Day of Prayer for Rain brings payoff within few hours

Mass changes

LOS ANGELES — In what Bishop Donald W. Trautman called “a truly important moment in liturgy in the United States,” the U.S. Conference of Catholic Bishops approved a new English translation of the Order of Mass and adopted several U.S. adaptations during a national meeting June 15 in Los Angeles. The new translation of the main constant parts of the Mass — penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father and other prayers and responses used daily — will likely be introduced in about a year or two if it is approved by the Vatican, said Bishop Trautman.

Numbers ...

Faces of Faith

Midland mayor strong in his faith

Since his early childhood, Mike Canon’s faith has been an integral part of his life. From his days as a student at Midland’s St. Ann’s School, to his service on that church’s parish council to his almost lifelong friendships with two priests, Canon, a noted attorney and the mayor of Midland has been able to live, breathe, walk and talk his faith without openly advertising his Catholicism.

That he is able to live his faith so that he leaves no doubt as to his Christianity and character he credits to one thing: “I’m in a unique situation,” Canon said. “(As mayor) I am able to have an impact on a lot of lives on a personal basis and how I conduct myself is very important. I guess I feel in a way that this is my ministry right now: to make sure that as I live my life day-to-day in this very visible public setting and to make sure I’m conducting myself in such a way that I feel is reflective of my beliefs and who I am. The fact that I’m a Christian and a Catholic and adhere to those beliefs is very much a part of making that impact.”

From the Bishop’s Desk

Catholicism and its teachings on the death penalty

By Bishop Michael Pfeifer

At their recent meeting in Washington, DC, the U.S. Catholic Bishops published an updated statement on the critical issue of the death penalty. This new statement reinforces a powerful statement on the death penalty made by the U.S. Bishops 25 years ago. In this article, I share with you some of the highlights of the Catholic Teaching and the Death Penalty, from the bishops’ statement is called.
Fr. DiOrio brings healing service back to Chap Center

MIDLAND. The Rev. Ralph DiOrio, pictured below right, a Roman Catholic priest known worldwide for his evangelization and healing ministry, will lead a healing service from 1-5 p.m., Sunday, August 6 at Chaparral Center, on the campus of Midland College, 3600 N. Garfield in Midland.

Hosted by the Diocese of San Angelo and Our Lady of San Juan Church in Midland, the event is free and open to the public. Doors open at 11:30 a.m. and the services will be accessible those with disabilities.

The Most. Rev. Michael Pfeifer, Bishop of San Angelo, will celebrate Mass at 1 p.m. DiOrio’s ministry will follow.

Healing teachings will be held Thursday, Aug. 3, at Holy Redeemer Church, 2633 Consver in Odessa, and Friday, Aug. 4 at Our Lady of San Juan, 1008 W. New Jersey, in Midland. Both sessions begin at 7 p.m.

DiOrio was ordained to the priesthood in 1957. He is an author, educator and psychologist who began his healing ministry in 1977. Known as the Apostle of Divine Mercy and Healing, DiOrio’s nonprofit ministry is based in Worcester, Mass. His ministry is continuously supervised by the bishop of Worcester and is authorized by Vatican officials.

According to the web site, www.fdiorio.org, DiOrio is permitted to lead evangelization and healing services “as long as he preaches and teaches the mercy and love of Jesus Christ.”

“He is a very simple, beautiful person,” said Fr. Frank Chavez, pastor of Our Lady of San Juan and coordinator of the service.

“Charismatic Catholics have heard of him and will be coming from Dallas and New Mexico.”

Said Bishop Pfeifer: “He is truly a man of God and a real brother priest.”

For more info, call Fr. Chavez or his staff, 432.570.0952.

DIOCESAN BRIEFS

St. Ann’s hosts Contemporary Christian artist Michael Lewis

COLORADO CITY. St. Ann’s Church in Colorado City is hosting a Contemporary Christian Concert with Michael Lewis at 7 p.m., Wednesday July 12, 2006. Admission is free (an offering will be received) for more information, call 325-728-3252 or visit Michael’s website at www.MichaelLewisMinistry.com. Michael Lewis, is a Christian artist from Nashville, Tenn., and has written music heard on radio and television broadcasts around the world.

Thom Price of EWTN Global Radio says: “Michael’s incredible musical and production talents have raised the bar for all Catholic musicians.” In concert, Michael interlaces his songs with inspiring, humorous stories.

Centennial at St. Francis

ABILENE. This year, Abilene’s St. Francis of Assisi Church is celebrating its Centennial. One of the observances will be a Mass where all couples who were married at St. Francis will be honored. This is in any of the churches that St. Francis used since 1906. There is a modest $10 registration fee to cover cost of the Celebration. We would like couples to call the Parish Offices before Sept. 1 if you wish to be included in the celebration.

Voca’s Behrens awarded Catholic scholarship

SAN ANTONIO - Catholic Life Insurance is pleased to announce that Jay Behrens, of Voca, was one of 25 graduating high school senior students selected to receive Catholic Life’s All American Scholar Award. The program offsets tuition costs for Catholic Life members attending any accredited college or university and recognizes students whose community service, leadership skills, and academic achievement set them apart from others. Behrens, who will be attending Texas A&M University in College Station, is the son of Joe and Jacque Behrens. His accomplishments include: National Honor Society President, 4-H President, Varsity Tennis, Varsity Basketball, Varsity Football, Student Council Class Representative, Band, and Fellowship of Christian Athletes.

Festival Calendar

LORAIN

St. Joseph’s Catholic Church Annual Festival
“A 2006 Jamaica”
402 Hinson St.
Saturday July 15
10 am-11 pm.
Food, games, live music don’t miss the fun and excitement.

BIG LAKE

St. Margaret of Cortona 6th Annual Family Festival
August 11-12
Reagan County North Park
Men’s Softball Tournament, Friday-Sunday
Romero Washour Tournament, Saturday
Brisket/Fajita Cookoff, Saturday
Bingo, Friday, 6-8 p.m.
Food, Kid Games, Saturday
Free Street Dance, 9 p.m.

Please send your Festival Information to JimmyLPatterson@grandecom.net

Texas Catholic Daughters to have retreat in San Angelo

SAN ANGELO. The Texas State Court of the Catholic Daughters of the Americas is inviting its members to a Texas State Retreat at the Christ the King Retreat Center in San Angelo, Texas, September 22-24, 2006. The retreat will begin on Friday at 5 p.m. and end with Mass on Sunday at 11 a.m. The theme for the state retreat is “Staying Attached to the Vine: Life in the Eucharist. The presenter will be Father Chuck Gunti, OFM, of the San Jose Mission Friar Community, San Antonio. Registration is limited and information can be obtained from each court regent.

Men’s, women’s conferences

SAN ANTONIO. The Catholic Evangelization ministry, “Pilgrim Center of Hope,” will host two upcoming conferences for those interested.

A Catholic men’s conference will be July 28-29 at the St. George Maronite Catholic Center in San Antonio. A Catholic women’s conference is scheduled for September 22-23 at the Henry B. Gonzalez Convention Center, also in San Antonio.

For additional information on either of these conferences, call 210.521.3377 or visit www.pilgrimcenterofhope.org.

Rowena Veterans Memorial

Veterans who were members of St. Joseph Parish while serving in the Armed Forces (Army, Navy, Air Force, Marines, National Guard Coast Guard, etc.) are invited to place their names on the monument. Cost is $75 per name. Contact Billy Rollwitz at 325-442-3141; Andrew Lange at 325-442-3391 or Maynard Schwertner at 325-442-4771. If you know of any deceased veterans who would qualify to be on the monument, please notify one of these contacts.

Priest-Catholic Ratio

Fewer priests serve an expanding number of Catholics

CATHOLICS in the WORLD

CATHOLICS in the AMERICAS

CATHOLICS in the U.S.

Source: Vatican & Official Catholic Directory

©2006 CNS
BISHOP: What we can do as Catholics

(From 1)

As it is applied to the death penalty, this teaching is both complicated and clear. The Church has long acknowledged the right of the state to use the death penalty in order to protect society. However, in recent years, Pope John Paul II, the Catechism of the Catholic Church, the Vatican's Compendium of the Social Doctrine of the Church, and statements from bishops, including those that I have published, have more clearly insisted that the state should forego the right if it has other means to protect society.

Our fundamental respect for every human life and for God, who created each person in his image, requires that we choose not to end a human life in response to violent crimes if non-lethal options are available. Moreover, at a time when respect for the sanctity of human life is undermined in many ways, the Church's opposition to the use of the death penalty is an important witness in support of a culture of life.

Pope John Paul II and bishops from across the country have continued to appeal for an end of the use of the death penalty and have asked Catholics to join in a witness for life.

Facts About the Death Penalty

- Approximately 3,500 inmates are on death row in 38 state, federal, and military prisons. The largest number, over 600, is in California, and then Texas 450.
- Since 1973, there have been more than 115 exonerations of death row inmates.
- Recent Supreme Court decisions have limited the use of the death penalty by declaring unconstitutional the execution of persons with mental retardation and those who committed crimes as juveniles (under the age of 18). The court has also ruled that defendants have a right to have a jury decide whether to impose the death penalty.
- Twelve states do not allow the use of the death penalty. Five added to have a jury decide whether to impose the death penalty.
- Since 1973, there have been more than 115 exonerations of death row inmates.
- Recent Supreme Court decisions have limited the use of the death penalty.

What Can We Do?

As part of the Catholic Campaign to End the Use of the Death Penalty, we can:

- PRAY for victims of crime and their families, those who have been wrongly convicted, and those awaiting execution.
- LEARN about Catholic social teaching, criminal justice policies, and the policies in our state. Visit www.ccdp.org for more information about the death penalty.
- EDUCATE people in our parishes and cities about Catholic social teaching and the criminal justice system. Visit the website listed above for resources for classrooms and small faith communities, Vatican and bishops’ statements on the death penalty, and statements from individual bishops and the Texas Catholic Conference.
- ADVOCATE by contacting our elected officials. Share with them Catholic teaching on the death penalty and urge them to take steps at the state and national level to curtail or end its use. To receive information on efforts regarding the death penalty at the national level and to link with the efforts in the state of Texas, visit the website listed above.

The death penalty diminishes all of us. Its use ought to be abandoned not only for what it does to those who are executed, but what it does to us as a society. We cannot teach respect for life by taking life.

"Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm-without definitely taking away from him the possibility of redeeming himself-the cases in which the execution of the offender is an absolute necessity ‘are very rare, if not practically non-existent.’" (Catechism of the Catholic Church, no. 2267)

The bond between Eucharist, penance

(PUBLISHER'S NOTE: The center of our attention in this Year of Reconciliation is the Sacrament of Penance and Reconciliation. There is a vital link between the Sacrament of Eucharist and Penance. At the worldwide Synod of Bishops that was held in Rome in October, 2005, the Bishops spent much time discussing the bond between these two Sacraments. In this article, I share with you thoughts that are taken from the working document of the Synod, which gave much emphasis to the bond between Eucharist and Penance.)

By Bishop Michael Pfiefer

The sacrament of penance restores the bonds of communion broken by mortal sin. Consequently, the relation of the eucharist to the sacrament of penance deserves particular attention. The responses point out the need to treat the sacrament of penance as geared toward the eucharist and the church, understanding it to be the necessary condition for encountering and adoring in a spirit of holiness and purity of heart the Lord who is all-holy.

The relation of the eucharist to penance in today’s society greatly depends on both a sense of sin and a sense of the sacred.

The distinction between good and evil oftentimes becomes a subjective matter. People today, by insisting that conscience is strictly a personal affair, risk losing a sense of sin.

In many countries persons have lost, or are gradually losing, an awareness that conversion is necessary for receiving the eucharist. Its connection with the sacrament of penance is not always understood, e.g., the necessity of being in the state of grace before receiving holy communion. As a result, the obligation of confessing mortal sins is forgotten.

The idea of communion as "food for the journey" has also caused a lessening of the necessity of being in the state of grace. Instead, just as proper nourishment presupposes a healthy, living being, so the eucharist requires that a person be in the state of grace so the baptismal commitment can be reinforced. How can a person be in the state of mortal sin and receive the One who is a “medicine” of immortality and an

(See EUCHARIST/15)

La Enseñanza Católica y la pena de muerte

por el Obispo Miguel Pfiefer, OMI

En la reunión reciente en Washington, DC, la Conferencia de Obispos Católicos de los Estados Unidos publicó una declaración que pone al día el tema crítico de la pena de muerte. Esta nueva declaración reafirma una fuerte declaración sobre la pena de muerte publicada por los Obispos de las Estados Unidos hace 25 años. En este artículo, yo comparto con ustedes algunos de los puntos sobresalientes de la Enseñanza Católica y la Pena de Muerte de los obispos.

La enseñanza católica ofrece una perspectiva singular con respecto al crimen y al castigo. Se basa en los reconocimientos de que la dignidad de la persona humana se expresa tanto a través de las víctimas como a los criminales. Afirma nuestro compromiso de consolar y apoyar a las víctimas y a sus familias. Reconoce también la dignidad otorgada por Dios a todos los seres humanos, incluido a aquella que inflige daños.

La enseñanza católica sobre la vida humana está arraigada en la creencia de que la vida es un don de dios que debemos de respetar y proteger. Aplicando a la pena de muerte, este principio es a la vez complicado y claro. La Iglesia ha reconocido desde hace mucho tiempo el derecho del Estado a aplicar la pena de muerte para proteger a la sociedad. Sin embargo, en años recientes, el Papa Juan Pablo II, el Catecismo de la Iglesia Católica, el Compendio de la doctrina social de la Iglesia y declaraciones de los obispos, incluyendo las que yo he publicado, han insistido cada vez con mayor claridad en que el Estado debe renunciar a ese derecho si tiene otros medios de proteger a la sociedad.

Nuestro respeto fundamental por toda vida humana y por Dios, quien creó a cada persona a su imagen, requiere que elijamos no eliminar una vida humana como repuesta a crímenes violentos, si hay opciones no letales disponibles. Además, en momentos donde el respeto por la santidad de la vida humana está siendo minado en muchas formas, la oposición al uso de la pena de muerte es un testimonio importante en apoyo de una cultura de vida.

El Papa Juan Pablo II y los obispos de todo el país han continuado realizando llamados para abolir la aplicación de la pena de muerte y han pedido a los católicos que se unan a ellos como testimonio en favor de la vida.

Datos Sobre la Pena de Muerte

- Hay aproximadamente 3500 presos a la espera de la pena de muerte en 38 prisiones estatales, federales y militares. El mayor número, más de 600, se halla en California, y 450 en Texas.
- Desde 1973, ha habido más de 115 exoneraciones de presos a la espera de la pena de muerte.
- Fallos recientes de la Corte Suprema han limitado la aplicación de la pena de muerte al declarar que es inconstitucional ejecutar a personas con retrasos mentales y a aquellos que cometieron crímenes como juveniles (menores de 18 años de edad). La corte también ha establecido que los acusados tienen derecho a que un jurado decida la imposición de la pena de muerte.
- Hay doce estados que no permiten la pena de muerte. Cinco estados más no han ejecutado a nadie desde que ésta se volvió a establecer en 1976. Otros estados están considerando activamente la abolición de la pena de muerte, incluyendo a Nuevo México y Connecticut.

(See MUERTE/15)
The Year of Reconciliation

Catechesis for the Sacrament of Reconciliation

By Bishop Michael Pfeifer, OMI

As you realize, I have proclaimed a YEAR OF RECONCILIATION, focusing on the Sacrament of Penance and Reconciliation, healing and conversion for the Diocese of San Angelo, that begins with the First Sunday of Advent, November 27, 2005 and ends with the Feast of Christ the King on November 26, 2006. In a recent article in the Angelus, I pointed out some particular pastoral and ministerial ways that we can celebrate this Year of Reconciliation, especially in each parish. To help all of us enter into this special Year of Reconciliation for our Diocese, it is important that we understand the catechesis, the teaching, on the Sacrament of Penance and Reconciliation. To give us a better understanding and appreciation of this important sacrament, I am featuring in this article a section of the new National Directory for Catechesis which outlines how dioceses and parishes should present catechesis (teaching) for the Sacrament of Penance and Reconciliation.

Christ's healing and reconciling ministry is carried on in the Church principally through the two sacraments of healing: the Sacrament of Penance and Reconciliation and the Sacrament of the Anointing of the Sick.

1. Catechesis for the Sacrament of Penance and Reconciliation

On the evening of his Resurrection, Jesus sent his apostles out to reconcile sinners to his Father and commissioned them to for-give sins in his name: "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."(421)

Catechesis for the Sacrament of Penance and Reconciliation first depends on the person's acknowledgment of God's faithful love, of the existence of sin, of the capacity to commit sin, and of God's power to forgive sin and reconcile the sinner with himself and with the Church. "If we say, 'We are without sin,' we deceive ourselves, and the truth is not in us." (422) The normative point of reference for catechesis for the Sacrament of Penance and Reconciliation is the Rite of Penance.(423) Dioceses and parishes should present catechesis for the Sacrament of Penance and Reconciliation that:

- Emphasizes God's plan for the salvation of all, his desire for every person to be reconciled with him and live in communion with him, and his gift of the grace of conversion.
- Reveals a merciful and loving father who runs to greet the repentant sinner, throws his arms around him, and welcomes him home with a banquet.(424) Reveals the love of Christ, the Redeemer who, through the action of the Holy Spirit, pours himself out with a "love more powerful than death, more powerful than sin" (425).

(See CATECHESIS/14)

Ask Fr. Webster

Can Catholics be baptismal witnesses for Protestants?

Q. We have close friends of many years who are expecting a baby this fall. They are Methodists, devoted to their faith as we are to our Catholic faith. We’ve been asked to be sponsors or witnesses at their child’s baptism. We consider it an honor, but what is the Catholic Church’s policy? We know Protestants can be witnesses at Catholic baptisms. How about the other way around?

A. It is possible for Catholics to participate in Protestant baptisms as you suggest. It is Catholic policy that normally godparents at baptism should be members of the church or ecclesial community in which the baptism is being celebrated. One reason is that sponsors serve not only as relatives and friends; they also normally commit themselves to support that child as it matures in faith and commitment to the Christian life. It is also Catholic belief, however, that a valid baptism in any Christian faith makes one part of the larger community of believers in Christ. This is one reason a baptized person of another denomination may serve as a witness at a Catholic baptism, along with a Catholic godparent.

Q. Recently I read anti-popes. Just what is an anti-pope. How many have there been?

A. An anti-pope is a man set up, usually by some group or faction opposed to the validly elected pope, as a rival "bishop of Rome." There have been about 30 such rival popes in the history of the church. The first known anti-pope was St. Hippolytus, a prominent theologian, who opposed what he thought were overly lax attitudes toward sinners on the part of the bishops of Rome in his day. His followers elected him pope, but when he was sentenced, with Pope Pontian, by the Roman authorities to the mines in Sardinia (known as the island of death), he renounced his "papacy" and his errors. Both of these men died as martyrs in 235 or 236 A.D. Their feast is Aug. 13.

-- Catholic News Service

Catequesis del Sacramento de la Reconciliación

Por el Obispo Miguel Pfeifer, OMI

Para ayudarles a entrar a este año especial de la Reconciliación en nuestra Diócesis, es importante que entiendamos la catequesis, la enseñanza, del sacrament mon de la Penitencia y la Reconciliación. Para tener un mejor entendimiento y apreciación de este importante sacramente, quiero presentar en este artículo una sección del nuevo Directorio Nacional de Catequesis que describe como las dioceses y parroquias deben presentar la catequesis para el Sacramento de la Penitencia y Reconciliación.

"El ministerio de sanación y reconciilación de Cristo es llevado a cabo en la Iglesia principalmente a través de dos sacramentos de sanción: el Sacramento de la Penitencia y Reconciliación y el Sacramento de la Unción de los Enfermos.

1. Catequesis para el Sacramento de la Penitencia y Reconciliación.

En la tarde de su Resurrección, Jesús envió a sus apóstoles a reconciliar a los pecadores con el Padre y los comisionó a que perdonaran los pecados en su nombre: "La Paz esté con ustedes. Así como el Padre me ha enviado, así envío yo a ustedes". Y luego soltó sobre ellos y les dijo, "reciban al Espíritu Santo. Aquellos a quienes les perdonen sus pecados, les quedarán perdonados, y aquellos a quienes se los retengan les quedarán sin perdonar."

La Catequesis para el Sacramento de la Penitencia y la Reconciliación depende primero del conocimiento personal del amor fiel de Dios, de la existencia del pecado, de la capacidad de cometer pecado, y del poder de Dios de perdonar el pecado y reconciliar al pecador consigo mismo y con la Iglesia. "Si nosotros decimos, ‘que no tenemos pecado,’ nos engañamos a nosotros mismos y la verdad no está en nosotros mismos." El punto normativo de referencia para la catequesis del Sacramento de la Penitencia y la Reconciliación es el Rito de la Penitencia.

Las dióceses y parroquias deben ofrecer una catequesis para el Sacramento de la Penitencia y Reconciliación que...

- Enfatiza en el plan de la salvación para todos, el deseo de Dios de que cada persona se reconcile con Él y viva en comunión con Él, y su don de la gracia de la conversión.

(See OBISPO/14)

Posture at Mass

Proper posture of the congregation at Mass in the United States

From the start of Mass until the first reading

During the first and second readings

From the Gospel exclamation until the end of the Gospel

During the homily

From the profession of faith until the end of the general intercessions

From the preparation of the gifts to the end of “Pray, brethren...”

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

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

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

From “Behold the Lamb of God” until the distribution of Communion

When receiving Communion

During the silence after Communion

During the silence after Communion

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

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

© 2002 CMS Graphics
**Bishops approve new Order of Mass**

By Jerry Filtape
Catholic News Service

LOS ANGELES — In what Bishop Donald W. Trautman called
"a truly important moment in liturgy in the United States," the
U.S. Conference of Catholic Bishops approved a new English
translation of the Order of Mass and adopted several U.S.
adaptations during a national meeting June 15 in Los Angeles.

The new translation of the main constant parts of the Mass
— penitential rite, Gloria, creed, eucharistic prayers, eucharistic
acclamations, Our Father and other prayers and responses used
daily — will likely be introduced in about a year or two if it is
approved by the Vatican, said Bishop Trautman, a Scripture schol-
ar who heads the Diocese of Erie, Pa., and is chairman of the
USCCB Committee on the Liturgy.

He said he thought the bishops would wait until they have
approved — and received Vatican confirmation of — an entire
new Roman Missal in English before implementing the new Order
of Mass.

The text that the bishops approved included only the main parts
of the Order of Mass, the daily prayers with which people are
most familiar.

The bishops still have to receive and approve other parts of the
Order of Mass, such as the prefaces, and the major portion of the
Roman Missal comprising the proper prayers for each Sunday or
feast throughout the year. These are still in the early stages of
translation and consultation among English-speaking bishops
around the world.

When the new translation of the texts the bishops adopted in Los
Angeles takes effect, with possible Vatican modifications, U.S.
Catholics will find that many of the familiar prayers and responses
they have been using at Mass for the past 35 years or so will be
changed.

After approving more than 60 amendments to the universal
English translation of the Latin Order of Mass proposed by the
International Commission on English in the Liturgy, the bishops
approved the revised version by a vote of 173-29. They then
approved a set of American adaptations — alternate prayers or rit-
ual instructions not contained in the original Latin version — by a
vote of 184-8.

Although only about 80 percent of the 254 Latin-rite bishops in
the country were at the Los Angeles meeting, the votes of mem-
bers in attendance were more than enough to meet the two-thirds
majority (170) of all the nation’s Latin bishops that was required
to pass liturgical decisions.

Some of the changes people will see when the new version
eventually takes effect will be:

> Whenever the priest says “The Lord be with you,” the people
will respond “And with your spirit.” The current response is “And
also with you.”

> In the first form of the penitential rite, the people will confess
that “I have sinned greatly ... through my fault, through my fault,
through my most grievous fault.” In the current version, that part
of the prayer is much shorter: “I have sinned through my own fault.”

> The Nicene Creed will begin “I believe” instead of “We
believe” — a translation of the Latin text instead of the original
Greek text.

**NEW WORDING**

Notable changes in Mass prayers and responses approved by the U.S. bishops

<table>
<thead>
<tr>
<th>Present Form</th>
<th>Change</th>
<th>Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>“And also with you”</td>
<td>“And with your spirit”</td>
<td>Response whenever the priest says, “The Lord be with you.”</td>
</tr>
<tr>
<td>“I have sinned greatly ... through my fault, through my fault, through my most grievous fault.”</td>
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<td>First form of the penitential rite</td>
</tr>
<tr>
<td>“We believe ...”</td>
<td>“I believe ...”</td>
<td>Beginning of the Nicene Creed</td>
</tr>
<tr>
<td>“Holy, holy, holy Lord, God of power and might.”</td>
<td>“Holy, holy, holy is the Lord God of hosts.”</td>
<td>Start of the Sanctus</td>
</tr>
<tr>
<td>“It is right to give him thanks and praise.”</td>
<td>“It is right and just.”</td>
<td>Response when the priest says, “Let us give thanks to the Lord our God.”</td>
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</tbody>
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**CANON: Mayor, wife become grandparents to triplets**

(From 1)

Canon attended St. Ann’s with two boys who would later grow up to become
priests, including good friend Rev. Bob Wright, now in San Antonio. He also
maintained a lengthy relationship with Fr. Andy Wieste who was not only an associate
pastor in Midland, but coincidentally also served as the family’s pastor during their
brief residence in Huntsville. The two further maintained that friendship
when Fr. Wieste returned to San Angelo in the Eighties and Nineties. He also says
he has had wonderful relationships and has received much guidance from both
Msgr. Larry Droll, St. Ann’s current pas-
tor, and the man who preceded Droll, the late Msgr. Timothy Murphy.

“Msgr. Droll has been very helpful to
me on more than one occasion when I’ve
needed someone to counsel with or talk
to,” Canon said. “And I really liked Msgr.
Murphy. He was totally different than
Msgr. Droll. He threw a little humor into it.
Very dry and very often abrupt but I
found him to have a real soft spot in his
heart. Sometimes you had to find it
because of that New York background
that he had, but I really liked him a lot.”

Canon recognizes the challenges facing the
Church but retains his faith that it will emerge
stronger from struggles such as ever-dimin-
ishing priest counts and the nightmare of the
clergy sex abuse scandal. Being involved in
city government, too, has helped him more
appreciate what the Church is facing.

“Calling on prayer and the intercession
of the Holy Spirit is vital especially if it
involves significant change,” he said con-
cerning the priest shortage. “I appreciate
that a problem like this is something that
takes some time to solve and a lot of
reflection and a lot of minds and a lot of
prayer and maybe then we’ll come up
with some good solutions. I do think in
the interim as we are dealing with the sit-
uation we have today, the diaconate is
extremely beneficial.”

Not being among the hierarchy of the
Church, Canon declined to offer any spe-
cific solutions for change that he thought
would be helpful.

Canon said his religion has never been a
hindrance in his life as a public servant
but said there had been times when peo-
ple had perhaps treated him differently
when they learned of his Catholicism.

“They think when I became mayor there
might have been some people who thought they had to deal with me in a little
different way because I’m Catholic, but I
didn’t let that bother me,” he said. “Of
course, Ernest Angelo is a Catholic and he
was formerly the mayor, too. I don’t think
Midland for the most part is a community
that does not accept Catholics. I can say
that of those same people who may have
had some concerns, they’ve since become
comfortable with me and realized that I
operate just like everybody else.”

Canon said he recently changed his radio
dial on the way to work and enjoys the
homilies he hears on EWTN Radio, adding
that he keeps his car radio tuned to the
Catholic station.

Canon and his wife Judy were recently
made first time grandparents — of triplets.
Son Stephen and his wife Honor, who live
in Ohio, are the new proud parents of
Lenore, Jackson and Noah. The Canon’s
other children are Michael, Christopher
and Elizabeth.
Unity of small steps leads to big changes for all at Encuentro

Recently I had the opportunity to attend the First National Encuentro for Hispanic Youth and Young Adult Ministry in Notre Dame. This Encuentro was an opportunity to get together as a Catholic community and voice our needs to the bishops of the United States.

As we were leaving to Notre Dame, I was very excited because I had never flown or traveled far from Texas. My excitement dwindled when I realized that the planes were not large like in the movies.

When we reached Notre Dame, twelve hours later, my excitement was rekindled by the beauty of the campus. I spent the rest of the day and then some of the next just walking around taking it all in. I saw the famous “Touchdown Jesus” library, the Grotto which is a replica of Our Lady of Lourdes, and the Basilica on campus.

My purpose was not to visit though but to work and that was what I did the next couple of days. We were put in groups of 25 and were to remain together for the rest of the weekend. There were five sessions and as each session progressed I got to know the members of my group well and heard what they had to say.

All had great input into the conversation and excellent ideas on how to work with the church to get our voices heard. It was in talking with my group and hearing their thoughts that I began to look deeper within myself to see what I could do for my church.

I realized that even as one person we can set the motion for things to happen. I had a hard time in believing in myself, and I knew something was lacking. I realized that it was faith; isn’t that the backbone of our religion? We all lack the faith at some point because the journey becomes difficult.

Maybe the phrase “carpe diem” is right? Seize the day. Perhaps if we slow down and look closer we can see the progress we are making. Of course we will not make leaps and bounds alone but when we come together as one we will move forward.

This Encuentro is a perfect example. It took small steps at the local, diocesan, and regional levels to reach the national level. Each of us brought our gifts and talents into the mix and were able to voice our needs to move forward. Each of us must realize that God gave us something to offer and when we come as one with our gifts we can tackle the journey together.

--- Jamie D. Mandujano

‘We came as one with our gifts’

Some 2,200 young adults, bishops, diocesan coordinators and other parish leaders from across the country gathered for the first National Encuentro for Hispanic Youth and Young Adult Ministry June 8-11, at the University of Notre Dame, Ind.

The historic meeting reflected the goals of the Catholic Church at a time when close to half of all Catholics in the United States under the age of 25 are Hispanic.

Guided by the theme, Weaving the Future Together, the event was the culmination of parish, diocesan and regional encuentro meetings held in cities across the U.S. Participants from 126 dioceses were represented at the event, including 20 U.S. bishops. Bishop Alberto Martinez of San Lorenzo, Paraguay and Rev. Gustavo Mone of Bogota, Columbia led a delegation from Latin America and gave a presentation on how immigration impacts pastoral ministry.

The event, facilitated in both English and Spanish, was covered by The National Catholic Network de Pastoral Juvenil Hispana (La Red), a network of church-based organizations and pastoral ministers. The U.S. Conference Bishop’s Committee on Hispanic Affairs, the USCCB Sub-committee on Youth and Young Adults, and the University of Notre Dame are co-sponsoring the event.

"Our gathering at this groundbreaking event marks a moment of grace in the life of the Church in the United States," said Archbishop Jose H. Gomez of San Antonio, who serves as the Episcopal Moderator of La Red. "As delegates come to share their stories, perspectives and experiences, their input is helping bishops, priests, religious and professional lay ministers to better understand Hispanic Catholic young people."

Alejandro Aguilera-Titus, the Associate Director of the U.S. Conference of Catholic Bishops’ Secretariat for Hispanics Affairs, emphasized the ecclesial nature of the outreach leading up to the national gathering. "This is truly a grassroots, pastoral process in which tens of thousands of Hispanic young people have been engaged around the country," he said. "Not only are young Hispanic Catholics a significant presence in the Church today, but they will be a very significant part of the leadership of the Catholic Church in the future."

Keynote speakers included Cardinal Oscar Andres Rodriguez Maradiaga of Tegucigalpa, Honduras; Bishop Jaime Soto of Orange County, Calif.; and Sr. Maria Elena Gonzales, RSM, of the Mexican American Cultural Center in San Antonio, Texas.

Local participants included Bishop Michael Pfeifer, Sr. Adelina Garcia, OSF, Jamie Mandujano and Miguel Gomez. Both Mandujano and Gomez (Angelo State University students) expressed that this event has motivated them to commit to work toward greater involvement of young adults in the Church and challenging their peer to become Disciples of Christ.

Scenes from the First National Encuentro for Hispanic Youths and Young Adults, at Notre Dame University: at left, a dance, and below the procession.

Hispanic Catholic young adults, church leaders meet for National Encuentro

Dear Sister Adelina,

I just wanted to thank you for this marvelous most astonishing, moving experience in my entire life. This by far is the best experience I have had with the church and above all with GOD. My life has changed drastically with these marvelous experiences. The presence of God was throughout all the Encuentro and in our daily work sessions. God has a purpose for everyone and I think I have found my purpose and with the help of God I will accomplish mine. This experience has taught me that the Church is not just about the priest and nuns but about His people. We are the people of God and it is our job, my job, to spread the word of the Lord.

These experiences have opened my eyes and have made me cry tears of joy. I take basic things for granted but I have never taught how blessed I have been by my dear God. When the 2,300 youths sang together I felt as if I could touch God. As I turned to see around this wonderful experience I saw tears in some of my colleagues but they were not of sadness but of joy and love for God and his people. That image of seeing tears on my new friends brought tears to my eyes as well but tears of joy and furthermore tears of love for God. This experience cannot be explained in one piece of paper or in one day because it is an experience that I would live my entire life. With the love of God and His light of joy, love, and compassion I will live this experience my entire life until God calls me to go to His kingdom. Thank you and thank the Bishop from my heart for his benevolence of paying my expenses for this lovely experience. God bless you and the Bishop for all the work and effort you have done to make this Encuentro possible. God pay you for your benevolence.

Thank you, Miguel Gomez
Carmelite Monastery welcomes Sister Josefina after profession of vows

Almost 200 people watched the solemn profession of simple vow ceremony held June 22 at the Our Lady of Grace Monastery in Christoval, held for Sister Josefina who said in a recent interview with The Angelus that she has felt the call to the monastic life.

“When I first entered the Monastery three years ago I felt I was pretty sure God was calling me to religious life,” Sister Josefina said. “I had been discerning for a couple of years and had been corresponding before I entered. I feel I have responded to what I feel God has been calling me to do.”

S. Josefina, a native of Bryan, admitted making her decision was difficult and before committing had recently emerged from a period of what she called “dryness in prayer.”

She continually felt God calling her even through her difficulty in her prayer life and has emerged to live the life of a Carmelite in its fullness.

“Silence and solitude is something every Carmelite considers very important; we’re supposed to live in the presence of God, or in union with God. We live both with one another in community and at the same time with God as our source for everything.”

Sister Josefina, 26, grew up in Santa Teresa, her home parish, in Bryan.

— Jimmy Patterson

Five Minutes with ...

Sister Mary Grace Erl, Superior, Our Lady of Grace Carmelite Monastery

Sister Mary Grace Erl is the Superior at Our Lady of Grace Carmelite Monastery outside of Christoval. Her community grew by one in June with the ceremony of vows taken by Sister Josefina (above story). Sister Mary Grace recently sat down with Angelus editor Jimmy Patterson and answered a few questions about the monastic life.

S. Mary Grace

Angelus: What is the origin of the name of your monastery?
S. Mary Grace: Many names were proposed for this Monastery, particularly by the “pioneers” who were coming to the San Angelo Diocese. None of those names were chosen. The Prioress of our founding Monastery in Wahpeton, ND, chose the name. She seemed to have an “in” with God about it! We knew it would be named for Our Blessed Mother because the foundation was made in her honor for the Marian Year. Mary has obtained so many graces for others and for us since we have been here. We know the name was inspired!

Angelus: Would it be fair to say you are similar to the monks at the Mt. Carmel Hermitage just down the road from you, or are your objectives different?
S. Mary Grace: We are semi-eremitical, rather than hermits. But our main mission is prayer in all its aspects, just as it is for the brothers at the Hermitage.

Angelus: How does one make a decision to enter the sisterhood?
S. Mary Grace: One begins to discern a possible vocation by prayer for enlightenment, by consulting a spiritual director, if possible; then by writing or calling the Monastery to have questions answered and schedule a visit, if desired.

Angelus: Describe a typical day at the Monastery?
S. Mary Grace: We rise about 5 a.m.; have one hour of solitary prayer, then breakfast. At 7:15 is out chant and morning prayer. At 8, we have the Celebration of the Eucharist followed by a period of quiet Thanksgiving and mid-morning prayer. We then have class or work and then at 11:40 each morning we have mid-day prayer followed by an examination of conscience and Angelus. At 12 Noon, we have dinner and clean up, followed by mid-afternoon prayer, and then at 1:15 we have recreation or free time. At 2 p.m., it is work and at 3:45 we have class for those in formation. At 4:30 p.m., it’s solitary prayer for one hour and then at 5:30 we have evening prayer followed by Angelus, supper and clean-up. At 7 p.m., it’s the Office of the Readings, the only hour that is not chanted, and then that is followed by recreation from 7:30-8:30 p.m.
At 8:45, we have night prayers then we retire. In addition, during the day each Sister has a half hour for spiritual reading and time to pray the Rosary. Our day revolves around our prayer times.

The partnership at five years

By Msgr. Larry Droll
St. Ann’s Church-Midland

This September, the Honduras-Texas Partnership among the Dioceses of San Pedro Sula, Tyler and San Angelo will celebrate its 5th Anniversary. The bishops of the three dioceses will concelebrate Mass at Sacred Heart Cathedral in San Angelo on Sunday, September 10, at 11:45 a.m. A reception will follow the Mass at Sacred Heart Cathedral. Everyone is invited to attend.

A Covenant of Partnership was signed among the three dioceses in 2001. Based on The Church in America by Pope John Paul II, the Covenant called upon the People of God in the three dioceses to recognize their unity in the Catholic Church and to develop that unity among one another.

This Partnership, called “Hermanamiento” in Spanish, would be expressed first of all simply by meeting one another and starting relationships. While each diocese would have a Partnership Committee to facilitate this process, the real life and benefit of the Partnership would take place as the clergy and laity of parishes and teachers and students in schools encountered one another. “When we visited one another, we were impressed by the faith, joy and love we encountered,” proclaim those who have traveled to Honduras or to Texas.

The bishops taking part in the 5th Anniversary Mass will be Most Rev. Angel Garachana of San Pedro Sula, Honduras; Most Rev. Alvaro Corrada del Rio of Tyler, and Most Rev. Michael D. Pfeifer of San Angelo, Texas. The Partnership committees of the three dioceses will also be present; they will have their annual meeting in San Angelo for several days before the Mass.

For more information, contact Monsignor Larry Droll at 432-682-6303 or ljdroll@aol.com.
Prayers offered to relieve drought, for Cross Plains fire victims

100 gather to celebrate Rural Life Mass

The 2006 Rural Life Mass

June 13, 2006

Coleman, Texas

Church should take lead in farm crisis

Excerpted from "The Church and the Crisis in Rural America," a pastoral letter written in 2000 by Bishop Michael D. Pfeifer:

Rural America is on the verge of economic collapse. The current crisis is not just something farmers and ranchers are facing but the whole of society. This crisis has to do with the source of our life and the sustenance of our life in food. And beneath the crisis lies a deeply felt need for the existence of such brotherhoods and sisterhoods in a time of strife and trouble. The small towns, and farmers and ranchers near those towns in the diocese have suffered greatly in the last year, enduring the current prolonged drought as well as the devastating fire in Cross Plains that killed two and destroyed much of the town — including Senkel's church.

Pfeifer offered prayers for the people of Cross Plains at the 4th annual Rural Life Mass. "I think they are a model for us all for coming out of a great disaster but not losing their faith," Pfeifer said.

Almost 100 people of many faiths braved heat in the upper 90s at the BK Ranch to worship at the Mass. Last year's service was held at the Tom Ranch just outside of Stanton.

"I was born on a farm and have an idea what farmers need," Pfeifer said. "Farmers are either the biggest faith or the biggest按钮. It's a risky business, farming. You take a lot of chances. You plant cotton seed even though there is no moisture in the ground."

And of the sustenance of our lives in food:

"You want to just cry sometimes and say, 'Why can't we have a rain?' But then you realize that's the way it is and you thank the Lord for what we do have." Such devastating drought conditions have a profound effect on the farmer.

(See RURAL/15)
Priestly ordination

Scenes from the priestly ordination Mass for Fr. Lagunilla and Fr. Covos, Sacred Heart Cathedral, June 3.

Photos by William Scherz/Scherz Studios, San Angelo

CDA Officers

Officers of District III of the Catholic Daughters of the Americas were installed in ceremonies hosted by Court Our Lady of Grace #1734, Rowena, on Saturday, June 10. Officers from Court St. Monica, Olfen; Court Santa Angela, San Angelo; Court St. Catherine of Siena, Wall; Court St. Mary of Brownwood; and Court Our Lady of Grace, Rowena, were installed by District Deputy, Ruth Halfmann along with Father Bhaskar Morugudi, pastor and court Chaplain of Olfen and Rowena.

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WASHINGTON Archdiocese installs Wuerl after retirement of McKarrick

WASHINGTON (CNS) -- Archbishop Donald W. Wuerl began his ministry as head of the Washington Archdiocese by pledging to make the church's voice heard in public debates and by recognizing the multiethnic nature of area Catholics.

At a June 21 installation Mass attended by nine cardinals as well as government officials and foreign ambassadors stationed in the nation's capital, the new archbishop called on archdiocesan Catholics to help him carry out his responsibilities.

Each Catholic has the "weighty charge" of living the Gospel and unfolding "its implications for the issues and circumstances of our time," said Archbishop Wuerl in his homily during the Mass celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

"God's wisdom must impact on the life of society. The wisdom of God is a thread that needs to be woven through that fabric in order to create a truly good and just society," he said.

"This aspect of ministry will bring the church into relationship with many in the cultural, educational, social service and political world," he said.

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EDICTAL SUMMONS
June 23, 2006
CASE: WHITNEY - DUNIHOO
NO: SO 06/41

The Tribunal Office of the Catholic Diocese of San Angelo to Earlene Faye Dunihoo and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, Larry E. Whitney and Faye Dunihoo Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - DUNIHOO; PROTOCOL NO: SO 06/41, 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 30th day of June, 2006.

Reverend Tom Barley, J.CL
Adjudant Judicial Vicar

EDICTAL SUMMONS
June 21, 2006
CASE: WHITNEY - MILLER
NO: SO 06/42

The Tribunal Office of the Catholic Diocese of San Angelo to Bevelyn E. Miller and her whereabouts unknown.

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of July, 2006, to answer to the Petition of Larry Eugene Whitney, now introduced before the Diocesan Tribunal in an action styled, Larry E. Whitney and Bevelyn E. Miller Petition for Declaration of Invalidity of Marriage," said Petition being identified as CASE: WHITNEY - MILLER; PROTOCOL NO: SO 06/42, 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 30th day of June, 2006.

Reverend Tom Barley, J.CL
Adjudant Judicial Vicar
**FAMILY**

**Should we urge kids to read this summer or require it?**

By Carol Zimmermann
Catholic News Service

WASHINGTON — Summer required reading lists, once the bane of high school students, are finding their way into the hands of the elementary set and becoming just as much a summer fixture as barbecues, neighborhood pools and sunburns. Many kids aren’t thrilled with the infringement on their three-month hiatus, but school officials defend reading lists as necessary tools to keep students sharp.

On Catholic school Web sites right now, summer required reading lists are top billing. Libraries across the country, not surprisingly, are also right on top of the reading bandwagon, sponsoring summer reading clubs for kids with incentives for the number of books read. The U.S. Education Department has also taken a stab at encouraging summer readers in a pilot program it sponsored last year in 11 cities.

All the talk of summer reading might inspire images of kids lounging on hammocks with books in hand, but not everyone thinks that forcing kids to read is the best way to get them hooked on the written word.

Mary Leonhardt, a high school reading teacher, who has taught at Catholic and public high schools and has written several books on encouraging school-age readers, including “Keeping Kids Reading: How to Raise Avid Readers in the Video Age,” is wary of required reading lists because she says they have the “unintended side effect of turning students off from reading.”

“The problem with assigning summer reading is that it drives out all (other) reading. It also causes a hassle for parents that they shouldn’t have in summer,” she told Catholic News Service June 16 in a telephone interview from her New Hampshire home.

That’s not to say Leonhardt is against summer reading or reading in any season. On the contrary, the English teacher for 35 years said the “advantages of reading are huge” and noted that especially by high school “there is a great divide between the kids who read and those who don’t.” And she can also point out the avid readers right away.

Leonhardt thinks students should choose what they want to read over the summer and that’s what she advises her sophomore English students. In September, if they tell her about books they read over the summer, they get extra credit. She notes that more often than not, when students read anything, even comic books and easy paperbacks, they develop a love for reading that will spill into more difficult works of literature, but she rarely sees this trend working in reverse. For example, she said, when students tackle books they don’t like, they often get so frustrated and discouraged that they completely miss the point that reading can be fun and end up giving up on it.

The notion of summer reading is something the U.S. Education Department has been trying to push with its Summer Reading Achievers program under the No Child Left Behind Act. The pilot program encouraged students to read 10 age-appropriate books during the summer and briefly described them. Participating students received prizes and certificates and schools with the highest percentages of participants were given special recognition.

A spokeswoman for the education department told CNS that there aren’t any new federal summer reading programs this year; instead the department is continuing to look at data from last year’s initiative.

Reading is Fundamental, a nonprofit children’s literacy organization based in Washington, likewise stresses the need for summer reading and an emphasis on keeping it fun. The group offers students incentives for the number of hours they read and points out in its “Summer Reading is Sweet” program that failing to read during the school vacation puts children on a “summer slide” where they could lose critical learning ground.

Dominican Sister Mary Theresa Dixon, principal at Holy Cross School in New York, said her students do not get reading lists over the summer. But they are still exposed to reading since most of them participate in the school’s summer program which includes a free weekly series at a local park where actors read books aloud.

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**Thank God for gift of humor, laughter**

By Bill and Monica Dodds
Catholic News Service

Yes, monkeys seem to amuse themselves playing in the trees, and dolphins appear to laugh when they pop out of the water, but only we humans — with the capacity for abstract thought and an eternal soul — can enjoy telling a good knock-knock joke and howl recalling an incident that happened last week.

Since, as Scripture tells us, we were created in God’s image and God “is” love, no wonder laughter is a central part of the language of love. No wonder shared humor — from private jokes to favorite reminiscences — is a central part of intimacy.

It’s at the core of what binds us. As a family. As a couple. As siblings. As friends.

It’s so basic that it’s easy to overlook, but when family members share a happy, healthy and holy relationship, humor is there. Laughter is there. Joy, a fruit of the Holy Spirit, is there.

In a family that laughs easily, members:
- Don’t use humor as a weapon. Meaness lightly camouflaged in a so-called joke is still meanness. The nasty comment delivered with the hasty addition “just kidding” is still a nasty comment.
- Understand the value of timing. It can take hours, weeks or even years before some aggravating or embarrassing experience becomes a funny story that can be enjoyed by the family member who was at the center of the catastrophe. (Then, maybe, it can be told — with relish — by the poor soul who went through it.)
- Value humor. They like to laugh. They want to laugh with one another. Even if one isn’t very good at telling a joke or funny story, he or she is encouraged to do so. Elderly family members are given an opportunity to retell a favorite. Young members are given the floor and listened to intently.
- Choose to be optimists. Often optimism is deeply rooted in their spirituality. Simply put, they believe in the resurrection. Trusting in God, they believe, like the mystic Julian of Norwich (c. 1342-1423): “All will be well, and all will be well, and all will be well.” It’s hard not to smile, realizing that.
- Have high self-esteem. Just as they think well of others, they think well of themselves. They can laugh at themselves because they can acknowledge they are not perfect. They make mistakes and some of those errors are very funny.
- Can see that “this” is the day the Lord has made. That alone is more than enough reason to rejoice and be glad.

On the Web: G.K. Chesterton

G.K. Chesterton, the famous convert of the early 20th century known for his wit as well as his wisdom, noted: “Laughter and love are everywhere. The cathedrals, built in the ages that loved God, are full of blasphemous grotesques. The mother laughs continually at the child, the lover laughs continually at the lover, the wife at the husband, the friend at the friend.”

“Life is serious all the time, but living cannot be. You may have all the solemnity you wish in your neckties, but in anything important (such as sex, death and religion), you must have mirth or you will have madness.”

---

**Answers**

Genesis
Samuel
Haggai
Sabriel
Kings

Samuel
Habakkuk
Kings

© 2006 CNS
Love ... so much more than I love, I love you, kiss kiss

By M. Regina Cram
Catholic News Service

Here are some perspectives on love by a graduating high school senior:

As teens, we need to know what love really is. A lot of people are confused on this. We see love in the movies. Boy meets girl, they fall in love, something terrible happens, their love gets them through it. Then they live happily ever after.

Or, we see the opposite where there's no love, just pleasure and sexuality. In reality, love is much bigger than that. Love is God. It's so much more than just "I love you." "I love you, too." Kiss kiss.

It's loving someone you don't really like. It's being tolerant of them, working with them, praying for them, not gossiping about them. Love is being there for a friend who said some bad things about you. It's caring about someone even if the person doesn't care about you in return. It's what you should live by, what you should focus on, what you should strive for. It's very difficult, but it gets you closer to God.

Many people know about love because God's truth is written on every person's heart, but people don't know how to read it.

Maybe it's because sometimes the heart is saying something different than the head. We feel love in our heart but don't really understand it in our head. Sometimes people suppress emotions, but if we tried instead to understand them we would find what love is. We may suppress the feeling that we like someone or want to be...

(Please See AGE/15)
CATECHESIS: Christ is at work giving actual graces in the Sacrament

(From 4)

- Teaches that Christ is at work giving actual graces in the sacrament, thereby effecting what the sacrament signifies, namely "reconciliation with God by which the penitent recovers grace"; reconciliation with the Church; remission of the eternal punishment incurred by mortal sins; remission, at least in part, of temporal punishments resulting from sin; peace and serenity of conscience, and spiritual consolation; and an increase of spiritual strength for the Christian battle (426).

- Teaches that "individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church unless physical or moral impossibility excuses from this kind of confession."

- Informs the faithful that priests are bound by the seal of confession, under the most severe penalties, to keep absolute secrecy regarding the sins that penitents have confessed to them.

- Informs those being catechized about the forms and options for celebrating the sacrament, the words and gestures of the rite, how to examine one's conscience, and how to make a good confession.

- Reminds the faithful that the Penitential Rite in the Eucharistic Liturgy is a means of repentance for venial sin and that the confession of venial sins—"sin that merits merely temporal punishment"—is strongly recommended by the Church.

- Prepares the community to celebrate in ritual the realities of repentance, conversion, and reconciliation.

- Challenges the individual and the community to recognize the presence of evil in the social order, to evaluate evil in light of the Gospel values as articulated in the Church, to accept appropriate individual and corporate responsibility, and to seek forgiveness for participation in social evil, or the evil of society.

- Reminds even those who have "put on Christ" (434) in the sacraments of initiation that they are all sinners and that, in the Sacrament of Penance and Reconciliation, they have an opportunity to acknowledge their sinfulness, their estrangement from God and his Church, and their need for conversion and forgiveness.

- Encourages Christians to grow in their awareness of their solidarity with other human beings, to seek forgiveness from them, and to offer forgiveness to them when necessary.

(Chapter 5 - 36 - B - Sacraments of Healing)

Read over more than once this teaching of the new Directory on the Sacrament of Reconciliation. Our experiences of this Sacrament will be enriched if we name the Sacrament, thinking about it as "Reconciliation." "Confession" only names one part of the Sacrament and not the most important part. Reconciliation names what is most important—what Jesus does. It is Jesus who forgives, absolves and reconciles us in this Sacrament through the human agent—the priest.


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MUERTE: La Enseñanza Católica y la pena de muerte

(Para 3)

Lo Que Podemos Hacer
Como parte de “Campaña católica para poner fin al uso de la pena de muerte” nosotros podemos ORAR por las víctimas y sus familias, por los que han sido condenados equivocadamente y por los que esperan la ejecución.
APRENDER sobre la enseñanza social católica, las políticas de la justicia penal y las políticas de la justicia penal en nuestro estado. Diríjase al sitio web que se indica aquí para obtener más información sobre la pena de muerte. www.ccedp.org
INSTRUIR a la gente de nuestras parroquias y de nuestros ciudadanos sobre la enseñanza social católica y el sistema de justicia penal. Visite el sitio web indicado arriba para obtener materiales para estudiantes y para comunidades pequeñas de fe, las declaraciones del Vaticano y de los obispos sobre la pena de muerte, así como también las declaraciones individuales de obispos y conferencias estatales católicas de Texas.
ABOGAR entrando en contacto con los funcionarios electos de nuestra zona. Compártalo con ellos la enseñanza católica sobre la pena de muerte e instelo a tomar medidas a nivel nacional y estatal para reducir o eliminar su uso. Para recibir información sobre las iniciativas referidas a la pena de muerte en el ámbito nacional y para encontrar un enlace que lo lleve a las iniciativas del estado de Texas, visite los sitios web indicados arriba.

La pena de muerte nos disminuye a todos. Debe abandonarse su empleo no sólo por su efecto sobre los ejecutados, sino por la forma en que nos afecta como sociedad. No podemos enseñar el respeto a la vida arrebatando otras vidas.

"Hoy, en efecto, consecuencia de las posibilidades que tiene el Estado para reprimir eficazmente el crimen, haciendo inofensivo a aquél que lo ha cometido sin quitáre definitivamente la posibilidad de redimirse, los casos en los que sea absolutamente necesario suprimir al reo, 'sucedan muy rara vez, si es que ya en realidad se dan algunos". (Catecismo de la Iglesia Católica, no. 2267)

RURAL: Pfeifer warns Mass attendees to guard against all greed

(From 8)

effect on the ranching business just as on farming. "Drought slips up on you in the ranching business," he said. "The cattle are looking good, the grass is growing good. For two weeks things will be fine, but then three weeks, five weeks go by with no rain and the cows aren't good and there's no grass for them to eat and you get depressed and wonder how come we can't have any rain. You just have to do your best, put some hay out. You can't let yourself get down."

A reading at the June 13 Mass from the second chapter of Joel featured verses that seemed to apply directly to the farmers and ranchers in attendance. The passages (Joel 2:21-24, 26-27) reassured that God would provide food, nourishment and rainfall as a sign of his faithfulness.

"When God is speaking to the prophet Joel he is also speaking to the land in an almost personal way," Pfeifer said. "God talks to the land and cares for the land and when people do what they are supposed to do, good things happen."

After offering reassurance to the people of Cross Plains and all gathered, Pfeifer criticized those who take advantage of farmers and ranchers through unfair pricing and marketing.

"Jesus said to take care to guard against all greed," Pfeifer said. "Greed is one of the capital sins. The marketing and pricing in today's industry ... I don't think that's all based on virtue. I think there's some greed blended in there."

Pfeifer concluded his homily by reading from the Farmer's Almanac, a bible for the industry, he said. He left those in attendance smiling by sharing gems such as "Life is easier when you plow around the stump," "When you wallow with pigs, expect to get dirty," "The Best sermons are lived not preached" and "Live simply, love generously, care deeply, speak kindly and leave the rest to God."

AGE: Love is knowing that you -- and others -- are not perfect

(From 13)

Love isn't necessarily pointing out another's faults. It's knowing that others are not perfect and that you're not perfect, doing your best to overcome your struggles. When you love, whether it's an enemy or a friend, ultimately it increases your closeness with God and brings you closer to a state of grace. As difficult as it is, it also enlightens us to realize how much worse it could be.

Once you're at least trying to love others, you feel good about yourself. Nobody feels good about hating.

Not long ago at church the reading said that we should love one another and that if we don't have love, then we don't have God. If we have love, we have God.

Love is a verb. We shouldn't just say it as a noun. We should love, in verb form.

Love isn't just an emotion; it's a commitment. You don't necessarily have to like someone but you should love him. If you're totally not willing to love someone else, maybe you need to reassess how you're living your life.

You don't have to be best friends with everyone, but love is putting down your pride and doing what Jesus would do in your situation.

Love: It's a verb.

EUCHARIST: Priests are a sign and instrument of God's mercy

(From 3)

"antidote" to death?

Where many faithful know that they cannot receive communion while in mortal sin, they do not have a clear idea of what constitutes mortal sin. Others give no thought to it. Oftentimes, the situation creates a vicious circle: "I won't receive communion because I have not gone to confession; I don't go to confession because I have no sins to confess."

Though such an attitude can be traced to a variety of causes, the principal one is a lack of proper catechesis on the subject. Another rather widespread problem is created by a lack of access to the sacrament of penance at convenient times. In some countries individual confessions have been eliminated. At most the sacrament is celebrated twice a year during a communal liturgy, resulting in a hybrid form of the sacrament which draws from both the second and third rites provided in the ritual.

Certainly, thought needs to be given to the great disproportion between the many who receive holy communion and the few who go to confession. The faithful frequently receive holy communion without even thinking that they might be in the state of mortal sin. As a result, the receiving of holy communion by those who are divorced and civilly remarried is a common occurrence in various countries. At funeral Masses, weddings or other celebrations, many receive holy communion only out of the generally held, mistaken conviction that a person cannot participate at Mass without receiving holy communion.

Apart from the aforementioned pastoral problems, we note encouraging signs. There is a call for an awareness of the proper conditions for receiving holy communion and the necessity of the sacrament of penance, which, preceded by an examination of conscience, prepares the heart, purifying it of sin. To achieve this, there is a need to stress in homilies and teaching the connection between the two sacraments of eucharist and penance. Greater effort is needed in providing the opportunity for individual confessions.

Priests need to see that in administrating the sacrament of penance they themselves are a particular sign and instrument of God's mercy. The Church is deeply grateful to priests who zealously hear confessions so the faithful can receive and encounter Christ in the eucharist. The faithful will be more inclined to go to confession if they see the priest exercising his ministry in the confessional, as seen in the example in our day of St. Leopold Mandic, St. Padre Pio of Pietrelcina and many other holy pastors.
**The Back Page**

**`Speed` stars reunite for slow love story, `Lake House`**

By Harry Forbes  
Catholic News Service

NEW YORK -- The stars of the action-packed "Speed" from 1994 reunite for a romance that is anything but speedy.

"The Lake House" (Warner Bros.) is an intriguing if slow-moving time-warp love affair that is, at the very least, quite unusual in its concept.

Dr. Kate Forster (Sandra Bullock) is moving out of the bucolic Illinois lakeside house to take a job at a Chicago hospital, and she leaves a note for the next occupant in the mailbox, asking him to forward her mail.

That new tenant turns out to be architect Alex Wyler (Keanu Reeves), who is puzzled by the note, as he claims he's the first resident there, and some of what Kate has written seems to presage circumstances -- like a dog's paw prints on the floor -- that have not yet transpired.

A bristling correspondence ensues until the two come to realize they are, in fact, existing in different time frames: Kate in the present, and Alex two years earlier. It's surprising with how much complacency they accept their time-traveling postal abilities, but before long they find themselves falling in love through their letters, which can be delivered through the house's standalone mailbox. (Alex puts an envelope in the box in his time frame; Kate removes same in hers.)

Kate has a fondness for Jane Austen's "Persuasion," with its mismatched lovers who come to learn that it's never too late for two disparate souls to come together, a theme which permeates the film.

Both are at a crossroads in life: Kate beginning her new job at a hospital where she works with Dr. Anna Klyczynski (Shohreh Aghdashloo), and Alex coming to terms with his estranged architect father, Simon (Christopher Plummer), whose career-driven hardness alienated his family, and who now faces a serious heart ailment. It was Simon who actually designed the lake house.

In its theme of love transcending time, the film resembles such cinematic fantasies as "A Portrait of Jennie," "Somewhere in Time" and "Kate and Leopold."

But here, the characters never step outside their respective life cycles, except in their correspondence. Director Alejandro Agresti employs several split-screen scenes where the couple speak to each other on screen, but clearly in two separate worlds. They also share the same dog, as the mutt starts out in Alex's care but later (earlier?) becomes Kate's pet.

All in all, though the movie never really grips, the fantasy is intelligently adapted by Pulitzer Prize-winning playwright David Auburn ("Proof") from a 2000 South Korean film, "Il Mare"; the leads are appealing; and the story of two unhappy people trying to make a connection is touching even if sometimes perplexing.

**Memoirs, research, add reality to historical novel**


Reviewed by Bob Zyskowski  
Catholic News Service

From "The Diary of Anne Frank" and "Schindler's List," the stories are well-known of people across Europe who saved Jews from the Holocaust.

With "A Thread of Grace," Mary Doria Russell shines a long-missing spotlight on the people of northwestern Italy — including Catholic priests, nuns and laity — whose actions on behalf of Jews are deserving of heroic literary treatment.

While bullets flew and bombs fell, and facing threats from a brutal Nazi occupying force, Italian peasants and townspeople risked their lives to hide and protect their Jewish neighbors and thousands of Jews from other countries who fled the Germans during the Second World War.

Russell has turned the memoirs of Jewish survivors and historical research into a work of fiction that is a novel, to be sure. But "A Thread of Grace" bears the weight of integrity in telling the world how Italians hid, fed and saved Jews during a period of history when many others did not act so nobly.

The story follows Jews from Holland, Austria, Poland and elsewhere over the French Alps to the Ligurian coast and up into the Italian Piedmont, where the Germans’ SS attempts to smoke them out even as its own Nazi army retreats. While some Italians yield to the German pressure to give away the hiding Jews, others refuse even when threatened and even when they will pay with their own lives if found to be aiding Jews.

"A Thread of Grace" is their story. It’s the story of the Italian priests who develop networks of parishioners willing to share food and shelter with people so unlike themselves. It’s the story of the Italian nuns who take Jewish children into their schools and orphanages to save them from deportation to concentration camps. It’s the story of Italian peasants who have little themselves but share it willingly, a people whose own lives are on the line, yet who see in the Jews human beings, not something less, not something subhuman, as the Nazi propaganda claimed.

It’s the story of Italian Jews who refuse to run from the Italy that is their home. Fiction? Well sure.

But Russell’s New York Times best-seller fills a gap in our knowledge about what happened behind the lines of battle during World War II. And she rightly calls what thousands of Italians did for their Jewish brothers and sisters "a thread of grace."

The characters she has crafted include heroes and heroines clothed in costumes of all kinds — uniforms from several armies, garments of peasants and robes of priests.

**Marketing prof: Church handled ‘DaVinci’ well**

By Joe Kohn  
Catholic News Service

**DETROIT — There were no communications or top-down, churchwide boycotts to oppose “The Da Vinci Code,” the movie many Christians believe distorts the legacy of Jesus Christ. With a ready-made audience owing to huge sales of the novel of the same name, not to mention copious advance publicity, the movie had a strong box-office opening around the globe.**

But according to University of Detroit Mercy marketing professor Michael Bernacchi, such a tempered response from the Catholic Church was exactly what the situation called for.

"The church as a formal, institutional body could not have handled it any better," Bernacchi said after the movie’s first week in theaters. “I think they’re at the top of their game.”

The movie — which was classified as “morally offensive” by the U.S. Conference of Catholic Bishops’ Office for Film & Broadcasting — made more than $77 million in its first weekend, according to the movie industry Web site BoxOffice Mojo.com.