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## Bishops Set New Diocesan Rules, Zero Tolerance On Priests Who Abuse

by Jerry Filteau  
Catholic News Service

DALLAS (CNS) – At a historic meeting in Dallas June 13-15, the U.S. Conference of Catholic Bishops ordered dramatic changes to protect children throughout the U.S. Catholic Church, notably forbidding a second chance in ministry for any priest who has ever sexually abused a minor.

After 11 hours of intense debate over two days, the bishops adopted a “Charter for the Protection of Children and Young People” that all dioceses must implement.

“For even a single act of sexual abuse of a minor – past, present or future – the offending priest or deacon will not remain in ministry and will not receive a future assignment,” it said.

To give the charter a binding legal

character in all dioceses, the bishops then voted 229-5 to adopt a series of implementing norms which, if approved by the Holy See, will have the character of particular law that must be followed by all U.S. dioceses.

They decided that all the nation’s bishops will devote Aug. 14-15 to penance and prayer for their past failures to protect children from priests who molested them. They invited priests and laity to join them in prayer on those days.

When the 239-13 vote adopting the charter was announced, Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, rose to address the bishops briefly. He called their new document “one of the greatest efforts anywhere in addressing sexual abuse of minors.”

“From this day forward, no one known to have sexually abused a child

will work in the Catholic Church in the United States,” he said.

The charter, he added, “ensures that young people are protected, that victims are truly listened to and assisted, that all priests are trustworthy and that all bishops act responsibly.”

The meeting brought extraordinary newspaper and broadcast coverage with more than 750 media representatives converging on Dallas to cover it.

Members of victims’ groups – notably Survivors Network of those Abused by Priests, or SNAP, and Victims of Clergy Abuse Linkup – had unprecedented access to bishops and media as the bishops prepared to act on issues such groups had pressed for many years.

The meeting also featured extraordinary acts of self-criticism on the part of the bishops.



Australian Archbishop Philip E. Wilson and U.S. Bishops Wilton D. Gregory of Belleville, Ill. and Dale J. Melczek of Gary, Ind., sing at a prayer service in Dallas June 15. The U.S. bishops, led by the Australian church leader, joined in a day of prayer and reflection following their vote of approval on a strict national policy to handle clergy sexual abuse. (CNS photo by Bob Roller)

They devoted their opening session June 13 to listening to victim-survivors, an expert in child sexual abuse trauma and criticisms by two promi-

nent lay Catholic leaders of the way bishops exercise their authority and

see “**BISHOPS**” page four

## Bishops’ Charter Prompts Mixed Reaction Even Before Votes Counted

by Patricia Zapor  
Catholic News Service

DALLAS (CNS) – Even before the votes were counted on the U.S. bishops’ approval of a policy addressing sexual abuse of minors by priests June 14 in Dallas, critics were saying it was no good.

As the written ballots were being tallied, wire services and radio and television news programs reported that survivors of sexual

abuse and organizations seeking change in the church were saying the bishops’ “Charter for the Protection of Children and Young People” did not have a zero-tolerance policy and did not address the problem.

Yet the charter, approved by a 239-13 vote, does contain most of what was being sought by groups such as the Survivors Network of those Abused by Priests, known as

SNAP.

Among those points summarized at a press conference by Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, are:

– It formally acknowledges that the bishops made mistakes in allowing sexual abuse to occur to the extent that it has and takes responsibility for that.

– It requires any allegation of sexual abuse of a minor to be reported to civil authorities.

– It mandates that any priest who engages in a single act of child sexual abuse – whether past, current or future – be removed from ministry permanently.

– If offenders are not laicized, the charter requires that they lead a life of prayer and penance, and not publicly function as or present

themselves as priests.

– It establishes lay-run review boards in every diocese and at the national level.

– It eliminates confidentiality agreements except “for grave and substantial reasons” brought forward by the victim-survivor.

Yet members of SNAP, Call to Action and others were quick to say things like “it doesn’t incorporate any of the changes we suggested,” and that anything short of immediate laicization of all offenders past, present and future fails to meet their

see “**CHARTER**” page nine



# Live the Truth and Restore Trust

By Bishop Michael D. Pfeifer, OMI

# Vivir la Verdad y Restaurar la Confianza

Por Obispo Miguel D. Pfeifer, OMI



My dear sisters and brothers in Christ:

At their meeting in Dallas from June 13-15, the U.S. Catholic Bishops approved two strong, practical and pastoral statements to deal with the crisis of sexual abuse of children: *Charter for the Protection of Children and Young People* and the *Essential Norms for Diocesan/Eparchial Policies dealing with Allegations of Sexual Abuse of Minors by Priests, Deacons, or Other Church Personnel*. These statements are effective immediately for the Diocese of San Angelo and all dioceses in the United States of America. I need to point out very clearly that what is being required in these statements applies equally to all priests, deacons, or other Church personnel – employees or volunteers – in the Diocese of San Angelo.

The Church in the United States has been experiencing a crisis without precedent in our times. The sexual abuse of children and young people by some priests and bishops, and the way in which some bishops addressed these crimes and sins, have caused enormous pain, anger, suffering, and confusion. Innocent victims and their families have suffered terribly. When the bishops gathered in Dallas, we acknowledged our mistakes and our role in that suffering, and we apologized and took responsibility for too often failing victims and our people in the past. From the depths of our hearts, we bishops expressed great sorrow and profound regret for what the Catholic people have endured.

As your bishop, who has been given the responsibility of shepherding God's people in the Diocese of San Angelo, I will, with God's help, and in full collaboration with our priests, deacons, sisters and all of our people, continue to work to restore the bonds of trust that unite us. Words alone cannot accomplish this goal. It must begin with the actions that have been approved by the bishops when they met in Dallas.

As your Bishop, I pledge to make the implementation of this *Charter* and *Norms* a top priority of my ministry. I will be setting up my meetings throughout the Diocese to discuss these statements with you and our people. The door of secrecy has been broken open and the dark windows of the Church have been opened to the truth by the light of the Holy Spirit. My goal is to work with you to discover and live the truth and to restore trust in our Church, especially in the leadership of the

see "TRUST" page ten

Queridos hermanos y hermanas en Cristo:

En la reunión que se llevó a cabo en Dallas los días 13-15 de Junio, los Obispos católicos de los Estados Unidos aprobaron dos declaraciones importantes, prácticas y pastorales para tratar con la crisis de abuso sexual con menores de edad: *Constitución para la Protección de Menores de Edad y Jóvenes*; y *Normas Fundamentales para Políticas Diocesanas para tratar con las Acusaciones de Abuso Sexual de Menores por Sacerdotes Diáconos y Demás Personal en la Iglesia*. Estas declaraciones son vigentes inmediatamente para la Diócesis de San Angelo y todas las diócesis de los Estados Unidos de América. Necesito remarcar muy claro que todo lo que ha sido exigido en estas declaraciones, aplica igualmente para todos los sacerdotes, diáconos, y demás personal, así como empleados o trabajadores voluntarios en la Diócesis de San Angelo.

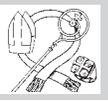
La Iglesia en los Estados Unidos ha estado experimentando una crisis sin precedente en nuestros tiempos. El abuso sexual de menores y gente joven por algunos sacerdotes y obispos, y la manera en la cual algunos obispos han tratado estos crímenes y pecados, han causado gran dolor, coraje, sufrimiento y confusión. Víctimas inocentes y sus familias han sufrido terriblemente. Cuando los Obispos se reunieron en Dallas, nosotros reconocimos nuestros errores y nuestro papel en el sufrimiento, y al mismo tiempo, nosotros pedimos perdón y tomamos responsabilidad por haberles fallado a tantas víctimas y nuestra gente en el pasado. De lo más profundo de nuestros corazones, como Obispos expresamos nuestro pesar y profundo dolor por todo lo que el pueblo católico ha sufrido.

Como su Obispo, a quien se ha encomendado la responsabilidad de guiar como Pastor al pueblo de Dios en la Diócesis de San Angelo, continuaré con la ayuda de Dios en completa colaboración con nuestros sacerdotes, diáconos, religiosas y toda nuestra gente, a trabajar para corregir esta situación y restaurar los lazos de confianza que nos unen. Palabras vanas no pueden realizar esta meta. Se necesita empezar con acciones que hayan sido aprobadas por los Obispos cuando se reunieron en Dallas.

Como su Obispo, les garantizo que haré cumplir estas constituciones y normas como una

see "CONFIANZA" page eleven

## The Bishop's Schedule



### July 2002

- July 4: San Angelo, Cathedral Church of the Sacred Heart - July 4th Mass at 9:00 a.m. Abilene - visit Mariapolis in the afternoon.
- July 7: San Antonio - Special Anniversary.
- July 8-23: Vacation.
- July 26-28: Toronto, Canada -

- World Youth Day with Pope John Paul II.
- July 30-31: Rest and Prayer.
- August 2002**
- August 1: San Angelo, Christ the King Retreat Center - Meeting of Bishop with All Priests and Deacons of the Diocese at 12:30 p.m. to 3:30 p.m.
- August 2-5: Rest and Prayer.
- August 6: Abilene, Holy Family - Meet with Abilene Media at 4:00 p.m. Also Sharing Session of Bishop

- with Priests and People of Abilene Deanery at 7:00 p.m.
- August 7-8: Rest.
- August 9: San Angelo -Talk to the Rotary Club at 12:00 noon. Fort Stockton, St. Agnes - Mass and Bless New Altar at 6:30 p.m.
- August 11: Carlsbad, St. Theresa - Mass at 9:30 a.m.
- August 12: San Angelo, St. Joseph - Sharing Session of Bishop with Priests and People of San Angelo Deanery at 7:00 p.m.
- August 13: Abilene, Sacred Heart - Diaconal Ordination of Joey Faylona at 6:30 p.m.
- August 14: San Angelo, Diocesan Pastoral Center - Meeting of Convocation Committee at 10:30 a.m.
- August 15: Midland, Our Lady of San Juan - Meeting with Midland Odessa Media at 4:00 p.m. Mass at Our Lady of Guadalupe Shrine at 6:30 p.m.
- August 16: Odessa, St. Mary - Diaconal Ordination of Rodney

- White at 6:30 p.m.
- August 17: San Angelo - Dinner Celebrating the Fundraising Efforts of Catholic Outreach at 7:00 p.m.
- August 18: Junction, St. Theresa - Mass at 9:00 a.m.
- August 20: San Angelo, Diocesan Pastoral Center - Presbyteral Council meeting from 11:00 a.m. to 2:00 p.m.
- August 21: San Angelo, Sacred Heart Cathedral - Meeting of Sacred Heart Endowment Board at 7:00 p.m.
- August 22: San Angelo, Christ

- the King Retreat Center -Talk to the Womens' Cursillo at 9:30 p.m.
- August 24: Odessa, St. Mary - Diocesan School Commissions Meeting at 9:00 a.m. San Angelo, St. Joseph - Presentation of Santa Angela Project at 7:30 p.m.
- August 25: Sterling City, St. Paschal - Mass at 11:30 a.m.
- August 27: San Angelo, Holy Angels - Speak to RCIA at 6:30 p.m.
- August 28: Midland, St. Stephen - Sharing Session of Bishop with Priests and People of Midland-Odessa Deanery at 7:00 p.m.

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# Vocation Circle

## “Thinking of Priesthood” Gathering a Success

by Fr. Tom Barley  
Director of Vocations and  
Seminarians

On Saturday, June 29 fifteen young men from around the Diocese came to Our Lady of San Juan Church in Midland to participate in this come-and-see event and learn more about the priesthood from Fr. Jonathan Fassero, OSB. Fr. Jonathan is a Benedictine monk at the Monastery of St. Meinrad in southern Indiana. The young men came from three parishes in Midland, three parishes in Abilene, two parishes in San Angelo, and one from Big Lake. They were interested in learning about the diocesan priesthood and various religious communities. Fr. Jonathan’s presentation addressed the decision making process that people make in choosing how they will spend their lives and the influences and fears

that play a role in those choices. Rodney White, a seminarian of the Diocese, was present to share the story of his vocational journey with the young men. He also talked about life and studies in the seminary. Fr. Tom Barley, the Director of Vocations and Seminarians, discussed the application process that people go through when they decide to enter the seminary to study for the priesthood. They shared the joys of their journeys toward priesthood. The youth participated in the presentations with questions and observations.

Two couples, Chano and Becky Sotello and Robert and Delia Marquez told the participants how priests had touched their lives and how much priesthood meant to them. Tony and Margie Schillo, diocesan vocation team members, were present to help with the

gathering. Knights of Columbus from Council 12657 of St. Stephens Church were present and provided a snack and lunch for the gathering. Fourth Degree Knights from the Stanton Assembly provided an honor guard at the Mass following the gathering at Our Lady of San Juan where Fr. Jonathan and Fr. Tom celebrated with Fr. Tom Kelley, the pastor of OLSJ.

While none of these young men are ready to make a decision to enter the seminary at this time, the gathering shows that there is hope for native vocations for our Diocese. Keep these individuals in your prayers. Encourage others who are interesting in learning about

priesthood to take the initial step of talking with their pastor or contact Fr. Tom Barley at the Pastoral Center – 651-7500. The Vocations Office is planning similar gatherings in the Abilene and the San Angelo deaneries with presenters from other seminaries.



Participants of “Thinking of Priesthood” Gathering included Fr. Jonathan Fassero, OSB, Fr. Tom Barley, Rodney White, Tony Schillo and Knights of Columbus from Council 12657. (Photo by Margie Schillo.)

One note that Fr. Jonathan pointed out to the participants that is found many times in Sacred Scripture is – “Do not be afraid.”

# Newman Center Students in Honduras.

by Joanie Gonzales

As you have may have read in previous articles, the Newman Center students who went to Honduras are examining Catholic Social Teachings. Option for the poor is a theme that emphasizes that when making decisions regarding eco-

nomics, social matters and the distribution of resources among the populace, the poor must be considered. When the poor are not considered, they do not get their fair share of the resources. This injustice leads to suffering.

Suffering does not necessarily have to be physical. In this article, I define suffering as the lack of opportunity for a full, decent education. Growing up as a young Hispanic woman in West Texas, the importance of an education was con-

stantly impressed upon me by my parents. I was taught that with an education I would always be able to live my life to its fullest. This philosophy, to me, does not mean making large amounts of money; instead, living life to the fullest entails being in solidarity with the poor by accepting my duty to help those around me with the gifts my education gives me.

The people of Honduras do not have the same opportunities that I do to obtain an education due to the way resources are distributed. As an Elementary Education major, I felt a deep sense of sadness and frustration seeing the conditions that are plaguing some of the Honduran students – the hope of Honduras.

On our second full day in Honduras, we had the opportunity to take a two and a half hour boat ride down the Rio Ulua to a remote and severely poor village, Tres Marias, on the coast of the Caribbean Sea. While in the village, we met and spoke with the villagers about the hardships they must endure on a

daily basis. We also talked about what they are doing to better their existence and the future of their children. This included building new homes, creating a basic sanitation system, and raising crops to sell in the city; all the while achieving this through a spirit of community and solidarity. However, one goal that they have not achieved is the ability to provide a decent public school education for their children.

The children of this village are taught in a one room schoolhouse that, until recently, had a dirt floor. Due to the uneven distribution of resources, the village of Tres Marias has meager school supplies and furnishings.

When I walked into the one-room schoolhouse, the first thing I saw was the chalkboard hanging at the head of the class. The chalkboard, was created by spray-painting a piece of sheetrock. Instead of desks and chairs, the students sit on long, unfinished, wooden boards supported by cinder blocks left over from the houses being built.

School supplies are almost nonexistent. When they are lucky enough to obtain paper, it must be utilized to the fullest extent. Students write on both sides until each sheet is completely covered. Students are not the only ones lacking materials; their teacher’s resources are also seriously limited.

Because of this lack of the most basic supplies, the children are not getting a full education. How can the future of Honduras be viewed as prosperous if resources are so limited for some of its citizens? It is not possible with out consideration for the poor and the materials they need to create an adequate education system.

However, Honduras is not the only country that faces inequalities in the distribution of resources. It is quite evident that here in the United States there are also great inequalities. As Eric wrote in the last article to appear in the West Texas Angelus, we need to work together to move toward adequate education for all of our citizens in Honduras and in the United States.



Honduran students in their classroom.



# Ministry Fills Need With Tiny Creations

(Editor's Note: This article and photo are reprinted with permission from the StethoScoop magazine of Shannon Health System.)

Wives of men going through the Catholic Diocese of San Angelo training program for deacons have put their knitting and crochet skills to extraordinary use making tiny clothes for stillborn babies.

Marion Drees, wife of Ozona PA, Jim Drees, said the group was made aware of the need for the clothes by their daughter, Mary Brower, RN, a nurse on 5 North, and Holly White, RN, pediatric and nursery manager. Drees said that, in addition to using the clothes as a ministry and to fill a need, the effort has given comfort and closure to some women in the group with personal experience with stillborn children.

The tiny garments are blessed and the group offers prayers for the families of the stillborn babies. The program is expanding to help other hospitals throughout the diocese.

# Notice of Appointment

by Bishop Michael D. Pfeifer, OMI

Dear Fr. George,

With the permission of your Provincial, Father Thomas Mampra, CMI, and the recommendation of the Priests Personnel Board, including Msgr. Timothy Murphy, I hereby appoint you as Pastor of St. Joseph's Parish in Stanton, with its mission of St. Isidore in Lenorah, effective June 1, 2002. I appreciate the work that you have already been doing in your parish and mission and pray that God will bless you as you become Pastor there.

I realize more and more each day that the ordained minister cannot fulfill the function of his ministry and leadership alone. For this reason, I ask that you open doors for more participation in Ministry and leadership to the laity in the parish. Always consider it a privilege to serve God's people and do it with a spirit of joy.

All of us, bishops and priests, have the opportunity in countless ways to foster vocations to the priesthood and religious life. I ask you to make this one of your constant concerns. If I can assist you in any way, please let me know, and let us pray for each other.

ments, saying a confidentiality agreement is forbidden unless the victim seeks it "for grave and substantial reasons," which are then to be noted in the text of the agreement.

A key element for future protection of children is a mandate for every diocese to establish "safe environment" programs to educate children, parents and church personnel in sex abuse prevention and detection.

Background checks of all church workers will be required and screening procedures for priesthood candidates will be reviewed and improved. All U.S. seminaries are to undergo a new apostolic visitation – onsite investigations under Vatican auspices – to assure the quality of their programs of "human formation for celibate chastity."

Despite extensive speculation in the U.S. media that the legislative norms adopted by the bishops face an uphill fight in Rome, one Vatican official contacted by Catholic News Service guessed that the review process might be completed within three months – a short time by Vatican standards, especially since several Vatican offices are likely to be involved.

Since it involves legislation by a bishops' conference, the Vatican Congregation for Bishops is likely to coordinate the review in Rome. At least three other Vatican congregations – doctrine, clergy, and divine worship and the sacraments – are likely to be involved. The Pontifical Council for the Interpretation of Legislative Texts will do an independent review of the norms in

terms of their conformity with existing church law.

Almost everything else originally on the Dallas meeting agenda had been removed so that the bishops could devote the time to responding to the sexual abuse crisis.

They did take about two minutes near the end of the meeting to handle one quick item of other business. By voice vote without discussion they divided USCCB Region 4 (the mid-Atlantic and southeastern states) in two, creating a new Region 14 for the dioceses of Florida, Georgia and the Carolinas. Even that vote was partly related to the sexual abuse issue, since one decision in the new charter was to expand the Ad Hoc Committee on Sexual Abuse so that it will have a member from each USCCB region.

While the bishops held closed-door meetings June 13, their media relations office offered a series of one-hour background briefings for reporters – most of whom had never covered a bishops' meeting – on topics related to the meeting.

Experts in various fields briefed journalists on the treatment of clerical sex offenders, church outreach programs for sexual abuse victims, church finances and how church law deals with crimes, court procedure, penalties and the rights of various parties in criminal procedures.

Contributing to this story were Patricia Zapor in Dallas and Cindy Wooden in Rome.



Left to Right- Holly White, RN, BSN, nursery patient care manager, Mary Brower, RN, James Herbert, MD, Marian Drees and Deacon Tim Graham.

## BISHOPS

from page one

leadership in the church today.

The final session June 15 was a half-day devoted to prayer and reflection on how to serve better as bishops in the future. The 48-page prayer book provided to them for use during an all-night eucharistic vigil was filled with biblical passages and prayers on themes of repentance and forgiveness.

At one of the sessions from which reporters were excluded, Cardinal Bernard F. Law of Boston, where the national scandal broke open last January, delivered what one bishop described as a "profound apology" to his fellow bishops.

In his opening presidential address, Bishop Gregory challenged the bishops to approach "perhaps the gravest crisis we have faced" in U.S. Catholic history with an attitude of "confession, contrition and resolve."

He placed blame for the crisis on the bishops' shoulders, saying it stems from "a profound loss of confidence by the faithful in our leadership as shepherds, because of our failures in addressing the crime of the sexual abuse of children and young people by priests and church personnel."

Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the bishops' Ad Hoc Committee on Sexual Abuse, shepherded the charter through

five hours of open debate and vote June 14 before hundreds of reporters.

Before the open debate, the bishops had spent six hours behind closed doors June 13, including an extraordinary three-hour evening session, trying to hammer out their differences on key aspects of the charter.

One of the major issues – debated two-and-a-half hours in closed session and more briefly again in the open session – was whether priests or deacons with only one accusation in the distant past and exemplary service for many years following treatment should now be removed from ministry.

In the end the bishops decided that the good of the church – the restoration of credibility and trust – demanded a policy that will not allow any offender to return to any form of ministry.

They set laicization – dismissal from the clerical state – as the general norm, providing that if the priest or deacon does not consent to it, available church procedures will be initiated to laicize him without his consent.

The charter adds, "If the penalty of dismissal from the clerical state has not been applied – e.g., for reasons of advanced age or infirmity – the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb or to present himself publicly as a priest."

The charter mandated creation of a new USCCB Office for Child and

Youth Protection to help dioceses implement the charter and oversee what they do, reporting publicly each year an evaluation of each diocese. Eparchies, the dioceses of Eastern Catholic churches, are also required to follow the charter and be evaluated annually.

Responsibility for overseeing the national office and reviewing its annual report before publication is to be in the hands of a blue-ribbon National Review Board. After the charter was adopted Bishop Gregory announced that he has named Oklahoma Gov. Frank Keating to head that board.

In every diocese the charter mandates a diocesan review board, made up mostly of lay people who are not in the church's employ, to investigate all allegations of sexual abuse of minors and to periodically review diocesan policies and procedures for possible improvement.

Every diocese is to have an "assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused as minors" by anyone who works for the church.

The charter sets rules for reporting allegations to civil authorities – requiring it if the alleged victim is still a minor, encouraging it if the victim is no longer a minor when he or she comes forward.

It opposes secrecy in legal settle-



# Bishop Joseph Fiorenza Offers A Helpful And Timely Explanation

by Bishop Michael Pfeifer, OMI

As most of you have read, especially in the San Angelo area, the Sunday, June 9, 2002 edition of the Standard-Times featured a sensationalizing headline "Another Priest Scandal Surfaces"- leading one to believe that in recent days by this deceptive headline that another of our good priests had recently been accused of pedophilia. The Standard-Times, by making this their main headline, offered this as "breaking news," while in point of fact, the case of Father Holley who was featured in the article and served in our diocese some 18 years ago but was not incardinated, had been discussed and clarified many times in the past. The story would lead one to believe that Bishop Joseph Fiorenza, Ordinary of the Galveston Houston Diocese and my predecessor in the San Angelo Diocese, did not take the proper action in this case. On August 31, 1997, the Dallas Morning News featured the same story, and our diocese offered information on the story.

The saddest and most disturbing part of the Standard-Times story was that in borrowing its story from the Houston Chronicle, left out the full story that the Houston Chronicle had featured about Father Holley. After calls from my office, the Standard-Times did print Bishop Fiorenza's reply in a column of the paper on June 12, 2002. So that there is clarity, I am featuring here the full text of Bishop Fiorenza's statement that was printed basically by the Houston Chronicle.

"June 5, 2002

The Catholic Church in the United States today is facing perhaps its most critical challenge. Its leaders must do everything possible to heal the wound caused by sexual abuse of minors by clergy. Next week in Dallas, the U.S. Bishops will discuss and vote on the document, "The Charter for the Protection of Children and Young People." As reported in the media this document will chart the course

for the Church in the United States to ensure the safety and protection of youngsters in our communities.

In this very tumultuous time however, certain facts must be corrected as media outlets work to inform the public about events which occurred many years ago. I feel it is imperative that I reply to Bill Murphy's article in the Sunday edition of The Houston Chronicle (June 2) with regard to my handling of the case of Rev. David Holley, while serving as Bishop of the Diocese of San Angelo.

Murphy has implied that I knowingly harbored a pedophile while I served as Bishop of the Diocese of San Angelo from 1979-1985. I want to state emphatically that I did not know of Holley's sexual abuse of minors during that time. My predecessor, Bishop Stephen Leven, did not tell me anything about Holley. Neither Monsignor Larry Droll nor Monsignor Timothy Murphy, the Chancellor and Vicar General, had any knowledge of Holley's sexual problem. There was nothing in his file that indicated Holley had abused minors. There were no allegations of sexual misconduct against Holley in the Diocese of San Angelo before I dismissed him in May 1, 1984, for showing pornographic material to a boy while he was in San Antonio. These important facts were given to Bill Murphy.

Holley was a priest of the Diocese of Worcester. He wanted me to incardinate him into the Diocese of San Angelo. I wrote to Bishop Bernard Flanagan of Worcester, to ask if there was anything about Holley that I should know before incardinating him. I referred to problems that we knew about which were not pedophilia. If Bishop Flanagan presumed that I knew of Holley's sexual abuse of young boys, he was gravely mistaken. It is patently injurious to me that Murphy failed to include this in his article.

I do not recall ever having even one conversation with Bishop Flanagan about anything. I knew

who he was but never spoke with him. I know that neither Bishop Flanagan nor his successor, Bishop Timothy Harrington, ever informed me personally or in writing about Holley's pedophilia actions before I dismissed him from the Diocese of San Angelo. I did speak with Bishop Harrington, after I wrote to him that I had dismissed Holley. It was only then that Bishop Harrington informed me of Holley's past history of sexual abuse.

When Holley left San Angelo, he went to Amarillo. Bishop Leroy Matthiesen, now retired, called me to say that a priest from San Angelo asked him to allow Holley to minister in the Diocese of Amarillo. I informed Bishop Matthiesen that I dismissed him because he had showed pornographic pictures to a boy. Murphy reports that Bishop Matthiesen claimed that I also said that parents complained about Holley taking boys to a movie. I do not remember saying that. It is important to note that neither I, nor Monsignor Droll or Monsignor Murphy received such a complaint from a parent. Yet Bill Murphy leaves the impression that not only did a parent lodge such a complaint, but that there was much more involved than taking boys to a movie.

I want to quote from Bishop Matthiesen's letter that he faxed to Bill Murphy: 'Bishop Fiorenza said that Holley's irascibility and mood swings became an increasing concern, and that when he learned that Holley had shown pornographic pictures to someone while at the Mexican American Cultural Center in San Antonio he dismissed him from the diocese. It may have been Holley's priest friends who told me that Holley had taken altar boys to Midland for dinner and a movie. Bishop Fiorenza did not mention that to me ...Murphy's report that Fiorenza said Holley was showing "dirty pictures and exotic (sic) images and these videos" is erroneous. I told Murphy that the nephew told his uncle that Holley had shown him dirty pictures and erotic



Bishop Nicholas A. DiMarzio of Camden, N.J., (right) and Auxiliary Bishop Dominic Carmon of New Orleans talk on their phones following the U.S. bishops' approval of a strict national policy in handling clergy sexual abuse June 14 in Dallas. (CNS photo by Bob Roller)

images, and offered to show him a pornographic video. The young man rejected the advances. When his uncle informed me of this, I called Holley in and dismissed him.

It is imperative that the people of the Diocese of Galveston-Houston and the people of the Diocese of San Angelo know that neither I, nor Monsignor Larry Droll or Monsignor Timothy Murphy, had any knowledge about Holley's sexual abuse of minors, nor were there any allegations of this nature.

I want to repeat emphatically

that under no circumstances would I have allowed Holley to minister as a priest of the Diocese of San Angelo if I had known that he had sexually abused minors. There were complaints about him but none that related to pedophilia. As soon as I confirmed that he had shown pornographic pictures to a minor, I took immediate action to dismiss him from the Diocese of San Angelo. Sincerely yours, Most Reverend Joseph A. Fiorenza Bishop of Galveston-Houston"

## Retiro Anual De La Sociedad Guadalupana

Catedral del Sagrado Corazón de Jesús

San Angelo, Texas

Viernes, 9 de Agosto, 2002

6:30 - 9:30 P.M.

### Tema

La Virgen Santísima Y El Espíritu Santo En La Vida De Todo Cristiano

### Predicador

El Reverendo Juan Gonzales Castro, O.M.I., Ph.D.  
Director de Christ the King Retreat Center, San Angelo, Texas

### Inscripción

Donación : \$10.00 por persona

Preinscripción se requiere antes del día primero de agosto, 2002, por razón de limite de espacio. Para mas información, llame al (915) 651- 7500 o al (915) 651-4100 y pida por Gloria Trevino.



# Number of U. S. Catholics Grows

by Catholic News Service

NEW PROVIDENCE, N.J. (CNS) – The number of U.S. Catholics grew 2.5 percent in 2001, to nearly 65.3 million, according to statistics in the newly published 2002 edition of The Official Catholic Directory.

The latest edition of the directory, widely known in church circles as the “Kenedy directory” after its publisher’s imprint, recorded a general population growth of about 2.2 percent over that same period, from 279 million to 285 million.

The portion of the U.S. population identified as Catholics there-fore grew very slightly, from 22.83 percent to 22.9 percent.

The book reports information received from the 207 dioceses and archdioceses in the United States and its possessions at the beginning of the year.

The directory showed strong increases in the number of patients served by Catholic hospitals, the number of permanent deacons and the number of students in Catholic colleges and universities, but declines in most other areas.

It reported that there are 30,429 diocesan priests, down 226 from last year, and 15,244 priests in religious orders, a drop of 142.

The number of permanent deacons rose by 416 to 13,764, and the number of religious brothers increased by 125 to 5,690.

The number of religious sisters continued a decline that began in the 1970s, however, falling by nearly 4,000 to 75,500.

The 19,496 parishes in the United States were 48 fewer than last year, while the number of missions was down by 39 to 3,036. Thirty-five new parishes were established in the past year to offset parish closings.

The nation’s 597 Catholic hospitals served 82.4 million people, a 6 percent increase over the previous year. Another 483 health care centers served some 5.8 million people, and 1,431 specialized homes cared for another 1.2 million people.

Dioceses reported 2,450 special centers for social services, assisting 23.5 million people, an increase of 2.5 million over the previous year.

Diocesan and religious seminaries reported 4,719 students at the start of the year, down 198 from the year before.

The country’s 238 Catholic colleges and universities enrolled a record 724,065 students, 19,006 more than the previous year.

Catholic high school enrollment in parish, diocesan and private schools was up by 500 to 681,446, while private and parochial elementary schools experienced sharp declines. Enrollment in parish elementary schools fell by 52,091 to 1.9 million, while Catholic private school enrollment was down by 31,056 to 86,720.

There were more than 15,000 fewer high school students in parish religious education programs — 766,754, compared to 782,102 the year before. At the elementary level, the drop was 69,703 to 3.5 million students in religious education programs.

The number of infant baptisms fell more than



Pilgrims attending the canonization of Padre Pio in St. Peter’s Square June 16 hold up a sign encouraging a hard-working Pope John Paul II to keep going. The sign in Italian basically translates to: “Pope Wojtyla. Don’t Stop! The Latin Cyclone.” The June 16 liturgy was the 45th canonization ceremony celebrated by Pope John Paul. Padre Pio became the 461st person the current pope has declared a saint. (CNS photo by Alessia Giuliani, Catholic Press Photo)

23,000 to about 1 million in the year 2001. Adult baptisms were down 3,342 to 79,892, and the number of already baptized Christians received into full communion declined by 14,059 to 81,240.

First Communion were down by 17,247 to 892,532. Confirmations decreased by 23,302 to 628,141.

After experiencing an increase in 2000 for the first time in 11 years, the number of marriages recorded in Catholic parishes declined by 12,471 in 2001 to 256,563.

This year’s directory reported 164,704 lay teachers in Catholic elementary and secondary schools, an increase of more than 8,200 after a rise of nearly 6,000 the previous year.

The number of teaching sisters in those schools increased slightly to 8,233, while teaching brothers rose by 101 to 1,194 and teaching scholastics increased by 17 to 58.

The number of teaching priests, however, declined by 35 to 1,899 after experiencing an increase the previous year.

The Official Catholic Directory gives the full name, address and phone listings of all Catholic dioceses, parishes, schools, hospitals, religious orders and other church institutions and agencies in the United States and its territories, along with alphabetical indexes of all priests and bishops.

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# Disparate Reasons Bring Diverse Crowds To Padre Pio's Canonization

by Cindy Wooden  
Catholic News Service

VATICAN CITY (CNS) – The canonization of Padre Pio of Pietralcina drew long-time devotees, admirers and seekers of grace, as well as the curious.

Stamina and copious amounts of water were needed to endure the hot sun and huge crowds that filled St. Peter's Square and the surrounding streets for the June 16 ceremony.

David Ngo, a member of St. Columba Parish in Garden Grove, Calif., traveled to Rome specifically for the canonization. Although he was stuck in the crowd three blocks from the square a half-hour before Pope John Paul II was set to begin the Mass, he pressed on.

"I read a book about him (Padre Pio) and was impressed," Ngo said. "He was a holy person who urged others to live a good life, to love and to confess their sins.

"I felt that if I came here he would help me," the Californian said, although he has not yet made a specific request for the saint's intervention. "Maybe later on."

The thousands of people who did not read the fine print urging them to be at St. Peter's Square by 6 a.m. – four hours before the Mass was to begin – filled the wide street leading from the square to the Tiber River, watching on big-screen televisions.

Although they could not see the altar at all, the hundreds who gathered on the parallel street, Borgo Santo Spirito, had the advantage of total shade as they, too, watched the ceremony on a big screen.

Those not fortunate enough to have shade provided by buildings or trees used hats, umbrellas or the empty cardboard boxes that had held free bottles of water. The tops of the water boxes were labeled "Padre Pio, the Saint" with the date.

Police estimated 300,000 people gathered at or near the Vatican for the ceremony, but fewer than 40,000 of them had seats in the square. Vatican officials estimated another 21,000 people were standing at the back of the square.

When the pope formally proclaimed Padre Pio a saint, a wave of applause roared from the square and rippled down the adjacent

roads.

Father Serge Aringa, a Capuchin like Padre Pio, traveled with 30 parishioners from Mandaluyong, Philippines, for the ceremony.

"A lot of people in the Philippines know Padre Pio and have received blessings from him, especially healings from spiritual and physical ills," Father Aringa said.

They also know the Capuchin's reputation as a holy, patient and available pastor who would spend hours each day hearing confessions.

"Padre Pio's canonization is very timely," Father Aringa said. "The people expect us priests to be like Padre Pio, especially in hearing confessions and being patient in hearing confessions."

Drake Yi and Chris Hill were in the crowd by accident.

The businessmen from Dallas were in Rome for a meeting and wanted to see St. Peter's and the Vatican on their day off. They did not expect to run into one of the biggest crowds in Vatican history, nor did they expect the basilica to be closed.

Two Salesian sisters studying in Rome actually got to the Vatican



A giant image of Padre Pio hangs from the Church of Santa Maria delle Grazie in San Giovanni Rotondo as the town marks his canonization June 16. The Italian Capuchin spent most of his life in the southern Italian village and is buried there. (CNS photo from Reuters)

in time to enter St. Peter's Square, but decided to move down the road to get out of the thick crowd.

"This is my first time to be part of such a big crowd. It shows how people are such fans of Padre Pio," said the Zambian nun, who identified herself only as Sister Mary.

"He is an example," she said. "He was a priest just like I am a nun, yet he was so close to God and to the people that he is being canonized and there are this many people here today."

Sonia Romano, a Catholic from Branford, Conn., brought her friend

Ozge Tasdelen, a Muslim from Istanbul, Turkey, with her to the ceremony.

Romano said her parents often talked about Padre Pio, and she was fascinated.

"The mystique attracts me – everything about him, not just the stigmata," or bleeding wounds of Christ, she said.

Tasdelen said that when Romano told her about Padre Pio, they arranged their tour of Italy to include the canonization.

"I wanted to see this," she said.

# Hispanic Ministry Brings Growing Pains, Says Bishops' Official

by Gary Morton  
Catholic News Service

DOVER, Del. (CNS) – Parishes reaching out to Hispanics should expect some growing pains, but as parishioners work through rough times they will find the results worth the effort, said Alejandro Aguilera-Titus, associate director of the U.S. bishops' Secretariat for Hispanic Affairs.

One benefit, he said, is that parishes often discover how to engage in a shared ministry.

Aguilera-Titus spoke at the end of May to people who have led the Wilmington Diocese's efforts to minister to its growing Hispanic population.

Parishes that begin ministering

to Hispanics follow a fairly common process, he said. Initial stages include:

- Hispanics are welcomed into the community.
- Hispanics and other cultural or ethnic groups share their stories.
- A relationship with the parish at large begins to build.
- Hispanics experience a sense of belonging.

Then the process can seem to unravel as a complaining stage begins, Aguilera-Titus said.

Once a group of newcomers develops a sense of belonging, Aguilera-Titus said, "they begin to complain."

That stage is healthy, though it might not seem so at the time, he said.

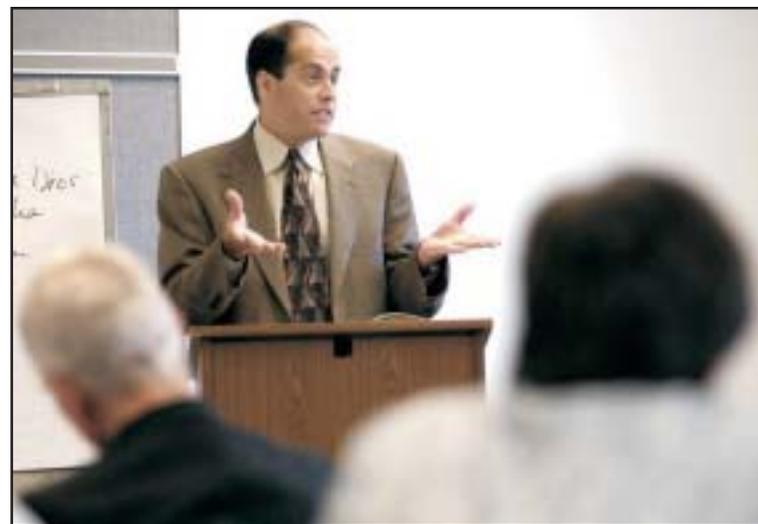
"The complaining is not only on the part of the Hispanics but the other communities too," Aguilera-Titus said.

Before long, he said, the pastor is frustrated "because he has been sandwiched between the Hispanic and the white populations."

Complaints can be over such simple issues as "Why can't we get a key?" or more complex ones such as how to use parish resources, he said.

"The complaining stage calls for a more collaborative way of doing parish ministry," Aguilera-Titus said. "You have to deal with sharing resources and spaces."

Next comes the decision-making stage, said Aguilera-Titus. "We



Alejandro Aguilera-Titus, associate director of the U.S. bishops' Secretariat for Hispanic Affairs, talks about the state of Hispanic ministry in the United States during a meeting with Hispanic church representatives in Dover, Del. (CNS photo by Don Blake, The Dialog)

want a say in what goes on in the parish."

This stage is followed by one in which Hispanics feel a sense of

ownership and then a sense of stewardship, he said.

The fact that the diocese encour-

see "HISPANIC" page ten



# Basic Formation Cycle Begins In Midland/Odessa Deanery

by S. Joan Markus, SSND

The two-year cycle of BASIC formation, sponsored by the diocese, will begin at St. Mary's Parish in Odessa, TX. This is an excellent opportunity for adult education and formation for persons who participate in any church ministry but especially for those who catechize adults, youth or children. (BASIC formation is a requirement for those thinking about participation in a future diaconate program.)

The recently published adult faith pastoral "Our Hearts Were Burning Within Us" states that "The church wisely and repeatedly insists that adult faith formation is essential to who we are and what we do as a Church and must be situated not at the periphery of the Church's educational mission but at its center." The General Directory for Catechesis reminds us that "... any form of pastoral activity is placed at risk if it does not rely on truly competent and trained personnel."

A commitment to the two-year process is required, along with a recommendation from the pastor/pastoral leader of your parish church.

The monthly sessions begin at 8:45 am and conclude at 4:00 p.m.. Sessions include prayer, input on specific content, reflection time, small and large group discussion and journaling. Presentations and materials are in English. Small group discussion can be in Spanish if needed. Each session is \$10.00. Payment is determined by the participant and pastor/pastoral leader.

If you are interested in participating, contact your pastor/pastoral leader for an application form and request recommendation. You can also call Vivian (915-651-7500) at the Diocesan Pastoral

CONTENT	St. Mary's Parish, Odessa, TX
<b>Year I - Semester 1: August - December</b>	
Ministry	Aug 17, 2002
Personhood 1	Sept 14, 2002
Personhood 2	Oct 12, 2002
Spirituality 1	Nov 9, 2002
Spirituality 2	Dec 7, 2002
<b>Year I - Semester 2: January - May</b>	
Spirituality 3	Jan 4, 2003
Hebrew Scripture 1	Feb 1, 2003
Hebrew Scripture 2	Mar 1, 2003
Hebrew Scripture 3	Apr 5, 2003
Hebrew Scripture 4	May 3, 2003
<b>Year II - Semester 1: August - December</b>	
Christian Scripture 1	Aug 23, 2003
Christian Scripture 2	Sept 13, 2003
Christian Scripture 3	Oct 4, 2003
Christology 1	Nov 8, 2003
Christology 2	Dec 6, 2003
<b>Year II - Semester 2: January - May</b>	
Church 1	Jan 3, 2004
Church 2	Feb 7, 2004
Sacraments 1	Mar 6, 2004
Sacraments 2	Apr 3, 2004
Retreat	May 1, 2004

Center. The BASIC formation schedule is listed above.

# Two Bishops Administer Confirmation in Winters



Confirmation candidates present roses to Bishop Pfeifer. (l-r) Bishop Anthony Ilonu, Fr. Obioma Des. Obi, pastor, Bishop Michael Pfeifer, OMI, Confirmation candidates.

On Sunday, June 9th Our Lady of Mount Carmel Catholic parish in Winters experienced a rare and blessed event.

Two Catholic Bishops concelebrated Holy Mass and administered the Sacrament of Confirmation. This is the first time in the history of the parish that two Bishops were simultaneously present to concelebrate Mass. The event was made even more unique by the fact that Bishop Ilonu is from a Catholic diocese outside the United States.

Bishop Anthony E. Ilonu of the Diocese of Okigwe, Nigeria, Africa is in the United States visiting with a number of priests from his home diocese that are serving in parishes in Texas. Bishop Ilonu was in Winters visiting Father Obioma Des. Obi. Father Obi, a native of Nigeria, is a visiting foreign priest to the Diocese of San Angelo. Bishop Pfeiffer appointed him the pastor of Our Lady of Mt. Carmel parish in July of 2000.

Bishop Michael Pfeifer of the Diocese of San Angelo came to Winters to preside in the Rite of Confirmation for eight youth of the parish. Bishop Ilonu and Father Obi assisted him. The Bishops and the Confirmation Candidates were honored with a reception and luncheon following the service.

# Advanced Formation Cycle in San Angelo Deanery

by S. Joan Markus, SSND

Advanced Formation sessions are scheduled for the San Angelo Deanery. These are adult faith formation opportunities. All persons are welcome to attend. However, only those persons who have earned a BASIC CERTIFICATE will be able to earn the ADVANCED CERTIFICATE if completed. If one chooses to attend all the sessions and has not earned a BASIC CERTIFICATE, one can attend BASIC sessions when scheduled in the area. Both certificates will be conferred upon completion of the BASIC sessions. The content, sites and dates for the Advanced sessions are listed at right.

CONTENT	LOCATION, DATE(s)
Church History (1)	St Joseph, San Angelo, Sept 21, 2002
Church History (2)	Christ the King Retreat Center (CKRC) Oct 19, 2002
Liturgy	St Joseph, San Angelo, Jan 11, 2003
Morality (1)	CKRC, Mar 1, 2003
Morality (2)	CKRC, Apr 12, 2003
Mary, Saints & Angels	CKRC, Sept 20, 2003
Scripture (1), Exodus	CKRC, Oct 11, 2003
Scripture (2), Gospel of Luke	St Joseph, San Angelo, Jan 10, 2004
Scripture (3), Wisdom Books	CKRC, Mar 13, 2004
Social Justice	CKRC, Apr 24, 2004

World youth day cross arrives in Toronto. World Youth Day cross bearers, completing the final leg of their pilgrimage across Canada, celebrate after bringing the cross to St. Michael's Cathedral in Toronto June 9. The city will host the international gathering of Catholic youth in late July, with Pope John Paul II celebrating the closing vigil and Mass. (CNS photo from Reuters)



# La Presencia Real de Jesucristo en el Sacramento de la Eucaristía

por el Obispo Miguel Pfeifer

Este mes para su reflexión les presento la segunda pregunta del espléndido documento de los Obispos de los Estados Unidos: “*La Presencia Real de Jesucristo en el Sacramento de la Eucaristía.*”

2. ¿Por Qué La Eucaristía No Es Sólo Una Comida Sino También Un Sacrificio?

**Respuesta:** Aunque nuestros pecados hacían imposible que tuviéramos parte en la vida de Dios, Jesucristo fue enviado a quitar este obstáculo. Su muerte fue un sacrificio por nuestros pecados. Cristo es “el Cordero de Dios, el que quita el pecado del mundo” (Jn 1:29). Mediante su muerte y resurrección, venció al pecado y la muerte, y nos reconcilió con Dios. La Eucaristía es el memorial de este sacrificio. La Iglesia se congrega para recordar y reactualizar el sacrificio de Cristo, en el cual participamos por la acción del

sacerdote y el poder del Espíritu Santo. Mediante la celebración de la Eucaristía, nos unimos al sacrificio de Cristo y recibimos sus inagotables beneficios.

Como dice la Carta a los Hebreos, Jesús es el eterno y sumo sacerdote que vive para siempre e intercede por el pueblo ante el Padre. De esta manera, supera a todos los sumos sacerdotes que a lo largo de los siglos ofrecían sacrificios por el pecado en el templo de Jerusalén. El eterno y sumo sacerdote Jesús ofrece el sacrificio perfecto, que es su persona y no alguna otra cosa. “[Cristo] penetró una sola vez y para siempre en el ‘lugar santísimo’ ... No llevó consigo sangre de animales, sino su propia sangre, con la cual nos obtuvo una redención eterna” (Heb 9:11-12).

El acto de Jesús pertenece a la historia humana, pues él es verdaderamente humano y ha entrado a la historia.

Pero al mismo tiempo Jesucristo es la Segunda Persona de la Santísima Trinidad; es el Hijo eterno, que no está limitado al tiempo o a la historia. Sus actos trascienden el tiempo, que es parte de lo creado. Entrando “a través de una tienda, que no estaba hecha por mano de hombre, ni pertenecía a esta creación” (Heb 9:11), Jesús el Hijo eterno de Dios realizó su sacrificio en presencia de su Padre, que vive en la eternidad. El sacrificio perfecto de Jesús está así eternamente presente ante el Padre, que eternamente lo acepta. Esto significa que, en la Eucaristía, Jesús no se sacrifica una y otra vez, sino que, por el poder del Espíritu Santo, su eterno sacrificio se hace presente una vez más, se reactualiza, a fin de que podamos tomar parte en él.

Cristo no tiene que dejar su lugar en el cielo para estar con nosotros. Nosotros, más bien, participamos de la liturgia celestial en la que Cristo interce-

de eternamente por nosotros y presenta su sacrificio al Padre, y en la que los ángeles y santos glorifican constantemente a Dios y dan gracias por todos sus dones: “Al que está sentado en el trono y al Cordero, / la alabanza, el honor, la gloria y el poder, / por los siglos de los siglos” (Ap 5:13). Como indica el *Catecismo de la Iglesia Católica*, “Por la celebración eucarística nos unimos ya a la liturgia del cielo y anticipamos la vida eterna cuando Dios será todo en todos” (no. 1326). La proclamación del “Sanctus”, “Santo, Santo, Santo es el Señor...”, es la canción de los ángeles que están en la presencia de Dios (Is 6:3). Cuando en la Eucaristía proclamamos el “Sanctus”, hacemos eco en la tierra de la canción con la que los ángeles adoran a Dios en el cielo. En la celebración eucarística no recordamos simplemente un acontecimiento de la historia, sino que, mediante la acción misteriosa del Espíritu Santo en la celebración eucarística, el Misterio Pascual del Señor se hace presente y se actualiza a su Esposa la Iglesia.

Asimismo, en la actualización eucarística del eterno sacrificio de Cris-

to ante el Padre, nosotros no somos simples espectadores. El sacerdote y la comunidad de fieles están activos de maneras diferentes en el sacrificio eucarístico. El sacerdote ordenado, de pie ante el altar, representa a Cristo como cabeza de la Iglesia. Todos los bautizados, como miembros del Cuerpo de Cristo, participan del sacerdocio del Salvador, como sacerdote y víctima a la vez. La Eucaristía es también el sacrificio de la Iglesia. La Iglesia, Cuerpo y Esposa de Cristo, participa en la ofrenda sacrificial de su Cabeza y Esposo. En la Eucaristía el sacrificio de Cristo se convierte en el sacrificio de los miembros de su Cuerpo que unidos a Cristo forman una sola ofrenda sacrificial (cf. *Catecismo*, no. 1368). Como el sacrificio de Cristo, se hace presente de manera sacramental, unidos a Cristo, nosotros nos ofrecemos como sacrificio al Padre. “La Iglesia, al desempeñar la función de sacerdote y víctima juntamente con Cristo, ofrece toda entera el sacrificio de la misa, y toda entera se ofrece en él” (*Mysterium Fidei*, no. 31; cf. *Lumen gentium*, no. 11)

## The Real Presence of Jesus Christ in the Sacrament of the Eucharist

by Bishop Michael Pfeifer, OMI

In this article, I share with you questions #12 and #13 from the U.S. Catholic Bishops’ document, “*The Real Presence of Jesus Christ in the Sacrament of the Eucharist.*”

**Question # 12: Does one receive the whole Christ if one receives Holy Communion under a single form?**

Yes. Christ Jesus, our Lord and Savior, is wholly present under the appearance either of bread or of wine in the Eucharist. Furthermore, Christ is wholly present in any fragment of the consecrated Host or in any drop of the Precious Blood. Nevertheless, it is especially fitting to receive Christ in both forms during the celebration of the Eucharist. This allows the Eucharist to appear more perfectly as a banquet, a banquet that is a foretaste of the banquet that will be celebrated with Christ at the end of time when the Kingdom of God is established in its fullness (cf. *Eucharisticum Mysterium*, no. 32).

**Question #13: Is Christ present during the celebration of the Eucharist in other ways in addition to His Real Presence in the Blessed Sacrament?**

Yes. Christ is present during the Eucharist in various ways. He is present in the person of the priest who offers the sacrifice of the Mass. According to the Constitution on the Sacred Liturgy of the Second Vatican Council, Christ is present in his Word “since it is he himself who speaks when the holy scriptures are read in the Church.” He is also present in the assembled people as they pray and sing, “for he has promised ‘where two or three are gathered together in my name there am I in the midst of them’ (Mt 18:20)” (*Sacrosanctum Concilium*, no. 7). Furthermore, he is likewise present in other sacraments; for example, “when anybody baptizes it is really Christ himself who baptizes” (ibid.).

We speak of the presence of Christ under the appearances of

bread and wine as “real” in order to emphasize the special nature of that presence. What appears to be bread and wine is in its very substance the Body and Blood of Christ. The entire Christ is present, God and man, body and blood, soul and divinity. While the other ways in which Christ is present in the celebration of the Eucharist are certainly not unreal, this way surpasses the others. “This presence is called ‘real’ too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man” (*Mysterium Fidei*, no. 39).

Pray  
For  
Peace!

## CHARTER from page one

goal of “zero tolerance.”

The various groups also said they wanted to see some system of formally holding bishops responsible if they fail to follow the norms. In several press conferences, Bishop Gregory said such an action is beyond the scope of the bishops themselves, since all decisions about bishops’ assignments come from the Vatican.

But the “they didn’t do what we wanted” spin is the one that dominated broadcast news the night the policy was adopted.

By the next morning, however, SNAP president David Clohessy told Catholic News Service that what the bishops did was “without a doubt the most detailed, extreme and sensitively written document on abuse” that the bishops have written and that it accomplished 90 percent of what SNAP members sought. The remaining 10 percent is a matter of whether the steps the bishops adopted are implemented, he said.

“We’ve learned that promises are one thing, doing is another,” Clohessy said.

Many bishops “came to this point kicking and screaming,” said Clohessy. Although an overwhelming majority of them voted for the charter and the norms, some made it clear they were doing so despite objections to one or more of its key points.

“That does not bode well for six months from now,” Clohessy said, explaining that he is skeptical about whether every bishop will follow through with the promises of the charter when the time comes to get rid of “a golfing buddy” or another priest he knows well.

Bishop Gregory called the charter a foundation to build upon, Clohessy noted, adding that such a characterization suits his caution about whether the documents will make a difference.

“You don’t judge a house by its foundation,” he said.

But Clohessy said he was especially encouraged by the reaction of the bishops as he and three other survivors of sexual abuse spoke to them on June 13. The roomful of more than 300 bishops sat quietly listening, he noted. After the session, six to 10 bishops individually sought him out to voice their appreciation for his comments, he said.



# ACS Hosts Senior Luncheon

by Carol Halfmann

On May 7, Angelo Catholic School honored the high school graduates of 2002 who graduated from ACS. Of the ACS class of 1996, all but 4 classmates remained in and around San Angelo. They are all now graduating from area high schools.

This class is representative of the high quality of young men and women that a firm foundation in Catholic Education can provide. Almost all are graduating as Texas

Scholars; many are in the top 10% of their class, and one, Phillip Mertz is Valedictorian at Central High School.

The Seniors were welcomed by ACS Principal, Charles Guenat and invited to share a cheeseburger lunch with the current ACS 6th grade class. They were joined by special guests, ACS former coach, Rick McGee and their former 6th grade teacher, Vickie Mihills. Also there to welcome them was their 2nd grade teacher, Janine Hasty

who still currently teaches 2nd grade at ACS. A PowerPoint presentation depicting many various photos of the students was played during the luncheon. Afterward, students toured the campus and spent time revisiting old classrooms.

As these young adults have and continue to grow into responsible Christian leaders, we can be proud of the education that our Catholic school provided during those early and formative years.



Pictured from left to right, top row: Bryan Yocham, Coach Rick McGee, Josh Taylor, Phillip Mertz, and Matthew Wilkinson. Middle row: Catharine Lewis, Austin Berry, Lana Freeman, Jared Motl, David Morales, Emily Lind, Eliza Albarado, and Vickie Mihills. Front row: Ray Lombrana, Chris Martinez, Robyn Gonzales, Michael Choate, Kristyn Ward and Deanne Halfmann.

## Intentions Of The Holy Father For July

*General* – That artists may do all they can to help people rediscover the signs of God’s providential love in creation.

*Mission* – That India’s Christians may not be prevented from publicly professing their faith and freely announcing the Gospel.

## TRUST from page two

Church. Let there be no doubt or confusion on anyone’s part. The bishops of the United States recognize that our obligation to protect children and young people and to prevent sexual abuse flows from the mission and example given us by Jesus Christ himself in whose name we serve. With firm determination to resolve this crisis, we bishops commit ourselves to a pastoral outreach to repair the breach with those who have suffered sexual abuse and with all the people of the Church. We renew our determination to provide safety and protection for children and young people in our Church ministries and institutions.

We pledge ourselves to act in a way that manifest our accountability to God, to his people, and to one another in this grave matter.

To fulfill these goals, the dioceses of the United States and the United States Conference of Catholic Bishops, in a spirit of repentance and renewal, adopt and implement policies based upon the following principles: •To promote healing and reconciliation with victims/survivors of sexual abuse of minors; •To guarantee an effective re-

sponse to allegations of sexual abuse of minors; •To ensure the accountability of our procedures; •To protect the faithful in the future.

I have asked that the *Charter for the Protection of Children and Young People* and the *Essential Norms for the Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Mirrors by Priests, Deacons, or Other Church Personnel* be reviewed by all the priests, deacons and Pastoral and Finance Councils of our Diocese. In compliance with the Charter, with the Presbyteral Council, I am setting up a REVIEW BOARD for our Diocese, the majority of whose members will be lay persons, not in the employ of the Diocese. This Board will be co-chaired by Mr. Randy Stout, an attorney in San Angelo, and Dr. Sylvia Soto, Ph.D., Clinical Psychologist. I have also appointed Msgr. Larry Droll, the Chancellor of the Diocese, to be a member of this Board.

I have also taken the following steps: •Have set up a Task Force to study the documents approved by the Catholic Bishops in Dallas. This Task Force will outline what action Bishop Pfeifer and the leadership of the Diocese of San Angelo are required to take to implement these documents.

•Have authorized the hiring of a full-

time Assistance Coordinator to aid in the immediate pastoral and emotional care of persons who have been sexually abused as minors by clergy or by other Church personnel. This Coordinator will also assist the Bishop and the Review Board in formulating a new sexual abuse policy for the Diocese of San Angelo.

•Have required all the priests and deacons of the Diocese to meet with the Bishop on August 1, 2002 to review the *Charter* and *Essential Norms* approved in Dallas, and to explain the meaning of Zero Tolerance - past, present, and future.

•Will ask the new Assistance Coordinator, working with a special Task Force, to evaluate all personnel of the Diocese-employees and volunteers- and work for Zero Tolerance for all - past, present, and future.

•Have asked all Pastors and Pastoral Coordinators to meet with the Pastoral and Finance Councils of every community of the Diocese - 73 churches - before July 26, 2002, in order to study the *Charter* and *Essential Norms* and to send a written report to the Bishop’s office.

•Have commissioned a study of how Zero Tolerance is understood and applied in other professions. – The Bishop will be meeting with cluster groups of the Diocese to explain this new approach.

•In the near future, the Bishop will call a meeting with the media to ask how the Church can carry out its new mandate and to begin addressing the massive problem of sexual abuse in all of society.

•The Bishop is sending a message to all Catholics of the Diocese of San Angelo, explaining these actions, and

asking people for prayers, support, and full cooperation to resolve this crisis.

•The Bishop has called for a day of prayer and fasting as regards forgiveness, healing, and new beginning on August 14, 2002, the eve of the Feast of the Assumption of Mary.

This is a time for a new beginning. This is a time to face the truth, and to work to restore trust that has been shattered in so many ways. I pledge myself to do all that I can to resolve this crisis, and I ask for the cooperation of all people. What is needed is patience, persistence, prayer, and perseverance.

I take this opportunity to thank you for the many prayers, sacrifices, fasting, that you have offered for me and all the U.S. bishops during recent months, and especially during the time of our meeting in Dallas. At the root of this critical issue is a spiritual disorder. The ultimate solution is found in prayer, and in using God’s grace that is constantly available to meet any situation.

This is a moment for spiritual renewal, and for recommitment of all of us to fulfill the primary call that is made to all through baptism-to grow in holiness of life, and to become more committed disciples of Jesus Christ. May Christ continue to bless us, and may Mary our Mother watch over us.

## HISPANIC

from page seven

ages parishes to take the sometimes bumpy road to parish-based Hispanic ministry reveals a significant change in how the church reaches out to Hispanics, Aguilera-Titus said.

“A lot of Hispanic baby boomers have left the church. We lost that

generation because the doors of the church were closed to the parents of that generation. That is no longer the case. The children of parents we serve today will grow up and they will stay in the church,” he said.

In 1970, he said, there were no Hispanic bishops in the United States, while today there are 27.

About 4,000 of the nation’s 19,500 parishes now offer some form of Hispanic ministry, he said.

Many challenges remain, he said.

“One of the key questions is, how are we going to promote leadership development and affirmation of our Hispanic Catholics so they can begin to advocate for themselves?” he said.

“Our growth will stop if we do not train Hispanic lay ministers and hire them. If this step is not taken, the Hispanic ministers and Hispanic leadership will not arise,” Aguilera-Titus said.

Concern over the rate of Hispanic high-school dropouts gives the church an opening to the Hispanic community, Aguilera-Titus said.

“Hispanics have a dropout rate of 56 percent nationwide,” he said. This raises the question of how can parishes help Hispanic parents work with public schools, he said.

One of his office’s goals, he said, is to help parishes build partnerships with schools. Together, he said, they would study why Hispanics drop out and work to solve those problems.

“The church is the key,” Aguilera-Titus said. “It is the only institution where Hispanics feel more or less at home.”



# Coverup

by Fr. Frank Pavone  
Priests for Life

The abortion industry is in trouble, and it's time to capitalize on that trouble.

In every state, sexual activity with underage children is illegal. Moreover, if a health care worker suspects that a minor is being sexually abused, or is the victim of statutory rape, that worker is required by law to report the information to the authorities designated by the law. (Remember, statutory rape does not mean an "attack." It refers to the age of the parties.)

For many months, my friends

and colleagues at Life Dynamics in Denton, Texas have been gathering more information about what an abortion clinic is likely to do if an underage girl who has been impregnated by an adult asks for an abortion. The fact that the abortion or birth control that the clinic sells is "legal" does not take away the clinic workers' responsibility to report. The requirement under the law, furthermore, for the health care worker is simply to report, not to investigate. In other words, the very fact that an underage girl is pregnant indicates that there may have been criminal activity or abuse. The health care worker does not have to investigate whether there was or not, but simply report that there

might be.

What Life Dynamics did is described in their own words on their website, [www.childpredators.com](http://www.childpredators.com): "Life Dynamics conducted a covert investigation in which we called over 800 Planned Parenthood and National Abortion Federation facilities across the country. Our caller portrayed a 13-year-old girl who was pregnant by her 22-year-old boyfriend. Her story was that she wanted an abortion because she and her boyfriend did not want her parents to find out about the sexual relationship. In every call the ages of the girl and her boyfriend were made perfectly clear. It was also unmistakable that the motivation for the abortion was to conceal this

illicit sexual activity from the girl's parents and the authorities. The results were appalling. Even though many of these clinic workers openly acknowledged to our caller that this situation was illegal and that they were required to report it to the state, the overwhelming majority readily agreed to conceal this illegal sexual activity. Some employees of these organizations even coached our caller on how to avoid detection, how to circumvent parental involvement laws and what to say or not say when she came to the clinic."

So what should be done next?

First of all, spread the word. People, especially those who are parents, have a right to know about

the risks their children and grandchildren face in legal abortion clinics.

Secondly, legislation can be introduced to stop these clinics and their supporting organizations from receiving state and federal funding. After all, recipients of these funds are required to use the money only in accordance with all state and federal laws.

Thirdly, massive litigation should be launched against the abortion industry for engaging in this illegal activity.

Along with changing laws and hearts, we simply need to put abortionists out of business.

## CONFIANZA

from page two

alta prioridad en mi ministerio. Estaré estableciendo reuniones por todas partes de la Diócesis para discutir estas declaraciones con ustedes. La puerta secreta ha sido derribada y las ventanas oscuras de la Iglesia han sido abiertas a la verdad por la luz del Espíritu Santo. Mi meta es trabajar con todos ustedes para descubrir y vivir la verdad y restaurarla confianza en nuestra Iglesia, especialmente en el liderazgo de la misma.

Que no haya duda ni confusión en ninguna parte. Los Obispos de los Estados Unidos reconocieron que nuestra obligación es proteger a los menores de edad y jóvenes de abuso sexual desde la misión y ejemplo dado a nosotros por el mismo Jesucristo a quien servimos en su nombre. Con firma determinación para resolver esta crisis, nosotros como Obispos, les encomendamos a extender un cuidado pastoral para reparar el camino con todos aquellos que han sufrido abuso sexual y con todo el pueblo de Dios. Nosotros renovamos nuestra determinación para dar seguridad y protección a los menores de edad y jóvenes en los ministerios y instituciones de nuestra Iglesia. Les garantizamos que vamos actuar en una manera que manifiesta responsabilidad hacia Dios, a su gente y a cada uno en este grave problema.

Para cumplir con estas metas, las diócesis de los Estados Unidos y la Conferencia de Obispos Católicos de los Estados Unidos, en espíritu

de arrepentimiento y renovación, adoptan a implementan políticas basadas sobre los siguientes principios: •Promover sanación y reconciliación con las víctimas/sobrevivientes de abuso sexual de menores; •Garantizar una respuesta efectiva a acusaciones de abuso sexual de menores; •Asegurar responsabilidad de nuestros procedimientos; •Proteger los fieles en el futuro.

He pedido que la *Constitución para la Protección de Menores de Edad y Jóvenes*; y *Normas Fundamentales para Políticas Diocesanas para tratar con las Acusaciones de Abuso Sexual de Menores por Sacerdotes, Diáconos, y Demás Personal en la Iglesia* sean revisadas por todos los sacerdotes, diáconos y los Concilios Pastorales y Financieros de nuestra Diócesis. De acuerdo con la Constitución, estoy estableciendo un Consejo de Revisión para nuestra Diócesis, la mayoría de sus miembros serán laicos, no empleados por la Diócesis. Los miembros de este Consejo serán el Señor Randy Stout, un abogado de San Angelo y la Doctora Sylvia Soto, psicóloga clínica. Estos dos serán co-presidentes de este nuevo Consejo. También he nombrado al Monseñor Larry Droll, el Canciller de la Diócesis, para ser un miembro de este Consejo. En el futuro próximo nombraré otros miembros.

También he tomado los siguientes pasos: •He formulado un Comité Provisional para el estudio de los documentos aprobados por los Obispos Católicos en Dallas. Este Comité resumirá que acción el Obispo Pfeifer, y los líderes de la Diócesis se

requieren tomar para efectuar estos documentos.

•He autorizado el empleo de un Coordinador de tiempo completo para asistir en el cuidado inmediate pastoral y emocional de personas menores que han sido abusados sexualmente por cleros o por otros empleados de la Iglesia. Este Coordinador también asistirá al Obispo y el Consejo de Revisión en formular una nueva política de abuso sexual para la Diócesis de San Angelo.

•He requerido que todos los sacerdotes y diáconos de la Diócesis se reúnan con el Obispo el 1 de Agosto, 2002 para revisar la *Constitución y Normas Fundamentales* aprobadas en Dallas, y para explicar el significado de Cero Tolerancia - pasado, presente y futuro.

•Le pediré al Coordinador, trabajando con un Comité especial, para evaluar todo el personal de la Diócesis - empleados y voluntarios para lograr Cero Tolerancia en el pasado, presente y futuro.

•Les he pedido a todos los Parrocos y Coordinadores Pastorales que se reúnan con los Concilios Pastorales y Financieros de cada comunidad de la Diócesis - 73 iglesias - antes del 26 de Julio, 2002, para estudiar la Constitución y *Normas Fundamentales* y mandar un reporte escrito a la oficina del Obispo.

•He comisionado el estudio de cómo Cero Tolerancia es entendido y aplicado en otras profesiones.

•El Obispo estará reuniéndose con grupos de la Diócesis para explicar este nuevo enfoque.

•En el futuro próximo, el Obispo

llamará una junta con la prensa para pedir cómo la Iglesia pueda llevar a cabo su nuevo mandato y para comenzar a tratar el problema enorme de abuso sexual en toda la sociedad.

•El Obispo está mandando un mensaje a todos los Católicos de la Diócesis de San Angelo, explicando estas acciones, y pidiéndole a la gente por sus oraciones, apoyo, y cooperación completa para resolver esta crisis.

•El Obispo ha hecho una llamada para un día de oración y ayuno para pedir perdón, sanación, y un nuevo comienzo el 14 de Agosto, 2002, las vísperas de la Asunción de Mará.

Este es el tiempo para un nuevo comienzo. Este es el tiempo para enfrentar la verdad, y trabajar para restablecer la confianza que ha sido estrellada de muchas maneras. Prometo ser todo lo que pueda para resolver esta crisis, y pido por la cooperación de toda la gente. Lo que se necesita es paciencia, oración, persistencia y perseverancia.

Tomo esta oportunidad para darles las gracias por todas las oraciones, sacrificios, y ayuno que han ofrecido por un servidor y por todos los Obispos durante estos meses, y durante el tiempo de nuestra junta en Dallas. La raíz de este tema critical es el desorden espiritual. La solución última se encuentra en oración, y en usando la gracia de Dios que está constantemente disponible a enfrentar cualquiera situación.

Este es el momento para una renovación espiritual, y para comprometernos todos de nuevo a cumplir con la llamada principal que se hace

por medio del bautismo - para crecer en la santidad de la vida, y ser más fieles discípulos de Jesucristo. Que Cristo siga bendiciéndonos, y que María nuestra Madre nos proteja.

## EDICTAL SUMMONS

The Tribunal of the Catholic Diocese of San Angelo to Douglas Kent Small.

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, July 23, 2002, to answer to the Petition of Linda Sue Crites, now introduced before the Diocesan Tribunal in an action styled, "Linda Sue Crites vs. Douglas Kent Small, Petition for Declaration of Invalidity of Marriage," said Petition being identified as CRITES-SMALL, Protocol No.: SO 02/44, on the Tribunal Docket of the Diocese of San Angelo.

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

Given at the Tribunal of the Diocese of San Angelo on the 11th day of June 2002.

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



# Mass for Life in Midland

by Michael LaMonica

Bishop Michael Pfeifer, OMI celebrated the Eucharist on June 22nd at the Pro-Life Prayer Garden. Several diocesan priests concelebrated the mass with Bishop Michael with 300 lay faithful on hand. Knights of Columbus councils 3071 and 12657 of Midland coordinated the event while Knights from throughout the diocese served in various capacities. Youth from Our Lady of San Juan and Guadalupe led the rosary prior to the beginning of mass. Members of St. Stephen's and Our Lady of Guadalupe supplied beautiful meditation music before and during the mass. Bishop Michael made an impassioned plea for the Catholic faithful to speak with one voice against this culture of death by means of writing letters, praying at abortion centers, urging political activism and other peaceful means necessary to end the killing.

The Prayer Garden at which the Mass was celebrated is located directly across the street from Planned Parenthood's abortuary. This garden was primarily organized and constructed by St. Ann's Bob Hilton yet was funded by several area protestant and catholic Christians. Bishop Michael concluded the Mass by blessing the Prayer Garden.

At the conclusion of mass, K of C councilman Steve Mueller, informed the faithful about the need for people to pray at the abortuary from 6:30 am until 2 p.m. on Fridays when the abortions take place. Planned Parenthood is the only abortuary in the Permian Basin and "serves" geographically SE New Mexico and West Texas. Thirty to forty abortions take place on the corner of Ft. Worth and Texas Avenues every Friday in Midland. Steve asked that even if you cannot come, to please pray at this time for the young women, the babies, the doctors, nurses and anyone that is assisting in an abortion.

During the mass \$584 was collected to support the Permian Basin Women's Resource Center. The Center provides counseling for women in crisis pregnancies, post abortion counseling, a clinic, and TASK-a program given to High School youth to teach abstinence.

Perhaps the most moving moment of the day occurred when Fourth degree knights in full dress escorted the bishop as he made his way across the street to Planned Parenthood. Once there, he and the others that followed prayed at the building where so many young children lost their lives before they were able to take their first breath.



(Photos by Michael LaMonica.)

