



## Vatican Defense Of 'Dominus Iesus' Shows Theme Is Here To Stay

By John Thavis,  
Catholic News Service

VATICAN CITY (CNS) — Few, if any, documents in Pope John Paul II's pontificate have sparked as much critical reaction as "Dominus Iesus," a doctrinal declaration that emphasized the "exclusive, universal and absolute" value of Jesus Christ and said followers of other religions were in a "gravely deficient situation."

Equally rare has been the Vatican's swift public defense of the document. In October, church officials from the pope on down were lining up to explain the text, rebut the criticisms and defuse what has threatened to become an ecumenical and interreligious fiasco.

Normally, when the Vatican speaks on doctrinal matters — even controversial ones — it lets the

chips fall and the dust settle. Its officials generally do not go out on the interview circuit to win over public opinion.

But "Dominus Iesus" was different. Issued in early September, it provoked such widespread dismay among other religions, Christian churches and even some Catholics in the pew that the Vatican mounted a counteroffensive.

The Vatican was especially sensitive to some critics' suggestion that Cardinal Joseph Ratzinger, the Vatican's chief doctrinal official who prepared the declaration, was not on the same wavelength as the pope, who has made dramatic overtures toward other religions and other Christian churches.

Even more troubling was the suspicion, voiced by a few, that the 80-year-old pontiff might not have

been fully aware of the implications of the 36-page doctrinal declaration.

It was Pope John Paul himself who made it clear that no wedge would be driven between him and his top doctrinal aide. In a highly unusual statement Oct. 2, he said he had wanted the document and stood behind it.

The declaration "was approved by me" and "I feel strongly about" it, he said.

This ecclesial version of "the buck stops here" was prominently published in the Vatican newspaper, *L'Osservatore Romano*, which has so far run six lengthy articles by theologians and church officials defending "Dominus Iesus."

A few days later, alongside a four-column photo of the pope warmly greeting Cardinal Ratzinger, the

see "VATICAN," page nine



Image Of Christ - A Vatican document released Sept. 5 emphasizes the "exclusive, universal and absolute" value of Jesus Christ and says the Catholic Church is necessary for salvation. The 36-page declaration signed by Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, is titled "Dominus Iesus: On the Unicity and Salvific Universality of Jesus Christ and the Church." (CNS photo from Crosiers)

## Exit Polls Suggest How Catholics Voted In 2000

By Mark Pattison  
Catholic News Service

WASHINGTON (CNS) — Without a definitive result in this year's presidential election, it was too early to know whether Catholics extended to eight straight elections their streak of voting for the winner.

According to exit polls conducted by Voter News Service, a cooperative venture of five broadcast news outlets and Associated Press, Catholics nationally voted by a 50-47 margin for Democratic Vice President Al Gore over Republican Gov. George Bush of Texas. Gore also held a narrow lead in the overall vote tally.

Catholics have voted for the eventual presidential winner all the

way back to 1972, when Richard Nixon won re-election.

The last time Catholics did not choose the winner, 1968, they cast a majority of their votes — 55 percent to 37 percent — for Vice President Hubert Humphrey, that year's Democratic candidate. But Protestant voters that year went even more solidly for Richard Nixon, giving him a 60-26 edge over Humphrey, with most of the rest going to third-party candidate George Wallace.

Because Catholics have proven such an accurate predictor in presidential politics, their value as a swing vote to be courted has risen.

The various state polls on how Catholics voted had a margin of error of plus or minus 4 percentage

points. The exceptions were Alaska, Kansas, Mississippi, Oklahoma, Oregon, South Dakota, West Virginia, Wyoming and the District of Columbia, all of which had a margin of error of plus or minus 5 percentage points.

The Voter News Service exit polling in every state and the District of Columbia, in addition to showing the 50-47 split in Gore's favor among Catholic voters, saw 2 percent voting for Green Party candidate Ralph Nader and 1 percent voting for Reform Party candidate Pat Buchanan.

But when only white Catholics were tallied, the shift tilted to Bush's favor, 52-45, with Nader remaining at 2 percent and Buchanan under 1

percent.

The exit polling data also showed that the more respondents of all faiths went to religious services, the more they voted for Bush. Those going more frequently than once a week gave Bush a 63-30 edge, and those going weekly went 57-40 for Bush.

But those who went to church only monthly were 51-46 for Gore. Those who said they seldom went to church were in Gore's camp by a 54-42 margin, and those who said they never went to church were 61-32 for Gore.

Those who identified themselves with the "white religious right" went 80-18 for Bush, and those who did not went 54-42 for Gore, according

to the exit polls.

Protestants favored Bush, while Catholics, Jews, members of other religions and those with no religious affiliation chose Gore.

Voter News Service also gauged presidential preferences in light of the abortion issue. Those who said abortion should be always legal voted 70-25 for Gore, and those who said it should be "mostly legal" preferred Gore 58-38.

Those who think abortion should always be illegal preferred Bush by a 74-23 margin, while those who thought it should be "mostly illegal" went for Bush 69-29.

The Voter News Service exit

see "EXIT", page three



# The Message of Christmas: God is Here to Stay

By Bishop Michael D. Pfeifer, OMI

Christmas is about the explosion of God's love upon the earth. This good news of God's love for all people of all times was announced to the shepherds by an angel of the Lord as we heard in the gospel: "You have nothing to fear! I come to proclaim good news to you-tidings of great joy to be shared by the whole people. This day in David's city a Savior has been born to you, the Messiah and Lord" (Luke 2:10-11).

The exciting and wonderful news of Christmas is that God is here and God is not going to go away. The good news that the angel of the Lord proclaimed to the shepherds 2000 years ago is good news that endures to this day, and until the end of time.

On this Christmas day, God is saying to us once again through many angels: "I bring you news of great joy, a joy to be shared by the whole people today in towns and in villages, in the countryside and in the cities, in every parish, and every home, a Savior has been born for you: he is Christ the Lord." The message of that first Christmas is very much alive for us today, and the message is that Emanuel, God is here, and God is not going to go away.

But where will we find God today? Where is the Savior being born today? Where is this explosion of God's immense love taking place? For the shepherds long ago, the angel gave a sign, a sign that is valid for us today: "Let this be a sign to you: in a manger you will find an infant wrapped in swaddling clothes." (Luke 2:12) Who would of ever thought of finding the all powerful, the all knowing and the all loving God, the long awaited Savior and the Messiah in a vulnerable baby? Who would of ever thought of finding the King of kings and the Lord of Lords in a stable in a manger? Today we will find God in a similar way. We will find God where we least expect God to be. To discover our Savior, the long awaited Messiah in our world today, the God of our

see "MESSAGE", page eight



# El Mensaje de la Navidad: Dios está Aquí para Quedarse

Por Obispo Miguel D. Pfeifer, OMI

La navidad se trata de la explosión del amor de Dios en el mundo. Esta buena nueva del amor de Dios por toda la gente de todo el tiempo fue anunciado a los pastores por un ángel del Señor como oímos en el evangelio: «No se asusten tanto, pues yo vengo a comunicarles una buena nueva que sera motivo de mucha alegría para todo el pueblo. Hoy ha nacido para ustedes en la ciudad de David un Salvador, que es Cristo Señor» (Lucas 2:10-11).

La emocionante y maravillosa noticia de la navidad es que Dios está aquí y Dios no se va a ir. La buena nueva que el ángel del Señor proclamó a los pastores hace 2000 años es la buena nueva que endura hasta este día, y hasta el fin del tiempo.

En este día de la Navidad, Dios nos dice a nosotros otra vez por medio de muchos ángeles: «Les traigo una buena nueva de gran alegría, una alegría para compartir para toda la gente. Ahora en los pueblos y en las aldeas, en el campo y en las ciudades, en cada parroquia, en cada hogar, un Salvador ha nacido para usted. El es Cristo en señor. El mensaje de la primera navidad es todavía muy vivo para nosotros, y el mensaje es que Emanuel, Dios está aquí y Dios no se va a ir.

¿Pero donde encontraremos a Dios hoy día? ¿Donde está naciendo el salvador hoy? ¿En que lugar se encuentra esta explosión del amor inmenso de dios? Para los pastores de antaño, el ángel dió un signo, un signo que es valido para nosotros ahora: «En esto lo reconocerán: hallarán a un niño recién nacido, envuelto en pañales y acostado en un pesebre.» (Lucas 2:12) ¿Quien hubiera pensado hallar el todopoderoso, toda la sabiduría y el todo amoroso Dios, el esperado Salvador y Mesías en un bebe vulnerable? Quien lo hubiera pensado hallar al Rey de los reyes y el Señor de los

see "MENSAJE", page eight

## The Bishop's Schedule



### December, 2000

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

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

Dec. 3: San Angelo, Mass at Fort Concho at 11:00 a.m.

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

Dec. 5: Dallas, Mass for Holy Spirit Circle

Dec. 6: Abilene, Holy Family, Advent Night of Prayer at 7 p.m. for Priests, Sisters and Deacons of Abilene Deanery

Dec. 7: Eden, Mass at Eden

Detention Center at 1:30 p.m.

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

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

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

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

Dec. 13: San Angelo, First United Methodist Church, Noon Advent Prayer Service. St.

Joseph, Advent Night of Prayer at 7:00 p.m. for Priests, Sisters and Deacons of San Angelo Deanery

Dec. 14: San Angelo, Presbyteral Council, 3:00 to 5:00 p.m. 5:30 p.m. Bishop's Christmas Party for Priests, Sisters, Deacons and Wives at Christ the King Retreat Center

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

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

Dec. 18: Rest and Prayer

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

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

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

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

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

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

Dec. 25: San Angelo, Goodfellow Air Force Base, Mass

at 9:00 a.m.

Dec. 27-30: Rest and Prayer  
Dec. 31: Brownwood, Mass at Sanction Center at 10:00 a.m.

### January, 2001

Jan. 1: San Angelo, Cathedral Church of the Sacred Heart, Mass at 9:00 a.m. Court House, Prayer for New Officials at 11:00 a.m.

Jan. 2-5: San Antonio, Retreat for Bishops of Region X

Jan. 7: San Angelo, Cathedral Church of the Sacred Heart, Feast of the Epiphany and Closing of Jubilee Year, Mass at 10:00 a.m.

Jan. 9: Abilene, Meet with Pastor and Pastoral Councils of St. Francis and St. Vincent Pallotti parishes at 7:00 p.m.

Jan. 10: San Angelo, Diocesan Pastoral Center, Personnel Board Meeting at 10:30 a.m.

Jan. 11: San Angelo, Diocesan Pastoral Center, Liturgy Commission Meeting at 10:00 a.m. Meeting and Lunch with International Clergy from 11:00 a.m. to 1:00 p.m.

Jan. 12: San Angelo, Diocesan Pastoral Center, Staff Mass at 8:30 a.m. and Staff Meeting at 11:00 a.m.

Jan. 14: Winters, Our Lady of Mt. Carmel, Mass at 9:00 a.m. And meet with Pastor and Pastoral Council after Mass.

Jan. 15: San Angelo, Cathedral Church of the Sacred Heart, Mass

for Christian Unity and to Honor Dr. Martin Luther King at Noon.

Jan. 16-17: Rest and Prayer.

Jan. 18: Sweetwater, Holy Family, Meet with Pastor and Pastoral Councils of Immaculate Heart, Holy Family, Roscoe and Merkel at 7:00 p.m.

Jan. 20: Midland, St. Ann, Catholic Schools Commission at 9:00 a.m.

Jan. 21: Eola, St. Isidore, Mass at 8:00 a.m. Abilene, Holy Family, Pro-Life Prayer Service at 6:30 p.m.

Jan. 22: San Angelo, Cathedral Church of the Sacred Heart, Pro-Life Mass at noon.

Jan. 23: Abilene, Sacred Heart, Meet with Pastor and Pastoral Council at 7:00 p.m.

Jan. 24: San Angelo, Newman Center, Mass at Noon.

Jan. 25-26: Rest and Prayer.

Jan. 27: Eldorado, Our Lady of Guadalupe, Mass with Area Knights of Columbus at 5:00 p.m.

Jan. 28: Knickerbocker, Immaculate Conception, Mass at 8:15 a.m.

Jan. 30: Menard, Sacred Heart, Meet with Pastor and Pastoral Councils of Menard and Junction at 7:00 p.m.

Jan. 31: Midland, St. Ann School, Mass at 6:30 p.m. 50th Anniversary Celebration of School.

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# Parish Priests: The Plan at 10 Years

by Msgr. Larry J. Droll

There was an audible gasp from the audience, gathered in San Antonio at the National Pastoral Life Center's annual conference on parish life, when I told them that the Diocese of San Angelo has 49 parishes and only 34 pastors. They shook their heads when I added, "This doesn't include the 24 mission churches."

Of course, we are used to these numbers. The Diocese of San Angelo has rarely, if ever, had a pastor in every parish. We manage the situation by relying on a mix of priests of our own diocese, from other dioceses and from religious institutes. These generous priests often serve as pastors of more than one parish. The pastors are joined by 15 other priests who serve as parochial vicars or in diocesan positions; this adds up to a total of 49 priests on assignment in the diocese.

Trying to read the signs of the times a decade ago, the Diocese of San Angelo produced its "Twenty Year Plan for Staffing Parishes." Based on a 1990 study of the ages and possible ordinations of priests, the Plan observed that there would

be far fewer priests by 2010 to staff our parishes. We would respond by clustering parishes, by expanding the leadership of parishes to include professional alternates to parish priests (Pastoral Coordinators and Associates), and by offering more programs for the training of lay people for parish ministries. These things we have done during these ten years.

Parishes have been clustered, sharing a pastor and sometimes other staff. This clustering has involved the targeted parishes, more or less as predicted in the Plan. During the past five years, however, the new dimension of "area clustering" was added; around Menard, McCamey and Fort Stockton the pastor must serve three parishes and two missions. Of course, this task is shared with other priests, women religious, permanent deacons and lay people.

Another recent development that has helped in staffing parishes has been the influx of priests from other countries. One-fourth of the active priests in the diocese today have come from other countries since 1996. Of course, there have always

been some from Ireland and Mexico and other nations; but this new wave of priests has been a blessing in this time of a shortage of local clergy. Priests come from other countries for a variety of reasons: some are on extended sabbaticals wanting to encounter the Church in the USA, some have come to pursue specialized studies while serving here, others have been sent by their religious orders to work in America. Most of these priests are serving here temporarily. The Diocese of San Angelo welcomes these priests. We offer extensive programs of orientation to enhance the effectiveness of their ministry in our culture; and they begin their ministry locally as parochial vicars to receive on-the-job training before becoming pastors.

The Plan had predicted optimistically that the Diocese of San Angelo would have 39 pastors available in the year 2000. We actually have 34, in part, because projected ordinations did not occur. In fact, we could be far worse off: six priests have not retired at 70 and two international priests have been named as pastors; were it not for these, we

would already have fewer pastors available than were forecast for 2010.

Pastoral Coordinators and Associates have become a part of the professional staff of many parishes. These may be women religious, permanent deacons or lay people. The diocese has seen as many as five Pastoral Coordinators at one time, in charge of the day-to-day ministry in various parishes; today, there are three. The number of Pastoral Associates has varied through the years; at present, there are seven. Parishes have also hired more professional staff, especially Directors of Religious Education, Coordinators of Youth Ministry, and Business Managers.

The Diocese provides many educational opportunities for the formation of people in ministry. What is now called "Basic Formation" for all types of ministry (along with the "advanced" workshops in specific areas, like catechetics and youth ministry) has been active in the diocese for many years. For professional training, the diocese offers the Loyola Institute for Ministry Extension Program (LIMEX). This four-

year program has graduated sixteen people with Master's degrees; and another class is now in progress. Realizing that many local parishioners will be given specific tasks in parishes, the diocese also offers the Mustard Seed Program of workshops on various topics (leading Wake Services, Mexican Catholic customs, preparing to baptize infants, Parish Pastoral and Finance Councils, parish financial administration, and many others). The diocese's Office of Education and Formation is involved in all these programs.

As we have tried to manage the staffing of our parishes and missions in these ways, the diocese has also increased its recruitment of men to study for the priesthood. A priest has served as full-time Vocation Director since 1996. There are presently seven men in the seminary, with the next ordinations projected for 2003. The Vocation Director, while promoting all forms of ministry of men and women, continues to appeal especially to young men to become priests, to listen for the call from God and to give the seminary a try.

## 143 Vocations Scholarships Awarded By K of C

NEW HAVEN, CT – Fifty-three new scholarships to seminarians and an additional 90 renewed scholarships for the 2000-2001 academic year have been awarded by the Knights of Columbus Supreme Council, it was announced Nov. 2. The awards went to students in the first four years of theology. Of the 53 new scholarships, 38 were awarded from the Father Michael J. McGivney Vocations Scholarship Fund and 15 from the Bishop Thomas V. Daily Scholarship Fund. The \$2500 scholarships help cover tuition, room and board to students in theology pursuing a vocation to the priesthood.

Of the new recipients, 39 are themselves Knights or are sons of Knights. According to scholarship program guidelines, preference is given to students who are members or sons of members, but eligibility is not limited to them. Recipients must have their bishop's approval, be enrolled in a major seminary, and be studying for dioceses or religious institutes in the United States or Canada. The Father McGivney grants are awarded on the basis of need and the Bishop Daily scholar-

ships on the basis of merit.

In 1999-2000, \$1.1 million was disbursed by the Knights of Columbus for these and other programs in support of seminarians and seminaries. Also, Knights of Columbus units reported disbursing an additional \$2.1 million through a separate Knights of Columbus vocation program, the Refund Support Vocations Program (RSVP), during 1998-1999 to support 3,635 seminarians and postulants.

The Knights of Columbus is the world's largest Catholic family fraternal service organization. It provides members and their families with volunteer opportunities in service to the Catholic Church, their communities, families and young people. With 1.6 million members, the Knights of Columbus in 11,500 councils distributes approximately \$109 million to charitable causes annually. In addition, they volunteer approximately 55 million hours of service a year.

**Pray Often**

## EXIT

from page four

polling data is what the ABC, CBS, CNN, Fox and NBC used in first calling Florida for Gore Nov. 7. The networks later rescinded their call, then later called the state for Bush, only to retract that as well.

In Florida, exit polling counted Catholics as making up 26 percent of the electorate, with a margin of error of plus or minus 3 percentage points. Of those Catholics, 52 percent voted for Bush, 44 percent for Gore, 2 percent for Nader and 1 percent for Buchanan.

Protestants there favored Bush by a 55-43 margin. Jews, only 4 percent of the electorate, were too small a percentage of the 1,818 Floridians to be polled. Those belonging to other religions and those with no religion favored Gore in Florida.

Catholics voted with the rest of their state's citizens by favoring Bush in Alaska, Georgia, Idaho, Kansas, Kentucky, Louisiana, Missouri, Montana, Nebraska, North Carolina, North Dakota, Ohio, South Dakota, Tennessee, Texas, Virginia and Wyoming.

They voted against the preference of the rest of the state in Arizona, Arkansas, Colorado, Indiana, Nevada, New Hampshire and West Virginia.

In Alabama, where Catholics made up 7 percent of the electorate,

Mississippi (6 percent), Oklahoma (8 percent), South Carolina (8 percent) and Utah (7 percent), Catholics did not make up a sufficient number of those polled to form reliable information.

Gore won 19 states and the District of Columbia.

Catholics voted with the majority in California, Connecticut, Delaware, Hawaii, Iowa, Maine, Maryland, Massachusetts, New Mexico, New York, Pennsylvania, Rhode Island, Washington, Wisconsin and the District of Columbia.

In Michigan, Minnesota, New Jersey and Vermont, Catholics overall supported Bush while each state went for Gore.

In Illinois, which Gore won, Voter News Service did not report presidential preference by religion.

In Oregon, where results were still being contested Nov. 9, exit polling indicated that Catholics favored Gore by a 49-48 margin.

A Gallup Poll, based on an aggregate of six days of phone polling between Oct. 31-Nov. 5, had predicted a nationwide 45-45 split in Catholic votes between Bush and Gore, with 5 percent going to Nader.

On statewide voucher questions decided on Election Day, California Catholics voted 66-34 against vouchers and Michigan Catholics voted 64-36 against them, according to Voter News Service. Both ballot measures lost. Michigan's bishops sent three letters to the state's

Catholics urging their support of the voucher proposal, while the California Catholic Conference remained neutral on that state's voucher plan.

On measures to ban same-sex marriages, Nebraska Catholics voted 74-26 to ban them, and Nevada Catholics voted 70-30 to place an existing ban in the state constitution. Both bans passed. Nebraska's bishops had strongly favored the ban. In Nevada, the bishops remained neutral on the constitutional question.

Maine Catholics voted 55-45 against a measure to ban discrimination against gays and lesbians, a measure the state's Catholic bishops supported but which ultimately failed. There was no information on how Catholics voted on a measure to allow physician-assisted suicide, which lost by a narrow 51-49 margin.

South Dakota Catholics voted 56-44 against repealing video lottery gambling, a measure the church had advocated. The measure for repeal lost.

In Colorado, no exit polling information was available on a measure that would have required informed consent and a waiting period before an abortion, but Catholics voted 75-25 in favor of requiring background checks for gun sales at gun shows. The consent measure failed and the gun measure passed.

# Vatican Issues Special Christmas Envelope, Coin, Stamps

By Cindy Wooden  
Catholic News Service

VATICAN CITY (CNS) — The Vatican is celebrating the 2,000th anniversary of Jesus' birth with the issuance of a commemorative Christmas envelope, including a special coin and stamps.

The 2,000-lire coin (about \$1) features a cherubic baby Jesus under the words "2,000 years from the Lord's birth."

On the envelope, the coin is framed by a 14-point star, which is a copy of the star on the floor of the grotto of the Basilica of the Nativity in Bethlehem marking the place where, according to tradition, Jesus was born.

The envelope itself features a

painting by Daniela Longo with the Three Kings following the star into Bethlehem.

The four Vatican 2000 Christmas stamps are stuck to the upper right-hand corner of the envelope.

The stamps, which are available separately from the envelope, are taken from a fresco of the Nativity by the 13th-century Italian painter Giotto. The fresco is located in the Basilica of St. Francis in Assisi.

One stamp includes the entire Nativity scene, complete with angel choirs singing over the manger. The three other stamps are close-up views of the baby Jesus, Mary and Joseph from the same fresco.

The envelope with the coin and stamps sells for about \$34, plus post-

age and handling. The four stamps alone cost about \$2.75.

*Editor's Note: The envelope and stamps may be ordered from Ufficio Filatelico e Numismatico, Governatorato, 00120 Vatican City, Europe. The fax number for the office is: (011 3906) 6988-3799.*



The Vatican is making available this illustrated envelope with a special coin and stamps for Christmas 2000. It is available for about \$34 through the Vatican's office for stamps and coins. (CNS photo)

## Religion And The Public Schoolroom: Study Says It Has Place There

By Carol Zimmermann, Catholic News Service

WASHINGTON (CNS) — Religion, like the kid who never gets picked for the team, has sat on the bench in many public schools across the country, with school boards, state education departments, principals and teachers afraid to touch it.

The word itself suggests potential lawsuits if not dealt with just right.

But it does not have to be that way.

A study released Nov. 20 by the Freedom Forum's First Amendment Center and the Council on Islamic Education essentially says religion has a guaranteed spot on the team and that schools should do a better job of making sure this happens.

The study, "Teaching about Religion in National and State Social Studies Standards," starts off by clearing up some common misunderstandings, pointing out that

nearly every state currently mandates the teaching about religion in public school social studies classes.

During the last 10 years, states have been developing standards for the content that should be covered in each grade; religion has made most of the lists.

But the simple fact that religion as a subject is written down somewhere in a state standard does not necessarily mean it will find its way into the classroom, said presenters at a press conference at the Freedom Forum in the Washington suburb of Arlington, Va.

As Charles Haynes, a senior scholar at the Freedom Forum's First Amendment Center, pointed out, "It's a long way from standards to classroom."

And just how religion gets played out in kindergarten through 12th-grade classrooms is what the study set out to find.

The researchers discovered that across the country the teaching of

religion in the early grades is mostly superficial. In grades 6 through 9, many American history courses focus on the role of religion before 1800, but that's it. And in world history classes, the major world faiths only get a thumbnail sketch. Christianity is the only religion that tends to get a more in-depth description of its historical developments.

This kind of stifled portrayal of religion is not good educational policy, according to Haynes, who has helped write several documents by the Freedom Forum clearly spelling out the boundaries for religious expression in public schools.

He says the study of religion should be an integral part of education, not for religious reasons but as part of a broad liberal education of students.

"How can students learn if it's all through a secular lens without understanding the religious ways of thinking and seeing the world?" he asked reporters.

And a limited dose of religion based only on early U.S. history won't be enough either.

"If the message is that religion is something that people used to believe, but is no longer relevant, then it doesn't prepare students because religion matters for most people on the globe," Haynes said. "All we do relates to religious convictions."

But going from not talking about religion at all to providing in-depth lessons about various world faiths is going to involve crossing some pretty big hurdles.

That means changing the focus of textbooks and other educational materials which have long been silent on the topic of religion.

Teachers are also going to need some help, either through in-service days or teacher training, because as the study points out, "teachers still lack the training they need to fulfill state mandates and expand instruction (about religion) beyond the thumbnail sketch."

"Too many teachers," it adds, "are still very uncomfortable with the topic of religion."

The study also brings up the possible need for assessment because in today's standards-based education, what is tested plays a big role

in what is taught.

State tests have not covered world religions, but as Susan Douglass, the study's author, pointed out, "Do we want our world's faiths reduced to multiple-choice questions?"

Another concern is the prevailing attitude universities and state education departments seem to have against religious studies courses, said the speakers.

"We have to get over the idea that 'religious studies' is lightweight or marginal. It needs to be taken more seriously," said Haynes.

The 117-page study concludes by saying, "The ball is now in the court of those who are concerned enough to support teaching about religion in the schools."

It urges educators and education advocates to take steps over the next several years to realize the implications of what is in the state standards concerning religion and to support the well-constructed programs and work to redesign standards that are poorly designed.

"This study opens the door," added Haynes. "Now the question isn't should we teach about religion, but how."

## Adviento (El Recodo De La Historia)

(Algunas reflexiones tomadas del Misal Mensual Nov. 1998.)

Con el primer domingo de adviento comenzamos un año litúrgico mas. El adviento es una época que nos mueve a renovar nuestra esperanza como seres humanos y como Cristianos. Nuestros logros van a depender de los deseos que inscribamos en nuestros corazones.

El tiempo de adviento nos abre a la posibilidad a reflexionar en Dios, en quien hemos de poner nuestra esperanza, y revisar si nuestra confianza no está anclada en los ídolos que tienen atrapada a nuestra sociedad: Modas, drogas, sexo, poder, dinero.

Adviento es la época del año en que nos hemos de preguntar hacia

donde camina la historia de la humanidad. Es un tiempo para preguntar si avanza hacia donde no deseo, cuestionarme cuantos granos de arena he puesto para hacer posible ese recodo en donde queden atrás y pierdan fuerza las corrientes de consumo, las grises aguas de la desilusión. La gran tarea de todos es encausar la corriente histórica hacia el amor,

hacia la misericordia, y hacia la compasión — hacia Cristo.

Adviento es un tiempo de gracia porque Dios nos sale al encuentro para susarrarnos que sigue creyendo en nosotros, hombres y mujeres; que sigue teniendo esperanza en el ser humano; nos sigue pensando tierra fértil en donde puede depositar semillas de ilusión y esperanza que

produzcan frutos de reconciliación y amor.

El adviento es la temporada para esperar sin desfallecer. No lo haremos si no nos vaciamos totalmente de lo que nada vale a los ojos de Dios, y si no abrimos nuestros corazones a la presencia del niño Jesús.



## Diocesan Conference Day – Feb. 24, 2001



Dr. Kathleen and Dr. James McGinnis from the Institute of Peace and Justice in St. Louis, MO will be the presenters for the Conference.

The annual Diocesan Conference Day will be held on February 24, 2001 at the Convention Center in San Angelo. The theme for the Conference is Catholic Social Teaching.

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of everyday life. It is rooted deeply in

Sacred Scripture. It has its origin in the Hebrew prophets announcing God's special love for the poor, and calling the people to a covenant of love and justice. It is founded on the life, words and works of Jesus.

Modern Catholic social teaching is articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best by reading the documents. The

Conference Day will assist you to acquire or deepen your understanding of this rich heritage of our church.

Kathleen and James McGinnis from the Institute of Peace and Justice in St. Louis, MO will be the presenters for the Conference. The keynote sessions will focus on Biblical Justice and the Themes of Catholic Social Teaching. There will be two afternoon workshops.

At one workshop, Dr. Kathleen McGinnis will present ideas on "Helping Families Live More Justly and Peacefully" while Dr. James McGinnis will focus on "Helping People (adults, youth, children) Deal with Violence". Both workshops will be repeated.

Catholic Social Teaching will be our challenge for the new millennium. (Brochures will be mailed in January.)



## Masses For The Unborn Will Be Celebrated Throughout The Diocese On December 28

By Peter N. Micale, WTA

The Feast of the Holy Innocents, December 28, 2000, has been designated by the Church as a Jubilee Day for the Unborn. We know that the unborn are being threatened more and more each day by the terrible scourge of abortion. The Holy Innocents of our world today are the unborn who are destroyed through

abortion.

Bishop Pfeifer has asked all the priests of the Diocese to offer a Mass for the unborn. Prayers will be offered for the unborn who have been destroyed through abortion, for the unborn awaiting birth, so that they will have the opportunity and privilege of celebrating their birthday.

All families, especially women who are struggling with the difficult decision of abortion, will also be remembered during the Masses so that they will decide in favor of life.

Everyone should make a concerted effort to attend Mass on Dec. 28th and pray for the above-mentioned intentions with our priests.

## Advent: A Time To Re-Examine How We Give And To Whom

By Bishop Michael Pfeifer, OMI

The Advent season is upon us! Liturgically, Advent is a spiritual preparation for the birthday of the very son of God, Jesus Christ. For many in our secular society, this time of preparation focuses on the material – parties, gifts, and decorations. While these are good in themselves, they should never take us away from our spiritual preparation for the birthday of Jesus.

During the weeks before Christmas many hours are spent in shopping malls so that there is little time left to experience the joy of the season of preparation for, and the actual celebration of the birthday of Jesus. Studies have indicated that the Christmas season – in preparation for this beautiful feast – is the annual peak for depression, suicides, and domestic quarrels. By the time December 26 comes around, many find themselves overfed, stressed out, and restless about why they don't feel better.

Advent and the Christmas

season are arguably our greatest cultural paradox. While the season is in preparation for a great holy day there is a commercial extravaganza that epitomizes the tension over fundamental values in our society. This season should be steeped in images of family, sharing, prayer and enjoyment, but for many it is just the opposite. For many this is a time of tension, frustration, and a consumerism binge. As we prepare for his birthday, the message of Jesus is loud and clear, and this message is what gives meaning and purpose to his birthday: "Love your neighbor as yourself," then there will be "Peace on earth."

Putting the real meaning back into Advent in preparation for Christmas requires us to re-examine not only how we give, but to whom. Even when our family or community gift-giving is motivated by love instead of obligation, we often forget to reach beyond our family fold and "love" also our nameless neighbors. During this season,

as we think about material gifts for one another, we need to spend time in prayer and sharing as a family, reading over the Scriptures about the coming of Christ and his birth. We also need to search out families who are in need, and purchase an appropriate gift for them in place of unneeded gifts for each other. Yes, this is the season to give, but to give out of a spirit of true love, and to reach out to those who are most in need of our giving – the poor, the unemployed, the homeless, the discouraged, those who feel abandoned and unloved.

This Advent spend some time with your family talking about alternative ways you, as a family, can celebrate Christmas. The clear meaning of Christmas is Jesus. We are preparing for his great birthday with the coming of the year 2000. The new millennium is all about Jesus, and he is truly the reason for the season and the reason for all of history. Let Jesus be part of all of your Advent and Christmas preparations.

## Angelo Catholic School Observes Advent Before Christmas

By Carol Halfmann

If you walk through the halls of Angelo Catholic School anytime in December, you won't see manger scenes or decorated Christmas trees. Nor will you hear the sounds of *Jingle Bells* or *Santa Claus is Coming to Town* being sung. That's because during the season of Advent, we are longing and waiting for the coming of our Messiah. The season

of Advent should be a time of preparation, a time to be looking at ourselves, our actions, our thoughts and even our lack of action. We reflect on how we spend our time, even how we spend our money. More importantly, we reflect on where we are on our walk with Christ. And it is during this time that we make the changes necessary to be ready to stand before the newborn Christ

child and present Him our gift. The Christmas season, which immediately follows Advent and begins on Christmas Day kicks off the time for celebration.

We wish to instill this principle in our students that they may understand and live the traditional seasons of the Church. ACS has planned several Advent activities throughout this season.

An Advent Jesse Tree service will be held each day as the students gather as a campus in a central location. At the Jesse Tree, they will hear bible stories ranging from the story of Creation leading up to the birth of Jesus. Each story has an ornament that corresponds and this ornament will be placed on a tree. The tree is being built one ornament at a time. Finally, on the last day, prior to the dismissal before the Holidays, the students will have a closing Advent Prayer Service and the last ornament, the Jesus ornament will be placed on top of the tree. It is a very meaningful time and

the children will come to realize the promises behind the birth of Christ and understand what a true gift He was and is today. When the students return in January they will continue to celebrate Christmas up to Epiphany.



# Pope Urges Soldiers, Police To Be Men, Women Of Peace

By John Thavis  
Catholic News Service

VATICAN CITY (CNS) — Celebrating a special Holy Year Mass with soldiers and police officers from around the globe, Pope John Paul II urged them to be “men and women of peace” by helping to disarm aggressor nations and pacifying internal conflicts.

“Each one of you has the role of the sentinel, who looks far and wide to ward off danger and above all promote justice and peace,” the pope said Nov. 19.

When serving in dangerous and sensitive situations, he said, soldiers should make sure they always act as “ministers of security and freedom for populations.”

Some 80,000 soldiers and police force members, their colorful uniforms hidden by umbrellas, applauded the pope’s words in a rainy St. Peter’s Square. Several hundred U.S. service men and women were among those attending the two-hour liturgy.

Leaning to one side in a chair on the main altar, the pope delivered a sermon about war and peace. He said that only the second coming of Christ will put a definitive end to evil in the world, including violence, conflict and injustice.

“Who better than you . . . can give witness to the violence and disintegrating forces of evil that are present in the world? You fight every day against these forces and are called to defend the weak, protect the honest and promote peaceful co-existence among peoples,” he said.

The pope called peace a fundamental right of every human being and said recent history has shown that sometimes that means “concrete initiatives for disarming the

aggressor.”

“I am referring to so-called ‘humanitarian intervention’ which, after the failure of political and non-violent defense efforts, represents the last recourse to stop the hand of the unjust aggressor,” he said.

He thanked the soldiers, who included members of international forces serving in Kosovo and a number of African countries, for their peacemaking efforts in places “devastated by absurd wars.” He also recalled soldiers who had died on peacekeeping missions, saying that many of them had given their lives in acts of “heroism and even saintliness.”

After the Mass, the pope again paid tribute to the soldiers killed in defending civilians around the world, saying: “May their sacrifice not be in vain.” Then he stood as a lone trumpeter played a version of taps.

The pope also spoke about the emotional and spiritual toll experienced by soldiers as they serve in risky and sometimes unwelcome situations. He urged them to turn to Christ and the Gospel for comfort

when things seem hopeless.

“Be men and women of peace. And in order to do that fully, welcome into your hearts Christ, the author and protector of the true peace,” he said.

“To each one of you, I express my heartfelt appreciation for your

said.

Addressing English-speaking soldiers at the end of the liturgy, the pope said their work and sacrifice helped ensure the peace and security of individuals and societies.

“I pray that you yourselves will always be kept safe as you fulfill your professional duties, and that the divine gifts of wisdom and strength will ever accompany you in the service of your own countries and of your fellow men and women,” he said.

Many of those attending the jubilee event were members of military bands, who feted Rome with concerts performed in historic squares throughout the city before playing at the papal Mass.

A U.S. Air Force band from Sembach Air Base in southern Germany played classic renditions of marching songs like “Stars and Stripes Forever” in Piazza Navona Nov. 18, as residents crowded round and hung out of windows to listen. The band brought down the house with a lively rendition of “Chattanooga Choo Choo.”

The band’s commander, Lt. Col. Dennis Layendecker, said he was excited about playing for the pope.

“We’ve played for royalty, kings and queens regularly throughout Europe, but this is a big thrill,” he said.

Archbishop Edwin F. O’Brien, who heads the U.S. Archdiocese for the Military Services, said the jubilee events provided a “big lift” for participating chaplains and service people from the United States. He said he was especially impressed by the respect given to the U.S. contingent by other military participants and the people of Rome.

“It was a very joyful and uniting kind of experience. Sometimes our own don’t realize the value of the role they play, but I think yesterday that came home to them,” he said Nov. 20.

Archbishop O’Brien said the pope’s remarks about family problems in the military touched a sensitive pastoral issue in an age of global deployment.

“It’s one of the biggest challenges the military is facing today. The increased number and length of deployments bring family separations, and that’s being felt by spouses and children. Our priests are dealing with those kinds of family problems all the time,” he said.

The archbishop said he had presented the pope with a one-of-a-kind collection of unique, meaningful stories as told by past and present U.S. chaplains. It was put together over the last six months and might be edited for wider publication.

“Some of these stories are very, very impressive. The book says some great things about the sacrifice our priests have made since the Second World War,” Archbishop O’Brien said.



Pope With Children Of Military Families. Pope John Paul II laughs as he speaks with French children whose fathers work for NATO during a Nov. 19 Mass marking the Jubilee for Police and Military. Thousands of soldiers, police and peacekeeping forces from over 50 countries attended the Mass. (CNS photo from Reuters)

dedication and generous commitment,’ he said.

The pontiff, whose father was a career military officer, said he recognized that “it wasn’t easy to be the family of a soldier.” But he said the family must be the main source of support for those serving in the military.

“One defends what one loves, and where does one learn to love peace and life if not in the family?” he

## Vatican Condemns Dutch Parliament Approval Of Euthanasia

By John Thavis  
Catholic News Service

VATICAN CITY (CNS) — The Vatican condemned the Dutch parliament’s approval of a bill to legalize euthanasia, calling it a violation of natural law and human dignity.

The legislation was overwhelmingly passed by the parliament’s lower house Nov. 28 and will become law if, as expected, the upper house approves it next year. The

Netherlands would thus become the first country to make it legal for doctors to help patients commit suicide.

“This is certainly a sad record for the Netherlands, to be first in passing such a law . . . that violates the dignity of the human person,” Vatican spokesman Joaquin Navarro-Valls said.

Navarro-Valls said an immediate and important issue raised by the legislation is the “serious ethical

problem for the doctors that are supposed to carry it out.”

“Once again, we are faced with a law of the state which goes against the natural law of the human conscience,” he said.

He added that the legislation also violates principles of the 1948 Geneva declaration on medical ethics and human rights, approved by international medical organizations, and the provisions of a 1987 European medical ethics

agreement.

Pope John Paul II and other church leaders have condemned efforts to legalize euthanasia, saying that it goes against the basic principle of protecting life at all stages of human existence.

The Dutch legislation would allow physicians to carry out euthanasia or assisted suicide of a patient, if the doctor is convinced the patient has made a voluntary request to die and has considered the question carefully.

The doctor must be convinced the patient is undergoing unrelenting and unbearable suffering, but the illness need not be terminal. The bill did not stipulate that the patient’s suffering be physical.

In Washington, David N. O’Steen, executive director of the National Right to Life Committee, criticized the Dutch legislation.

“We know depression can be treated and pain can be controlled in virtually all circumstances,” he said. “Why, then, are we abandoning people at their most vulnerable time rather than offering them the help we know is available?”

The legislation says the decision to die must be the patient’s, but it also provides that patients can leave a written request for doctors to use their own discretion if the patient is not in a condition to decide.

The bill would allow patients as

see “DUTCH” page eight



# Unclaimed Bodies: Dead Immigrants Honored By Texas Parish

By James M. Barnhardt  
Catholic News Service

KINGSVILLE, Texas (CNS) — Called to the task by a Polish immigrant priest, Kingsville parish youths and college students found time to honor 30 people who entered the United States from Mexico illegally but perished in the heat and harsh brush country of south Texas.

The dead were unnamed and their bodies went unclaimed. They were buried in a cemetery near the U.S. Border Patrol's Sarita checkpoint.

Father Piotr Koziel, pastor of Our Lady of Good Counsel in Kingsville, said that when he first visited the cemetery to say a funeral Mass, he "was struck by the desolation and the fact that you could not tell that there was anyone buried there."

"Everything, including small markers, was covered by brush," he told the South Texas Catholic, newspaper of the Diocese of Corpus Christi. "We needed to do something that would give this area some dignity and raise awareness."

After Father Koziel mentioned the isolated area to college and youth groups in his parish, things took shape fast. The college students prepared a generic monument, including a 20-foot cross for the area, while the parish youths made 30

individual crosses marking each newly uncovered and cleaned-up grave site.

Sylvia Aparcio, youth coordinator at Our Lady of Good Counsel, worked extensively with the students.

"The youth were very touched after Father Piotr explained to us the circumstances of the situation," said Aparcio. "They took great pride in this project and took it very seriously."

The young people gathered several times at the site in the south Texas outback, 25 miles south of Kingsville and 100 miles north of the Mexico border.

Those who enter the United States illegally and die in the attempt cannot be positively identified and if their bodies go unclaimed after a period of two weeks, they are buried on the Texas side of the border.

As many as 20 undocumented people are found dead in Kenedy County alone after the annual summer heat wave. Each year one or two remain unidentified and unclaimed.

On All Souls' Day this year, parishioners of Our Lady of Good Counsel and three priests from parishes in Kingsville gathered for a blessing on a remote clearing on

the edge of the Sarita cemetery.

Several of the young people said the project was easy to relate to because they live near the route frequently traveled by those seeking a new life in the United States.

"We hear stories all the time about people being found out in the brush but for us to find out that many are not identified and go unclaimed really got our attention," said Veronica Zavala, 16. "It could be anyone, even a distant relative."

Ruben Mata, 17, said the experience opened his eyes.

"It makes us realize how lucky we are to have family nearby; we will all probably have marked graves when we die and people will know where they can pray for us," he said. "These people don't have that privilege so I think it is our obligation to mark their grave sites and pray for them."

Father Koziel said the parish chose All Souls' Day for the blessing because "south of the border the tradition to visit the dead at cemeteries is very strong. People visit and bring flowers and candles which is something that is not as widespread in the United States."

"Since no one was going to be visiting our site we chose this as the perfect day to pay our respects," he added.



Priest blesses graves of immigrants who died crossing border. Father Piotr Koziel of Our Lady of Good Counsel in Kingsville, Texas, blesses 30 graves of immigrants who died in the brush of south Texas just north of the U.S.-Mexico border. The All Souls Day service was held to call attention to and pay homage to undocumented and unnamed immigrants who lost their lives while trying to cross into the United States. (CNS photo by James M. Barnhardt, South Texas Catholic)

Father Koziel believes it is more important to pay attention to this site than other cemeteries because no one will visit the site over the course of a year.

"These people have been driven

out of their country by many of the same things that our ancestors were driven out of their countries for," he said. "And I am an immigrant. I too

see "BODIES", page eight

# House Subcommittee Counsel Named To Bishops' Pro-Life Post

By Catholic News Service

WASHINGTON (CNS) — Cathleen A. Cleaver, chief counsel of the House Subcommittee on the Constitution, has been named director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities.

She succeeds Helen Alvare as chief spokeswoman for the U.S. bishops on pro-life issues. Alvare, who had held the position since 1990, resigned earlier this year to become a law professor at The Catholic University of America.

As chief counsel for the House subcommittee since February 1999, Cleaver gained firsthand experience with constitutional amendments and issues involving sanctity of life, freedom of religion, speech and association, and civil rights.

She served as counsel for the same subcommittee from March 1998 to February 1999.

Cleaver was director of legal policy for the Family Research Council from May 1995 to March 1998 and filed briefs with the U.S. Supreme Court and other federal courts in cases involving abortion, euthanasia and pornography.

She has testified before the U.S. Senate and House of Representatives and has appeared on national and international media programs.

From January 1994 to May 1995, she served as legal counsel and program director for the National Law Center for Children and Families, a nonprofit legal center established to strengthen and defend laws against obscenity, child pornography and sexual exploitation.

A 1986 graduate of the University of South Florida in speech communication and political science, Cleaver earned her law degree from Georgetown University Law Center in 1989.

"I am honored by this opportunity to help promote the voice of the Catholic community on the most important issue facing America today — the sanctity of human life," she said in a statement. "Ours is a voice of compassion, recognizing the dignity of each human being, and I am humbled to have a role in advancing this understanding."

Msgr. Dennis M. Schnurr, general secretary of the National Conference of Catholic Bishops, thanked Cleaver "for placing her talents at the service of the church" and praised her "distinguished

background."

That background "provides her with a deep understanding of the sanctity of human life, and she has a gifted ability to effectively communicate on such issues," he added.

The pro-life secretariat works to deepen respect for all human life, especially the unborn, disabled, elderly or those who are dying. It also seeks to affect public policy in those areas and encourages local programs that assist pregnant women, disabled people, the dying and those who have been involved in abortion.



Pro-life spokeswoman for U.S. Bishops' Conference. Cathleen A. Cleaver is the new director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities. She had been serving as chief counsel for the U.S. House Subcommittee on the Constitution. (CNS photo by Bob Roller)

# Jubilee Aids Parish Evangelization In El Paso Diocese

By Andy Sparke Catholic News Service

EL PASO, Texas (CNS) — Participation in the Great Jubilee of the Year 2000 — including the Encuentro 2000 process — has strengthened the evangelization program of Blessed Juan Diego Parish in El Paso, according to Father Ed Roden-Lucero, pastor.

He said the mostly Hispanic parish on the east side of this Texas border community began to shape an evangelization program in 1998 with the assistance of Sister Julie Cutter, a Daughter of Charity.

Revolving around the development of small ecclesial communities, the program is “based on the National Pastoral Plan for Hispanic Ministry developed by the Hispanic bishops of the United States,” he told the Rio Grande Catholic, El Paso diocesan newspaper.

“Development of lay leaders in the neighborhoods is crucial,” Father Roden-Lucero noted, for a 100-square-mile parish with only one resident priest. By the beginning of Advent 1999, Father Roden-Lucero said, 19 people had been trained as leaders for the small communities. They were commissioned on Dec. 9, the feast of Juan Diego.

Then, implementation of the jubilee year themes and activities brought added strength to the evangelization program, he said.

“Our Holy Year door was blessed and opened during the Christmas midnight Mass while everyone stood in four inches of fresh snow,” Father Roden-Lucero said.

The parish’s series of Encuentro 2000 gatherings “averaged 100 persons per session,” the pastor noted. “Drawing from those participants we began to develop a plan for training another group of house-church leaders and expanding the number of small ecclesial communities.”

Encuentro participants and others were asked to consider serving as missionaries in a two-week mission in the parish, Father Roden-Lucero said. That recruiting resulted in “80 persons who took training from Sister Julie on how to make house visits.”

Two visiting Vincentian priests joined the pastor in accompanying the missionaries on their visits to families in the parish and inviting them to a neighborhood Mass.

Approximately 700 families were visited by the missionaries, according to Sister Julie. The parish mission ended with a three-day “jubilee fiesta to celebrate this extraordinary year,” the pastor said, adding that the parish is still recruiting “new house-church leaders from the participants in the jubilee year’s activities.”

## MESSAGE

from page two

Christmas, we need to let go of our expectations, our preferences, our prejudices, so that we can meet our God in places where we might have not even thought of looking.

The story of the birth of Jesus Christ began in a stable. To discover who this God is, and the love of our great God for us, we must go back to that stable and in that manger find the God who is still very much alive in our world.

However, the God we celebrate at Christmas is not simply a baby born in the stable. The God we celebrate at Christmas is Christ Jesus in His total life—Christ who performed miracles, cured the sick, the lame, the blind, the deaf, and preached love of enemies, and even love for persecutors. The Christ of Christmas today is the

Christ who forgave sinners and raised the dead to life; the Christ who died on the cross and then rose from the dead. The God we celebrate at Christmas is Jesus Christ, our Messiah and Savior who continues to fill the earth with love.

The wonderful news of great joy of Christmas is not limited to an event long ago, important as that event was. This news of great joy of God’s immense love for us is about what is happening here and now. God is here and God is not going to go away. The news of great joy that a Savior has been born for us is not a past or a future hope. This news of great joy is a present reality.

The message of Christmas for us today, is that God is here and God is here to stay. We find our God, our Savior and Lord, Jesus Christ, in the places we least expect to find Him. Yes, we will find

God in our churches and chapels and we find our newborn Savior in our homes, right in our own families, communities and parishes. We find our Messiah in our hospitals, in people who are battling aids and cancer and other terminal diseases. We find Jesus Christ in the drug addicts, in those who are incarcerated, in the runaway youth, in our sisters and brothers who have given up on the church. Our Lord and Savior, Jesus Christ, is here and he is here to stay.

Christmas is about the explosion of God’s love on earth. The grace of Christmas is to search out and discover the Savior being born in our midst. Yes, God is here and God is not going to go away. God is here not only in ways we expect, but in ways we do not expect. God is here not only in the people we like, but in the people we do not like. God not only is in the living but also in the dying.

The story of Christmas about the explosion of God’s love on earth began 2000 years ago in Bethlehem. But that explosion of God’s love is still taking place on our earth. God has an immense love for each one of us, and God truly does love the entire world. Each time that we love, we are making God present, and Christmas happens once again. May the Christ Child of Christmas fill you and your families with much peace and love.

## MENSAJE

from page two

Señores en un pesebre? Hoy encontraremos a Dios en una manera similar. Encontraremos a Dios donde no esperamos encontrarlo. Para descubrir a nuestro Salvador, el Mesías en nuestro mundo ahora, el Dios de la navidad, necesitamos abandonar nuestras expectativas, nuestras preferencias, nuestros prejuicios, para que podamos encontrar a Dios en lugares donde no pensamos buscarlo.

La historia del nacimiento de Jesucristo comenzó en un pesebre. Para descubrir quien es Dios, y el gran amor de nuestro Dios por nosotros, necesitamos ir otra vez al pesebre y encontrar el Dios quien es tan vivo en nuestro mundo.

Sin embargo, el Dios que celebramos en la navidad no es simplemente un niño nacido en el pesebre. El Dios que celebramos en la Navidad es Jesucristo en su vida total—Cristo quien hizo

milagros, curó a los enfermos, los cojos, los ciegos, los sordos, y predicó el amor por los enemigos, y hasta amor por los perseguidores. El Cristo de la navidad ahora es el Cristo que perdonó a los pecadores y resucitó a los muertos; el Cristo quien se murió en la cruz y luego se resucitó de la muerte. El Dios que celebramos en la navidad es Jesucristo, nuestro Mesías y Salvador quien continua a llenar el mundo con amor.

La maravillosa buena nueva de la gran alegría de la navidad no es limitada a un evento hace mucho tiempo, tan importante como era el evento. Esta buena nueva de gran alegría del amor inmenso de Dios en nosotros es lo que está pasando aquí y ahora. Dios está aquí y Dios no se va a ir. La buena nueva de la gran alegría que un salvador ha nacido para nosotros, no es una esperanza pasada o del futuro. Está buena nueva de gran alegría es una realidad presente.

El mensaje de la navidad por nosotros ahora, es que Dios está aquí y Dios no se va de aquí. Nosotros encontramos a nuestro Dios y Salvador y Jesucristo en los lugares donde no esperamos encontrarlo. Si, nosotros encontraremos a Dios en nuestras iglesias y capillas y encontramos a nuestro Salvador recién nacido en nuestros hogares, en nuestras familias, comunidades y parroquias. Encontramos a nuestro Mesías en los hospitales y en la gente que está batallando con el sida y cáncer y otras enfermedades terminales. Encontramos a Jesucristo en los drogadictos, en los que están encarcelados, en los jóvenes fugitivos, en nuestros hermanos y hermanas que han abandonado la iglesia. Nuestro Señor y Salvador, Jesucristo, está aquí y está aquí para quedarse.

La navidad se trata de la explosión del amor de Dios en este mundo. La gracia de la navidad es buscar y descubrir el Salvador naciendo entre nosotros. Si, Dios está aquí y no se va a ir. Dios está aquí no solamente en maneras que esperamos, pero también en las maneras que no esperamos. Dios no está aquí no solamente en la gente que nos gusta, pero en la gente que no nos gusta. Dios no está solamente en los que viven pero también en los que se están muriendo.

La historia de la navidad de la explosión del amor de Dios en el mundo comenzó hace 2000 años en Belén. Pero esa explosión del amor de Dios todavía se lleva a cabo aquí en nuestro mundo.

Dios tiene un amor inmenso por cada uno de nosotros, y Dios verdaderamente ama a todo el mundo. Cada vez que nosotros amamos, estamos haciendo presente a Dios, y la navidad se ocurre otra vez.

## BODIES

from page seven

was escaping from poverty and an oppressive government in Poland. The big difference is that I had the luxury of being able to fly over here on a 747.”

He said his own relatives “would greatly appreciate it if I was buried in a desolate area with no one to visit me and a group of people came to pray for me.”

The priest added, “We are not only doing this for the dead but for their families, even if they do not know about it.”

## DUTCH

from page six

young as 16 to request euthanasia, in consultation with their parents, while those ages 12-15 would need parental consent.

The legislation says physicians must end the patient’s life in a medically appropriate manner. In the Netherlands, where physician-assisted suicide for the terminally ill has been illegal but has been tolerated for years, doctors normally carry it out by administering lethal doses of medication.



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A message from the  
U.S. Department of the Treasury





# A Christian Declaration On Marriage

WASHINGTON—(Editor's Note: An unprecedented gathering of religious leaders voiced their concerns about marriage and divorce in American society in a first of its kind "A Christian Declaration on Marriage.")

Bishop Kevin Mannoia, President of the National Association of Evangelicals, convened the task force that drafted the document. The task force also includes the National Conference of Catholic Bishops, the Southern Baptist Convention, and the National Council of Churches. Bishop Mannoia began the initial discussions by posing this question: "Is the rising divorce rate in America something about which we have common concern and can address together as Christians?"

The final document developed over the ensuing months laments that, "Our nation is threatened by a high divorce rate, a rise in cohabitation, a rise in non-marital births, a decline in the marriage rate, and a diminishing interest in and readiness for marrying, especially among young people. With three-quarters of marriages performed by clergy, churches are uniquely positioned not only to call America to a stronger commitment to this holy union

but to provide practical ministries and influence for reversing the course of our culture."

Churches in every community are urged to join in developing policies and programs with concrete goals to reduce the divorce rate and increase the marriage rate. Further plans include a Summit of Church Leaders to heighten the priority of marriage and to mobilize local church participation.

Speakers: Bishop Kevin Mannoia, President, National Association of Evangelicals, Most Rev. Anthony O'Connell, Chairman, Committee on Marriage and Family Life, National Conference of Catholic Bishops, Dr. Richard Land, President, Ethics & Religious Liberty Commission, Southern Baptist Convention.)

As we celebrate the 2000th anniversary of the birth of the Lord Jesus Christ, entering the third millennium, we pledge together to honor the Lord by committing ourselves afresh to God's first institution — marriage.

We believe that marriage is a holy union of one man and one woman in which they commit, with God's help, to build a loving, life-giving, faithful relationship that will last for

a lifetime. God has established the married state, in the order of creation and redemption, for spouses to grow in love of one another and for the procreation, nurture, formation, and education of children.

We believe that in marriage many principles of the Kingdom of God are manifested. The interdependence of healthy Christian community is clearly exemplified in loving one another (John 13:34), forgiving one another (Ephesians 4:32), confessing to one another (James 5:16), and submitting to one another (Ephesians 5:21). These principles find unique fulfillment in marriage. Marriage is God's gift, a living image of the union between Christ and His Church.

We believe that when a marriage is true to God's loving design it brings spiritual, physical, emotional, economic, and social benefits not only to a couple and family but also to the Church and to the wider culture. Couples, churches, and the whole of society have a stake in the well being of marriages. Each, therefore, has its own obligations to prepare, strengthen, support and restore marriages.

Our nation is threatened by a high divorce rate, a rise in

cohabitation, a rise in non-marital births, a decline in the marriage rate, and a diminishing interest in and readiness for marrying, especially among young people. The documented adverse impact of these trends on children, adults, and society is alarming. Therefore, as church leaders, we recognize an unprecedented need and responsibility to help couples begin, build, and sustain better marriages, and to restore those threatened by divorce.

Motivated by our common desire that God's Kingdom be manifested on earth as it is in heaven, we pledge to deepen our commitment to marriage. With three quarters of marriages performed by clergy, churches are uniquely positioned not only to call America to a stronger commitment to this holy union but to provide practical ministries and influence for reversing the course of our culture. It is evident in cities across the nation that where churches join in common commitment to restore a priority on marriage, divorces are reduced and communities are positively influenced.

Therefore, we call on churches throughout America to do their part to strengthen marriage in our nation by providing:

- Prayer and spiritual support for stronger marriages

- Encouragement for people to marry

- Education for young people about the meaning and responsibility of marriage

- Preparation for those engaged to be married

- Pastoral care, including qualified mentor couples, for couples at all stages of their relationship

- Help for couples experiencing marital difficulty and disruption

- Influence within society and the culture to uphold the institution of marriage

Further, we urge churches in every community to join in developing policies and programs with concrete goals to reduce the divorce rate and increase the marriage rate.

By our commitment to marriage as instituted by God, the nature of His Kingdom will be more clearly revealed in our homes, our churches, and our culture. To that end we pray and labor with the guidance of the Holy Spirit.

May the grace of God, the presence of Christ, and the empowerment of the Holy Spirit be abundant in all those who so commit and be a blessing to all whose marriages we seek to strengthen.

## U.S. Bishops' Catholic Communication Campaign On Family Communication

WASHINGTON— The Catholic Bishops of the United States urge concern for family relationships in a new series of Catholic Communication Campaign (CCC) TV announcements encouraging individuals to "Talk to the Ones You Love."

Created pro bono by Saatchi & Saatchi, the evocative new public service messages show what happens when family members don't communicate their feelings and leave their loved ones to imagine the worst.

The campaign is being released as the Catholic Church in the United States celebrates a special Jubilee Day for Families on Thanksgiving, November 23. The messages reflect the jubilee day theme, "Opening the Door to Life and Love," which invites families to consider how they reveal and communicate God's love to each other.

"Studies have found that healthy families communicate with each other and listen to one another," said Bishop Joseph A. Galante, Co-adjutor of Dallas (TX) and chairman of the Bishops' Communication Committee. "Healthy relationships that foster stronger marriages and families are a major concern in our

society as we move into the new millennium. We hope that these powerful messages will encourage families to make time for effective communications with one another."

The emotional messages show everyday situations that most people can relate to: a wife who feels neglected by her overworked husband and a child who thinks he is responsible for his parents' marital struggles. But the real causes of stress in these families is poor communication. The Talk to the Ones You Love campaign reminds people not to take loved ones for granted and to spend more time listening and talking to one another.

The first message, titled "Marriage" will be distributed to more than 1,700 TV outlets this month. Two additional TV messages and three radio announcements will be released during the next year. Print ads extend the message to newspapers and magazines, with illustrations of individuals who are unsure of how their family members view them.

The U.S. Catholic Conference is the public policy agency of the U.S. bishops. Through its Catholic Communication Campaign, the USCC produces and distributes a variety

of media projects including television documentaries that examine spiritual themes, Christmas and Easter specials, and public service campaigns about issues of national importance. The CCC also sponsors the toll-free movie review line, 1-800-311-4CCC.

Saatchi & Saatchi has provided pro bono services to the CCC since 1998. Its multinational clients include Celebrity Cruises, DuPont, Eastman Kodak, General Mills, Hewlett-Packard, Johnson & Johnson, Procter & Gamble and Toyota.

### VATICAN

from page one

newspaper ran a 3,000-word interview with the cardinal, under the headline: "Cardinal Ratzinger responds to the critics." The cardinal said he was "annoyed" and disappointed at much of the reaction to the document. No one should take offense at what was simply a statement of what Catholics believe, he said.

In his public remarks, the pope tried to soothe away any ecumenical and interreligious injury, saying

the document's intent was certainly not "arrogance" toward non-Catholics. He pointedly called for an acceleration of interreligious dialogue and insisted that the church's commitment to ecumenical dialogue was "irrevocable."

But if the pope was trying to mend bridges, Cardinal Ratzinger, in his lengthy interview, was not. He said he was amazed that so many other Christian leaders missed the document's main point, which was to highlight Christ's saving role. He said he found it "frankly absurd" that Lutherans would take offense at being called "ecclesial communities" instead of true churches. As for being more diplomatic, he said Jesus didn't mince words.

"The truth always is bothersome and is never convenient," he said.

In more recent days, other Vatican officials like Cardinal Jozef Tomko, head of the Congregation for the Evangelization of Peoples, have joined in the chorus, saying critics are misreading the document.

The pope's in-house theologian, Dominican Father Georges Cottier, blamed the media for part of the trouble. Too many people reacted to news stories without reading the text, he said.

"The document is not at all against dialogue. On the contrary, dialogue is very much encouraged," he said. "We need to reflect on our relationship with the mass media."

The declaration contained many

theological nuances, and some early press accounts mistakenly said the Vatican was claiming salvation only for Catholics. In fact, it said others can be saved, but only through a special grace that comes from Christ and which involves, in a mysterious and indispensable way, the Catholic Church.

Despite efforts to make the declaration more palatable to non-Catholics and non-Christians, there are signs that the Vatican feels the fallout may be a necessary price to pay in order to place Christ back at the center of evangelization.

On the heels of "Dominus Iesus," a series of articles and speeches appeared, affirming and advancing the declaration's statements. They matched the tone of the declaration.

La Civiltà Cattolica, a Jesuit magazine whose articles are given prior approval at the Vatican, said Christianity "is not only 'a' true religion among others but is 'the' true religion and, therefore, the only religion God willed and wills for all men and women."

More of the same will be heard at a missionary congress later in October, when Asian theologians who back the Vatican's position and other experts will speak about the need to proclaim Christ as the unique savior, in the light of "Dominus Iesus."

This is a theme that is here to stay.



# Pope Reaffirms That Holy Spirit Works Outside Church Boundaries

By *Benedicta Cipolla*  
Catholic News Service

VATICAN CITY (CNS) — Encouraging Christians to appreciate other religions, Pope John Paul II reaffirmed that the Holy Spirit works outside the boundaries of the Catholic Church.

Reflecting on the theme of interreligious dialogue at his weekly general audience Nov. 29, following an ecumenical focus in weeks past, the pope said sacred texts of other religions “point to a future of communion with God, of purification and salvation.”

“And they encourage people to seek the truth and defend the values of life, holiness, justice, peace and freedom,” he said.

“Under the influence of the Holy Spirit, who is also at work outside the visible limits of the church,” the pope told some 30,000 people in St. Peter’s Square, “people in every part of the world seek to adore God

in an authentic way.”

While Christians bring their faith in Christ with them when engaging in interreligious dialogue, he said, “this same faith teaches them to recognize the authentic religious experiences of others.”

The pope urged the crowd to listen closely to other faith experiences in a “spirit of humility, in order to discover and appreciate every ray of truth, from wherever it comes.”

His diction unclear, the pope appeared tired at the audience’s outset and skipped several paragraphs of his prepared text, but his voice gained strength as he continued with his catechesis.

Even as Catholics adhere to the church’s mission of making the kingdom of God and Christ known to others, he said, they must also recognize that “this kingdom also can be found beyond the church’s boundaries, for example in the

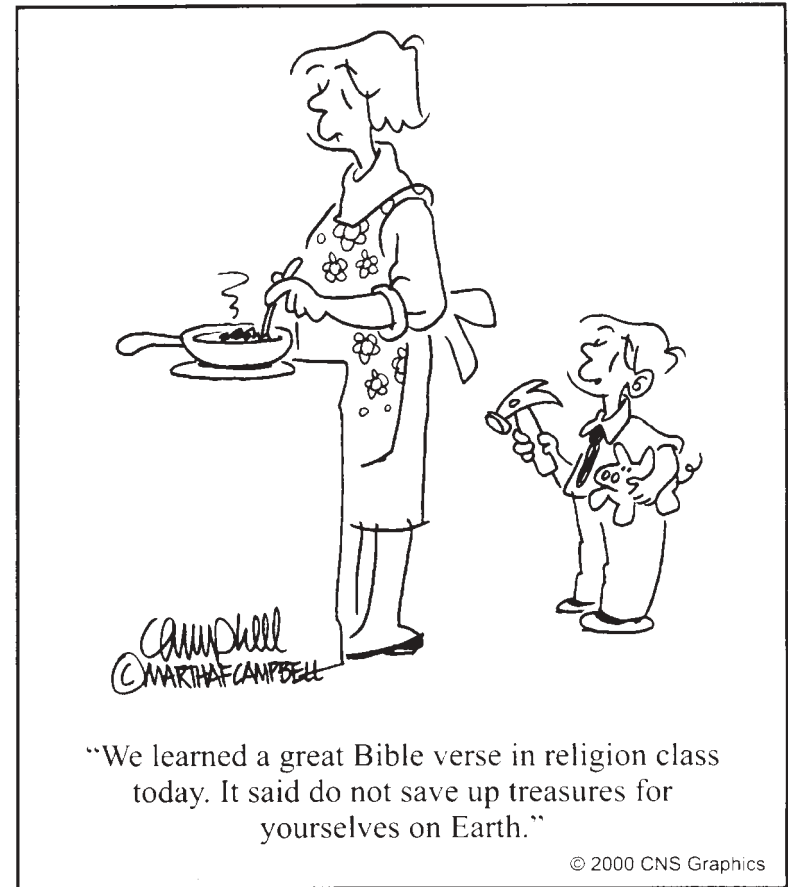
hearts of the followers of other religious traditions.”

Mentioning in particular the monotheistic faiths of Judaism and Islam, the pope expressed the hope that Holy Year 2000 might further reciprocal dialogue “until one day, all together — Jews, Christians and Muslims — we will exchange the sign of peace in Jerusalem.”

In keeping with the theme of interreligious dialogue, the Vatican released Nov. 29 a papal message to the 30th anniversary celebrations of the World Conference on Religion and Peace, held Nov. 27-28 in Kyoto, Japan.

In the message, addressed to Cardinal Peter Seiiichi Shirayanagi, retired archbishop of Tokyo, the pope said people of different faiths can collaborate “in building a world of peace.”

The conference held its sixth assembly at the Vatican in 1994.



“We learned a great Bible verse in religion class today. It said do not save up treasures for yourselves on Earth.”

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## God’s Dominion

By *Fr. Frank Pavone*  
National Director, *Priests for Life*

It is not surprising, in post-election analysis, that those who worship regularly tend to vote for pro-life candidates. The attitude of worship is directly contrary to that of “pro-choice.”

Worship says, “God is the Lord of my choices.” The “pro-choice” mentality is, “I am the Lord of my choices. Whatever I decide is right, is right for me.” The whole teaching of the Gospel, of course, is that authentic freedom is found in submitting ourselves to the Lordship of

Christ. Ultimately, the struggle over abortion is a struggle over the sovereignty of God.

In fact, the dominion of God over human life is the key doctrine on which the Church’s opposition to abortion rests. This is more precisely the foundation, rather than any position about when the soul is created and infused into the body. Some proponents of abortion point to various theological positions through the centuries which placed “ensoulment” at different points after conception, and thus regarded abortion as a different kind of offense depending on when it was

performed. The two points to keep in mind when you hear this are that first, abortion was always regarded as wrong, no matter what kind of wrong it was classified as. Second, the basis for saying it is wrong is that God alone is Lord of Life; He alone gives it, sustains it, and takes it to Himself.

It is in this doctrine, moreover, that we find the basis for the Church’s opposition also to artificial contraception, infanticide, and euthanasia. God alone has dominion over human life and over the entire process of its coming to be. The Holy Father describes, in *Evangelium Vitae*, that abortion and contraception are related “as fruits of the same tree.” That tree is the

separation of our freedom from the dominion of God and His truth.

We also find here a key to resolving what many find to be an apparent contradiction: the Church’s opposition to abortion and contraception on the one hand, and to artificial reproduction on the other. If the Church is for life, they ask, why does it oppose artificial reproduction? The answer is that the process and fruit of reproduction is the gift of a human person rather than a “product” of human ingenuity and skill. As a gift, given by a sovereign God, a new life can neither be destroyed nor demanded.

I was once praying at an abortion facility with a group of pro-life activists and the diocesan respect

life director of the area. One man had his toes over the property line of the facility, and someone on the inside yelled, “Get your feet off our property!” He politely complied. I then asked aloud to the workers in the facility, “And when are you going to get your hands off God’s property?”

He indeed has dominion. May we, in freely assenting to it, find our true and only fulfillment.

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

## Approval Of RU-486 Numbs Consciences To The Violence Of Abortion

By *Bishop Michael Pfeifer, OMI*

The FDA’s approval of the abortion pill Mifepristone – RU-486 – is the latest in a series of capitulations to abortion advocates who dismiss serious concerns about the drug and its effects. Approving chemical abortion will further numb our consciences to the violence of abortion and the taking of innocent human

life. The Church and the pro-life community will continue to speak the truth about the deadly drug, while ministering to women who are in a crisis situation or who suffer after an abortion.

It is very sad and troubling to know that the Federal Drug Administration (FDA) has, for the first time in its history, approved a drug that

is designed to kill. The FDA is charged with approving only those drugs which would improve health or assist in overcoming some pathology and which carry minimal or no risk to those who would use them. The FDA’s approval of RU-486 does none of the above, and this “abortion pill” does not improve the health of the woman

taking the pill, since pregnancy is not a disease.

The availability of Mifepristone – RU-486 – drug technique is further evidence of the total lack of regard of the health and well-being of women and their children on the part of those who promote abortion. The first generation of users of this chemical time-bomb will be the

“guinea pigs” whose future experience will provide the real test of the safety of this technique.

This chemical drug is touted to be “safe and effective.” “Safe and effective,” like so much in Washington these days, takes on different meanings in different contexts. For example, drugs designed to actually cure disease may have to go through an approval process lasting five years or more and costing tens of millions of dollars. But when it comes to contraception and abortion, the “safe and effective” bar is

see “RU-486”, page eleven



# Financial Report Of The Diocese Of San Angelo For The Year Ended June 30, 2000

The Administrative and Program Offices of the  
CATHOLIC DIOCESE OF SAN ANGELO  
Statement of Financial Position  
June 30, 2000 and 1999

	Assets	2000	1999
Current assets:			
Cash		\$5,857,348	\$4,766,116
Certificates of deposit		18,521	17,639
Accounts receivable, net of allowance of \$34,645 in 2000 and \$34,645 in 1999 (note 4)		438,952	434,247
Grants receivable		125,000	-
Parish notes receivable (note 3)		101,573	230,467
Prepaid assets		59,839	106,225
Total current assets		\$6,601,233	\$5,554,694
Long term parish notes receivable (note 3)		872,754	831,160
Property and equipment, net (note 6)		2,413,336	2,372,849
Intangible asset (note 9)		494,721	-
Total assets		<b>\$10,382,044</b>	<b>\$8,758,703</b>

### Liabilities and Net Assets

Liabilities:			
Accounts payable (notes 8, 9, 13)		\$578,897	\$1,201,479
Collections		100,721	48,199
Parish savings deposits (note 7)		5,856,403	4,613,680
Total liabilities		\$6,536,021	\$5,863,358
Net assets: (note 2, note 10)			
Unrestricted		2,043,579	1,398,691
Temporarily restricted		575,681	288,650
Permanently restricted		1,226,763	1,208,004
Total net assets		3,846,023	2,895,345
Total liabilities and net assets		<b>\$10,382,044</b>	<b>\$8,758,703</b>

See accompanying notes to financial statements.

December, 2000

Dear sisters and brothers in Christ:

I am happy to present to you in an abbreviated form the Diocese of San Angelo's Financial Report for the most recent year ending June 30, 2000 as prepared by our outside auditors, the national firm of K.P.M.G. This audit has been carefully studied by the Presbyteral Council, the Diocesan Finance Council and the Diocesan Finance Officer and myself.

I want to express my sincere appreciation for your generous financial support upon which our church ministries depend. As you will readily note in this year's results, a spirit of hope is quite alive as we continue to reorder our financial affairs. I am pleased to report that we are ahead of the recovery schedule which the Diocesan Finance Council and Presbyteral Council recommended to me at the time of our loss three years ago. This is due to both your material generosity and your spiritual support.

I invite any of you who would like to receive the full audited financials to contact our Diocesan Finance Officer, Les Maiman, who will be happy to provide a copy to you.

Your servant in Christ and Mary,  
Most Reverend Michael D. Pfeifer, OMI  
Bishop of San Angelo

### The Administrative and Program Offices of the CATHOLIC DIOCESE OF SAN ANGELO Statement of Activities For the Year Ended June 30, 2000

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total
Revenues, gains and other support:				
Contributions	\$50,011	\$333,687	\$ 18,759	\$ 402,457
Parish assessments	1,501,562	-	-	1,501,562
Interest and dividends	332,545	72,211	-	404,756
Grants	-	415,000	-	415,000
Other income and fees	561,681	-	-	561,681
Cemetery, net	-	27,184	-	27,184
Amounts released from restrictions	561,051	(561,051)	-	-
Total revenues, gains and other support before extraordinary item (note 13)	<b>\$3,006,850</b>	<b>\$ 287,031</b>	<b>\$ 18,759</b>	<b>\$3,312,640</b>
Expenditures:				
Inactive clergy assistance	\$ 90,769	\$ -	\$ -	\$ 90,769
Seminarians education	173,219	-	-	173,219
Vocations	68,673	-	-	68,673
Clergy medical and retirement	93,063	-	-	93,063
Continuing education of clergy	19,054	-	-	19,054
Permanent diaconate	31,667	-	-	31,667
Women religious	2,713	-	-	2,713
Christ the King Retreat Center	340,707	-	-	340,707
Religious Education and Formation	235,293	-	-	235,293
Communications and paper	106,221	-	-	106,221
Contributions and assessments	129,475	-	-	129,475
Tribunal	68,331	-	-	68,331
University Apostolate	67,347	-	-	67,347
Engaged Encounter	22,262	-	-	22,262
LIMEX	14,014	-	-	14,014
Liturgy office	17,106	-	-	17,106
Superintendent of schools	7,993	-	-	7,993
Pro-Life program	3,954	-	-	3,954
Cursillo	725	-	-	725
Beginning experience	7,014	-	-	7,014
Hispanic ministries	1,324	-	-	1,324
Prison ministry	150	-	-	150
Administrative office	569,866	-	-	569,866
Bishop's residence	24,092	-	-	24,092
Capital renewal and replacement	9,119	-	-	9,119
Interest	386,550	-	-	386,550
Total expenditures before extraordinary item (note 13)	<b>\$2,490,701</b>	<b>\$ -</b>	<b>\$ -</b>	<b>\$2,490,701</b>
Change in net assets before extraordinary item	\$ 516,149	\$287,031	\$ 18,759	821,939
Extraordinary revenue	262,225	-	-	262,225
Extraordinary expenditures	(133,486)	-	-	(133,486)
Change in net assets	644,888	287,031	18,759	950,678
Net assets at beginning of year	1,398,691	288,650	1,208,004	2,895,345
Net assets at end of year	<b>\$ 2,043,579</b>	<b>\$ 575,681</b>	<b>\$1,226,763</b>	<b>\$3,846,023</b>

See accompanying notes to financial statements.

## Pray for Peace

### RU-486 from page ten

lowered as far as needed to permit dangerous products like RU-486. Plaintiff-patients have said that they have been misled about the severity of the side effects of RU-486 which include excessive bleeding, severe headaches, nausea, dizziness, mood swings, and depression.

Many have misleadingly promoted RU-486 as a panacea. In reality, chemical abortion is an intense, three to fifteen day regimen involving multiple office visits and a combination of drugs with the possibility of life-threatening complications.

benefit and substantial risk to the user. One might tolerate fairly high risk of failure and harm in a drug that might cure cancer, because the alternative is probable death. RU-486 is blatantly immoral as its sole purpose is to kill the unborn.

Contrary to the predictions of some pro-abortion groups, this drug technique leaves unchanged the mission of the pro-life movement and its ability to carry out that mission; namely, to provide life-giving alternatives to abortion, to provide healing after abortion, to advance the quality of unborn children, and to vigorously protest the abuse of medicine and law which abortion represents.

Both science and the health of women and unborn children have been jeopardized with the approval of RU-486 in the USA. It is not very safe for women ingesting it, and certainly not for the child whose life is taken. Will anyone or anything be safer as a result of this so-called "medical advancement" that is offered?

# Catholic School Children Thank Mrs. Tucker

by Dr. Brian Humphreys

Young students from Angelo Catholic School visited the home of Mrs. Eva Camunez Tucker, life-long Catholic and philanthropist, to thank her personally for her generosity to their school. The children presented her with "Thank You" cards they had made, cake, personal greetings, and sang to her. Mrs. Tucker had agreed to give a matching grant to the school equal to the net proceeds of the Fall fundraiser, which was held at the school's Holy Angel's campus on October 29th. The children were led by Mrs. Nelson in singing "De Colores," Mrs. Tucker's favorite song, and other selections. "I used to be a teacher; and I have given my life to the Catholic Church," proclaimed Mrs. Tucker, in awe of how God has brought her life to fulfillment. Cameramen from the major broadcasters in San Angelo were on hand to film the occasion. Joining in appreciation were ACS School Board members, ACS principal Charles Guenat., and Father Maurice Voity. Father Charles Greenwell also sent his gratitude.

"The first annual *Oktober Fiesta 2000* by Angelo Catholic School was an overwhelming success,"



Children from Angelo Catholic School thank philanthropist Mrs. Eva Camunez Tucker for doubling fundraiser with a matching grant. (Photo by Dr. Brian Humphreys.)

beamed Pam Hengst, lead co-chairperson of the event. "All the accounting isn't ready yet, but it appears we have raised about \$30,000." Pam's other co-chairpersons included Val Baeza, Martha Daniel, Val Hague, Diana Humphreys, Mary Ann Jacobson,

and Carey Ruley. The *Oktober Fiesta 2000* was a cooperative effort on behalf of the school, staged by the Home and School Association (parents and teachers of Angelo Catholic School), the ACS School Board, the Knights of Columbus, and members of the parishes and

Diocese.. "Wow, what a turnout!" observed Bishop Michael Pfeifer, "on the most beautiful day of fall, between rains. We thank God for our blessings."

The *Oktober Fiesta 2000* kicked off on October 20 with "Taste of Angelo Catholic School" featuring

catered selections from the premier school cookbook. The catering was hosted by Susan Ball Catering at the Top of the Cactus. "It was a delightful evening," exclaimed Lori Potter, ACS School Board President. "The cookbook really came to life," said Potter, "when salads, soups, entrees, and desserts from the cookbook were so deliciously presented." The *Fiesta Day* events at Holy Angels included fall costumes, photography by Tom Clemens, Razzle Dazzle drawing, Royalty Raffle with a 2-night stay at the Omni Hotel in San Antonio, barbecue meal by Knights of Columbus, Midway Games, and Live and Silent Auctions. Frank Diaz of Sacred Heart presented entertainment and action throughout the Day. A multitude of donors and underwriters made the fundraiser successful.

Mrs. Tucker was approached by ACS Board members Ray Zapata and Max Parker about the matching grant, to which she quickly agreed. Angelo Catholic School is operated by the parishes of Holy Angels and Sacred Heart under the auspices of the Diocese of San Angelo. Currently the school serves 157 children, Pre-K through 7th grades.

# Harlem Globetrotters Make Pope Honorary Member

By *Benedicta Cipolla*  
Catholic News Service

VATICAN CITY (CNS) – Over the course of his 22-year pontificate, Pope John Paul II has received a plethora of awards – but perhaps none as unique as honorary player status on a professional basketball team.

The Harlem Globetrotters bestowed a framed "Pope John Paul II" team shirt on the pontiff following his Nov. 29 weekly general audience. The jersey carries the pope's honorary number, 75, corresponding to the team's 75th anniversary season.

Mannie Jackson, the team's owner, told Catholic News Service the Globetrotters "wanted to do something significant" as part of their anniversary celebrations.

"We couldn't think of anything more significant than to honor this man, who has done so much spiritually, socially and culturally for the world," he said.

After reflecting long and hard about who would make a good

candidate, Jackson said the Globetrotters chose the pope as someone they "could talk to kids about around the world because of the example he's set."

One rookie player, towering above the crowd in St. Peter's Square at 6 feet 7 inches, said he admired the pope for "what he stands for, the morality he sets."

"At my age – I'm 24 years old – to visit the pope is great. I'm blessed to be here," said Alexander Bacari, a member of the Southern Baptist Church.

Curley "Boo" Johnson, a 34-year-old Globetrotter and practicing Catholic, said the pope "epitomizes everything an ambassador of good will should be, and we are also called ambassadors of good will."

"The pope has been to 116 countries, we've been to 115," he told CNS.

Johnson and the rest of the team are lagging even farther behind the 80-year-old pope than they think: Pope John Paul actually has traveled to 124 different countries.

Looking up at Bernini's massive colonnade through sunglasses, Johnson, dressed in a red Globetrotters' warm-up suit, said he was having a hard time articulating his thoughts.

"There's a lot of stuff going through my mind, reflecting on my life. It's really humbling for me," he said.

Over their 75-year history, the Harlem Globetrotters have played before more than 120 million fans in 20,000 games, winning almost all of them.

Since Jackson purchased the team in 1993, the Globetrotters have donated \$10 million to charitable organizations around the world.

Pope John Paul is the seventh honorary member of the Globetrotters and the fourth pontiff the team has met.

The Globetrotters performed for Pope Pius XII in 1951, Pope John XXIII in 1959 and, in 1968, Pope Paul VI.

Other honorary members include comedian Bob Hope, former South



Globetrotters meet Pope at Vatican. Members of the Harlem Globetrotters basketball team meet Pope John Paul II at the end of his general audience Nov. 29. The pope was presented with a team jersey and made an honorary player. (CNS photo from Reuters)

African President Nelson Mandela and basketball great Kareem Abdul-Jabbar.

Jackson said the team would also honor the Rev. Jesse Jackson during its 75th anniversary season.