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'Zero Tolerance' Becomes Buzz-Word As Cardinals Return To U.S.

By Jerry Filteau
Catholic News Service

WASHINGTON (CNS)—“Zero tolerance” became the focal point for public discussion of clergy sexual abuse of minors in the days after the U.S. cardinals returned home from an April 23-24 summit with Vatican officials in Rome.

Amid the new debates, 10 dioceses in the Upper Midwest launched a pilot program of outside audits of their sexual abuse policies, procedures and practices, hoping they might provide a model for national policy to propose to the nation's bishops in June.

Several more priests around the country resigned or were placed on leave in late April because of alleged sexual abuse of minors.

“All of the cardinals are agreed on zero tolerance,” Cardinal Anthony J. Bevilacqua of Philadel-

phia told reporters at a news conference April 26.

Expanding on the term, he said, “By that I mean that we are all agreed that no priest guilty of even one act of sexual abuse of a minor will function in any ministry or any capacity in our dioceses.”

The degree of unanimity on the issue was not that clear, however.

In a round of Sunday talk shows April 28, Chicago's Cardinal Francis E. George said when the bishops meet this June they may end up adopting a zero-tolerance policy because of the public pressure for it.

But he argued that “mandated sentences” for all priests guilty of sexual abuse may not be the answer.

On NBC's “Meet the Press,” the cardinal said, “Zero tolerance is not our term. It's a term that's been

given us and therefore if you don't meet it, somehow you've failed.”

“Zero tolerance for this kind of behavior — of course, there is no question,” he said. “Zero tolerance in the sense that one strike, one any kind of possible offense of this nature, and therefore you're ejected from the priesthood — there has to be some discussion.”

In a radio interview April 25, Detroit Cardinal Adam J. Maida said, “If one priest would abuse a child after all of this, I would put him out right away. ... It's a horrible thing, and in most cases it's a crime.”

Upon his return to Baltimore, Cardinal William H. Keeler said that in the Vatican meeting the U.S. bishops got a “green light” to develop a national policy of “zero tolerance on the part of the church after a credible act of child sexual abuse by one of the clergy.”

At a round-table with reporters April 26, Los Angeles Cardinal Roger M. Mahony said: “The Holy Father said, ‘People need to know that there is no place in the priesthood and religious life for those who would harm the young.’ To me, it can't be any more clear than that. If we say the protection of our youth is our No. 1 priority, then zero tolerance is the only answer toward sexual abuse. There are no ifs, ands or buts.”

Cardinal Theodore E. McCarrick of Washington urged a
see “BUZZ” page eleven



Judy Adams places a candle in a holder after praying for all victims of abuse during a special prayer service at Holy Spirit Church in Winfield Township, Ind., April 24. As U.S. cardinals wrapped up their special Vatican meeting on clergy sexual abuse, some parishes held prayer and healing services. (CNS photo by Karen Callaway, Northwest Indiana Catholic)

Chicago-Area Priest Donates Part Of Liver To Parishioner

by Patty Gayes
Catholic News Service

(Editor's Note: This is a story which will never reach the front page of any mainline newspaper during the current media frenzy of Catholic Church bashing.)

CHICAGO (CNS) — When Miguel Zavala, a member of Holy Family Parish in Waukegan, needed a life-or-death liver transplant earlier this spring, his pastor,

Father Gary Graf, became a “living donor,” giving him half of his liver in a risky surgery.

Zavala had suffered for three years from a rare blood disorder, primary sclerosing cholangitis. It's the same affliction that killed Chicago Bears running back Walter Payton soon after he retired.

“Father Gary truly is the good shepherd,” said Kitty Shumaker, a Holy Family parishioner. “He lays

down his life for his parishioners in any way he can.”

For Father Graf's part, he is doing no more than any good father would do: taking care of his family. In a letter to the parish he wrote: “Celibacy, together with being a sacrifice for the kingdom, allows me to be part of a larger family. You, all of you, become my family.”

Father Graf, 44, said Zavala has been a “faithful disciple and com-

mitted parishioner” for 30 years and someone “who over the last several years has grown weaker and sicker due to a bad liver.” He had been on the waiting list for a liver from a deceased donor for 18 months and had recently been placed on a waiting list for a living donor and called Father Graf to ask for help in communicating his need for a donor to the parish.

“I said that I would only after —

as any good father of any family would do — I first inquired whether . . . I would be a candidate,” Father Graf told the Catholic New World, Chicago archdiocesan newspaper.

Not only was Father Graf a candidate, but so was Zavala's brother, Eliseo. Father Graf insisted that he himself be the donor, because Zavala's brother has four children.

“Father Gary didn't tell many

see “PRIEST,” page ten



May is a Month Dedicated to Mary and to Mothers

By Bishop Michael D. Pfeifer, OMI

The month of May is traditionally a month that is dedicated to Mary, the mother of Jesus and our mother, and during this special month, we also remember our earthly mothers. May 12, 2002, is Mothers Day, and I take this occasion to congratulate all of our mothers on their special day, and to thank them for the dedicated, generous, and faith-filled service that they give to our families, to our Church and the wider community.

Of course during the month of May, we think about the one who is the spiritual mother of all of us, the Blessed Virgin Mary. She is the mother of God-the God-Man, Jesus—and we have the privilege of calling her our mother. During this month, traditionally dedicated to her, we honor her and thank her for her motherly care and protection.

One of the special ways of honoring Mary is to pray the rosary each day. I encourage our families during this month to come together each day, or several times a week, to pray the rosary together. We honor Mary by imitating her discipleship of total trust and faith in God as she became the most perfect disciple of her own Son, Jesus.

As we pray the rosary, we thank Mary for her special care and protection as our mother, and we ask her to pray with us to her Son, Jesus, for all of our needs.

In light of the tragedy of September 11, 2001, which made the world more aware of the existence of the terrible acts of terrorism, we heed the words of our Holy Father, "Given the present international context, I appeal to all - individuals, families, and communities to pray the rosary for peace, if possible daily, so that the world will be preserved from the dreadful scourge of terrorism."

A blessed and joyful Mothers Day for all of the mothers of our Diocese. All will be remembered in my Mass on Mothers Day. For our deceased mothers, we ask God to give them eternal peace, and to bless abundantly our mothers who are still with us.

Mayo es un Mes Dedicado a María y a Madres

Por Obispo Miguel D. Pfeifer, OMI

El mes de Mayo tradicionalmente es dedicado a María, la madre de Jesús y nuestra madre, y durante este mes especial, también recordamos a nuestras madres terrenales. El 12 de Mayo, 2002, es el Día de las Madres, y tomo esta ocasión para felicitar a todas las madres en su día especial, y darles las gracias por el servicio dedicado, generoso, y lleno de fe que dan a nuestras familias, a nuestra Iglesia y a la comunidad.

Por supuesto durante el mes de Mayo, pensamos en la persona que es la madre espiritual de todos nosotros, la Santísima Virgen María. Ella es la madre de Dios - el Hombre - Dios, Jesús - y tenemos el privilegio de llamarla nuestra madre. Durante este mes, tradicionalmente dedicado a ella, la honramos y le damos las gracias por su protección y cuidado maternal.

Una de las maneras especiales de honrarla es rezar el rosario cada día. Animo a nuestras familias que se reúnan cada día durante este mes, o varias veces por semana, para rezar el rosario juntos. Honramos a María imitando su discipulado de confianza total y fe en Dios tal como ella se hizo discípulo perfecto de su propio Hijo, Jesús.

Cuando recemos el rosario, le damos gracias a María por su cuidado y protección especial como nuestra madre, y le pedimos que rece con nosotros a su Hijo, Jesús, por todas nuestras necesidades.

Por la tragedia del 11 de Septiembre, 2001, que hizo el mundo más conscientes de la existencia de los actos terribles del terrorismo, tomamos en cuenta las palabras de nuestro Santo Padre, "Dado el presente contexto internacional, solicito a todos individuos, familias, y comunidades - que recen el rosario por la paz, a diario si es posible, para que el mundo sea preservado del azote horrible del terrorismo."

Feliz y gozoso Día de las Madres para todas las madres de nuestra Diócesis. Todas serán recordadas en mi Misa el Día de las Madres. Por nuestras madres fallecidas, le pedimos a Dios que les de la paz eterna y que bendiga abundantemente a nuestras madres que están con nosotros.



The Bishop's Schedule



May, 2002

May 1: Coleman, Sacred Heart - Confirmation at 6:30 p.m.

May 2: Midland, Our Lady of Guadalupe - Confirmation at 6:30 p.m.

May 3: San Angelo, St. Joseph - Confirmation at 7:00 p.m.

May 4: San Angelo, Walk for March of Dimes at 8:00 a.m. Big Spring, Immaculate Heart - Confir-

mation at 5:00 p.m.

May 5: Sanderson, St. James - Confirmation at 3:00 p.m.

May 6-10: San Angelo, Christ the King Retreat Center -Priests Retreat

May 11: San Angelo, St. Mary - Mass for Basic Formation Group at 11:00 a.m.

May 12: Odessa, Holy Redeemer - Confirmation at 10:30 a.m.

May 13: San Angelo, Christ the King Retreat Center - Rosary at Grotto at 6:30 p.m.

May 14: Midland, St. Ann -

Confirmation at 6:30 p.m.

May 15: San Angelo, Diocesan Pastoral Center - Mass for Staff at 8:30 a.m. and Staff Meeting at 11:00 a.m. Meeting of SAISD Safety Committee at 4 p.m.

May 16: Abilene, Sacred Heart - Confirmation at 6:30 p.m.

May 17: Ballinger, St. Mary - 25th Anniversary Mass for Father Hugh Wade at 6:30 p.m.

May 18: Abilene, St. Vincent - Confirmation at 5:30 p.m.

May 19: Menard, Sacred Heart - Confirmation at 11:15 a.m.

May 21: Midland, St. Stephen - Confirmation at 6:30 p.m.

May 23: San Angelo, Presbyteral Council - Budget Meeting

May 24: San Angelo, Angelo Catholic School Graduation Mass at 8:30 a.m.

May 25: Brownwood, St. Mary - Confirmation at 3:00 p.m.

May 26: St. Lawrence, St. Lawrence - Confirmation at 10:30 a.m.

May 27: San Angelo, Cathedral

Church of the Sacred Heart - Memorial Day Mass at 9:00 a.m.

May 28-29: Rest and Prayer

May 31: Burbank, California - Priestly Ordination

June, 2002

June 1-2: Burbank, California - Priestly Ordination

June 3: San Angelo, Bishop's Residence - Summer Cookout for Priests, Sisters and Staff at 6:00 p.m.

June 4: Midland, St. Ann - Anniversary Mass

June 5-6: Rest and Prayer

June 7: San Angelo, Cathedral Church of the Sacred Heart, Feast of the Sacred Heart Mass at 7:00 p.m.

June 8: San Angelo, Christ the King Retreat Center - Confer Ministries on Deacon Candidates at 10:30 a.m.

June 9: Winters, Our Lady of Mt. Carmel Church - Confirmation at 9:00 a.m.

June 10-11: Rest and Prayer

June 13-15: Dallas, Spring Meeting of United States - Conference of Catholic Bishops

June 16: San Angelo, Cathedral Church of the Sacred Heart - Marriage Jubilee Mass at 2:30 p.m.

June 17: Rowena, St. Joseph's Church - Mass for Farmers and Ranchers at 6:30 p.m.

June 18: San Angelo, Diocesan Pastoral Center - Presbyteral Council Meeting 11:00 a.m. to 2:00 p.m.

Mass in Barrio for St. Mary's parish at 6:00 p. m.

June 19-21: Fargo, North Dakota - 50th Anniversary of Sister Barbara Pfeifer

June 22: Midland, Mass at 9:30 a.m. in Front of Planned Parenthood Clinic

June 23: Odessa, Our Lady of San Juan Mission - 40th Anniversary Mass at 9:30 a.m.

June 24: San Angelo, St. Joseph - Home Mass at 6:30 p.m.

June 25-26: Lubbock - Visit Vatican Exhibit

June 27: Abilene, Presentation at Grace Museum

June 30: Abilene, First Presbyterian Church - Give two Presentations

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Vocation Circle

Seminarian Summer Assignments

by Fr. Tom Barley, Director of Vocations and Seminarians

Bishop Michael Pfeifer, OMI has approved the following summer assignments recommended by the Director of Vocations and Seminarians and the Priest Advisory Team.

Rodney White – finishing his third year in theology at St. Mary's Seminary – to the Mexican American Cultural Center for the Mini-pastoral Seminar in Hispanic Ministry and then a special assignment in the Diocese. Rodney will be ordained to the

Transitional Diaconate on Friday, August 16 at St. Mary's Church in Odessa at 6:30 PM. Next year, Rodney will be in his final year of theology at St. Mary's Seminary.

Joey Faylona – finishing his Pastoral Year at Sacred Heart Parish in Abilene – to The Institute for Priestly Formation at Creighton University in Omaha, Nebraska. Joey will be ordained to the Transitional Diaconate on Tuesday, August 13 at Sacred Heart Church in Abilene at 6:30 PM. Next year, Joey will be in his final year of theology at Assump-

tion Seminary.

Michael Matthiesen – finishing his second year in theology at St. Mary's Seminary – to Clinical Pastoral Education at a hospital in Houston. Next year, Michael will be on his Pastoral Year at St. Mary, Star of the Sea Church in Ballinger.

Ariel Lagunilla – finishing his first year in theology at Assumption Seminary – to Cuernavaca, Mexico for intensive Spanish classes. Next year Ariel will be in his second year of theology at Assumption Seminary.

Emilio Sosa – finishing his

first year in theology at Assumption Seminary – to residence at St. Joseph in Rowena and the Hispanic Summer Program in Puerto Rico. Next year Emilio will be in his second year of theology at Assumption Seminary.

Ruben Covos – finishing his first year in theology at Assumption Seminary – to The Institute for Priestly Formation at Creighton University in Omaha, Nebraska. Next year Ruben will be in his second year of theology at Assumption Seminary.

Please keep these seminarians in your prayers.

A Message From An Air Force Chaplain In A Far Away Land

by Rev. Mike O'Neill

(I present for your reflection a letter that I received from Chaplain Lt. Colonel Michael O'Neill, 405 AEW/HC, who is stationed at Dyess Air Force Base in Abilene, Texas. After my visit to Dyess for Confirmation, I wrote Father Michael a letter, and I share with you his reply. Please pray for him and all of our military personnel who are serving in Central Asia.

Bishop Michael D. Pfeifer, OMI)

Your Excellency:

Thanks so much for your note; greetings from 'somewhere' in Oman. With Dyess as the lead Wing over here, we're very much in the majority right now. Before every Mass I have everyone introduce themselves with several calling San Angelo home. It's a very remote spot and everyone seems to be making the best.

We all live in a tent of some 1,500. Thanks to modern technology every tent has its own AC unit and they all do a great job. The weather is very hot yet, a few nights ago we had the first rain storm in some four or five weeks. There are three Chaplains and two Chapel Assistants assigned. We have all the normal duties of counseling, services and pastoral visitation. In addition, we are always on hand

(in the wee small hours of the morning and throughout the day). Once the time hack is given the chaplain says a prayer for the crews and support people. This is the first time in my career, during these briefings, that the crews are given their survival packs and then they "sanitize" themselves by taking all patches, etc, off their flight suits. This is the tipoff that this is not exercise or training but real combat. From where we are it's a straight shot over Afganistan.

When we first arrived we had to get ready for Easter. We went into a local town, purchased some nice

cloth (and also silk flowers) to make our own altar frontals, etc. and saw an electrician. Because of the tent situation no fire/flames are allowed. We had him make two electric altar candles and a six foot paschal candle with electric flickering flames so even the desert situation here, we managed to have a somewhat worthy Easter celebration.

Am so glad that the Confirmation went well and thanks so much for coming; hopefully will be back to receive you on your next visit. Keep us all in your prayers and will keep in touch. In the Risen Lord.

Catholic Social Teaching In Action

by Eric Ramirez.

This is the second installment of a series of articles written by Angelo State University students affiliated with the Newman Center's experiences in Honduras.

In preparation for our venture into Honduras, the other travelers and I thoroughly studied the disciplines of Solidarity and Adoption. During our discussions before we went and the discussions we shared while in Honduras on Solidarity and Adoption, we established some

ground rules for our upcoming interaction, and also arrived at some answers to some of the many questions that arose during our discussions. Some of these answers I hope to share with you.

Currently, the Diocese of San Angelo and the Diocese of San Pedro Sula are in a partnership of Solidarity. This is a new state of relationship compared to an older one that has been widely practiced between Dioceses – Adoption.

In a relationship of Adoption,

one diocese would take on another's problems and responsibilities. This is similar to a parent-child relationship. The stronger diocese would then try to impose ideas they felt would work on the adopted diocese. This falls in line with the cliché of "giving a person a fish."

On the first night we were in Honduras, during dinner, I had the opportunity to talk with Msgr. Angel Garachana, the Bishop of San Pedro Sula. I asked him his thoughts on North Americans coming into his Diocese and beginning building projects and other types of aid. After taking a quick bite from his plate of pasta, Msgr. Garachana responded diplomatically. He said he opposed Americans coming down and trying to fix Honduras' problems. However, he saw no problem with Americans being invited to Honduras to take part in projects

already established and under the control of Hondurans.

From this conversation, and from conversations with the others who went, the idea of going down to Honduras uninvited and starting up all sorts of projects is counter to the idea of Solidarity and falls more in line with the idea of Adoption. Instead of being in partnership with Honduras, we would be acting as Honduras' parent.

Stopping the idea of Adoption is crucial on another level. While in Honduras several of the places we visited offered different commercials featuring their needs and asking for money or other types of aid. For instance, at a parochial school we visited, the entire kindergarten class put on a play for us and sang us a song about the history of Honduras. Afterwards, we were quickly taken on a tour of the school and told about all its needs. They later asked how could we help them.

Those who were showing us

around Honduras told us that when people hear that visitors from the US are coming, they put on their best face. This is not to show the Hondurans in a bad light. As North Americans we have, in a way, socialized the people of Latin America and other countries to rely on us to solve their problems. By developing the idea of Solidarity, we help the Hondurans become self-reliant and show their own personal dignity. This illustrates the other half of the cliché: "teaching a person to fish." However, teaching a person how to fish is not where Solidarity ends.

A partnership of Solidarity is drastically and joyfully different than that of Adoption. Instead of one Diocese taking care of another, Solidarity requires the work on the part of both Dioceses. In the relationship of Solidarity, each comes to the table and lays on it what each has to offer. Together they share

A Word to the Wise . . .

Annual Church Festival Information Must Be Sent to WT Angelus Office at Least Two (2) Months Ahead of Festival Date to Guarantee Advertisement Insertion!

Don't Miss Out!

see "ACTION" page ten



Bishops Address Sexual Abuse

by Most Rev. Wilton Gregory
President U.S. Conference of
Catholic Bishops
and Most Rev. Michael D.
Pfeifer, OMI
Bishop of San Angelo

"Even though I walk in the dark valley I fear no evil; for you are at my side with your rod and your staff that give me courage." (Psalm 23, Responsorial Psalm for the 4th Sunday of Easter)

Dear sister and brother Catholics:

During the Easter season, our lit-

urgy recalls the image of Jesus, the Good Shepherd. In St. John's Gospel, the Lord tells us that the sheep follow the shepherd "because they recognize his voice. But they will not follow a stranger; they will run away from him because they do not recognize the voice of strangers." What powerful words for the present moment in the life of our Church!

There is no more meaningful image in Holy Scripture for a bishop than the good shepherd. This is the ideal that the Lord wants

us to keep before ourselves in our service to the Church. But over the last several months, both because of the sexual abuse of children and young people by priests and how this wounding and terrible crime was sometimes dealt with, we are asking ourselves, "Has our voice become the voice of strangers? Do people now no longer recognize our voice?"

If we are in danger of this, it is something that, with God's grace, we cannot and will not let happen. We, your Bishops, believed that

we had made considerable progress in dealing with sexual abuse of minors and in creating safe environments for children. As the details of troubling cases from the past emerged, that sense of progress has been all but wiped out. We stand ready to take the steps needed to strengthen our past resolve and to keep children and young people safe for the future and to help heal those so tragically hurt by this abuse.

Your Bishops have been in intensive discussion about how to provide to the fullest extent humanly possible for the protection of children and youth. And, as you

know, the Holy Father has taken a very personal interest in the work we are doing and has offered us whatever assistance we need in addressing this issue. Recommendations to achieve the goal of the protection of our children will be the main agenda item at the Bishops' General Meeting in Dallas, June 13-15. As we offer prayers for each of you, please pray for us, your Bishops, during the coming weeks that our decisions on behalf of children and youth will be wise and effective and for the well-being of the whole Church.

May God bless each of you and your families and loved ones.

Pamphlets Offer Ideas For Dealing With Pain Of Abuse Scandal

by Catholic News Service

WASHINGTON (CNS)—Catholic publishers are offering two new pamphlets to help Catholics deal with the continuing revelations of clergy sexual abuse or other problems caused by someone in the church.

"When Someone Is Hurt by the Church," written by Lorene Hanley

Duquin and published by Our Sunday Visitor Publishing, based in Huntington, Ind., offers practical reflections and useful suggestions for helping Catholics who may have been hurt by someone or some process in the Catholic Church.

Such incidents may range from physical or emotional abuse to raw feelings over an annulment process

or simply disagreements over a church closing or the remodeling of a sanctuary.

"Hurt happens because the church is made up of human beings," Duquin writes. "We may hold the church to a higher ideal, but the reality is that people in the church make mistakes."

The pamphlet suggests strategies

for helping someone who is hurt, and concludes with a reflection on the healing power of forgiveness. It is the latest in a series of topical pamphlets published by Our Sunday Visitor to address critical issues facing the church today.

The second pamphlet, called "Time of Crisis, Time of Faith," focuses more directly on the clergy sex abuse crisis and can be downloaded for free on the World Wide Web at www.pauline.org/church.

Compiled by Pauline Books and Media, a Boston-based publisher run by the Daughters of St. Paul, the leaf-

let is intended for churches to distribute to parishioners.

Also available on the Web site are prayer ideas, a comprehensive list of resources, parenting guides for talking about the issue with children and teaching them rules of safety, and more.

"The most important thing to hold on to at this time is God," said Sister Kathryn J. Hermes, who wrote the pamphlet with a fellow Daughter of St. Paul, Sister Madonna T. Ratliff. "God is with each of us, walking with each of us through the darkness and confusion of these days."

Vatican Says Papal Decree On Penance To Address General Absolution

by Catholic News Service

VATICAN CITY (CNS) — The Vatican announced the imminent release of a papal decree on the sacrament of penance that was expected to address the use of general absolution.

Sources said the document may limit bishops' discretion in deciding under which circumstances general absolution may be used. The question has been a point of friction over the years between the Vatican and some bishops, especially in the English-speaking world.

The apostolic letter, "Misericordia Dei" ("Mercy of God"), was to be released at a press conference May 2 by the top Vatican officials for doctrine, sacraments and canon law. It was a letter "motu proprio" ("under his initiative"), a style used when issuing norms.

Church law currently leaves it up to local bishops to determine when a "grave necessity" exists that would justify general absolution, which also is called the "third rite" of reconciliation.

With general absolution, a group of penitents receive forgiveness for their sins without first making an individual confession of sins. According to canon law, those who receive general absolution must intend to confess their serious sins as soon as possible after absolution.

see "PENANCE," page eleven

Preparing To Receive The Updated Roman Missal

by Bishop Michael Pfeifer, OMI

The updated *Roman Missal* is in its final stages of approval by the proper office of the Vatican. After many years of study—both by the U.S. Conference of Catholic Bishops and the proper Roman authorities — the *Roman Missal* is in its final stages of preparation.

The *Roman Missal* is composed of the *Sacramentary* (Prayers and the Order of the Mass) and the *Lectionary* (Readings) that are used in every Mass. Already the Lectionary—the readings used for Sundays and throughout the week—has been approved. The new Lectionary with the updated translations of Scripture—will become obligatory for use at Mass with Pentecost Sunday on May 19, 2002.

To better understand the new *Roman Missal* — the *Sacramentary* and *Lectionary* — I encourage all of

our priests, pastoral coordinators, with our Pastoral Councils and people involved in other ministries of our communities to study these books. First, acquire the complete new Lectionary which has been approved and can be purchased at Catholic bookstores.

My advice is *read, read, read — study, study, study!* As I have done in the past, I strongly encourage our priests and pastoral coordinators with our Pastoral Councils and others to *read* and *study* the new *Introduction* to the Lectionary. This will give all of us a better understanding of the Word of God that is proclaimed at every Mass. I also encourage our leaders to study the draft of the *General Instruction of the Roman Missal* of the *Sacramentary* as we prepare for the use of the updated *Roman Missal*.

If we all take more time to read

and study the *Introduction* and the *Instruction*, we will avoid much confusion in the future. In the *General Instruction to the Roman Missal*, there are some changes, and it is important that we all be aware of these changes and explain them properly to our people. The adaptations of the General Instruction for the USA will be included in the final draft. There will be about a dozen special modifications for our country.

Once the final, updated *Roman Missal* has been published and is ready for use, I will ask that all of our communities follow *everything* that is outlined in the *General Instruction of the Roman Missal*.

Now is the time to read and study together, and to ask the Holy Spirit to give us wisdom, understanding, and a new sense of appreciation of the Word of God.

Caught Sleeping

by Fr. Frank Pavone
Priests for Life

"I don't want the Church to be caught sleeping again..."

This is the heartfelt desire which the man who was a key player in bringing us legal abortion, Dr. Bernard Nathanson, has expressed to me regarding the bioethical challenges of the 21st century. Dr. Nathanson maintains that in the '60's, he and his colleagues at NARAL (at that time, the "National Association for the Repeal of Abortion Laws") literally "stole the issue" from the Church. In speaking to clergy, he says, "We would never have gotten away with what we did

if you had been united, purposeful, and strong."

The new bioethical challenges have shaped the news and everyday discourse: embryonic stem cell research, genetic manipulation, and human cloning. Those who want to advance science-fiction agendas will still not get away with what they are doing if the Church is united, purposeful, and strong.

One of the many key insights which *Evangelium vitae* provides about these issues is a play on words. The English word "matter" and the Latin word "mater" ("mother") express two ways of looking at creation, including hu-

man life. The Holy Father writes, "[O]nce all reference to God has been removed, it is not surprising that the meaning of everything else becomes profoundly distorted. Nature itself, from being "mater" (mother), is now reduced to being "matter", and is subjected to every kind of manipulation" (n.22).

To put this another way, we can look at creation and consider how useful it is, or we can look at creation and reverently marvel at it. These two visions are not mutually exclusive. To marvel at the beauty of a tree doesn't mean we can't use it for lumber. But the danger lies in reducing our vision entirely to "matter." This is particularly dangerous when it comes to human life, because a person is not a thing,

and is never to be treated as a thing. The drive to "use" embryos and their cells, and to "manipulate" the genetic code, necessarily puts the person in the category of a thing, despite any "good intentions."

The new bioethical challenges do not replace abortion as a central focus, because the assertion in *Roe vs. Wade* that "the word person . . . does not include the unborn" provides the foundation for the type of thinking behind these new challenges. As our bishops have pointed out, "Nations are not machines or equations. They are like ecosystems. A people's habits, beliefs, values and institutions intertwine like a root system. Poisoning one part will eventually poison it all... So it is with the legacy of *Roe vs. Wade*"

(*Living the Gospel of Life*, 1998, n.9).

The way out of this mess is not going to be easy. Sleeping is easy; vigilance has a price. Fundamentally, if the Church is not to be caught asleep again, we have to prioritize our activities, and devote more resources to both education and activism in the defense of life. This work cannot be a hobby; it will require us to give everything. But that should sound familiar to Christians.

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

Dormidos

por P. Frank Pavone
Priests for Life

"No quiero que encuentren a la Iglesia dormida otra vez . . ."

Ese es el ferviente deseo que me expresara un hombre que fue instrumental en la legalización del aborto, el Dr. Bernard Nathanson, al comentar los desafíos que la bioética nos presenta en el siglo XXI. El Dr. Nathanson opina que en los años 60, él y sus colegas de NARAL (sigla en inglés que en aquel tiempo significaba "Asociación Nacional para la Derogación de la Leyes sobre el Aborto") literalmente "le robaron el tema" a la Iglesia. Cuando habla con religiosos, les dice: "nunca hubiéramos

podido obtener lo que deseábamos si Uds. se hubieran mantenido unidos, resueltos y fuertes.

Los nuevos desafíos bioéticos forjan las noticias y la conversación diaria: investigación con células estaminales embrionarias, manipulación genética, clonación humana. Aquellos que quieren promover agendas de ciencia ficción podrán salirse con la suya si la Iglesia no está unida, resuelta y fuerte.

Una de las muchas claves y revelaciones sobre estos temas que surgen de *Evangelium Vitae* está fundada en un juego de palabras. La palabra "materia" y la palabra latina "mater" (madre) expresan dos maneras diferentes de contemplar la creación, incluyendo la vida humana. Dice el Santo Padre: una vez excluida la referencia a Dios, no

sorprende que el sentido de todas las cosas resulte profundamente deformado, y la misma naturaleza, que ya no es «mater», quede reducida a «material» disponible a todas las manipulaciones. (EV 22)

En otras palabras, podemos mirar a la creación y considerar cuán útil es, o podemos mirar a la creación y maravillarnos reverentemente frente a ella. Estas dos visiones no son mutuamente excluyentes. Maravillarse por la belleza de un árbol no significa que no lo podamos utilizar como madera. El peligro radica en limitar nuestra visión solamente a la "materia". Esto es particularmente peligroso cuando de vida humana se trata, porque la persona no es una cosa, y no debe ser nunca considerada como tal. El impulso a "usar" embriones y sus

células, y a "manipular" el código genético, reduce necesariamente a la persona a la categoría de cosa, a pesar de cualquier "buena intención."

Los nuevos desafíos bioéticos no remplazan al aborto como centro de nuestra atención, porque la afirmación en el fallo "*Roe vs. Wade*" que la "palabra persona . . . no incluye a los niños por nacer" constituye la base para la línea de pensamiento detrás de estos desafíos. Como lo señalaron nuestros obispos, "las naciones no son máquinas o ecuaciones. Son ecosistemas. Los hábitos, creencias, valores e instituciones de un pueblo se entrelazan como un sistema radicular. Envenenar un parte eventualmente envenenará el todo . . . Lo mismo ocurre con el legado de

Roe vs. Wade" (*Living the Gospel of Life*, 1998, n.9)

Salimos de este embrollo no será fácil. Dormir es fácil, la vigilancia tiene un precio. Fundamentalmente, para que la Iglesia no se quede dormida, debemos fijar prioridades a nuestras actividades, y dedicar más recursos a la educación y al activísimo en defensa de la vida. Este trabajo no puede ser un pasatiempo, requiere que lo demos todo. Pero eso debería resultarnos familiar a los cristianos.

Pray for Peace

Poll Results Show Texans Overwhelmingly Disapprove of "Therapeutic" Human Cloning

Austin, TX-According to a Scripps Howard Texas Poll released March 19, 2002, an overwhelming majority of Texans disagreed with the following question: "Should scientists be allowed to use human cloning to create a supply of human embryos to be destroyed in medical research?" 69% answered "no" to the question, 22% answered "yes", and 9% answered "did not know or no answer".

"It is obvious that the majority of Texans do not favor the creation

of human embryo farms," said Dr. Joseph Graham, President of Texas Right to Life. "Most Texans do not believe that scientists should be able to create human life in order to destroy it."

Adult stem cell research, a life-affirming alternative to embryonic stem cell research and "therapeutic" cloning, has already seen much success and has cured many people. Just recently, researchers at the University of Texas M. D. Anderson Cancer Center have found that stem

cells circulating in the bloodstream can grow into liver, gut, and skin tissue. "If peripheral blood stem cells are capable of differentiating into many different organs, this may effect the treatment of many diseases," stated Dr. Zeev Estrov, a professor of bioimmunotherapy and one of the study's principle investigators. Stem cells in the blood stream could provide a practical source of cells for this much needed therapy because they are easy to harvest and do not pose a moral

dilemma (as embryonic stem cells).

Scripps Howard Texas Poll, a nonpartisan and independent public opinion poll surveyed 1,000

adults statewide. The poll was conducted from February 11 - March 4, 2002.

Cathedral Church of the Sacred Heart Annual Spring Festival Sunday, May 19
San Angelo, Texas • Convention Center
Arts & Crafts • Games • Auction
Roast Beef and Sausage Dinner
Served From 11:00 A.M. - 2:00 P.M.



Progress In Partnership

by Msgr. Larry Droll

September 11, 2001 was a memorable day. Besides the obvious reference to that day's acts of terrorism, it was the day the Diocese of San Angelo in Texas and San Pedro Sula in Honduras signed a "Covenant of Partnership." The Diocese of Tyler signed on later that same week. It was a small beginning in an international relationship, which now continues to grow.

Shortly after Easter this year, Msgr. Larry Droll, Sister Malachy Griffin, and Sister Hilda Marotta, along with four representatives from Tyler, traveled to San Pedro Sula to continue developing their relationship with that diocese. They enjoyed meeting again with Bishop Angel Garachana and the leadership of the San Pedro Sula Diocese.

Parish-twinning was highlighted as one way to bring the people of the dioceses together. St. Ambrose Parish of Wall and Most Holy Trinity Parish of Chamelecon have established such a relationship. On this trip, Our Lady of Guadalupe in New Summerfield (near Tyler) began a partnership with St. Rose of Lima Parish in Mezapa. Each of these parishes in Honduras was visited.

A partnership between Catholic Schools was a new development in the relationship. Five hundred high school students of the Instituto

Guadalupe in La Lima welcomed the visitors. They will establish a connection with Bishop T. K. Gorman High School in Tyler. The members of the Partnership Commission also visited the Instituto Milagrosa in Tela, discussing partnering at length with the Principal and some professors. This school has Kindergarten through High School graduation, with the larger classes at the elementary level. A Catholic School from San Angelo Diocese will be invited to partner with the Instituto Milagrosa.

Ministry to university students was a third focus of the trip. The ASU Newman Center in San Angelo will continue communication with the Campus Ministry in San Pedro Sula. The chaplain, Father Oscar Valderrama, OP, has been invited to visit San Angelo in November and December.

Another ten ways of developing

the partnership between dioceses were on the agenda, including simply praying for one another as an expression of communion in the Body of Christ.

A highlight of the visit was the opportunity for the visitors from Texas to meet and address all of the priests of the Diocese of San Pedro Sula. Msgr. Droll introduced the



Partnership Commission Front Row: Deacon Ruben Natera and Mrs. Lupe Natera (Tyler), Bishop Angel Garachana CMF (San Pedro Sula), Fr. Jose Cortez, (Tyler), Sr. Hilda Marotta OSF (San Angelo). Back Row; Fr. Jose Antonio Canales (San Pedro Sula), Msgr. Larry Droll (San Angelo), Fr. Oscar Valderrama, OP (San Pedro Sula), Sr. Malachy Griffin, OP (San Angelo), Fr. Nicolas Delgado (San Pedro Sula).



Sign Of Peace at Mass in St. Michael the Archangel Chapel in the San Miguel barrio of Lopez Arrellano, near San Pedro Sula.

Diocese of San Angelo to the group and spoke about parish twinning. Sister Malachy Griffin related the story of the ASU Newman Center's recent trip to Honduras and shared the vision of the campus ministries of the dioceses entering into great cooperation. The representatives of Tyler spoke on the interchange between Catholic Schools and a variety of other expressions of solidarity.

The representatives of the Diocese of San Pedro Sula have been invited to return to Texas next year, as the partnership grows.



(Left to right) Directors of PBWRC, Randy and Judy Rouse, are presented checks by Knights of Columbus Max Schumann and Steve Mueller. (Photo by Mike LaMonica.)

Knights Help Permian Basin Women's Resource Center

by Mike LaMonica

Knights of Columbus Councils 3071 and 12657 collected money from the sale of roses as well as private donations to give to the Permian Basin Women's Resource Center in Midland, Texas. Knights Max Schumann and Steve Mueller presented the PBWRC \$1800 that they collected. The money was given on the Feast of the Annunciation and will be used in PBWRC's many activities.

The Center has a four-fold ministry outreach and has a 9 member board from various Christian denominations including 3 local

Catholics. In prevention education, TAsK, Teens Are Saying kNOw program, has been taught across West Texas to over 24 schools reaching over 15,000 students in Midland and the Permian Basin. The program has been presented to local parishes and is available at no charge to any parish in the diocese.

In crisis intervention, the Permian Basin Women's Resource Center sees an average of 1,700 women each year for pregnancy tests, counsel, and operates a small on-site clothing closet for maternity clothing, baby goods, infant car seats and basinets. The Permian

Basin Women's Resource Clinic was opened in the fall of 2000 and has seen over 100 women for prenatal screening and sonogram verification of pregnancy. The Clinic hosts on-site STD testing by the Midland Health Department in October 2001 for PBWRC clients and their partners. And finally, "Beyond Choice" joins the ministry as a support group for post-abortion healing. The purposes are profound and focused; to assist women and teens that face unplanned pregnancy at the point of their greatest need.



Renewing The Mind Of The Media

WASHINGTON – The Renewing the Mind of the Media Pledge Campaign, designed to encourage those in the media to act responsibly, is set for the weekend of May 18-19.

In 2001, more than 68,000 Catholics supported the pledge, signing it in their parishes and on the Renewing the Mind of the Media Web page - www.renewinamedia.org

Catholics are asked to support the Campaign, and ultimately a responsible news and entertainment industry, by signing the pledge and returning it to their parishes.

PLEDGE

“We still dare to hope, through the grace of God, that all those who work in or use the media will unite to magnify God’s glory.”

RENEWING THE MIND OF THE MEDIA CAMPAIGN

—U.S. Catholic Bishops
Renewing the Mind of the Media: A Statement on Overcoming the Exploitation of Sex and Violence in Communications

Pledge your support for the bishops’ **RENEWING THE MIND OF THE MEDIA CAMPAIGN** and media that are responsive to families and communities.

Return the pledge below with your Sunday offering.

To learn more and to sign the pledge online, visit www.renewingmedia.org.

To promote more responsible, moral, and ethical media, I promise to
(Please select one or more of the following attitudes or actions)

- Talk with my family about our use of media to make sure it is responsible.
- Familiarize myself with media ownership locally and nationally.
- Complain to corporations and businesses that profit from distributing objectionable programming.
- Contact my local broadcast outlets to submit comments for their license renewal about whether they are acting in the interests of the entire community.
- Contact at least one advertiser that sponsors commendable or objectionable programming and ask them to continue or to withdraw their support, respectively.
- Challenge video stores and hotels/motels that distribute X-rated material.
- Evaluate what movies and television programs to watch by using reliable sources such as the Catholic bishops’ Film and Broadcasting Office’s movie review line (800-311-4CCC) or the website of the U.S. Catholic bishops (www.usccb.org).



PLEDGE: We, the Catholic people of the United States, united in our families, parishes, and dioceses, pledge to work together to encourage media leaders to act responsibly, to make room for voices they have neglected—especially that of the religious community—and to eliminate anything that diminishes our appreciation of God’s image in his creation. We urge our government authorities and those who make advertising decisions to use their influence with the media so that they will strive to serve the common good and not only their own interests. We pledge to reject media that produce immoral content and demean the dignity of the human person.

SIGNED

ARCH/DIOCESE

“Tomb of the Unborn” Dedicated at Olfen



Bishop Michael D. Pfeifer and pastor Fr. Prasad Gallela dedicated a “tomb of the unborn” at the St. Boniface Cemetery in Olfen, TX, on April 15, 2002. Sir Knights of the Fourth Degree of the Knights of Columbus from Brownwood and Rowena formed the Honor Guard.



The head stone and tomb were made possible by contributions of parishioners and friends. Caretaking for the cemetery is provided by an ongoing fund through the efforts of the St. Boniface Knights of Columbus Council. The overseers of the project are Bernie Michalewicz, Bennie Wilde, and Dennis Halfmann.

Midland Easter Egg Hunt



Jr. High youth dyed and decorated the eggs used for the Easter Egg Hunt. (Photos by Lucie Valles.)

High School youth from St. Ann’s Parish, Midland organized an Easter Egg Hunt and invited children from Children’s Community Clinic. Over 25 children participated in this event held on March 24, 2002.



Journey of Hope

by Bishop Michael D. Pfeifer, OMI

My dear sisters and brothers in Christ,

At this moment in history, marked by global transformations, it is imperative for the *Catholic Communication Campaign* to embark on a "journey of hope." Why? Images of great suffering have come to us through the media but also a sense of prayer, community and courage.

The *Catholic Communication Campaign* strives to meet this challenge through its annual collection.

This year the CCC created a campaign entitled, "**Shine a Light to Give your Children a Bright Tomorrow**," a theme bringing hope and courage for our future.

Pope John Paul II in his message for the 2001 World Communications Day states, "Today an active and imaginative commitment to the media by the Church is necessary. Catholics should not be afraid to open the doors of social communications to Christ, so that the Good News can be heard from the housetops."

Pray about donating generously

to the CCC collection this year, which will be taken on May 19, 2002. Any monies you donate to the CCC will be utilized in our diocese and nationally. Through the internet web site, radio and television programs, movie reviews and public service announcements, the CCC continually "helps the Good News get around."

Your participation in this campaign of hope is appreciated. I thank you for your past generosity and encourage you once again to generously support with your funds and prayers all the efforts of the *Catholic Communication Campaign*.

Catholic Communication Campaign Shines A Light For The Future

The Catholic Communication Campaign is launching for 2002 a sensitive, encouraging and hope-filled campaign entitled, "*Shine a Light to Give your Children a Bright Tomorrow*."

Embarking on a "journey of hope," the Catholic Communication Campaign is striving to meet the challenges facing our nation during this period of global transformations.

Reflecting on the events of 9/11 and the aftermath, Bishop Joseph A. Galante Chairman of the Communications Committee of the United States Conference of Catholic Bishops said "Images of great suffering have come to us through the media but also a sense of prayer,

community and courage. We, at the CCC, wanted to respond to the specific needs of this world-wide crisis by conceiving, developing and implementing a campaign of hope and courage for the future of the church - the children."


Bishop Galante reiterates a message from Pope John Paul II, in his message for the 2001 World Communications Day, "Today an active and imaginative commitment to the media by the Church is necessary. Catholics should not be afraid to open the doors of social communications to Christ, so that the Good News can be heard from the housetops."

The Catholic Communication Campaign reaches individuals

through radio, video, television, internet and documentaries. Through the implementation of an annual collection, the CCC is noted for its award-winning documentaries such as *The Face, Jesus in Art* which premiered at Radio City Music Hall, New York last spring and continues to air on PBS affiliates. A religious special called *Easter 2001: A Celebration with Dave Brubeck* and various other television documentaries aired throughout the year. In addition, the CCC launched *Catholic Radio Weekly* and continues a series of English and Spanish public service announcements.


The Catholic Communication Campaign also supports local di-

Support the Catholic Communication Campaign



Shine a Light to Give Your Children a Bright Tomorrow

Please support the Catholic Communication Campaign's upcoming parish collection and let God's voice and yours be heard in the media.



Catholic Communication Campaign
HOW THE GOOD NEWS GETS AROUND

3211 Fourth Street, N.E. Washington, D.C. 20017-1194
(202) 541-3237 • Fax: (202) 541-3129 • www.usccb.org/ccc

Public Service Announcements • Internet • TV/Radio • Educational Videos • Movie Reviews

ocesan efforts throughout the year because 50% of the funds collected remain at the local level.

"This year, by focusing our campaign on children, the CCC is striving to bring a message of hope and

courage to individuals and families. The CCC is working diligently to fulfill this mission," said Ramon E. Rodriguez, Director of Development.

"Internet: A New Forum For Proclaiming The Gospel" (World Communications Day)

by Bishop Michael D. Pfeifer, OMI

Sunday, May 12, 2002, is the 36th World Communications Day, and our Holy Father's message for this year's Communication Day is: "INTERNET: A NEW FORUM FOR PROCLAIMING THE GOSPEL". In this article I share with you the highlights of Pope John Paul's II message for this year's Communications Day. The Pope points out that since the communications and in-

formation revolution is in full swing, the Church stands unmistakably at another decisive gateway, so it is fitting that we should reflect on the subject: "Internet: A new forum for proclaiming the Gospel.

The Holy Father points out that cyberspace is a new frontier opening up at the beginning of this new millenium. This new frontier, like others, is full of interplay of danger and promise. For the Church the new world of cyberspace is a sum-

mons to the great adventure of using its potential to proclaim the Gospel message.

The Church approaches this new medium-the Internet-with realism and confidence. Like other communications media, it is a means, not an end in itself. The Internet can offer magnificent opportunities for evangelization if used with competence and a clear awareness of its strengths and weaknesses.

There already exist on the

encounter with Christ in community, and sustaining the new believer in the journey of faith which then begins.

There are nevertheless certain necessary, even obvious, questions which arise in using the Internet in the cause of evangelization. The essence of the Internet in fact is that it provides an almost unending flood of information, much of which passes in a moment. In a culture which feeds on the ephemeral there can easily be a risk of believing that it is facts that matter, rather than values. The

see "INTERNET" page eleven



Diocese Thanked By CCHD

by Rev. Robert J. Vitillo
Executive Director

Dear Bishop Pfeifer:

On behalf of the Catholic Campaign for Human Development, I am writing to thank you and all of the faithful of the Diocese of San Angelo for your very generous 2001 collection contribution of \$20,505.44. This support enables the Church in the United States to help break the cycle of poverty

across our nation – the mandate given to CCHD by the Bishops in 1970.

CCHD helps people living in poverty to become self-sufficient, and to develop lasting solutions to poverty in collaboration with those who are not poor. In our country, thirty-one million people are living in poverty, this includes one of every six children. Through CCHD and with your vital support:

- Young men and women receive on the job training through such projects as Kids Cafe in New Orleans and Academy Bakery in Chicago;

- Economic development ventures are launched by low-wage workers through La Mesa office cleaning cooperative in Albuquerque and Enterprise Staffing Services in Washington, DC;

- Senior citizens work together

to improve their quality of life and ensure affordable health care through Massachusetts Senior Action and Senior Housing Action in San Francisco.

Pope John Paul II appealed to Christians at the beginning of the third Christian millennium: “. . . Now is the time for a new ‘creativity’ in charity, not only by ensuring that help is effective but also by ‘getting close’ to those who suffer, so that the hand that helps is seen not as a humiliating handout but as a sharing between brothers

and sisters.” (Pope John Paul II, *Novo Millennio Ineunte*, #50)

Through their gifts to the Catholic Campaign for Human Development, the people of San Angelo help to make this “creativity” a reality. We are grateful for your leadership and for the invaluable partnership of your diocesan director Mr. Les Maiman. Many thanks to your clergy, religious and laity for their support which is essential to breaking the cycle of poverty in this country.

Questions on the Sacrament of the Eucharist

by Bishop Michael Pfeifer, OMI

In this article, I share with you questions #8 and #9 from the U.S. Catholic Bishops’ document, “The Real Presence of Jesus Christ in the Sacrament of the Eucharist.”

Question #8 – Why are some of the consecrated hosts reserved after the Mass?

While it would be possible to eat all of the bread that is consecrated during the Mass, some is usually kept in the tabernacle. The Body of Christ under the appearance of bread that is kept or “reserved” after the Mass is commonly referred to as the “Blessed Sacrament.” There are several pastoral reasons for reserving the Blessed

Sacrament. First of all, it is used for distribution to the dying (Viaticum), the sick, and those who legitimately cannot be present for the celebration of the Eucharist. Secondly, the Body of Christ in the form of bread is to be adored when it is exposed, as in the Rite of Eucharistic Exposition and Benediction, when it is carried in eucharistic processions, or when it is simply placed in the tabernacle, before which people pray privately. These devotions are based on the fact that Christ himself is present under the appearance of bread. Many holy people well known to American Catholics, such as St. John Neumann, St. Elizabeth Ann Seton,

St. Katharine Drexel, and Blessed Damien of Molokai, practiced great personal devotion to Christ present in the Blessed Sacrament. In the Eastern Catholic Churches, devotion to the reserved Blessed Sacrament is practiced most directly at the Divine Liturgy of the Presanctified Gifts, offered on weekdays of Lent.

Question #9 – What are appropriate signs of reverence with respect to the Body and Blood of Christ?

The Body and Blood of Christ present under the appearances of bread and wine are treated with the greatest reverence both during and after the celebration of the Eucha-

rist (cf. *Mysterium Fidei*, nos. 56-61). For example, the tabernacle in which the consecrated bread is reserved is placed “in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer” (Code of Canon Law, Can.937, § 2). According to the tradition of the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament. In the Eastern Catholic Churches, the traditional practice is to make the sign of the cross and to bow profoundly. The liturgical gestures from both traditions reflect reverence, respect, and adoration. It is appropriate for the

members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex), but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle. Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence and recollection (unless illness prevents one from doing so). In the Latin Church, one must generally fast for at least one hour; members of the Eastern Catholic Churches must follow the practice established by their own Church.

Biggest Family Reunion In Texas

The Hoelscher-Buxkemper Family 25th Biennial Reunion will be held on Saturday and Sunday, June 22 & 23, 2002, in San Angelo, Texas. All activities will be held in the spacious, airconditioned Concho Pavilion at the San Angelo Fairgrounds, 50 East 43rd Street.

All of the family is asked to pre-register and pre-pay before June 7th, so that enough food can be ordered, and enough tables and chairs can be ordered. Any change in a reservation must be made by June 14th by phone or e-mail.

The year 2002 marks the 152nd anniversary of the arrival of Theodore and Elizabeth (Hoelscher) Buxkemper in Texas. The Hoelschers – Anton, Mary Katherine and their sons, Anton Jr., Joe, William and Ben – had come to Texas from Germany four years earlier. When the Buxkemper family arrived in Texas, they were re-united with the Hoelscher family. That was the first family reunion in Texas!

Additional features at the reunion this year will be a *Display Area* (everyone can bring family photo albums to share.) *New Book Preview* (all can preview a rough draft of a new family book. and *Souvenirs* (mugs, hats and pins) among others.

Registration forms have been sent to family members for pre-registration, but if a member did not receive one, they are asked to call Diana Huling 651-7132 or Jean Ann LeGrand 651-8841.

New Catholic Daughters Court Organized in Texas

by Ester Tobin

A new Catholic Daughters of the Americas court, The Servants of Mary #2502, was instituted on Sunday, April 7, 2002, at Holy Spirit Parish in Progresso, Texas, with sixteen charter members.

The mass of installation was celebrated by Father Theo Nhlandu, pastor, at 11 a.m. The Knights of Columbus, Assembly Enrique San Pedro #2559 of Alamo, served as the honor guard, and, members of Ct. Our Lady of Mt. Carmel #1993 presented the colors.

Minerva Lopez, Edinburg regent, administered the CDA oath and presented each new member with a flower.

The organizer of the new court was Maria Luisa Garza of

Edinburg, who is the CDA state coordinator of court development and membership.

The institutional meeting and first business session was held at the Holy Spirit Parish Hall. Dee Sheetz, first vice state regent of Austin, served as the presiding officer and conducted the election of officers.

Elected to serve for two years were: Dora Maldonado, regent; Yolanda Cuellar, vice regent; Erika Rodriguez, recording secretary; Aurora Valdez, financial secretary; and Cynthia Sarmiento, treasurer.

The new court will meet on the first Tuesday of each month at 7:30 p.m. at the parish hall.

Olga Lozano, district deputy #31 described the robes that state

and local officers wear and the significance of sleeve emblems.

Hostess court was Our Lady of Mt. Carmel, Edinburg, with Elvira de la Garza serving as ceremonial coordinator.

At the mass, Deacon Saldivar welcomed the Knights of Columbus and the Catholic Daughters, especially the new court. “What a beautiful gift to Jesus during this Easter season,” he said. “Both the Catholic Daughters and Knights work for unity and charity through the Holy Spirit that gives us strength, wisdom, and encourages us to do good. What a beautiful gift!”

Father Nhlanu congratulated the new court and said that history had been made in the tiny parish of the Holy Spirit at Progresso, Texas, of the Rio Grande Valley and had made him very proud.



Science And The Church

by Robert Brungs, S.J.

Is human cloning possible in the near future? Yes, it is. In fact, there are reports that a woman in the United Arab Emirates is pregnant with a clone. Will the Church lessen her objections to this novel development in time? Almost certainly not. Will the scientific community listen or will it turn a deaf ear?

Will embryonic stem cell research continue despite the opposition of the Church? Yes, surely. Does this mean that we should meekly stop protesting? Will the final goal of all this research be eugenics? That is highly likely. Can the Church progress in a world developing along eugenic lines? What does this do to our vision of the afterlife – and this life?

Will we hear more and more about chemical determinism as neuroscience develops? Will the so-called “God-spot” be seized on as a magic device to tune ourselves to God? What is the Church’s position on the likelihood of there being a single part of brain responsible for our religious impulses? Will the Church ever say anything? Should she?

Relativity theory, quantum mechanics and evolution are the basic suppositions of our scientific culture. Do they lead us to live better lives? Can assisted suicide enhance our human dignity? Do divorce and contraception lead to the heightened service of God? Does the death penalty work to the growth of the Kingdom of God?

The above are merely the tip of a cultural and religious iceberg. Will the barque of Peter founder when it collides with such a culture? Or will it live, at best, a ghetto existence?

The document, *Gaudium et Spes*, from Vatican Council II, touches on a prominent issue in all these issues. It states in numbers 32-33: “Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so . . . To believers, this point is settled: considered in itself, such human activity accords with God’s will . . .”

The Council has authoritatively ratified the general practice of sci-

ence and technology as working in the service of God. The same approval, however, is not shown to the “scientific” interpretations of reality and even practice, like human cloning. Little in the prevailing culture is reassuring.

The Church profoundly needs the scientific expertise of her people, wedded to a strong Catholic belief in Christ. But it needs these qualities operating together in a more communal fashion. By himself or herself a solitary Catholic scientist can do little to improve the science or deepen the Church’s doctrinal faith. Together we can. As the Fifth Synod of Bishops said in 1977, “. . . evangelization and catechesis by scientists who are men and women of faith are extremely important. They should be encouraged by the church. They constitute one of those small groups which will be responsible for so much of the mission of the church in the years to come. Scientists who acknowledge the reign of God should be encouraged to form communities (italics, ours) where they may grow in their own understanding, experience and response to

their Catholic faith, and where they show their insights into how the mysteries of redemption can be presented to their brothers and sisters who are seeking answers to the dilemmas posed by their scientific research.”

Have you ever heard or read this quote before? We thought not. It received scant attention even in the Catholic press.

Let us conclude with a brief description of one such group. We formed a “community,” the Institute for Theological Encounter with Science and Technology (ITEST), in 1968. This group has grown quietly for almost 35 years to more than 400 members around the world. It is interdisciplinary and interna-

tional, made up of scientists, humanists and “ordinary” people. In ITEST scientists can communicate with humanists; “laity” can talk with “experts”; both can inform theologians and Bishops and in turn learn from them. Together, they can grow in love in Christ, the ultimate purpose of our lives. If you are interested, join with us in this crucial enterprise.

We invite you to visit our website: <http://ITEST.slu.edu>, or write to us at ITEST; 3601 Lindell Blvd.; St. Louis, Missouri 63108. You may also contact us at postigm@slu.edu. We welcome your membership and participation in our group. The annual contribution is only \$50.00 per year.

Pope John Paul II’s Intentions For May 2002

“That faithful Christians may show others the Gospel of hope. That Christians may so live the totality of their faith that they are credible witnesses to the hope of the Gospel.”

“That Mary ever Virgin Mary may help women in families and the world. That Mary, most holy Virgin and Mother, may help every people and culture to safeguard and promote the social and family vocation of women.”

PRIEST

from page one

people beforehand, which was smart – I know I would have tried to talk him out of it, and many would,” said Deacon Ed Scarbolis, who also is assigned to Holy Family. “He’s a very enthusiastic and active priest. He never slows down. Maybe this will slow him down for a while and I’ll actually be able to keep up with him!”

Doctors at Northwestern Memorial Hospital removed the right lobe of Father Graf’s liver and placed it in Zavala. The liver regenerates itself, and was expected to regrow within a month.

“About one-half of liver transplants are from living donors,” said Shanthi Gonzales, who is with the United Network for Organ Sharing in Oakland, Calif. “But it is very risky for the donor. In many cases, ironically, it is the recipient who is fine afterward, and the donor who suffers.”

The Catholic Church is a strong supporter of organ donation as

long as there is informed consent on both sides of the exchange, there is no payment for the organs, no discrimination in terms of who should receive donations, and, in cases of an organ donation from a deceased individual, a complete end of brain activity to determine that death has occurred.

ACTION

from page three

each other’s dreams, hopes, goals, and plans. Then in concert, they see how they can help each other meet those goals.

Solidarity has many things to offer. We each get to benefit from the other’s gifts. Believe me, the people of Honduras have many gifts, but that is the topic of another student’s article. Yet, in Solidarity, we need to move beyond giving a person a fish and teaching a person to fish; in Solidarity, we need to learn to fish together in the lake of Hope.

U.S. House of Representatives Passes Ban on Interstate Transportation of Minors for Secret Abortions

Washington — The U.S. House of Representatives, on April 17th, approved the Child Custody Protection Act (H.R. 476), by a lopsided margin of 260-161. This bill would make it a federal crime to transport a minor across a state line in circumvention of a state law requiring parental or judicial involvement in the minor’s abortion decision. More than 24 states have laws that would be covered by the bill. NRLC Legislative Director, Douglas Johnson, commented, “By passing the Child Custody Protection Act Congress would take a clear stand against the bizarre notion that the U.S. Constitution confers a ‘right’ upon strangers to take one’s minor daughter across state lines

for a secret abortion, even when a state law specifically requires the involvement of a parent or judge in the daughter’s abortion decision.”

The Child Custody Protection Act does not supercede, override, or in any way interfere with existing state laws regarding minors’ abortions. Nor does the bill impose any parental notice or consent requirement on the state. The bill deals only with interstate transportation of minors to circumvent existing state laws. Nevertheless, opponents of the bill, including the abortion industry, have urged that “exceptions” be added to allow interstate transportation for abortions to be conducted by siblings, boy-friends, or other persons, without

the authorizations required by state law.

Polls consistently show the majority of Americans support legislation similar to the Child Custody Protection Act. According to a 1998 poll conducted by Baseline & Associates, 85% of Americans did not think that a person should be able to take a minor across state lines to obtain an abortion without her parents’ knowledge.

Laura Echevarria, NRLC Director of Media Relations, emphasized, “NRLC believes that Congress should not override state laws by empowering siblings, boy-friends or other persons who do not hold parental authority under the pertinent state laws.”



BUZZ

from page one

distinction between past offenders and anyone who offends from now on.

He said on "Fox Sunday News" April 28 that he supports removal of any priest accused in the future, but he added that the cardinals are divided about whether such a new policy should be applied to past allegations.

Two days earlier at a news conference in Cleveland he said, "We know now what we have to do. It's unfortunate it took us so long to figure out what we have to do. We are anxious to make sure that not just these notorious priests are thrown out. We want to make sure anyone who does this is thrown out."

After a telephone conference with the other nine bishops of Minnesota and the Dakotas, Archbishop Harry J. Flynn of St. Paul-Minneapolis said April 26 that they all supported zero tolerance for offending priests.

"I would say, one strike and you're out of pastoral ministry," he said, but added that in some dioceses it might be better to keep an offending priest and place him "in a very restricted ministry whereby children would never come into harm's way."

As head of the U.S. bishops' Ad Hoc Committee on Sexual Abuse, Archbishop Flynn will be responsible for preparing and presenting concrete proposals for a national policy when the bishops meet June 13-15 in Dallas.

He said the bishops of the 10 dioceses in the St. Paul-Minneapolis province, which covers Minnesota and the Dakotas, agreed to create an outside auditing process to assess each diocese's handling of sex abuse issues. They plan to present results of the process to the rest of the nation's bishops in Dallas.

Archbishop Flynn said Bishop John F. Kinney of St. Cloud, Minn., originally had raised the suggestion at a province meeting earlier in the month, and in their April 26 teleconference all the bishops supported it.

In Boston, the vortex of the sex abuse scandal over the past three months, Cardinal Bernard F. Law



Cardinal Anthony J. Bevilacqua of Philadelphia embraces Cardinal Bernard F. Law of Boston during Mass at the Cathedral Basilica of SS. Peter and Paul in Philadelphia April 26 prior to the annual American Cardinals' Dinner. The annual benefit for The Catholic University of America in Washington was attended by seven U.S. cardinals. (CNS photo from Reuters)

denied published reports April 26 that the Vatican was preparing to give him a Vatican post by June. An archdiocesan statement said the reports "are without substance, groundless, and appear to be pure uncorroborated speculation."

Cardinal Law received another storm of public criticism when it was disclosed April 27 that his archdiocesan vicar general, Bishop Walter J. Edyvean, faxed a letter to all priests opposing a proposed archdiocesewide association of parish council members as "superfluous and potentially divisive."

Citing the hierarchical nature of the church, the letter urged priests not to join or support the endeavor.

Pickets protested in front of the cathedral during Cardinal Law's Sunday Mass there.

There were also about 100 gay and lesbian pickets in front of St. Patrick's Cathedral April 28, protesting comments by some church officials suggesting that part of the sexual abuse problem is due to the incidence of homosexuality among priests.

New York Cardinal Edward M. Egan called a meeting of all his priests April 29 to report on the

Rome meeting and get their feedback on the sex abuse issue.

In other developments in late April:

- Following a state-by-state survey, The Associated Press reported that at least 177 priests have resigned or been removed from their posts across the country since the scandal erupted in Boston in January.

- A third Maine priest, Father Leo James Michaud, was removed April 25 after an allegation that 25 years ago, when he was in the seminary, he abused a teen-age boy.

- Two New Hampshire priests were removed because of allegations. Father George Robichaud was arrested and charged with assaulting a teen-age boy in 1985; Father Edward Richard was

under criminal investigation for alleged sexual abuse of a boy in the 1980s.

- After reviewing 50 years of personnel files, Bishop Gerald R. Barnes of San Bernardino, Calif., gave police the names of 20 priests whose records showed past accusations of sexual abuse of minors. The diocese said four of them are dead, one lives abroad, 11 are retired or members of a religious order, and four are active but in ministries without access to children.

- In the Boston Archdiocese, Msgr. Frederick J. Ryan resigned his pastorate in Kingston. The former archdiocesan vice chancellor and regional vicar had been under administrative leave since late March pending investigation of claims he molested three teen-age boys.

- In Tampa, Fla., Father Richard Allen abruptly resigned April 26 when confronted with an allegation that he had fondled a boy 30 years ago.

- Priests also resigned or were removed in the face of allegations in the archdioceses of Dubuque, Iowa, and Cincinnati and in the Michigan dioceses of Saginaw and

Grand Rapids.

Contributing to this story were Mike Krokos in St. Paul, Mike Nelson in Los Angeles and Dennis Sadowski in Cleveland.

INTERNET

from page eight

Internet offers extensive knowledge, but it does not teach values. When values are disregarded, humanity is demeaned and there is a lose of an enormous potential for good.

The Internet radically redefines a person's psychological relationship to time and space. Attention is riveted on what is tangible, useful, instantly available. The stimulus for deeper thought and reflection may be lacking. Yet human beings have a vital need for time and inner quiet to ponder and examine life and its mysteries. The Internet is a forum is which practically everything is acceptable and almost nothing is lasting. Hence, the Internet can easily favor a relativistic way of thinking and sometimes feeds the flight from personal responsibility and commitment. In such a context, the Pope asks, how are we to cultivate that wisdom which comes not just from information but from insight, the wisdom which understands the difference between right and wrong, and sustains the scale of values which flows from that difference.

The fact that through the Internet people multiply there contacts in ways hitherto unthinkable opens up wonderful possibilities for spreading the Gospel. But is also true that electronically mediated relationships can never take the place of the direct human contact required for genuine evangelization.

There is no doubt that the electronic revolution holds out the promise of great positive breakthroughs for the developing world. However, we need to ensure that the information and communications revolution which has the Internet as its prime engine will work in favor of the globalization of human development and solidarity. The Pope also points out, that we need to ask: How can we ensure that this wondrous instrument first conceived in the context of military operations can now serve the cause

of peace?

The Internet causes billions of images to appear on millions of computer monitors around the planet. From this galaxy of sight and sound will the face of Christ emerge and the voice of Christ be heard? For it is only when his face is seen and his voice heard that the world will know the glad tidings of our redemption. This is the purpose of evangelization. And this is what will make the Internet a genuinely human space, for if there is no room for Christ, there is no room for man.

PENANCE

from page four

In a Holy Thursday letter to priests this year, Pope John Paul II repeated his insistence that "the usual form of administering this sacrament is its individual celebration, and only in 'cases of grave necessity' is it lawful to employ the communal form with general confession and absolution."

EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Linda Gay Marks.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before, May 21, 2002, to answer to the Petition of Cary Don Griggs, now introduced before the Diocesan Tribunal in an action styled, "Cary Don Griggs vs. Linda Gay Marks, Petition for Declaration of Invalidity of Marriage," said Petition being identified as GRIGGS-MARKS, Protocol No.: SO 02/22, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 16th day of April 2002.

Rev. William R. DuBuisson, O.M.I., M.C.L., J.C.L. Adjutant Judicial Vicar



Bethlehem Reduced To City Of Crushed Cars, Rotting Garbage

by Judith Sudilovsky
Catholic News Service

BETHLEHEM, West Bank (CNS) – The sounds and the smells of the old city of Bethlehem have changed.

Now instead of the tantalizing smell of exotic spices and sizzling grilled meat mingling with the sounds of tour groups tramping their way to the Church of the Nativity, one hears the crunching of glass underfoot and smells the rotting garbage.

Flies hover noisily over piles of overgrown trash, and burned-out hulks of cars litter the old marketplace, which a mere four years ago had been renovated with high hopes and foreign money, ready to greet the stream of millennial-year tourists. Cars battered and run over by tanks line the roads heading to the marketplace and the alleyways leading up to the Church of the Nativity.

Brightly colored turquoise doors painted for the millennial celebrations have bullet holes through them, while others have been twisted and torn by Israeli soldiers who went door to door, searching for gunmen they believed responsible for violent attacks on Israeli civilians.

Almost a month after the Israeli incursion, only a few residents venture outside their homes, while children play among the shattered cars and scattered clothes that old women once sold at the market.

A group of journalists and photographers stake out a place at the end of one alleyway facing the Church of the Nativity, waiting to catch a glimpse of negotiators and people leaving the church as the three-weeklong standoff continues. Farther away from the church, Alia, a 32-year-old Muslim resident of the old city, is on her own stakeout. She sweeps away at the mound of collecting refuse, pushing away the rancid green water from her doorway.

“Look what has happened,” she said, looking about her at the reeking piles of garbage. “I am thinking of cleaning it up myself.”

Alia also referred to the rotting meat at nearby butcher shops.

“Notice the smell?” she asked. “Diseases will come to us. I hope the press will make the U.N. come here to help us clean.”

She said soldiers came several times to the home she shared with her mother and brother’s family, but did not break or steal anything.

Now her brother has taken his

children outside the old city, but Alia and her mother stayed to protect the house from looting and soldiers.

She is not sure if the gunmen inside the Church of the Nativity have weapons, since she only knows what the media has said.

“Both Muslims and Christians are very sad about what has happened in the church and hope the situation will be over and the church will be safe and the men inside will be safe,” she said.

Her mother is 70 years old, she said, and she never saw so much destruction in any of the other wars she lived through.

“The Israelis do something and then the Palestinians answer back; that is what is happening. What we need is for this to become clean,” said Alia.

Another Muslim resident of the city who requested anonymity noted that the Israelis aim loud noises at the church at all hours of the night, preventing the residents from sleeping. He is sure the Palestinians took guns inside the church, he said.

“They should not have taken in the guns,” the man said. “Just like they didn’t go into a mosque in Jenin, they shouldn’t have gone



Alia, a 32-year-old Muslim, breaks an Israeli curfew to clean up trash outside her house in the old city section of Bethlehem April 28. Garbage and destroyed vehicles littered the roads of the West Bank city more than three weeks after the Israeli incursion. (CNS photo by Debbie Hill)

into a church here,” he said.

Basem Hamis, 24, has been staying with friends since the Israelis took over the city because he wasn’t able to make his way back to his home near the Church of the Nativity.

He was arrested three times, he said; twice he was beaten.

“Of course, I was scared when they put handcuffs on me and blindfolded me,” said Hamis, who used to work in the tourist industry. “But I have never been involved in political organizations. I know that would make things difficult for me and my family. That is why the Israelis let me go always.”

His only contact with his fam-

ily now has been by phone, he said.

“I hope everything will be quiet,” he said. “The gunmen in the church should have left their guns outside — then there could have been a chance. But now the situation is very dangerous.”

He and his friend ruminated over the bleakness of a city that once held so much promise.

“I never imagined living like this,” he said. “I don’t have any future. For two years there have been no tourists in Bethlehem. Only if this situation ends can I think of a future for myself.”

The Haunting Question In The Holy Land: Is This The Future That We All Want For Our Children?

by Bishop Michael Pfeifer, OMI

In the midst of the horrible cycle of violence, occupation, and terror in the Middle East is the haunting question for Muslims, Christians, and Jews: Is this the future that we all want for our children? Unless all parties involved in the spiraling violence in the Middle East embrace an immediate cease-fire and return to the arduous task of negotiating a just peace without delay or preconditions, the future for the children of that land is very bleak and bloody.

Every day, more Palestinians and Israelis lose their lives, and

every day many more are losing their hopes for a future of dignity, security, and peace. It is clearer now than ever before that the status-quo is unacceptable. Israeli occupation cannot be sustained militarily or morally – nor can the indiscriminate use of force in civilian areas. Palestinian attacks on innocent civilians cannot be tolerated both because they are morally indefensible, and because they undermine the legitimate claims of the Palestinian people.

The elements of a just and lasting peace remain the same: A viable state for Palestinians, real se-

curity for the state of Israel, just resolution of the refugee problem, and agreement on Jerusalem, which protects religious freedom and other basic rights, and implementation of relevant U.N. and other provisions of international agreement.

To bring about security and peace in this holiest of lands, there is an urgency for the U.S. Government to continue to use every means to persuade leaders on both sides to turn away from actions which permit, incite, or employ violence and to return to the search for peace based on mutual respect

and equal justice for Palestinians and Israelis. With strong U.S. encouragement, the parties involved in this Middle East conflict must embrace an immediate cease-fire and should seriously consider international monitors or peacekeepers to enforce it.

Because of the special intervention of God in the history and lives of the people of the Holy Land, we all feel a special bond of solidarity and concern with the people of that land. This is the land of our religious ancestors and patriarchs. This is the land where the God-man, Jesus, was born, suffered, died,

and rose from the dead to bring about reconciliation between God and people, and among people.

We must extend our solidarity and prayers to all those whose lives have been damaged or destroyed in this terrible conflict in the Middle East. We all share in the belief that the Israeli and Palestinian people are called to be partners in an historic peace. More than ever we implore our God for justice, peace, and reconciliation for that land we call “holy.”