

# Patriarchate condemns attack on bus

By Judith Sudilovsky  
Catholic News Service

JERUSALEM — Jerusalem's Latin-rite patriarchate condemned the bombing of a bus in the residential neighborhood of Ramat Eshkol Aug. 21.

"We condemn this act of violence, first as Palestinians and secondly as Christians," said Father Adib Zoomot, chancellor of the patriarchate. Patriarch Michel Sabbah was out of the country when the bombing occurred.

"We condemn this act because we anxiously are waiting for peace," he added. "We are praying for peace. Every time there is an act of violence, it means that the peace process takes a step backward."

Many Palestinian priests and nuns were prevented from entering Jerusalem after the West Bank was closed for an unspecified period, said Father Zoomot. Gaza also was closed for one day.

The bomb, placed in the back of a double-length bus, exploded at 7:50 a.m. in rush-hour traffic. Passengers in another bus the vehicle was passing when the device detonated were also injured.

Also killed was the suicide bomber, a



Reuters/RNS

At the scene of an earlier suicide bus bombing that killed five people and injured 100 others Aug. 21, Israeli police remove right-wing Israelis who were protesting against the Rabin government and the Israeli-PLO peace talks.

woman whose body had not yet been identified by late that evening.

Israel Radio received a telephone call from a man who said that Hamas — a militant Islamic group spearheading op-

position to the 1993 peace accords — was responsible for the attack. The caller said that Hamas was striking back at Prime Minister Yitzhak Rabin and the Labor government for actions against Hamas.

# Guidelines issued for religion in schools

WASHINGTON (CNS) — U.S. Education Secretary Richard Riley finished his homework just in time when he released guidelines defining what religious activities are permissible in public schools.

The set of guidelines were prompted by President Clinton's July 12 memo to Riley and Attorney General Janet Reno urging them to clarify the constitutional interpretation of religion's place in pub-

lic schools.

Saying that "nothing in our First Amendment converts our public schools into religion-free zones," Clinton asked that guidelines to define religious expressions that are acceptable in public schools be sent to the nation's 15,000 school districts before classes begin in the fall.

"Religion is too important in our histo-

ry and our heritage for us to keep it out of our schools," Clinton wrote. "It shouldn't be demanded, but as long as it is not sponsored by school officials and doesn't interfere with other children's rights, it mustn't be denied."

The four-page outline released Aug. 17 spelled out specific ways that religious activities can in fact be a part of public schools. In an introductory letter to school superintendents, Riley called the guidelines an attempt to "find a new common ground in the growing, and at times, divisive debate about religion in our public schools."

He said he hoped the outline would "help to end much of the confusion regarding religious expression in public schools" and that it would provide "a basis for school officials, teachers, parents and students to work together."

Among the guidelines' specified types of protected religious expression were:

- Individual or group prayer and discussion "subject to the same rules of order as apply to other student activities and speech" and as long as no students were harassed.

- Before- and after-school events with religious content, as long as school officials neither encouraged nor discouraged participation.

- Teaching about religion, including the Bible or other Scripture; the history of religion, comparative religion, the role of religion in history and religious influence on art, music, literature and social studies. Schools may teach about religious holidays, but they are not to observe them, nor are they to provide religious instruction.

- Student expressions of their religious beliefs in homework, artwork and other written and oral assignments to be "free of discrimination based on the religious content ... (and) should be judged by ordinary academic standards of substance and relevance."

# Bishops' votes will result in Mass changes

By Jerry Filteau  
Catholic News Service

WASHINGTON — In a series of votes completed in August on a revised Sacramentary, the U.S. Catholic bishops approved hundreds of changes — some big, most small — that will affect the way Catholics celebrate Mass in the future.

Further decisions by the bishops over the next two years or so and final approval by Rome are still needed before the new Sacramentary is completed and any of the revisions take effect. The Sacramentary is the book containing the prayers used at Mass.

Here are some of the future changes that Catholics are most likely to notice:

- **Sign of Peace:** It may sometimes be exchanged at the beginning of the Liturgy of the Eucharist instead of just before Communion.

- **Our Father:** People may raise their arms in prayer as the priest does while singing or reciting the Lord's Prayer.

- **Introductory rites:** Ordinarily there will be just one introductory rite chosen from among six options: four penitential rites, the Gloria, or one of the introductory rites for special occasions. But outside of Lent and Advent the celebrant may add the Gloria to one of the penitential rites, a provision that permits use of the Kyrie and Gloria together in the same Mass.

- **Penitential rite:** In Lent the priest may invite the people to kneel during the penitential rite.

- **Credo:** The Apostles' Creed — allowed up to now only at children's Masses — can also be used instead of the Nicene Creed at regular Masses. When the Apostles' Creed is used, it may be recited whole or broken into three parts, with the priest asking before the respective parts: "Do you believe in God? ... in Jesus Christ? ... in the Holy Spirit?"

- **Nicene Creed:** Part of the text is revised to read: "For us and our salvation/he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary, and was made man."

- **Acclamations after the consecration:** There is a distinctive invitation by the priest or deacon to each of the four acclamations by the people. Once people become accustomed to these, the words of invitation will cue people as to which acclamation they should give.

- **Alert Catholics** will also notice that the priest may use some new greetings in addition to those already in use at the beginning of Mass. They should also notice over time a much richer, fuller language and style in the proper prayers for each Sunday and feast.

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