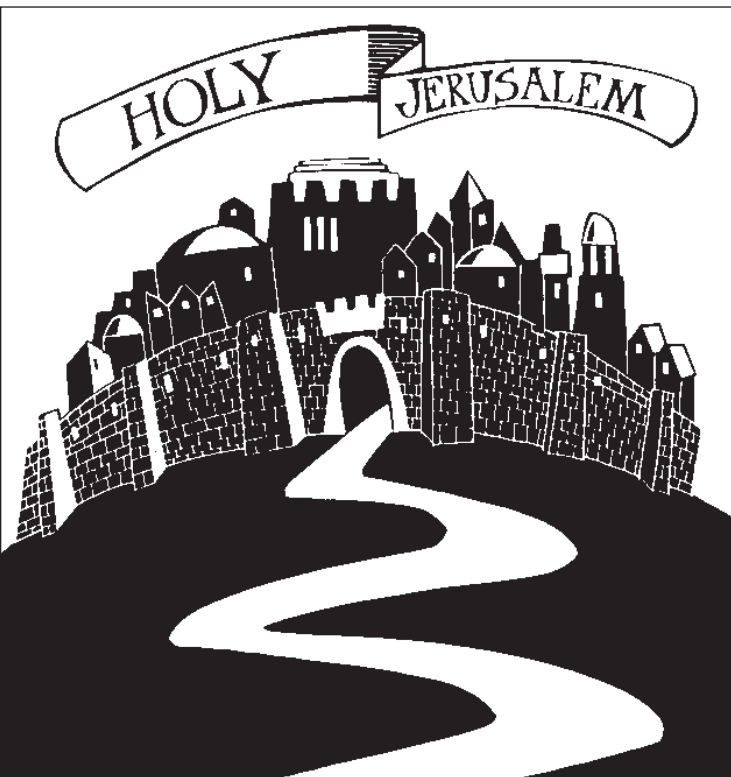




After Paul and Barnabas had proclaimed the good news to that city and made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch. They strengthened the spirits of the disciples and exhorted them to persevere in the faith, saying, "It is necessary for us to undergo many hardships to enter the kingdom of God." They appointed presbyters for them in each church and, with prayer and fasting, commended them to the Lord in whom they had put their faith. Then they traveled through Pisidia and reached Pamphylia. After proclaiming the word at Perga they went down to Attalia. From there they sailed to Antioch, where they had been commended to the grace of God for the work they had now accomplished. And when they arrived, they called the church together and reported what God had done with them and how he had opened the door of faith to the Gentiles.

Acts of the Apostles 14:21-27



Then I, John, saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, (for) the old order has passed away." The One who sat on the throne said, "Behold, I make all things new."

Revelation 21:1-5a



When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another."

John 13:31-33a, 34-35

USCCB President welcomes Instruction on the Eucharist

WASHINGTON - Belleville Bishop Wilton D. Gregory, president of the United States Conference of Catholic Bishops (USCCB), welcomed the Instruction "Redemptionis Sacramentum" issued April 23 by the Holy See's Congregation for Divine Worship and the Discipline of the Sacraments.

Subtitled *On certain matters to be observed or to be avoided regarding the Most Holy Eucharist*, the Instruction was made public at the Vatican by Francis Cardinal Arinze, prefect of the Congregation. An instruction is a document which provides guidance on how to properly implement the Church's law.

The Instruction is a follow-up to the encyclical *Ecclesia De Eucharistia* published by Pope John Paul II on Holy Thursday, April 17, 2003. In that encyclical, the Pope called upon the appropriate Roman Congregations to prepare and publish an instruction, "including prescriptions of a juridical nature" explaining the "deeper meaning of liturgical norms" in light of liturgical abuses in violation of those norms.

The Congregation for Divine Worship and the Discipline of the Sacraments prepared the Instruction in collaboration with the Congregation for the Doctrine of the Faith. Developed after consultation among Bishops and experts throughout the world, the instruction was approved by Pope John Paul on March 19.

In his statement Bishop Gregory said: "In response to our Holy Father's mandate that bishops do all in their power to foster an appreciation of the inestimable treasure which is the Eucharistic mystery, the Congregation has provided us with a carefully developed tool to foster the authentic celebration of

the Mass."

"Forty years ago the Council Fathers taught us that the celebration of the Most Holy Eucharist is the source and summit of the entire Christian life. There is no more important work than the care and attention that we give the sacred Liturgy. Fidelity to the Liturgy, as given to us by the Church, is fidelity to Christ," Bishop Gregory said.

In the encyclical, the Holy Father noted that the mystery of the Eucharist "is too great for anyone to permit himself to treat according to his own whim, so that its sacredness and its universal ordering would be obscured." The instruction expands on this by saying that "the one who acts thus by giving free rein to his own inclinations, even if he is a priest, injures the substantial unity of the Roman Rite, which is to be vigorously preserved, and becomes responsible for actions that are in no way consistent with the hunger and thirst for the living God that is experienced by people today."

The preamble to the instruction begins by recalling how Christ has given authority over the liturgy to his Church, that the truth concerning him found in the liturgy might be preserved. This great care should be taken so that the liturgy is celebrated according to the norms of the liturgical books, the instruction says.

The document addresses a wide range of abuses, or violations of liturgical law with respect to the celebration of Mass and the adoration of the Blessed Sacrament. Sections are devoted to such questions as who regulates the sacred liturgy, how the participation of the lay faithful can be encouraged, the way Mass is properly celebrated, and the dis-

tribution of Holy Communion.

The instruction makes no change in already existing liturgical law. The document does re-emphasize, however, the mandate of the Second Vatican Council that the full, conscious, and active participation of the laity is the goal to be considered before all else in the reform of the sacred liturgy.

The instruction notes that lay persons "rightly and laudably" serve in a variety of ministries at Mass, such as acolyte, lector, sacristan, and cantor. Like all ministries, these should be the subject of careful preparation and catechesis.

It recalls that Diocesan Bishops may permit young people of both genders to serve at the altar, and says associations of altar servers should be fostered at the parish and diocesan levels.

The document describes as abuses the use of unauthorized Eucharistic Prayers or the division of the Eucharistic Prayer among deacons or lay persons, the insertion of unauthorized acclamations, and the breaking of the host at the words of institution.

The proclamation of the Gospel and the homily are reserved to the ordained, according to the instruction, while a lay person is prohibited from preaching at any time during Mass, even in the cases of a seminarian or pastoral assistant. Instructions or testimonies by a lay person may be given, however, after the Prayer after Communion for a serious reason. Such matters are regulated by the diocesan bishop.

The instruction reiterates the *Roman Missal* in saying that the sign of peace is given before Holy Communion in a sober manner by each

person present and to those standing around them.

The instruction recalls that the *Roman Missal* directs Conferences of Bishops to determine the proper posture for receiving Holy Communion. The Bishops of the United States have determined that the norm for receiving Holy Communion is standing, but no one who is properly disposed and not prohibited by the law may be denied Holy Communion because of the posture they have assumed.

The Diocesan Bishop, as moderator of the liturgical life of the diocese, is responsible for the implementation of the liturgical reform, according to the instruction. He is often assisted in this task by liturgical experts on a Liturgical Commission or in an Office of Worship.

The instruction emphasizes the title "Extraordinary Minister of Holy Communion" instead of "Eucharistic Minister" because the full title of this ministry more accurately reflects its purpose, which is to distribute Holy Communion in the absence of an ordinary minister of Holy Communion. The instruction notes that Extraordinary Ministers of Holy Communion never perform their ministry in the presence of a sufficient number of ordinary ministers of Holy Communion.

The instruction recalls that First Communion is always preceded by First Penance except in cases of necessity. The celebration of First Communion is recommended between the second and sixth Sundays of Easter, on the Solemnity of the Body and Blood of Christ, or at another time, but not on Holy Thursday.

Politically Incorrect Grief

Fr. Frank Pavone, National Director, Priests for Life

Abortion is the direct and deliberate destruction of a human being at any time, and by any method, from fertilization through birth. The establishment of surgical abortion centers, legalized by *Roe vs. Wade*, has focused the problem on one set of specific methods by which babies are killed.

Yet a special challenge facing our movement at this time is this question: *If a baby is killed by a chemical method, or killed at an earlier age than surgical abortion can be done, is that a real child, and is that a real abortion?* Morally and philosophically, it is not difficult for us to answer "Yes." Psychologically and emotionally, however, we may find it more difficult.

One reason is that a lot of

people are aborting their children without realizing it, because of the way birth control pills work. These drugs do not always prevent fertilization. If a new life is conceived, these drugs are designed to make the uterine lining inhospitable to the child, causing the body to expel that child rather than implant and nourish her. In the end, the mother does not even realize that she conceived a child. Yet, in reality, she both conceived and aborted one.

A fascinating thing happens here among some people who are otherwise opposed to abortion, and it is the same thing that happens to many others who only oppose late-term abortions but cannot bring themselves to comprehend that the destruction of a child at eight weeks is every bit as griev-

ous. *Denial takes over.* Somehow, *this is different.*

The hard question, however, is "Precisely how is it different?" After all, human life begins at fertilization. Then, either that life is implanted in the uterus where it continues to grow, or is expelled from the body, stops growing, and dies. If the reason the new life cannot implant is because of something we did, then we are the ones who killed that unborn child. That's an *abortion*.

The only difference between this and a surgical abortion at eight weeks -- or any other time -- is the age of the child and the method by which that child is killed.

It is understandable that many find it emotionally and psychologically difficult to acknowledge all this. What,

for example, does this say about their friends or relatives who are using birth control pills? Are they now to be viewed as baby-killers? But then again, isn't this the same reason that many cannot bring themselves to admit that surgical abortion kills babies, even in the first trimester?

Is this emotionally and psychologically difficult? Yes. Nor do we condemn anyone involved in either abortion method. But it is morally incoherent to say that abortion is wrong at some stages, and by some methods, but acceptable in others. Human life is indivisible in its moral value. Either it is always and everywhere sacred, or it is always and everywhere disposable. There can be no middle ground.

Noah Wyle spokesperson for *Cover The Uninsured Week*

WASHINGTON, DC - Noah Wyle, star of the top-rated television drama "ER," is serving as the national spokesperson for *Cover the Uninsured Week 2004*. Co-chaired by former Presidents Gerald Ford and Jimmy Carter, *Cover the Uninsured Week* will focus the nation's attention on the plight of the nearly 44 million Americans who go without health care coverage of any kind. Through community events in all 50 states and the District of Columbia, thousands of doctors, nurses, business owners, religious leaders, educators, union members and others will express their concern about the sharply growing number of uninsured Americans, who often go without needed medical care. Many local events will provide community members with opportunities to get involved.

Cover the Uninsured Week 2004, which takes place next week May 10-16, is organized by The Robert Wood Johnson Foundation and an ideologically diverse group of national and local organizations. The week promises to be the largest mobilization in history to promote the goal of health coverage for all Americans.

Wyle, part of the original "ER" cast, plays the role of Dr. John Carter on the award-winning NBC series. Since the show began nearly 10 years ago, Wyle has been recognized with five Emmy Award and three Golden Globe nominations. As the national spokesperson for the initiative, Wyle will speak at national and community events and participate in public service announcements, among other activities.

"Tens of millions of Amer-

icans, most of them working, do not have health coverage of any kind. Most of them put off going to the doctor when they need to, just because they can't afford the care that the rest of us take for granted," said Wyle. "I've spent the last decade playing the role of a doctor on a program that depicts the plight of uninsured people who arrive in a Chicago emergency room, seeking medical care they can find nowhere else. These stories have had a profound effect on me, and I am proud to join former Presidents Ford and Carter in this effort to let all Americans know that they can make a difference. Too many Americans are at risk for finding themselves uninsured, so *Cover the Uninsured Week* is for everyone.

not just those who are currently uninsured."

According to the most recent U.S. Census Bureau estimates, nearly 44 million Americans, including 8.5 million children, have no health care coverage. The number of people without health coverage increased by more than two million last year, the largest one-year increase in a decade. With health care costs climbing rapidly, employers and working Americans are finding it harder to afford health care coverage. Government statistics show that eight out of 10 people who are uninsured are in working families.

The first *Cover the Uninsured Week* was held in March 2003.

(This page paid for by the Diocese of Lake Charles.)