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

by Catholic News Service

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

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


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

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

The archdiocesan statement said that “there was much more to the conversation” with Gomes, now a state representative, than the quote in the Globe.

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

At the same time, “the church presumes... see “PRELATE” page five

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

by Kathleen McChesney

(Editors Note: See related story on Page 6.)

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

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

By adopting the charter, the bishops publicly affirmed that they intended to comply with its provisions based on the premise that to do anything less would not address this serious problem. To assist them in their efforts, the Conference of Bishops selected a lay National Review Board and established a national Office of Child and Youth Protection. During the past year, much has been accomplished, but much more remains to be done.

The specificity of the charter reduces the chances of inconsistent interpretation and implementation of the required programs and pro-cesses. In addition, an appropriate level of scrutiny will be provided through the mandatory compliance audits.

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

By Bishop Michael D. Pfeifer, OMI

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

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

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

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

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

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

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

see “MINISTRY” page five

Pastoral de Conjunto

Por el Obispo Miguel D. Pfeifer, OMI

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


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

“...Esta no es una labor fácil para el sacerdote que siente que tiene que servir a dos parroquias y determinar el mejor uso de su tiempo. Esta nueva forma de ser parroquia lo fuerza a él y a sus feligreses – si es que no se ha hecho nada más – a considerar como podría fomentar juntos la comunión de la parroquia y dirigir su misión. Los primeros pasos podrían ser inciertos y hasta superficiales pero todos los miembros de la Iglesia local deberán trabajar juntos en esto.

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

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

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

see “PASTORAL” page five

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Don’t Miss Out!
**Vocation Circle**

**Why Are You Here?**

by S. Malachy, O.P.

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

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

One discussion group illustrated their answers to several of these questions by drawing the world with a “dent” in it to signify their desires to do something that will make the world better because they lived here. Surrounding the globe were symbols indicating what individual members of the group believed God was calling them to do with their lives. One person in the group was a mathematician/artist, another a writer/cinematographer, one believed she is to bring people together, another to share material and spiritual “possessions,” and the last was also an artist. Each of these people wanted to figure out how to use their gifts and talents for the benefit of all.

So just what does being a Christian mean? Padre Oscar said it means more than just “having” the Eucharist. It means choosing to walk in the footsteps of Christ with “a whole heart” and with both feet. It is not being complacent. Jesus was NEVER complacent! To be a Christian today means being counter-cultural and a person for others who is really alive and fully human. Today the true Christian wages justice and peace, and works for solidarity, respect, and dignity for all human beings. By virtue of bearing the name of Christ, Christians must see each other as equals, all beloved children of the one God. Then Christians are called on to love one another, not simply “tolerate” others.

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

“Gifts are possibilities for life and for death; you have options. For example, sometimes eyes and smiles do not go together. It is the ‘little things’ that you do that will transform the world. Your most important gift from God is life and your most important gift to others is the genuine gift of yourself. You are alive and important. No one else will do what you do when you accept and use the gifts of your life. Your gifts are to be realized within a community. To live is to be in relationship. To be a Christian is to live in a particular society but Christianity must also reach out, through you, to the whole world. Chapel is one thing but Christianity is LIVED in the world and LIVED to bring about justice and peace. Your mission: ‘Cristificar el mundo. Encarnar Jesus Cristo.’ (Christify the world. Incarnate Jesus Christ.)”

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**Young Neighbors In Action**

**July 13 - 19, 2003**

**El Paso, Texas / Juarez, Mexico**

by Brenda Maiman

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

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

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

**Young Neighbors in Action** helps American teens experience how poverty and a lack of respect for human dignity impacts the lives of real people. Thirty-seven Young Neighbors in Action programs were offered this summer at seventeen different sites around the United States, on the U.S./Mexico border, and in Canada. The program balances scripture and Catholic social teaching, works of mercy, and acts of justice.

Adult participants were Brenda Maiman (Holy Angels, San Angelo) and Minerva Garza (St. Isidore, Lenora). From left: Missy Garza, Felicitee Vasquez, Carmen Acevedo, Lydia Martinez, Diana Mandujano.
Priestly Ordinations For 2003

by Bishop Michael D. Pfeifer, OMI

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

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

The findings of the survey which we released on May 1 show that currently there are 5,598 seminarians in 173 seminaries and formation houses who are preparing for priesthood nationwide.

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

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

People of the Diocese of San Angelo, please pray for all of the priests of our diocese, especially our two newly-ordained. Let us thank God for these new priests and let us make a huge effort to pray and work for more vocations for priesthood and religious life. At the same time, we must continue to promote candidates for the diaconate, and to encourage and train more lay people for ministries in our Church.

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

by Bishop Michael Pfeifer, OMI

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

This audit is in accordance with the commitment of the Bishops of the United States to establish “safe environment programs” for children and young people. The audits will be carried out by an independent firm, the Gavin Group of Boston, to assess how a diocese has been implementing policies, principles, and programs to provide a safe environment for children and young people.

The expectation is that the audit will demonstrate that each diocese is in compliance with the commitment made by the U.S. Bishops in the Charter for the Protection of Children and Young People. Upon completion of the audits, a public report will be published. Through various meetings and correspondence, I have indicated what the Diocese of San Angelo has already done to implement the Charter and Essential Norms that were approved by the U.S. Bishops in November, 2002 and ratified by the Vatican. Our Diocese has taken many steps to provide a safe environment for children and young people, and we are developing a program which hopefully will be implemented in every parish, and be brought into every home.

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

Festival Chairpersons Please Note

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

“Section 3. Restrictions:
(d) Organizations may not promote raffle through television, radio, newspaper, or other mass communications, or by paid advertising.
(e) Raffle may not be promoted or advertised state-wide, nor tickets sold state-wide.”

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

Big Country Catholic Singles And Single Again

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

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

Planned future activities:
Camping at Lake Coleman Labor Day weekend August 30 - 31.

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

St. Peter’s Catholic Church Annual Festival
Mertonz Community Center
Mertonz, TX
Sun, Aug 24 - 11 AM until ?
Fish Fry • Family Fun • Games
Cake Walk • Auction

St. Margaret Catholic Church
3rd Annual Fajita/Brisket Cookoff
Aug 15, 16 & 17, Big Lake, TX

Friday - Softball Tourn • Bingo • Food
Sat - Softball & Basketball & Washer Tourn
Food • Arts & Crafts • Games • Dance
Sunday - Softball Tourn • Booths

Pray For Peace!
Posture At Mass

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

by Bishop Michael Pfeifer, OMI

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

The new instruction tells us that the gestures and postures of the priest, the deacon, and the ministers, as well as those of the people, ought to contribute to making the entire celebration [of the Mass] splendent with beauty and noble simplicity, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by this General Instruction and the traditional practices of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice.

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

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

- **Sit** - From the Preparation of the Gifts
- **Stand** - From the start of the invitation, “Pray Brethren…” to the end of the Holy, Holy, Holy
- **Kneel** - From the end of the Holy, Holy, Holy until after the Amen of the Eucharistic Prayer
- **Stand** - From the start of the Our Father until the end of the Lamb of God
- **Kneel** - From “Behold the Lamb of God” until the distribution of Communion
- **Stand** - When receiving Communion and making a slight bow.
- **Sit or Kneel** - After receiving Communion and during the silence after Communion.
- **Stand** - When the congregation should stand, sit or kneel during the celebration of the Eucharist.

The uniformity in gestures and postures by the faithful during the celebration of the Eucharist is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy.

**MINISTRY from page two**

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

**DIOCESAN DAY OF SPIRITUAL RENEWAL**

**Diocesan Day of Spiritual Renewal**

by Dee Halbert

MARK YOUR CALENDAR for a Diocesan Day of Spiritual Renewal “Power In the Presence”, Saturday, August 23 with Fr. Jose Sanchez. Originally from Puerto Rico, God has anointed Fr. Jose with a powerful, dynamic, bilingual ministry that speaks to adults and youth alike. He is a regular presenter at the Steubenville Conferences.

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

**Our Lady of San Juan Church**

**XXI Annual “Jamaica” Family Fair**

FRI Aug 29 - SUN Aug 31

Starts 6 PM Fri - Ends 10 PM Sun

Midland Co. Exhibit Bldg, Midland, TX

Parade Sat 10 AM, Live Entertainment

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For More Information call 915-570-0952.

**St. Mary’s Catholic Church**

7 W. Ave N, San Angelo

Jamaica Festival

Sunday, August 31st

Brisket Plate $5.00

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**PASTORAL from page two**

“hacer decisiones” y “tomar decisiones”. Puede que, por ley, le corresponda al sacerdote tomar ciertas decisiones, pero el proceso que lo lleva a tomarlas (el proceso de hacer decisiones) es, en verdad, uno que puede ser compartido con otras personas.

“De igual forma, debemos notar que la delegación de ‘autoridad’ no significa la delegación de ‘responsabilidad’. Sí, ineludiblemente es responsabilidad del sacerdote ver que se preste un servicio, el bien puede delegar a un ayudante la autoridad para dar los pasos necesarios. Esto no lo exonerara de la responsabilidad que la ley – o el Obispo o quien sea – le haya imputado (ni tampoco puede cargarle al agente tal responsabilidad). Puede ser que mediante estos pequeños pasos, juntos, el sacerdote y el pueblo, puedan forjar nuevos patrones de trabajo para su propio enriquecimiento y el de su labor.”

**PRELATE from page one**

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

Gomes lost the 1992 vote but two years later was elected as a state representative.
Eucharist Greatest Gift Christ Gave Church, Pope Says In Encyclical
by Cindy Wooden
Catholic News Service

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

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

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

In the letter, the pope reaffirmed the traditional teaching of the church on the real presence of Christ in the Eucharist, on the need for validly ordained ministers for its celebration, and on the importance of following the church’s liturgical norms.

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

A publication date for the second document was not announced.

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

From the day he was ordained in 1946, he said, as a priest, bishop, cardinal and pope, “I have been able to celebrate Holy Mass in chapels built along mountain paths, on lakeshores and seacoasts; I have celebrated it on altars built in stadiums and city squares.”

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

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

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

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

National Review Board Assesses Its First Year, Finds Some Jobs Undone
by Catholic News Service

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

In the eight-page report, released at a July 29 news conference in Chicago, the board thanked former Oklahoma Gov. Frank Keating, who resigned in June as board chairman, for “the leadership lent in the early stages of our formation.”

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

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

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

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

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

Indeed, the review board does not have the authority to force any bishop to comply with the charter. Rather, the data it collects and the reports it publishes will provide the laity with information about compliance.

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

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

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

Board member Ray Siegfried, CEO of Nordam Corp., said auditors from the Gavin Group, led by former FBI special agent William Gavin, see “REVIEW” page ten

MEDIA TALKS WITH BISHOPS’ DIRECTOR FOR CHILD PROTECTION. Kathleen McChesney, director of the U.S. bishops’ Office for Child and Youth Protection, speaks to members of the media in Chicago July 29 following a press conference given by the National Review Board. The lay board, assigned to assess the progress dioceses are making to protect children and young people against clergy sexual abuse, gave a report on its first year of work. (CNS photo by Karen Callaway) (July 30, 2003)
Work Of Evangelization Won’t Be Easy, 
Conference Speakers Say

by Kristen Hannum
Catholic News Service

PORTLAND, Ore. (CNS) – The toughest mission territory in the world is no longer Africa or Asia but rather the United States and the secularized regions of Europe and North America that have been turned into a world of what Father Ronald Rolheiser, OMI, has called a “mainstream.”

“Most people in the United States are not religious,” said Rolheiser in a talk on the spirituality of evangelizing on the last day of the July 9-12 institute.

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

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

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

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

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

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

He offered the story as a way to think about what is happening today in the church in the United States and other wealthy countries.

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

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

“Why not become pure flame?” he asked the younger man.

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

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

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

He pointed out that perhaps never in history had the intellectual life of the church been more rigorous than it is now. However, as the conference began, the university’s general presenters and panelists and for the hospitality shown by the University of Portland and by the Institute staff. Many participants noted they left the Institute with new energy for their ministry, and a greater awareness that evangelization is a constitutive element of all ministries.

extra
Solidarity with Women

by Fr. Frank Pavone, Priests for Life

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

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

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

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

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

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

In short, we are called to exercise Eucharistic citizenship!
U.S. Bishops Approve Norms On Catechetics, Diaconate

by Jerry Filteau
Catholic News Service

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

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

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

The bishops amended both texts and voted on them at their June 19-21 meeting in St. Louis. The votes were taken shortly before adjournment June 21, however, and were inconclusive because too many bishops had already left the meeting. The balloting of absent bishops was completed by mail and the results were released in Washington July 15.

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

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

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

The new directory also reflects the influence of other major church documents on catechesis published since the adoption of “Sharing the Light of Faith.”

Chief among these were Pope John Paul II’s 1979 apostolic exhortation, “On Catechesis in Our Time,” and the publication in 1992 of the official “Catechism of the Catholic Church.”

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

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

“Liturgy is never anyone’s private property; it is of the celebrant or of the community in which the mysteries are celebrated,” he said.

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

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

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

Pope John Paul reaffirmed church teaching that those who have committed a serious sin must go to confession before receiving Communion, but he also said people who are indifferent to the suffering of the poor are not worthy to partake of the sacrament.

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

Mary’s “yes” to the Incarnation and believers’ “Amen” to receiving Christ in the Eucharist are analogous, he said.

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

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

by Msgr. Jim Lisante, The Christophers

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

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

At our most recent gathering, one of my brother priests mentioned that in the last year or so, over thirty priests in his diocese had been lost due to death, retirement or removal from ministry. My classmate also noted that just three men had been ordained to the priesthood in the diocese that same year. “Thirty guys are gone from active ministry, replaced by three. How put the extent of the crisis in context, board members said. “A puzzling dimension of this scandal is that no accurate statistical snapshot has ever been taken over decades of the number of offending priests, the number of youth-ful victims and the financial cost to the church,” the report said. “This led to mounting accusations of secrecy and stonewalling.”

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

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

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

The board also heralded its "request for proposal" for the study and is soliciting assistance from foundations to fund it.

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

So far, about two-thirds of the 195 dioceses and eparchies (Eastern-Rite dioceses) have provided information for the descriptive study, said board member Alice Bourke Hayes, president of the University of San Diego. Once the study is complete and released early next year, it should help the Church continue its work?” He made a good and important point. For while numbers alone do not constitute the ability to serve, they sure do help!

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

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

The Second Vatican Council was about many things. One of its most vital messages was about the necessity of lay involvement. It promoted the idea that church isn’t just about those ordained to priesthood or called to consecrated religious life. The Church is a call or vocation for every member. The Council strongly encouraged people who loved their faith to get involved, give of their time and see ministry as a call for all.

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

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

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

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

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

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

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

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

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

por P. Frank Pavone, Priests for Life

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

Esta es una de las lecciones más prácticas e importantes en la espiritualidad católica y a menudo se resume suavemente en la frase, “en el mundo pero no del mundo”. ¿Por qué, entonces, uno que espera el mundo futuro no debe simplemente sentirse a esperar? ¿Por qué nuestro esfuerzo por mejorar este mundo no es lo que una vez me dijo un Testigo de Jehová, “como limpiar los vidrios en el Titanic”? La razón se explica bellamente en el número 39 de la Constitución Pastoral sobre la Iglesia en el Mundo Moderno (Gaudium et Spes) del Concilio Vaticano II. Si bien no debemos confundir el progreso terrenal con el crecimiento del Reino de Dios, no debemos verlos como si estuvieran desconectados. A través de nuestra cooperación con la gracia, podemos traer algún bien a nuestra sociedad. Podemos trabajar por la paz y la justicia. El florecimiento pleno del Reino de Dios no está dado por el incremento constante de estos frutos de nuestro trabajo, sino con la segunda venida de Jesucristo. En cada misa decimos que “esperamos con gozo esperanza la gloriosa venida de nuestro Salvador”.

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

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

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

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

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

The Committee on Sexual Abuse of the Bishop’s Conference continues to work with heads of religious orders and communities to prevent transfers of clergy that would be prohibited by the charter. The committee is also developing guidelines concerning priests who are to be removed permanently from ministry but who will not be dismissed from the clerical state.

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

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

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

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

TRUST

from page one

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

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

by Cynthia R. Smith

San Angelo’s Gilbert G. Garcia Jr. and his fellow Sailors and Marines on board the amphibious assault ship USS Duluth (LPD 6) recently returned from a Western Pacific deployment where they supported Operation Enduring Freedom (OEF) and Operation Iraqi Freedom (OIF). Marine Corps Cpl. Garcia, the 23-year-old son of Gilbert and Maria Garcia of San Angelo, is a combat cargo clerk on board Duluth.

“I am the administrator for my section. I work with their pay and legal problems,” said Garcia, a 1998 graduate of Central High School. Duluth served as a support platform for the Coast Guard Port Security Units on the Gas/Oil Platforms (GOPLATS) Mabot and Kaaot. GOPLATS are static platforms that are used for gas and oil drilling. They provided radar and boiler technicians and machinist mates to help fix the equipment on the GOPLATS.

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

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

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

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

by Frances Behrmann

My name is Frances Behrmann. I am an eighth grader at St. Ann’s Catholic School in Midland, Texas. As a student at St. Ann’s, I have had many great and exciting opportunities. My most recent opportunity was participating in the Junior National Young Leaders Conference in Washington D.C. Nominated by my Teacher, Mr. Hubert Schmidt, I accompanied two hundred other students from across the country to a lifechanging conference about leadership. During the conference I met amazing young people with the same interests as I have. As a group, we learned about different leadership qualities, and some of our nation’s great leaders who are displaying these leadership qualities. We also visited many monuments and historical sites around our nation’s capital. A few of those sites were the capital building, congress offices, the Lincoln Memorial, the Vietnam Memorial and Colonial Williamsburg. One of my favorite places was Arlington Cemetery. I was amazed by the number of graves of people who have served our country. It touched not only my heart but the hearts of many of my new friends who were there with me.

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