeles. Monday was dedicated to rehearsal. The other weekdays were morning rehearsals, after-lunch auditions for solos, and evening recording sessions. "Sometimes we were up until 11 at night," Sister Theresa recalled.

Some of the sisters who had never been to the West Coast were treated to trips to the Getty Museum, the vibrant Hispanic community centering on Olivera Street in Los Angeles, and the Pacific Ocean.

Saturday marked the wrap-up of recording, plus a concert that night. "By the following Sunday they were on their planes home again," Sister Theresa said.

Oregon Catholic Press, which also markets the first two Sisters in Song albums, "got its first order (shipped) last week and they just called in an order for more," she added.

*Editors: "Sisters in Song Re-joice!" is available for \$15.95 (CD) or \$10.95 (cassette) by calling Oregon Catholic Press at (800) 548-8749 or on the Web at www.ocp.org or www.sistersinsong.org.*

## STUDENTS

from page six

terparts and promote conflict resolution and peace education.

"I don't think anyone from our school participates in the demonstrations, but they feel what is happening, especially with what they see in the media, in the hospitals and visiting the family whose child died," he said. "But the question is, what comes after (the violence)?"

Rabee Nemah, 16, a Greek Orthodox student, said he made an Israeli friend through the school encounters. While he understands and feels the frustration of the people, he said he was against the use of

violence to solve the conflict, calling it "barbarian."

Nemah said the issue is complex and will require hard work.

"This kind of conflict is very difficult," he said. "It has so many sides. The Israelis are sitting over there, so when we say we will make war on Israelis does that mean we will kill all of the Israelis? No, that is not logical. All three religions have rights, and each one of those religions and the two nations should have their rights. It is not fair to let the Jews take everything."

Since the start of the school year, national and international media in Israel have run reports that the Palestinian curriculum, which is followed by the Catholic schools, does not educate for peace. The reports claim the curriculum fails to acknowledge the existence of the state of Israel by not labeling it on a map, instead calling the entire disputed area "Palestine."

Haroun said he does not believe the curriculum is what encouraged the boys to the streets.

"It is so hard to write of our histories, but maybe someday we can sit down together with the Israelis and write down our future," he said.

"We are working harder in order to find a spot of light to talk to the students to let them realize that life can't be better without peace," he said.

## PRESIDENT

from page one

day.

The razor-thin nationwide margin between victor and loser means "there is no national mandate for either candidate," said Joe Grieboski, president of the Institute on Religion and Public Policy.

"That will be the big effect, no matter who wins, both politically and in day-to-day governing," he told Catholic News Service the morning after Election Day. "We're going to see a very different first 100 days of the presidency than we have in a while."

Stephen Wayne, a government professor at Jesuit-run Georgetown University, said the close outcome of the presidential race as well as the narrow majorities Republicans still reportedly held in the House and Senate mean that whoever wins will find it hard to do "anything dramatic" as president.

"The name of the game is compromise, it's moderation, it's incremental victories," Wayne said.

Exit poll data that breaks down how specific groups of people voted

also was still being analyzed the day after the election.

Preliminary results of Voter News Service's exit poll for The Associated Press and the major television networks said that nationwide, 47 percent of Catholics voted for Bush and 50 percent voted for Gore.

People who said they attend religious services at least once a week were more likely to support Bush. Sixty-three percent of those who said they attend services more than once a week voted for Bush, compared to 36 percent who said they voted for Gore.

Among those who said they go to religious services once a week, 57 percent voted for Bush, and 40 percent voted for Gore.

One conclusion Wayne drew from the statistic that Bush was favored by white Catholics nationwide — by 52 percent to 47 percent — is that "Bush overcame the anti-Catholic allegations from early in the campaign."

Bush was dogged for a while early this year by charges of being anti-Catholic after he spoke at Bob Jones University, an evangelical Protestant school in South Carolina. The school's leaders have long been known for their anti-Catholic rhetoric. Bush later apologized for not clearly disassociating himself from the anti-Catholic allegations.

Grieboski, who hadn't yet seen the exit poll data, said that other preliminary information the Institute on Religion and Public Policy had received seemed to show that some Catholics were willing to vote for Bush over Gore primarily over the issue of abortion. But when it came to voting for House and Senate races, abortion was not the deciding factor for many Catholics.

He said he thinks that is because "both campaigns doing a good job of scaring people about the impact of abortion and the Supreme Court."

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a Better  
Mousetrap...**



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**FIRST GOV**  
Your First Click to the U.S. Government

# Hawaiian Mrs. America Relies On Family, Catholic Faith

By Lisa Benoit  
Catholic News Service

HONOLULU (CNS) — Hawaii's Leslie Lam, who was crowned Mrs. Hawaii last May and Mrs. America in September, says she holds tight to her family and her Catholic faith.

They've been her strength in winning the beauty pageant titles less than a year after learning she has a genetic heart condition, she says.

The Mrs. America pageant — for married women — is a preliminary to the Mrs. World competition.

Lam, a graduate of St. Francis High School in Manoa, is a parishioner at St. Roch in Kahuku.

In an interview with the Hawaii Catholic Herald, newspaper of the Honolulu Diocese, Lam said she had had fainting spells for 10 years, but her first real warning came in May 1999, when her 33-year-old sister suffered cardiac arrest.

Lam and two other sisters subsequently tested positive for heart disease. Family research showed that women on their father's side had died young from heart complications.

To discover the cause of her faint-

ing, Lam's doctors implanted a device to monitor and record her heart activity. Two weeks later, while shopping with her children, she fainted and was hospitalized.

Doctors found that low blood pressure was the culprit, but said it could be controlled by medicine, diet and exercise.

Lying in a hospital bed, Lam, who was 35 pounds overweight, said she decided to face the challenges head on.

"I was really depressed," she said. "I said, 'Please Lord, I know you have given me only what I can handle. For some reason, I know this is going to work out.'"

When she went home four days later, she altered her diet and began exercising three times a week. With family support, she lost all 35 pounds in less than eight months, despite the fact that water retention was a side effect of her medication.

Her family shared in her triumph, as well as the Mrs. America title, she said, adding that another family trait — a strong Catholic faith going back to great-grandparents — also contributed to her success.

Lam said her St. Francis educa-

tion grounded her faith and taught her to look at life with joy. She has passed these beliefs on to her children, Matthew and Amber.

Amber said her mother is "always teaching us to do the best we can." Said Matthew: "She always taught us that God is good and that he does good. She tells us to be good to everybody else."

Their mother added, "You want them to have their morals deeply seated in their hearts so that if there is any decision they have to make quickly, you want it to be a split-second good choice."

Lam sees God's hand in her difficulties, saying they have actually strengthened her faith and prayer life. "I feel like there is a wave just gently guiding me that I know is the Holy Spirit," she said.

Lam taught religious education at St. Roch's for three years. Father Sydney Fernandes, her pastor, said she is humble and "has a good rapport with everybody in the community."

"The last shall be first; the humble shall be exalted — maybe that is what God has done to her," he observed.



Miss America, Angela Perez Baraquio, a Catholic elementary school teacher from Hawaii, speaks to the media after winning the pageant title in Atlantic City, N.J., Oct. 14. (CNS photo from Reuters)

Lam's husband of 15 years, Mervyn, who manages a local Safeway store, also liked her determination and positive attitude.

"She is genuine; she is not fake at all," he told the Herald. "She is very, very giving."

Lam said one of her biggest challenges as a wife and mother is spending time with her family.

"We have dinner together every night," she said. "I love the conver-

sation and the dynamics of sitting down and talking."

This is something she learned from her mother, who believed mealtime was also prayer time. "She taught us that when you pray in numbers, there is strength," said Lam.

Her job, as she sees it, is "to keep the family life peaceful, with humor

see "MRS.," page five

# 'Sisters In Song' Release Third Album

By Mark Pattison  
Catholic News Service

WASHINGTON (CNS) — To Sisters in Song's thinking, 70,000 Catholics can't be wrong.

That's the number of copies the all-nun choral group has sold of its first two albums. So it's released a third, "Sisters in Song Rejoice!"

It's entirely made up of hymns old and new that reflect the sisters' own sense of rejoicing. Sister Theresa LaMettery, who is project director for the new album, knows that's so because when the 675 nuns auditioned to appear on the new album, they were asked on the audition form what rejoicing meant to them.

Sister Theresa, a Sister of St. Joseph of Orange, Calif., said that with the exception of 11 solos throughout the 15 songs — including her own on the verses of the contemporary hymn "You Are Near" — "anytime you hear a choir singing you're hearing an 80-voice choir."

The first two Sisters in Song projects featured the voices of 60 nuns, because that's what the budget called for. But when Sister Theresa and Christopher Walker, the liturgical music composer who conducted the sessions, heard and rehearsed the audition tapes, they couldn't whittle the list to anything less than 85.

But thanks to lunch and transportation donations from groups as varied as the Serra Club and the Sisters of St. Joseph health system in southern California, 80 of the 85 invited sisters were able to sing, Sister Theresa said.

Staying within budget is important, because proceeds from the CD and cassette sales go to Support Our Aging Religious, a nonprofit organization in the Washington suburb of Silver Spring, MD. Known by its acronym, SOAR, it helps out religious orders in financial need.

SOAR president Rita Hofbauer said Sisters in Song proceeds are



Cover To CD 'Rejoice' By Sisters In Song. Sisters in Song, a national choir of Catholic religious women, recently released their third collection of music. "Rejoice" includes a Celtic "Alleluia" and versions of the "Salve Regina" and "How Great Thou Art." (CNS photo)

used for special needs grants that keep religious communities from having to dip too deeply into their own treasuries. Projects SOAR has funded, she added, include elevators, nurse call systems, specially

see "SISTERS", page eleven



Diane Houk's second grade class at St. Ann's in Midland designed and made a quilt for a child that was ill. The children chose a "Space" theme. The students drew, and colored the pictures that were then sewed into the quilt by Diane. The quilt was then hand quilted by the students. A child with leukemia who is undergoing treatment received the quilt.

