Reportedly, the Diocese of San Angelo will celebrate its 50th anniversaries during December 22, 2014, an eventreminiscent of the Cathedral of the Sacred Heart’s dedication in 1964. Bishop Emeritus Michael D. Pfeifer will reflect on his 50-year priesthood career, with a special focus on his ordination day. The celebration will be marked with devotion to various monasteries, including Our Lady of Grace Carmelite Monastery and Mt. Carmel Hermitage, whose doors will be opened to the public on Friday, February 8. The event is part of the Church’s global observance of The Year of Consecrated Life, designated by Pope Francis. Catholic and other visitors are invited to attend Mass at the Our Lady of Grace Monastery at 9:30 a.m. and visit the cloistered Carmelite sisters. Our Lady of Grace Monastery is located at 6202 County Road 339, southeast of Christoval, in Schleicher County. Mt. Carmel Hermitage is southwest of Christoval. Visitors should travel south.

First of four ordinations in 2015 celebrated

Fr. Bala Anthony Govindu, at right, prepares for his first consecration of the blood of Christ as a priest during a Mass of Celebration, Saturday, January 3, 2015, at Sacred Heart Church in Abilene, where Fr. Govindu will serve his first assignment following his ordination, also January 3. Also at the table, Msgr. Bob Bush, pastor at Sacred Heart, left; Fr. Martin Elsner, SJ, Fr. Bala’s spiritual director at Assumption Seminary, and Deacon Ryan Rojo. Photos from Fr. Bala’s ordination, Pgs. 12-13.

Diocese celebrates 50-year anniversaries

It’s not often that two 50th anniversaries so important to so many people can be celebrated on the same day. But that’s precisely what happened December 22, 2014, when Catholics from around the Diocese of San Angelo celebrated the 50th anniversary of both the Cathedral of the Sacred Heart — dedicated a cathedral church on December 21, 1964 — and the anniversary of Bishop Emeritus Michael D. Pfeifer, OMI, who was ordained into the priesthood the same date.

Bishop Emeritus Pfeifer spoke of being “another Christ” on earth and being blessed by God throughout his priesthood.
From maintenance to mission

As he begins his 2nd year in San Angelo, Bishop Sis calls for all to evangelize, move beyond ‘tending the store’

Recently, Angelus editor Jimmy Patterson sat down for an extended conversation with Bishop Michael J. Sis. Bishop Sis, who begins his second year as sixth Bishop of San Angelo, January 27, 2015, shared some insights into his first year in West Texas and what he sees ahead for the Church in West Texas. Their conversation follows.

Angelus: Congratulations on an eventful and busy first year and thank you for taking time to address those items you see as being important to the Catholics of West Texas. In fact, that’s a good place to start. Please talk to us about the year ahead and some of the priorities you see for us here in the Diocese of San Angelo.

Bishop Sis: There are a number of items that I would like to address. The first is public witness of our Catholic faith. As part of the New Evangelization, all of us are called to give evidence of our faith by our life and with our words. We should not be afraid to let people know that we are Catholic Christians.

Pro-Life efforts must continue to be a high priority for us. This is a matter of justice, to respect the human rights of unborn people. While the cause of life has won major victories through the closing of abortion facilities in this diocese, we must continually strive to overcome the culture of death and build a civilization of love.

Pope Francis has also called us all to promote marriage and family life. This has already been a priority in this diocese, and we will continue to pursue it.

Regarding the liturgy, I hope that in all of our churches the liturgy will be prayerful, dignified, alive and engaging, with full and active participation. Those who come to our Masses should experience joy, hope, welcome and community.

I also hope for a renewal in the use of the Sacrament of Penance. We must make Confession more readily available, and all of us should take advantage of this encounter with the mercy of God.

Priestly fraternity is another priority for us. We need to make Confession more readily available, and all of us should take advantage of this encounter with the mercy of God.

The New Evangelization must be a priority — not just tending the store, but reaching out to those on the edges, moving from maintenance to mission.

We must continue to provide support and guidance for experiences of basic conversion, such as Cursillo, Search, ACTS, Ministry of the Third Cross, St. Dismas Retreat, and other retreats and movements. These movements have three basic elements in common: first, there is a transforming experience of God; second, there is an experience of community; third, there is the opportunity to reach out and share that gift with others. We need our Catholics to experience these kinds of things; it will strengthen their faith and help the Church be stronger and more active.

This is really a very simple thing. It means we keep an eye out for the practical human needs of people in our area, and we identify the resources of our members, and together we make connections between the two.

Angelus: You spoke a year ago that you would look to places where we can build bridges. Yet, you recently explained to me something you have found that is quite wonderful.

Sis: Yes, I’ve been pleasantly surprised over the past year to discover that there already exist in this diocese some really wonderful bridges. I see many instances of harmonious and constructive relationships across cultures, language groups, young and old, rich and poor. That’s a pleasant surprise for me. It’s an affirmation of the ongoing faith life of this diocese and of what has already been done by past bishops, priests, deacons, religious, and laity. It remains important, however, that all of us continue to consider ourselves bridge builders.

Angelus: Tell us a little more about the priority of marriage and family life. This year the World Meeting on Families in Philadelphia will be followed by a Synod on the Family called by Pope Francis at the Vatican.

Sis: Yes, this is a major priority of the world Church, particularly this year and next year. Some of us will travel to the World Meeting of Families in Philadelphia, Sept. 22-27, 2015. This will be the first
ANNIVERSARY

(From 2)

visit to the United States during the pontificate of Pope Francis. Then, in October of 2015, the Vatican will host the Synod on the Family. We should all be praying for and learning about these major events in 2015. To find out how to register to attend the World Meeting of Families, information is available at www.worldmeeting2015.org.

Because of the importance of marriage and family life, I want to encourage people to participate in any of our various Catholic programs that promote healthy marriages and families at a local level. There are many examples, such as Marriage Encounter, the Christian Family Movement, and Ruralville (which is for healing of troubled marriages). There are also some new programs available in our diocese — That Man is You, which helps men be more responsible husbands and fathers, and Couples for Christ, which our diocesan Presbytery Council just affirmed on December 9, 2014.

Couples for Christ is a parish-based movement for couples of all ages, strengthening families and providing ongoing formation for family life. It is in more than 120 countries now, and I am happy to have it coming to our diocese.

Angelus: How else can we help evangelize and give public witness to our faith?

Sis: We can let people know that there are Catholics in this place, and we are not going away. On a very basic level, we need effective signs for our parishes. Literally. It seems like a mundane thing, but if you don’t have a clear sign, then new people can’t find you and they won’t know you’re there. I’ve noticed that some of our parishes do not have effective signs. Signs need to be visible, easy to read, and current. Some need to be on church property, others on nearby street corners, or at the city limits when people are driving into town. People need to know that the Catholic Church is here.

I remember one bright and sunny Sunday morning when I was driving to one of our mission churches for the first time. As I searched for the church, I actually passed it up two times, because I couldn’t see the sign.

Another way to give witness to our faith is through the social media. This is a helpful tool for evangelization and communication. We’re already attempting to utilize it in many ways, such as Twitter, Facebook, and our various websites. The diocesan website at www.sanangelodiocese.org has been revised for greater effectiveness. DOSAMail is another example of reaching people via social media. I would also encourage committed Catholics to consider using blogs to share their faith. Blogs can be a beautiful way to offer vibrant testimony of our personal encounter with God in the Catholic faith.

Angelus: One of your goals when you came last year was to be a good listener. Have you been?

Sis: I have been doing a lot of listening, and I intend to continue doing the best I can for the rest of my life. I think it is part of my personality to be an attentive listener. I don’t intend to stop listening.

Another goal I had was to meet people and visit as many churches and places of this diocese that I could. When I first started, I did not have an express goal of visiting every single church in our diocese, but halfway through the year I saw that it was realistically possible to meet this goal, and to visit every parish and mission in our diocese by my first anniversary, January 27. In the coming weeks, I hope to be able to get to them all. (See related story, this page). I don’t believe I will be able to visit every church in the diocese every single year, but I do intend to visit frequently. It is a great joy to visit our parishes and missions.

Angelus: What are some of the things you have observed in your first year here as bishop?

Sis: One of the things I’ve been most impressed with in my life here is the character of the people. I find the people to be welcoming, honest, and hardworking, confident but not pretentious. I find them to have a very practical approach to the ups and downs of life, understanding that this world is not perfect but courageously confronting life’s difficulties with a basic trust in God’s help. I also find a good amount of ecumenical cooperation among Christians of different churches; that is very encouraging and hopeful because, if we are going to build a peaceful world, we must all be able to get along with those whose beliefs are different from ours.

Angelus: What have you learned about what is, for many, the primary livelihood in this diocese, the oil industry?

Sis: My observation is that the oil economy has a strong and powerful effect on life in this part of Texas. Unemployment is low here. There are many people who are able to earn impressive salaries without an expensive college education. The oil and natural gas industries create a vast array of subsidiary businesses that provide jobs for thousands of people, everything from suppliers to retail to hotels and restaurants. A lot of people benefit from all this economic activity, including our churches. Many of our people generously support the Church with their earnings. These are very positive things. However, this current economic boom also inflates the cost of rent, and it has priced some people right out of their homes, and some in our area have unfortunately become homeless because of this current situation. This increased economic activity also affects traffic and family life, and many people have died tragically in highway accidents. It would be unfair to blame all of these deaths on the oil industry, but a number of them do involve vehicles that work in that industry. I am grateful to those who are dedicating the resources to improve our highway infrastructure to meet the current demand.

Angelus: Where are some places we need improvement?

Sis: For one thing, I believe we can do a lot more with our outreach to college campuses. That’s an investment in our future where we can develop Catholic leaders for society and for the Church. Another area is Catholic education. We have three Catholic schools in this diocese and a desire to build more. I endorse Catholic education and I also realize that only a small percentage of the children in our diocese will have the opportunity to go to Catholic schools; this is a geographic reality. That’s why strong youth ministries in our parishes are so important.

I believe that I am a practicing Catholic and priest today because of the quality of the youth ministry at the parish I attended when I was a teenager.

On the Road Again ...

Bishop will have visited all parishes, missions in diocese within first year

By Jimmy Patterson

LENORAH — When Bishop Michael Sis processes into St. Isidore Mission in Lenorah, January 25, his journey here will represent more than driving the 120 miles between San Angelo and the tiny settlement in Martin County that day.

The trip to preside over Mass and dedicate the mission’s new activity building will also represent the completion of a journey a year in the making: one that took him to each of the 45 parishes and 21 missions in the diocese in 363 days. Bishop Sis celebrates the one-year anniversary of his ordination as Bishop of San Angelo on January 27, 2015.

“I have really enjoyed getting to know our parishes and missions. They often have this great spirit of anticipation and excitement that the bishop is coming to their place. It’s really an expression of their deep love for the Catholic faith.”

Bishop Sis said the task of visiting all 66 parishes and missions was daunting at first but after a while became more achievable.

“I didn’t think it would be possible, but once I came to the end of the summer, I realized that I had already been to so many of these places, and it looked like it might be possible to carefully schedule and get all of them in by the one-year date.”

The bishop said he and his office staff began making calls to coordinate more visits, another challenge because of the infrequency of meeting of some of the congregations.

“I didn’t just want to go on a date that was convenient for me; we tried to find times when they would typically gather for prayer,” he said. “Some of our churches don’t gather very often and many of them gather at the same time: Sunday mornings or Saturday evenings.”

Bishop Emeritus Michael Pfeifer, who preceded Bishop Sis, logged over 1 million travel miles in his 28 1/2 years as Bishop of San Angelo.
WHAT CAN EASILY AIL US: POPE FRANCIS ADDRESSES 15 SPIRITUAL DISEASES

By Most Rev. Michael J. Sis
Bishop of San Angelo

When Pope Francis delivered his famous Christmas address to the members of the Roman Curia on December 22, 2014, the international media went into a feeding frenzy. The talk was described as an “attack,” a “bomb,” and a “blistering critique.” The secular media coverage framed the address so much as an expression of conflict that the true benefit of the presentation as a spiritual exercise was missed.

This speech was a profound expression of spiritual leadership. Pope Francis offered the presentation to the members of the Curia as an examination of conscience in the form of a list of fifteen spiritual diseases that can affect them or any member of the Church.

The Holy Father said that these sicknesses or temptations are a danger not only for members of the Roman Curia, but also for every Christian, community, parish, church movement, religious congregation, and diocesan staff. They can afflict any of us on an individual level as well as on a communal level.

If we focus on the Pope’s presentation only as a challenge to the Roman Curia, we will lose a tremendous opportunity to apply this same list of fifteen diseases to ourselves for our own spiritual growth.

I recommend that all of us prayerfully consider whether we might be affected by any of these temptations or ailments. This could serve as a preparation for the Sacrament of Reconciliation, a reflection on a retreat, or a group exercise for assessing the life of a faith community. I believe that some of these diseases are also found in the secular workplace, academic institutions, and civic organizations.

The following is a summary of the fifteen spiritual diseases from the presentation by Pope Francis. I hope that many will find this to be helpful as a tool for self-assessment and examination of conscience:

1. **The disease of feeling oneself to be immortal, immune, or even indispensable**
   We all need constructive self-critique, updating, and improvement. (“We are unworthy servants; we have only done what was our duty.” Luke 17:10)

2. **The disease of “Martha-ism,” or excessive busyness**
   We all need some rest, quality family time, and holidays for spiritual and physical recharging. (“There is a time for every matter under Heaven.” Ecclesiastes 3:1-15)

(Please See BISHOP/19)

**DIOCESAN BRIEFS**

**Apologist to mission in Midland**

MIDLAND. Steve Ray and Ignatius Press are coming to Midland to present a three-day mission and to have the premier of Steve’s latest DVD film “Abraham.” This film is the 8th DVD produced in Steve Ray’s 10-DVD series entitled “The Footprints of God: The Story of Salvation.”

Steve is presenting the mission and premier showing of “Abraham” to thank Midland, St. Lawrence and Lubbock for raising the initial funds to help Ignatius Press begin the filming of the last three DVDs in Steve’s “Footprints of God” series.

The showing of “Abraham” is included with a ticket dinner. Due to limited space, only 200 tickets are available. Get yours early at each of Midland’s parish offices.

MISSION: JANUARY 11-13, 2015
DINNER AND “ABRAHAM”: JANUARY 14
Both events at St. Stephen’s Church

**Advocacy Day 2015**

Freddy Medina, Director of Deacons in the Diocese of San Angelo, will lead a group of West Texas Catholics to Austin on March 24, 2015 for Advocacy Day 2015. Catholics from across the Lone Star State will unite that day for the Texas Catholic Conference’s 2015 Texas Catholic Faith In Action Advocacy Day. The biannual rally is hosted by the Texas Bishops to promote the Church’s values of Life, Justice, Charity, and Religious Freedom to members of the 84th Texas Legislature. The Bishops and event participants will address a broad range of diverse issues including advance directives reform, school choice tax credit scholarships, payday lending, Medicaid expansion, and abortion facilities regulation.

- ADVOCATE by traveling to Austin. Email Deacon Freddy for info: fmedina@sanangelodiocese.org.
- LEARN more about Advocacy Day and JOIN the Texas Catholic Conference: txcatholic.org

**McMurry honors program**

ABILENE. McMurry University offers a number of honors scholarships for outstanding incoming freshmen and transfer students. Applicants must be admitted to McMurry and complete an honors application by February 1, 2015. For more information, contact Honors Admissions Coordinator Kim Tate at tate.kimberly@mcm.edu or 800-460-2392.

**Holy Angels Summer Trip**

SAN ANGELO. Holy Angels parish will be sponsoring a 10-day Canada & New England Cruise from July 31, 2015 to August 10, 2015. Enjoy stops in Boston, MA, Bar Harbor, ME, Halifax and Sydney, Nova Scotia, Charlottetown, Prince Edward Island, Quebec and Montreal, Canada. For more information, or to request an emailed brochure, call or email Lori Hines, (325) 942-8192 or haeud61@verizon.net.

**2015 Holy Land Trips**

March 16-25, 2015 with Father Serafin Avenido, Saint Joseph Fort Stockton ($3,450.00 from Midland International Airport)
July 6-5, 2015 with Father Hilary Ihedioha, Saint Mary Odessa ($3,790.00 from Midland)
August 3-12, 2015 with Father Michael Udegbunam, Saint Ann Colorado City ($3,790.00 from Midland)

Package price should include the following:  
1. Meet & assist at Ben Gurion Airport upon arrivals and departures. 
2. Three nights accommodation in Tiberias in double occupancy with breakfast and dinner.
3. Two nights accommodation in Jericho in double occupancy with breakfast and dinner.
4. Three night’s accommodation in Bethlehem in double occupancy with breakfast and dinner.
5. Nine days sightseeing in a modern air-conditioned private bus.

**Quince enfermedades espirituales**

By Obispo Miguel Sis

Cuando el Papa Francisco dio su famoso discurso navideño a los miembros de la Curia Romana el 22 de diciembre de 2014, los medios de comunicación internacionales se pusieron frenéticos. El discurso fue descrito como un “ataque,” una “bomba,” y una “crítica devastadora.” La cobertura por los medios de comunicación segles enfarmacó el discurso tanto como una expresión de conflicto que hasta el verdadero beneficio de la presentación como un ejercicio espiritual se perdió.

Este discurso fue una profunda expresión de liderazgo espiritual. El Papa Francisco les ofreció esta presentación a los miembros de la Curia Romana como un examen de consciencia en forma de una lista de quince males espirituales que pueden afectarles a ellos o a cualquier miembro de la Iglesia.

El Santo Padre dijo que estas enfermedades o tentaciones son un peligro no solamente para miembros de la Curia Romana, sino también para cada cristiano, comunidad, parroquia, movimiento eclesial, congregación religiosa, o empleado diocesano. Estas pueden afligir a cualquier uno de nosotros a un nivel individual como también a un nivel comunal.

Si concentramos en la presentación del Papa solamente como un reto a la Curia Romana, perderemos una tremenda oportunidad de aplicar esta misma lista de quince enfermedades a nosotros mismos para nuestro propio crecimiento espiritual.

Recomiendo que todos nosotros piadosamente consideremos si tal vez podríamos ser afectados por cualquier de estas tentaciones y males. Esto podría servir como una preparación para el Sacramento de Reconciliación, una reflexión en un retiro, o un ejercicio de grupo para evaluar la vida de una comunidad de fe. Creo que algunos de estos males también pueden ser hallados en un trabajo seglar, en instituciones académicas, y en organizaciones cívicas.

Lo siguiente es un resumen de las quince enfermedades tomadas de la presentación del Papa Francisco. Espero que muchos encuentren esto muy útil como una herramienta para auto-evaluación o como examen de consciencia:

1. **El mal de sentirse uno mismo inmortal, inmune, o hasta indispensable**
   Todos necesitamos autocritica constructiva, actualización, y mejoramiento. (“Somos siervos inútiles, hemos hecho lo que teníamos que hacer.” Lucas 17:10) (Mira OBISPO/19)
‘Unbroken,’ ‘The Good Lie’ provide examples of character we all need

By Jimmy Patterson

I was about to sit down and share some thoughts about a wonderful experience that occurred during the holidays, when a group of women stepped into a Midland post office and began singing Christmas Carols in the 45-minute wait to be helped by the clerk. Their joy was contagious — and even made the postal clerk smile. It was a special moment.

As I began to formulate the story an even more wonderful thing happened: I sat and watched two movies that provided two of the best examples of the Christian witness I believe I have ever seen. The first was the highly-anticipated movie, “Unbroken,” about Louie Zamperini (that’s him at right as a bombardier trainee at Midland’s bombardier college in the early 1940s. Lou’s faith was an inspiration, and although director Angelina Jolie chose to squelch any talk of Jesus in the movie, it was known to anyone remotely familiar to Zamperini’s survival after his plane went down in the Pacific, where he spent 47 days adrift before being “rescued” and interned in Japanese prisoner camps. The brutality was indescribable and, to most, unsurvivable. Zamperini’s choice to forgive Sgt. Mutsuhiro Watanabe, the Japanese POW camp commander, was beyond anything I have seen. His character may be the most Christ-like to have come out of Hollywood in years. Or so I thought.

Just out on digital home release is the new Reese Witherspoon movie, “The Good Lie” tell the story of four brothers and a sister who escaped Sudan and eventually made it to the United States as part of a refugee program during Sudan’s horrific civil war. One of the brothers did not make it to America and was feared dead for many years by his brothers and sister.

What happens at the end of this movie will give you pause. It will make you wonder if you could do something so utterly selfless as what the character Mamere does.

The movie, based on the true stories of the Lost Boys of Sudan, speaks on so many different gratifying levels, not the least of which is the importance of families. These humble Sudanese brothers value family above all and the way it is depicted will leave many movie fans wiping their eyes.

“Unbroken” and “The Good Lie” are two great movies depicting Christ’s teachings. Though neither fall into the “Christian” movie category, they fill your heart with the goodness of forgiveness, self-sacrifice and the promise of family.
CALENDARS

BISHOP SIS' SCHEDULE

JANUARY 2015
11 — MIDKIFF, St. Thomas – Mass at 8:30 a.m.
11 — STERLING CITY, Sterling City, St. Paschal, Mass, 12:30p.m.
14 — WALL, St. Ambrose – RCIA at 6:30 a.m.
15 — SAN ANGELO, Catholic Charitable Foundation Meeting, 10:30 a.m.
15 — MIDLAND, St. Stephen – Knights of Columbus Clergy Appreciation Night, 6 p.m.
18 — CHRISTOVAL, Mass at Carmelite Hermitage
19 — SAN ANGELO, St. Paul Baptist Church, Martin Luther King, Jr., Ecumenical Service at 12:00 noon
19 — SAN ANGELO, Diocesan Campus Ministry Meeting, 2 p.m.
22 — SAN ANGELO, Sacred Heart Cathedral – Pro Life Mass at 7:00 p.m.
23 — ODESSA, UTPB – Mass at 12:03 p.m.
23 — MIDLAND, St. Stephen – Opening Mass of Youth 2000 at 7:30 p.m.
25 — LENORAH, St. Isidore – Mass and dedication of building at 11:00 a.m.
26 — SAN ANGELO, St. Margaret – 10th anniversary of Perpetual Adoration Mass, at 6:30 p.m.
28 — SAN ANGELO, ASU Newman Center, Mass at 12 noon

FEBRUARY 2015
2-4 - DALLAS, National Catholic Bioethics Center workshop
9-12 - WASHINGTON, DC, United States Conference of Catholic Bishops, New Bishops’ Orientation Program
13 - SAN ANGELO, Vocation Team Meeting
14 - SAN ANGELO, visit to soup kitchen
16 - SAN ANGELO, College Student Bible Study at St. Mary Parish, 7:30 pm
17 - SAN ANGELO, RCIA presentation at Holy Angels Parish, 6:30 pm
22 - SAN ANGELO, Rite of Election, Holy Angels Parish, 3pm
24-25 - SAN ANGELO, Spring Priests’ Conference
28 - ODESSA, Diocesan Catholic School Commission meeting at 9 am
28 - MIDLAND, Equestrian Order of the Holy Sepulchre

CHRIST THE KING RETREAT CENTER

CKRC JANUARY
18 CKRC Confirmation Retreat
19 Heart of Mercy Prayer Grp
20 Adoration of the Blessed Sacrament
22 Bishop Sis’ Staff Mass/ Lunch
23-25 Engaged Encounter
25 Natural Family Planning
26 Deacon Quarterly
26 Heart of Mercy Prayer Group
27 Adoration of the Blessed Sacrament
29-31 Small Town Men’s ACTS Retreat

FEBRUARY 2015
1 Small Town Men’s ACTS Retreat
1 First Holy Communion Retreat-St. Ambrose, Wall
2 Heart of Mercy Prayer Group
3 Adoration of the Blessed Sacrament
6-7 First United Methodist Church-Midland
8 CKRC Confirmation Retreat
9 Heart of Mercy Prayer Group
10 Adoration of the Blessed Sacrament
13-15 Deacon Formation
16 Adoration of the Blessed Sacrament
17 Heart of Mercy Prayer Group
18 Ash Wednesday
19 Bishop Sis’ Staff Mass/Lunch
20-22 Engaged Encounter
22 Natural Family Planning
23 Heart of Mercy Prayer Group
24-25 Spring DOSA Priest Conference
26-03-01 San Angelo Women’s ACTS Retreat
27-03-01 New Life Church Ladies Retreat
27-03-01 Trinity Lutheran Retreat

NECROLOGY

FEBRUARY
5-Deacon David King (2006)
10-Rev. Leo E. Lavoie (1978)
20-Deacon Mark Reeh (2005)
21-Rev. Tom Kelley (2005)
22-Rev. Francisco Lopez (1994)

The Angelus

CARLSBAD — After months of discussing, planning and budgeting, the St. Therese Catholic Faith Community of Carlsbad completed renovations of their church. Some of the parents of present-day parishioners (and those parishioners themselves) were involved in the building of the church in 1957. A major renovation of the church had not been done since its construction. New windows, doors and pews were installed and new carpet was laid. Painting of walls and trim was done by current parishioners, as well as all the other tasks needed to complete a renovation.

On Sunday, November 30, 2014, Bishop Michael J. Sis and Fr. Chinna Pagidela, pastor, concelebrated the Eucharistic Liturgy at St. Therese Catholic Church aided by Deacon Dan Pena. The bishop also blessed the new pews. A luncheon followed in the parish hall and was attended by parishioners and visitors, including friends and the parents of Bishop Sis and the mother of Fr. Chinna, who is from India.

Good food and fellowship was enjoyed by all.
An update from Catholic Relief Services’ work in the Philippines

The following letter to the Midland community is from the Catholic Relief Services Country Representative of the Philippines. Written just over a year after the catastrophic Typhoon Haiyan slammed into the country, Joe Curry reflects on the impact made by the community of Midland where a group of anonymous donors offered to match every dollar raised 2 dollars to 1. In just a handful of days, the community of Midland responded to the match and helped contribute to the $1.5 million dollars raised to support emergency relief efforts. With so much help made possible immediately, here is a personal note from the Philippines directly to the people of Midland, one year later:

By Joe Curry
CRS Country Representative — The Philippines

Dear Friends in Midland,

I write from Manila, where it is hard to believe it has been a year since Typhoon Haiyan stormed into the Philippines, washing away coastal neighborhoods and leaving entire islands and lives in ruins. So much has taken place over the past year to help families and communities recover. I’m so pleased to let you know how much the support of your community has made a difference.

I remember the night of Haiyan well. We knew the storm was coming and, as an organization, started preparing days in advance—redploying staff from within the Philippines and across the CRS world, to be in safe places nearby, and at the ready to respond when possible. The number of our Filipino staff who asked to be part of this response—meaning they would be leaving their families and other jobs for an unknown period of time, to join an incredibly physical and emotional undertaking—was truly humbling.

The initial days and weeks presented incredible challenges, but also in-roads, were within our reach. With the airport in Tacloban—at the storm’s epicenter—in pieces, we had to move most logistics and materials by sea and air. But many of the ports were also damaged or overwhelmed, and the communications infrastructure was, quite simply, broken. Communicating with staff and Church partners on these islands was virtually impossible (even the sat-phones were spotty), and we were sending handwritten letters, reports and notices on what was coming—and when and where—through the drivers of the trucks and those traveling by ferry. With heavy rains interchanging with piercing sun, and with the water sources fully contaminated, we knew we had to work as fast and efficiently as possible to get urgent relief to communities for their safety.

Today, the islands of Leyte and Samar look, feel, sound and smell so different from a year ago today. You see green where, before, you only saw brown: all of the leaves had been ripped from the trees, and lush mountainsides were covered with coconut tree trunks. Before, you would hear mechanical

(Please See PHILIPPINES/22)
Adoration chapel in San Angelo marks 10 years

By Lorenzo Panefiel

SAN ANGELO — Exactly 10 years ago January 26, 2015, the San Angelo Perpetual Adoration Chapel at St. Margaret’s Church was dedicated by Bishop Michael Pfeifer, OMI. Bishop Michael J. Sis will preside at the 10th Anniversary celebration Mass at the chapel, 6:30 p.m., Monday, January 26, 2015, at St. Margaret. All are invited to attend.

The chapel was blessed following the celebration of the Eucharist by the bishop. The decree issued by Bishop Pfeifer states, “With this Mass begins Perpetual Adoration of the Blessed Sacrament for the Catholic people of the City of San Angelo and the surrounding area. It is the only chapel of its kind in San Angelo and is open 24-hours a day, every day of the year, for people to come and pray, to give praise and worship to Jesus in the Blessed Sacrament. (You) are most welcome to come and pray here at any time. The little time we give to Jesus will be multiplied thousands of times through the many blessings He gives back to us.”

We are indeed fortunate and glad that we have a Perpetual Adoration chapel here in San Angelo, and we are very grateful to God for the innumerable blessings and graces we have received all these years through our Eucharistic adoration.

Why Eucharistic adoration?

It is essential to understand the significance of the Real Presence, the sine qua non of Eucharistic adoration.

Once the Real Presence is recognized, it is only logical to conclude that we should worship the Savior in the Blessed Sacrament. It is equally logical to expect Him to confer blessings on a sinful world by His presence among us.1

Pope St. John Paul II, considered the defender and apostle of Eucharistic Adoration, states, “The Church and the world have a great need of Eucharistic worship. Jesus waits for us in this sacrament of love. Let us be generous with our time to make reparation for the great evils in the world. Let your adoration never cease.”

(Dominicae Cenae)

Roman Catholics believe that at the moment of consecration in the Mass, the gifts of bread and wine are changed in substance into the actual Body, Blood, Soul and Divinity of Christ. We call this change “transubstantiation.”

The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the species subsist.2 Since Catholics believe that Christ is truly present in the Eucharist, the reserved sacrament serves as a focal point of adoration.

In the Catholic Church there are many forms of adoration and one of them is Eucharistic adoration.

Adoration is respect, reverence, strong admiration or devotion in a certain person, place or thing. ...It comes from the Latin adoratio, meaning ‘to give homage or worship to someone or something.’3 Adoration is to enter into profound heartfelt communion with the Lord who makes Himself bodily present in the Eucharist,” according to Pope Benedict XVI. “Adoration is our way of recognizing the unique goodness of God by worshipping and praising Him.”

Participation in the sacrifice of the Mass and receiving Holy Communion is the most powerful source of grace for us. However, it is not the only source of Eucharistic grace.

The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful.4 After the sacrifice is completed, the sacrament continues on. Jesus, in His sacramental body and blood, remains here as our friend, just as He promised…That is why we should visit our friend, Jesus, in the Blessed Sacrament to return his love for us and to draw spiritual strength and nourishment and encouragement from that love.5

There are several books about numerous Eucharistic miracles that document the presence of body and blood in the Eucharist to strengthen our belief as Catholics. One of them is a 2-volume book by Bob and Penny Lord, This is My Body, This is My Blood: Miracles of The Eucharist. In my recent trip to Italy I had the rare opportunity to see real flesh and blood inside a silver ostensorium in St. Francis Church, Lanciano, Italy, which is considered the first recorded Eucharistic miracle in history. Earlier, on a pilgrimage to Our Lady of Fatima, our itinerary included a visit to Santarem, Portugal, where I saw a host covered with blood inside a monstrance. It is kept in the church of St. Stephen, now known as the Shrine of the Holy Miracle.

What is mystifying about the event at Lanciano, dating back to the 8th century, is that it was the Mass celebrant himself at the St. Longinus Monastery who had doubts about the Real Presence of Jesus Christ in the Holy Eucharist. During the consecration, with doubts in his soul, the monk is said to have seen the host change into living flesh and the wine change into blood which coagulated into irregular modules.6 The Lanciano miracle, considered the greatest of them all, has a long history and has affected the lives of many, particularly non-believers. Suffice it to say that anyone who witnesses the flesh and blood of our Lord will not only cease to doubt His presence in the Eucharist but would also increase his faith.

There are innumerable publications showing the testimonials of Eucharistic adorers, many who are now saints, with the main theme being the Eucharist as the source of grace. Any adorer who fervently prays before

(Please See ADORATION/22)
Filipino Catholics in the U.S. are eager for Pope Francis' visit to their homeland.

Catholic Filipinos: Pope's visit to nation will bring hope

(Editors: In anticipation of Pope Francis' January trip to the Philippines, this is the second of three stories about Filipinos who live outside their homeland. Related story on Catholic Relief Service work in the region, Pg. 7)

By Carol Zimmermann
Catholic News Service

WASHINGTON — Filipino Catholics living in the United States say the pope's upcoming visit to the Philippines will be a big boost for their homeland that has experienced so much suffering.

"After all the travesties" the country has faced, the visit will provide a "flicker of light and a glimmer of hope," said Deacon Bernie Nojadera, head of the U.S. bishops' Secretariat of Child and Youth Protection, whose parents were born in the Philippines.

He also said the Jan. 15-19 visit, for many, will be an answer to prayers.

Deacon Andy Espinosa, a Filipino from St. Columba Parish in Oxon Hill, Maryland, said Pope Francis will give Filipinos "a reassurance of God's love and the love of the church for them."

He also said it will likely draw a huge crowd since more than 4 million gathered for St. John Paul II's visit to Manila in 1995 for World Youth Day.

Jayne Mondoy, director of religious education for the Diocese of Honolulu, likewise anticipates a huge turnout.

"He will be mobbed," she said, of Pope Francis.

Mondoy, whose father was born in the Philippines, said the pope is loved by Filipinos "because of his commitment to the poor and his ability to identify with their plight."

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Lesser-known St. Genoveva endured, accomplished much

Author’s Note: January’s saint is Genoveva Torres Morales. She was born in Spain in 1870 and lived until 1956. I chose her because she is not well known, but she did found a religious community, the Congregation of the Sisters of the Sacred Heart and the Holy Angels. I sent an e-mail inquiry to a Vatican office that keeps track of religious communities and asked them if this was still an active congregation. Thus far, I have not heard back from them. But I think this woman deserves some recognition and I always try to write about those lesser known saints every now and then.)

By Mary Lou Gibson

Genoveva Torres Morales had more tragedy in her young life than most people experience over several decades. She was born in Almenara in Castile, Spain in 1870, the youngest of six children. She lost both parents when she was eight and then lost four of her brothers and sisters soon after. So now she was left to care for her younger brother, José. She found time to begin reading books on religious subjects. Even at this young age, Genoveva decided that happiness was to be found in doing God’s will. Editor Bernard Bangley writes in “Butler’s Lives of the Saints” that she decided to practice this with her life’s work.

But then things got even worse for Genoveva. When she was 13, her leg became infected. Sarah Gallick writes in “The Big Book of Women Saints” that Genoveva lay on a kitchen table while a doctor amputated her left leg with little anesthesia. For the rest of her life, she walked on crutches and lived with constant pain.

After the operation, gangrene set in and Genoveva expected to die. Her brother took her to the orphanage run by the Carmelite Sisters of Charity. Miraculously, Genoveva recovered and lived for the next nine years at this orphanage called the Mercy Home. She learned to sew and over time, she became a proficient seamstress. Genoveva grew in her spiritual life while at Mercy Home and was guided by Fr. Carlos Ferris, a diocesan priest.

She discovered spiritual liberty which she later described as: “I loved freedom of heart very much, and worked and am working to achieve it fully. It does the soul so much good that every effort is nothing compared with this free condition of the heart.” She was drawn to the religious life and asked to enter the Carmelites of Charity. Her request was denied and Gallick wrote that it was because her disability and physical problems were so severe.

She left Mercy Home and joined two other women who supported themselves with their own skills. With the help of her pastor, Genoveva opened a boarding house for working women. In 1911, when Genoveva was 41 years old, she acted on the recommendation of Canon Barbarró to start a new religious congregation dedicated to serving elderly women in their working class. This was a new kind of religious community – one for poor women who could not otherwise support themselves. For

(Please See SAINTS/23)
Are womb transplants immoral?

By Fr. Tad Pacholczyk

A recent news report described the unusual story of a baby’s birth from his grandmother’s womb. A 29-year old woman from Sweden, born without a uterus, received a transplanted womb from her mother, the same womb that had brought her into the world a generation earlier. The woman then became pregnant through in vitro fertilization (IVF) and delivered a healthy baby boy.

The research had been dogged by controversy and questions: Could a transplanted womb from a postmenopausal woman be “triggered” back into action once it had been introduced into the body of a younger woman? Could a transplanted uterus effectively provide nourishment to a growing baby during all the gestational stages of a pregnancy? Would such a costly and risky surgery involving two people, mother and daughter, donor and recipient, be justifiable? Are such transplants ultimately ethical?

The specific circumstances involved are critical to determining whether this novel type of transplant is ethical.

Various medical anomalies can cause a woman to be missing a uterus. A congenital disease called Rokitansky syndrome can cause the uterus to develop anomalously, or not form at all. Uterine cancer or other serious gynecological issues may necessitate that a woman undergo a hysterectomy, resulting in permanent infertility.

The womb is a unique organ with a highly specific function, and the transplantation of a healthy womb into a woman who lacks one due to a birth defect or disease is loosely parallel, some would say, to a situation where a patient’s kidney fails, and another person donates a healthy replacement organ.

Yet others would say that the womb is not a vital organ like a kidney, and while the transplantation of a womb is directed towards improving a patient’s quality of life, it clearly does not constitute life-saving surgery like a kidney transplant.

Therefore, womb transplants require strong ethical justifications.

As we reflect on the ethics surrounding new medical treatments and technologies, it can help us to recall the general principle, enshrined in the Catechism of the Catholic Church, that the morality of a human act depends on three factors: the object, the end, and the circumstances involved. An act is morally good only if all three of these factors are morally good. If any one of them is bad, we recognize that the overall act itself becomes morally bad.

For example, a diva using her voice to sing a passage from a famous opera has the morally good object of performing a beautiful and artistic musical composition. The end for which a diva might sing would be to perfect her singing skills — also morally good. But if she decides to do it at 3 a.m. in a dormitory, so that it disturbs the sleep of her neighbors, then the circumstances would not be good, and we would conclude that the action of singing in that way by the diva is, in fact, morally bad.

In the case of carrying out a womb transplant, the object of the act would be good, namely, to restore a woman’s bodily wholeness by transplanting a healthy womb in situations where she lacks one. The end for which the womb transplant would be carried out would also be good, namely, to achieve a pregnancy.

But particular circumstances can easily render the womb transplant immoral. If the transplant were done for the purposes of pursuing a pregnancy through IVF, this circumstance would render the entire act of the womb transplant morally bad and disordered, given that IVF is invariably immoral as a means to engender new human life. All reported instances thus far of womb transplants followed by successful pregnancies have arisen because of the use of IVF.

A similar problem with the circumstances of the transplant could arise if the womb that was used for transplant had been donated by a healthy woman still in her reproductive years who harbored a contraceptive intention and no longer desired to have more children of her own with her husband. In such a situation, her uterine donation could cause her to become sterile, and would represent a seriously flawed moral circumstance that would likewise render the action of receiving the transplanted womb unethical on the part of the other woman.

When might a womb transplant be morally acceptable? If a uterus were transplanted from either a deceased or a freely-consenting, postmenopausal woman to another woman whose ovaries, fallopian tubes and other reproductive tissues were then able to function so she could conceive a child within the marital embrace, rather than through IVF (and assuming minimal medical risks to both donor and recipient), the womb transplant could represent an ethical means of resolving her uterine-factor infertility. In conclusion, the specific circumstances of both the donor and recipient are crucial in discerning the ethical appropriateness of this unusual procedure.

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.nccbcenter.org
The Priestly Ordination of Fr. Bala Anthony Govindu

Saturday, January 3, 2015
Sacred Heart Cathedral
San Angelo

Clockwise from above left, Bishop Michael J. Sis prepares to ordain Fr. Bala Anthony Govindu; Father Govindu is welcomed to the priesthood by Msgr. Bob Bush, pastor of Abilene’s Sacred Heart, where Fr. Govindu will serve; Fr. Govindu delivers prepared remarks at the end of the January 3 ordination Mass; gathered priests with Bishop Sis and Fr. Govindu following his ordination Mass, and at left, members of Fr. Govindu’s family.

Photos of Fr. Bala Anthony Govindu’s priestly ordination by Alan P. Torre / aptorre.com.

‘Great joy, happiness’ at first Mass

By Jimmy Patterson
Editor / West Texas Angelus

ABILENE — Fr. Bala Anthony Govindu, ordained Saturday, January 3, at Sacred Heart Cathedral in San Angelo, was welcomed warmly a short seven hours later by the congregation of Abilene’s Sacred Heart Church, the parish at which he will begin his ministry in the Diocese of San Angelo.

Father Bala Anthony said he was filled with “great joy and happiness” over his ordination and the beginning of his ministry.

The homily at Fr. Bala Anthony’s first Mass as priest, traditionally referred to as a “Mass of Celebration,” was presented by Fr. Martin Elsner, SJ, spiritual director at Assumption Seminary in San Antonio, where Fr. Bala Anthony received his seminary formation. Fr. Elsner said the fact that Fr. Bala Anthony’s first Mass was on the Feast of the Epiphany was fitting.

“If your son comes to you and says, ‘I am thinking about becoming a priest,’ have an epiphany. For them, guide them, and to talk to them so they know how to hold up Christ as a flash for understanding in the lives of other people, because he is a priest, yes.

“Every one of you has the same job that Mary has: to hold up Christ for others to see. To the married, divorced, widowed, to help you see how you are to hold up Christ; how to manifest and present Christ.

“ ‘Live the way I tell you,’ that’s what Christ says to every one of us. Live your life the way I Jesus Christ, tell you how to live.’ ”

Fr. Elsner encouraged the parents in the congregation to not turn a blind eye whenever they felt their son or daughter was expressing an interest in serving the church.

“The homily at Fr. Bala Anthony’s first Mass was not turned a blind eye whenever they felt their son or daughter was expressing an interest in serving the church.

“San Angelo needs about 20 more priests right now,” he said. “If your son comes to you and says, ‘I am thinking about becoming a priest,’ have an epiphany.”

Fr. Bala Anthony, a native of India, also welcomed his family to both his ordination and his Mass of Celebration.
Catholic Voices

Mary, Elizabeth and revisiting The Visitation

By Fr. Ron Rolheiser

We are all familiar with the biblical story of the Visitation. It happens at the beginning of Luke's Gospel. Mary and her cousin, Elizabeth, both pregnant, meet. One is carrying Jesus and the other is carrying John the Baptist. The Gospels want us to recognize that both these pregnancies are biologically impossible; one is a virginal conception and the other is a conception that occurs far beyond someone's childbearing years. So there is clearly something of the divine in each. In simple language, each woman is carrying a special gift from heaven and each is carrying a part of the divine promise that will one day establish God's peace on this earth.

But neither Mary nor Elizabeth, much less anyone around them, consciously recognizes the divine connection between the two children they are carrying. The Gospels present them to us as "cousins", both the children and their mothers; but the Gospels want us to think deeper than biology. They are cousins in the same way that Christ, and those things that are also of the divine, are cousins. This, among other things, is what is contained in the concept of the Visitation.

Mary and Elizabeth meet, both are pregnant with the divine. Each is carrying a child from heaven, one is carrying Christ and the other is carrying a unique prophet, the "cousin" of the Christ. And a curious thing happens when they meet.

Christ's cousin, inside his mother, without explicit consciousness, leaps for joy in the presence of Christ and that reaction releases the Magnificat inside of the one carrying Christ.

There's a lot in that image: Christ's cousin unconsciously leaps for joy in the presence of Christ and that reaction releases the Magnificat out of the one who is carrying the Christ. Christian de Cherge, the Trappist Abbott who was martyred in Algeria in 1996, suggests that, among other things, this image is the key to how we, as Christians, are meant to meet other religions in the world. He sees the image as illustrating this paradigm: Christianity is carrying Christ and other religions are also carrying something divine, a divine "cousin", one who points to Christ. But all of this is unconscious; we do not really grasp the bond, the connection, between what we are carrying and what the other is carrying. But we will recognize their kinship, however unconsciously, when we stand before another who does not share our Christian faith but is sincere and true to his or her own faith. In that encounter we will sense the connection. What we are carrying will make something leap for joy inside the other and that reaction will help draw the Magnificat out of us and, like Mary, we will want to stay with that other for mutual support.

And we need that support, as does the other. As Christian de Cherge puts it: "We know that those whom we have come to meet are like Elizabeth: they are bearers of a message that comes from God. Our church does not tell us and does not know what the exact bond is, but we do know that the other is also a bearer of a message that comes from God. So what should we do? What does witness consist in? What about mission? ... See, when Mary arrives, it is Elizabeth who speaks first. Or did she? ... For most certainly Mary would have said: 'Peace, Peace be with you'.

And this simple greeting made something vibrate, someone, inside of Elizabeth.

And in this vibration, something was said. ... Which is the Good News, not the whole of the Good News, but what can be glimpsed of it in the moment."

Christian de Cherge then adds this comment: "In the end, if we are attentive, if we situate our encounter with the other in the attention and the desire to meet the other, and in our need for the other and what he has to say to us, it is likely that the other is going to say something to us that will connect with what we are carrying, something that will reveal complicity with us ... allowing us to broaden our Eucharist."

We need each other, everyone on this planet, Christians and non-Christians, Jews and Muslims, Protestants and Roman Catholics, Evangelicals and Unitarians, sincere agnostics and atheists; we need each other to understand God's revelation. Nobody understands fully without the other. Thus our interrelations with each other should not be born only out of enthusiasm for the truth we have been given, but it should issue forth too from our lack of the other.

Without the other, without recognizing that the other too is carrying the divine, we will, as Christian de Cherge asserts, be unable to truly release our own Magnificat. Without each other, none of us will ever be able to pray the Eucharist "for the many".

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Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He can be contacted through his website www.ronrolheiser.com. Now on Facebook www.facebook.com/ron-rolheiser

‘A Theory of Everything’: A God-haunted movie

By Very Rev. Robert Barron

The great British physicist Stephen Hawking has emerged in recent years as a poster boy for atheism, and his heroic struggles against the ravages of Lou Gehrig's disease have made him something of a secular saint. The new bio-pic "A Theory of Everything" does indeed engage in a fair amount of Hawking-hagiography, but it is also, curiously, a God-haunted movie.

In one of the opening scenes, the young Hawking meets Jane, his future wife, in a bar and tells her that he is a cosmologist. "What's cosmology?" she asks, and he responds, "Religion for intelligent atheists."

"What do cosmologists worship?" she persists. And he replies, "A single unifying equation that explains everything in the universe." Later on, Stephen brings Jane to his family's home for dinner and she challenges him, "You've never said why you don't believe in God." He says, "A physicist can't allow his calculations to be muddled by belief in a supernatual creator," to which she deliciously responds, "Sounds less of an argument against God than against physicists."

This spirited back and forth continues throughout the film, as Hawking settles more and more into a secularist view and Jane persists in her religious belief. As Hawking's physical condition deteriorates, Jane gives herself to his care with truly remarkable devotion, and it becomes clear that her dedication is born of her religious conviction. Though the great scientist concluded his most popular work with a reference to "knowing the mind of God," it is obvious by the end of the film that he meant that line metaphorically. The last bit of information that we learn, just before the credits roll, is that Professor Hawking continues his quest to find the theory of everything, that elusive equation that will explain all of reality. Do you see why I say the entire film is haunted by God?

As I have argued elsewhere, it is by no means accidental that the modern physical sciences emerged when and where they did, namely, in a culture shaped by Christian belief. Two suppositions were required for the sciences to flourish, and they are both theological in nature, namely, that the world is not divine and that nature is marked, through and through, by intelligibility. As long as the natural world is worshipped as sacred—as it was in many ancient cultures—it cannot become the subject of analysis, investigation, and experimentation. And unless one has confidence that the world one seeks to analyze and investigate has an intelligible structure, one will never bother with the exercise. Now both of these convictions are corollaries of the more fundamental doctrine of creation. If the world has been created by God, then it is not divine, but it is indeed marked, in every nook and cranny, by the intelligence of the Creator who made it. We recall the opening lines of St. John's Gospel: "In the beginning was the Word... and all things were made through the Word." The universal intelligibility of nature is a function of its being brought into existence by an intelligent Creator. The young Joseph Ratzinger stated the relationship as follows: the "objective mind" discoverable in finite reality is the consequence of the "subjective mind" that thought it into reality. Ratzinger further

(Please See BARRON/23)
When new does not necessarily mean better

By Maureen Pratt
Catholic News Service

When does something become too old to keep?

If we look at ads for clothing, cars or technology, we might think that constant and rapid change is a necessity. After all, "new developments" happen regularly, and upgrades and updates abound.

Yet, the more I delve into the details of "new" things, I find that there is a benefit to keeping what works, what is familiar and doesn't have a steep learning curve. I don't think I'm alone in my appreciation for "older" things.

As much as the television ads might seem to contradict it, the average age of a vehicle in the U.S. is about 11.4 years, according to the market research firm Polk. My car is nearly 15 years old and is in excellent condition. I am comfortable driving it. Sightlines, handling, size, shape — they all work perfectly for me. I think I can last a while longer without having a computer-generated voice or dashboard screen providing me with directions.

Women's fashion is another area where "new" is, in many ways, deceptive. Throwbacks to earlier styles abound, including many things we probably wish weren't in vogue (high heels with a wedge, for example, or a long, dangling fringe that gets caught where you don't want it to).

I've found that if I buy basics, I won't get caught up in the stampede from one craze to the next.

Then, there is technology. We could spend hours sifting through the most recent gadgets, phones, televisions and other things that have a propensity to be "outdated" the moment they leave the box. But, there is a group of people that cling to old cellphones, older operating systems, VHS tapes and they get along just fine.

I'm all for people developing ways to make our lives better and easier. New technology or designs often have benefits. They might operate more smoothly, use less energy or have new features that unlock additional value. But it's always best to consider, "Do I really need all of these added features?" or "Is this truly going to make a difference in my life?"

Sometimes, the decision to jettison something comes not from necessity but from giving into external pressure, the feeling that, at a certain point, something old is useless simply because it is old.

I don't feel less worthy driving my 15-year-old car and I've never seen a sign on someone's suit or dress that says, "Please forgive me, this garment is 10 years old."

Truly, an item's age need not be the tipping point for trash.

As things we use get older, they might wear down or break. But just as we value old friendships and other relationships that have withstood challenges, it is good to pause and consider the benefits of our "old" cars, phones, clothes and other items.

Does everything need to be new? Could there be something beautiful in appreciating something that has served us for a long time?

There is something to be said for taking care of what we already have before investing in something else.

The gifts left to us by the giants

By Moises Sandoval
Catholic News Service

We have just gone through another season of giving, some of it easy because it is sharing with friends and family, and some of it hard because we have responded to the cry of the poor near and far.

To give, to empathize, to "get down in the mud with people," as New Yorker Dr. Kevin Cahill put it in one of my recent columns when speaking about his guiding principle in responding to medical need worldwide, is certainly one of the most precious human qualities.

It is essential to our survival as a species in the planet. We survive and thrive only if we do it together.

Whenever I reflect on giving and receiving and what they mean, I think of the Mayan peasant I met many years ago in Yucatan, Mexico, where I was visiting Maryknoll missionaries. He lived with his wife and several children in a one-room mud hut with a dirt floor and thatched roof. They slept in hammocks hung from the walls and had no furniture or appliances.

For some reason, he took a liking to me, and, when the missionary and I said our goodbyes, that humble man offered me a gift: a big bottle of Coca-Cola. In vain I tried to dissuade him, telling him that his children needed it more than I did. But the missionary told me it would be an affront to his dignity to refuse it.

Often it is as difficult to accept a gift — indeed, perhaps more so — than it is to give it. In late 2013, dignitaries worldwide, including several United States presidents, paid tribute to Nelson Mandela, who died at 95 after liberating his people and leading his country on the path of constructive reconciliation.

His gift, not just to his people but to the world as a whole, was a certain kind of leadership, "unique on the world stage today," as Thomas L. Friedman, a columnist at The New York Times, put it.

Mandela was lauded for his extraordinary moral authority, for his restraint and generosity, for avoiding vengeance, for his ability to inspire hope in others so they could do the hard work of reconciliation. The yardstick by which he measured every initiative was, "Will this serve the nation?" not just his people.

One can easily imagine what wonder Mandela's leadership model would work in our fractured legislatures, state and federal. Certainly, we would find a way to avoid cutting unemployment benefits to people who cannot find work, to increase rather than reduce food stamps to those in need, to welcome immigrants who have been here a long time and facilitate their integration into society.

Friedman recounts that Dov Seidman, whose company advises CEOs, argues in the book, "How," that another source of Mandela's moral authority is that "he trusted his people with the truth" rather than just telling them what they wanted to hear.

"Leaders who trust people with the truth, hard truths, are trusted back," Seidman wrote. "He accomplished big things by making himself smaller than the moment."

The question the "developed world" leaders face is the same one I faced when offered a bottle of Coca-Cola by the Mayan peasant: Do I accept the gift of someone deprived in so many ways? In the case of Mandela, it involved a representative of a race long seen as inferior, one who spent the prime years of his life in prison.

The hope a new year brings, of course, is that we will be able to overcome our arrogance and learn from Mandela's example. We will be poorer if we don't.

Los regalos que nos dejan los gigantes

By Moises Sandoval
Catholic News Service

Terminamos otra temporada de dar regalos. Esto es fácil cuando compartimos con amigos y familiares, es difícil cuando lo hacemos para responder al llanto de los pobres cerca o lejos. Regalar, responder con empatía, “meterte en el lodo con el pueblo”, como declaró el médico de Nueva York Kevin Cahill mientras describía en una de mis recientes columnas su lucha contra epidemias por todo el mundo, es ciertamente una preciosidad cualidad humana.

Es indispensable para nuestra sobrevivencia como especie en el planeta. Sobreviviremos y avanzaremos sólo si permanecemos unidos.

Cuando pienso sobre lo que significa dar y recibir, me acuerdo de un campesino maya quien conoció hace muchos años en un viaje cuando andaba visitando las misiones de Maryknoll en Yucatán, México. El campesino vivía con su esposa y varios hijos en una choza de adobe de una sola pieza con suelo de tierra y techos de paja. Dormían en hamacas colgadas de la pared y no tenían ningún mueble o aparato.

Por alguna razón, él me vio como amigo y, al despedirme yo y el misionero, ese hombre humilde me ofreció un regalo: una botella grande de Coca-Cola. En vano traté de convencerlo de que sus hijos necesitaban ese refresco más que yo. Y el misionero me dijo que al rehusar el regalo insultaría la dignidad humana del campesino. A veces es tan difícil aceptar el regalo -- en
Our Faith

Holy days of obligation; purgatory; applause in church

By Fr. Kenneth Doyle
Catholic News Service

Q. When are we going to do away with holy days of obligation? We no longer live in medieval times when a whole village is closed down for the day. The only people at Mass now are the true die-hards. Please encourage the bishops to put the celebrations on Sunday or take away the obligation. (Copake, New York)

A. In the Catholic world, there is considerable variation from country to country in the number of holy days of obligation (when Catholics are required to participate in the Eucharist). The Code of Canon Law in No. 1246 lists 10 of these, in addition to Sundays, but allows national conferences of bishops to reduce the number or to transfer their observance to a Sunday.

Vatican City observes all 10, while Canada keeps only two (Christmas and Jan. 1).

The United States has kept six holy days of obligation: the feast of Mary, Mother of God (Jan. 1); Ascension Thursday (40 days after Easter); the Assumption of Our Lady (Aug.15); All Saints' Day (Nov. 1); the Immaculate Conception (Dec. 8); and Christmas (Dec. 25.)

The U.S. Conference of Bishops of the United States decided to maintain the traditional six holy days. Later, in 1999, ecclesiastical provinces of the country were permitted to transfer the observance of the feast of the Ascension to the following Sunday, and most of the United States has done that.

The most confusing aspect, I believe, was the determination of the U.S. bishops' conference that whenever Jan. 1, Aug. 15 or Nov. 1 falls on a Saturday or a Monday, the obligation to attend Mass is removed. As a pastor, I confess that each time this happens I feel the need to review the regulation and explain it in our parish bulletin, because neither our parishioners nor I seem to keep it straight.

Regrettably, I acknowledge your contention that Mass attendance is low on some of these holy days. In the fourth century, St. John Chrysostom lamented in a homily that "many people celebrate the holy days and know their names; but of their history, meaning and origin, they know nothing." If we are to maintain the six holy days of obligation for the United States, we probably need to do a better job explaining their meaning and their importance.

Q. If I recall correctly from grade school (60 years ago), the poor souls in purgatory cannot pray for themselves, but they are able to pray for those still in the world. I have been asked on a number of occasions to say a few words at a funeral in honor of the deceased. Each time, I am moved to close my reflection with, "Pray for us, (name of the deceased), now and at the hour of our death." Am I off-base? (Wauwatosa, Wisconsin)

A. Whether the souls in purgatory can, by their prayers, help those still on earth is an unsettled question in Catholic theology and a matter on which renowned theologians have differed. Thomas Aquinas held quite definitively that the poor souls could not help us, while Robert Bellarmine and Alphonsus Liguori believed that they could.

The section in The Catechism of the Catholic Church that deals with purgatory (No.1030-1032) makes no mention of the holy souls praying for us, and at no point does the liturgy of the church invoke their help.

But we cannot exclude that possibility; it could be that praying for the living is part of their purification in preparing themselves for the holiness of heaven. So, I see no harm in asking for their prayers. If they are in purgatory, they might be able to pray for us; if they are already in heaven, they certainly can.

Q. I have noticed that when the choir does a piece of music differently or performs a song especially well, someone inevitably starts to applaud and the rest of the congregation follows suit. I think that this detracts from the mood that the music has just created and interferes with the solemnity of the Mass. Is it just me, or should applause be reserved for musical performances outside of Mass? (Lilburn, Georgia)

A. The church has no specific "rules" for or against applause at Mass, so we are left to reason for ourselves according to what comports with the purpose and spirit of the liturgy. Fundamentally, I agree with your observation. Music during Mass, whether sung by the choir or by the congregation, is not a performance. It is meant to glorify God and sanctify the faithful. It is a form of prayer and should draw those present into deeper contact with the Lord.

All of which inclines me in the direction of Cardinal Joseph Ratzinger (later to become Pope Benedict XVI), who in the year 2000 wrote in "The Spirit of the Liturgy" that "whenever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of the liturgy has totally disappeared and been replaced by a kind of religious entertainment."

There are moments in certain liturgical celebrations when applause is welcomed, although not explicitly called for. For example, in the ordination of a priest, there is a point at which the congregation is invited to give its approval to the candidate "according to local custom," which in the United States usually results in applause.

Apart from such instances, it seems inappropriate during Mass to break the flow of the liturgy and spirit of prayer by clapping. Having said that, we are properly grateful to musicians and singers for adding beauty and reverence to the celebration of the Mass. Perhaps that gratitude could best be expressed once the closing hymn is completed — either by applause or by taking the time to compliment members of the choir personally.

A father for those who need one — a joyful call of service

By Father William J. Byron, SJ
Catholic News Service

About 40 years ago I was able to offer pastoral assistance to a young woman who lost her husband, a former student of mine, in a fatal car crash. She was left with a 5-year-old daughter and relatively few friends in Pennsylvania, far from her native Midwestern home. I celebrated the funeral Mass, took care of the burial and later helped the young widow enroll in law school and get on with her life. Some months later she hosted a dinner for those who had helped her in those very dark days, and I was on the guest list.

On the day of the dinner, during the normal hustle and bustle of preparation, my name was mentioned a few times, "Father Byron said this" or "Father Byron did that," within earshot of the 5-year-old, "Whose father is he?" the child asked. The mother told me later that without thinking she found herself replying, "Anybody who needs one."

That answer has stuck with me over the years. It explains a lot about the priesthood. That's what we are: unwed fathers ready to offer pastoral assistance to a young woman. And, as each of us could relate in personal experience, there are a lot of people out there who appear to need one.

Those who are fortunate enough to have one often fail to appreciate the father they have. They want distance and try to establish independence. But they could still benefit from the right kind of fatherly influence.

Those who lose a father through untimely death grow up wondering what he might have been like and are usually uneasy as the genetic trail is traced out for them and they are told that they look like their dad, even sound like him, and have some of his mannerisms. It never occurs to them that their movements recall for their mothers the presence of a husband now gone. They often don't realize that there are father figures out there offering a good example for them to follow.

There are fewer ordained "fathers" around these days, far fewer than there were when I joined the Jesuits in 1950. The spectacle of happy men doing useful work attracted me to the Jesuits. It is a vocation, a "call," of course, and the call is still going out, although fewer young men appear to be responding.

They tell me that numbers are improving in some seminaries and that the "Francis effect" is being felt. I hope that upick signals a movement in the right direction. A good priest can be a father for anyone who needs one. And the need for that right now appears to be great. That's another way of saying that "the harvest is ready" and that all of us should be praying to the Lord of the harvest to call in more laborers to bring it all in.

Many, if not most, people in my experience really do not believe deep down that God loves them. They need reassurance. A priest can provide that and thus function as a father "to anybody who needs one."
A resolution made to last the rest of your life: opening hearts, ears

By Father Eugene Hemrick
Catholic News Service

What resolution would you like to make for a more enjoyable and peaceful 2015? A lot of people say they are trying to find ways to cope with a hectic life. It might just be a great resolution.

They would do well to read St. Benedict, who said it's important to learn to listen with what he called "the ear of the heart." Listening with the ear of the heart means more intently opening up our hearts to another person so as to let the other person's concerns become ours. It means putting aside "my" concerns to be more fully aware of the other person's concerns.

The "other" of which we speak may be our spouse, children, friends or a stranger we meet on the street. Most important, the "other" may be God's graces speaking to us. Listening with the ear of the heart is not an easy resolution to practice. And why is this so? The old saying, "Familiarity breeds contempt," is one reason. When we are with another person all the time, it is easy to predict what the person will say before he or she says it. Life has a monotonous side in which we begin to see others as one-dimensional and overlook them. The eyes and ears need to appreciate the other person's fascinating distinctiveness, which seems to dim over time.

Spiritual writer Jean-Pierre de Caussade encourages us to live the "sacrament of the moment." To achieve this means to put aside the concerns we have about what we will do next and to focus our mind and heart solely on the moment: to concentrate on God's momentary graces that are showering us.

One of the adverse effects of the times we live in is distraction. Our senses are constantly bombarded with images and sounds - - from television, phones, Internet -- that leave us little time to digest them. We quickly move from one thing to another as if it's normal.

But is our life -- lived so quickly with little time to think or absorb what is happening -- normal? Are we able to really find true joy in it? Does it allow us peace of mind? And most important, does it draw us closer to God?

If you answer no to any the above, I would say that a good New Year's resolution is to work on listening with the ear of your heart.

The Holy Family’s familiar parental foibles

By Bill Dodds
Catholic News Service

First, a disclaimer: I'm not a Scripture scholar. Full disclosure: I'm not a scholar.

As someone who has spent part of the past 40 years writing fiction, it's easy for me to picture people and scenes and to "eavesdrop" on what they're saying to each other.

Lately, I've been thinking about the Virgin Mary and St. Luke. You may know that tradition says Luke and Mary were close and that's why his Gospel includes some material about her that's not in the other three.

Luke mentions Joseph and Mary misplacing Jesus for a few days and then finding him in the temple. I've had a child wander from me in the grocery store, or I've wandered away from him or her, but it was only a matter of a worried minute or so before we were reunited. My little one wasn't the Son of God, the Messiah, so I didn't have that added pressure.

It seems safe to assume that Mary told the story to Luke or he wouldn't have been able to record it. It appears that Mary, born without sin and sinless all her life, um, made a mistake. She lost her child for three days. That's a long, long time to be searching. Years later, she told someone who was going to make the story public.

God bless her for sharing the story. God bless her for pointing out that even in a family without sin, mistakes can be made. A teen can assume his parents will know where he is. A dad can assume he's with his mom. A mom can assume the child is with his father, and all of them can be wrong.

Apparently, even the Holy Family wasn't "perfect" all the time, if the definition of that word means mistake-free.

I've thought of that more since my wife, Monica, died two years ago. I remember the good times, the blessed times, but also the times when I made mistakes. I remember the actions that, unintentionally, caused her concern or pain. Even now, with grown children and as a grandparent, I still make mistakes.

Mary, in her generous humility, offers comfort to every spouse, parent, grandparent, every son or daughter, every sibling, every family member and friend who has made a mistake involving the family.

"We all make mistakes," she says to each of us. "Let me tell you one of mine."
2014: Pope Francis continues to take world by storm

By Carol Zimmermann
Catholic News Service

WASHINGTON — During the second year of his pontificate, Pope Francis was still feeling the love, and not just from Catholics or those from his homeland of Argentina.

A Pew Research Center study released Dec. 11 showed that the pope has broad support across much of the world. Sixty percent of the 43 nations polled had a positive view of the pontiff.

And Americans, in particular, have shown their fondness for Pope Francis, according to the Pew study, 78 percent of Americans view the pope favorably.

Put another way: Archbishop Joseph E. Kurtz of Louisville, Kentucky, who just completed his first year as president of the U.S. Conference of Catholic Bishops, said the pope has "taken the world by storm."

He recently told Catholic News Service that 2014 brought worldwide attention to almost everything Pope Francis said and did -- which "in so many ways," he said, made the U.S. bishops' work easier.

And the bishops were not the only ones to recognize the pope's appeal.

The pontiff, who was on the cover of many magazines in 2013, still had the coveted cover spot -- not usually reserved for religious leaders -- on Rolling Stone magazine this February.

He was also the topic of a number of books issued this year and innumerable Catholic discussions either during coffee and doughnut socials after Masses or larger-scale symposiums at Catholic universities.

During a Feb. 3 talk on the "Francis factor" at Georgetown University, panelists used descriptors such as "troublemaker" and "anti-establishment" in their discussion about Pope Francis. They also commended his strong leadership and management style and of course, his popularity.

For example, author Michael Janich said, "He is a great kid," said Dominican Father Peter Do, pastor at St. Thomas More Newman Center in Eugene. "He is very humble."

In an interview before the 2014 football season, Mariota told the Fellowship of Christian Athletes Magazine that faith plays a major role in his life.

"When things start to get rough, you find comfort in your faith," he said. "Knowing that no matter what, you can dust yourself off and be OK. And you know you do it for (God's) glory. You do it for your teammates, your family, but also for his glory and to represent his name."

Mariota told the publication that his faith is "the steadying force that's pushed me, along with my family, my friends and my teammates."

Kerry Robinson, executive director of the National Leadership Roundtable on Church Management, said the pope's strongest action so far had been urging people to personal conversion.

The conversion he seeks in the world, she said, "starts now, with us."

At the same gathering, hosted by Georgetown's Initiative on Catholic Social Thought and Public Life, John Allen, associate editor at the Boston Globe, said there are likely some cardinals who might say the pope has done things that make them nervous, but they would still no doubt appreciate his overall appeal.

One catch, so far with the pope's popularity, is that it has not, as of yet in the U.S., drawn more people, or those who have left the church, back to Mass or the sacraments in measurable numbers, according to a Pew Research Center poll earlier this year.

Some observers have said the pope's impact shouldn't be measured in returning Catholics, but in the restored image of the Catholic Church and the number of Catholics who feel proud of their faith again thanks to Pope Francis.

Eileen Burke-Sullivan, associate theology professor at Creighton University in Omaha, Nebraska, told CNS in March that in visits to various parishes in the country, she heard numerous stories of parents' grown children who have been inspired by the example of the pope and want to come back to the church.

She also said parishes should be prepared for these returning Catholics and be sure they are ready to serve as "field hospitals" welcoming all, as the pope has said they must do.

(Please See FRANCIS/20)

2014 Heisman winner says all he does is for God’s glory

By Ed Langlois
Catholic News Service

PORTLAND, Ore. — The winner of college football's 2014 Heisman Trophy attended the same all-boys Catholic high school as St. Damien of Molokai.

Marcus Mariota, the University of Oregon's dual threat quarterback, is a 2011 graduate of historic St. Louis High in Honolulu. Though he and his family are not Catholic, Mariota attended Mass at St. Louis and also is a regular at the Ducks' weekly team Masses and shows up at campus ministry liturgies on occasion.

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Newman Center in Eugene. "He is very humble."

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"When things start to get rough, you find comfort in your faith," he said. "Knowing that no matter what, you can dust yourself off and be OK. And you know you do it for (God's) glory. You do it for your teammates, your family, but also for his glory and to represent his name."

Mariota told the publication that his faith is "the steadying force that's pushed me, along with my family, my friends and my teammates."

He spoke of a responsibility to represent God and his family "in the right light. You do that through God's power he said, but also by maintaining fellowship with other believers who become your family away from home."

In a state without a professional sports team, Mariota has become a universal hero in Hawaii, not just because of his play, but because of the way he lives his life.

Mariota is of Samoan and German descent. At St. Louis School, founded in 1846, he was a star in both track and football. But he also was known as a good person. A school photographer once caught

(Please See MARIOTA/21)
BISHOP

(From 4)

1. The disease of becoming spiritually and mentally hardened
This is the sickness of those who become hard of heart and stiff-necked. They lose their interior peace, vivacity and daring, hiding under papers and becoming “procedural machines,” lacking the necessary human sensitivity that lets us weep with those who weep and rejoice with those who rejoice. (See Philippians 2:5-11)

2. The disease of excessive planning and functionalism
Good planning is necessary, but we must not fall into the temptation of trying to enclose or steer the freedom of the Holy Spirit. The Spirit is always greater and more generous than any human planning. (See John 3:8)

3. The disease of spiritual Alzheimer’s
This is a progressive decline of the spiritual faculties, seen mostly in those who have lost their memory of their personal encounter with the Lord. They build walls around themselves and become slaves to the idols they have built with their own hands. (“You have abandoned the love you had at first.” Revelation 2:4)

4. The disease of rivalry and vainglory
This is when appearance, clothing, and honors become the primary objective of life. (“Do nothing from selfishness or conceit, but in humility count others better as than yourselves.” Philippians 2:1-4)

5. The disease of gossip and chatter
This serious illness can begin with a simple chat, but it can eventually lead to destroying the reputation of our colleagues. It is the sickness of cowards who, not having the courage to speak directly, talk behind people’s backs. (“Do all things without grumbling.”)

6. The disease of glorifying one’s bosses
This is the sickness of those who court their superiors, hoping to win favors. They are victims of careerism and opportunism, carrying out their work thinking only about what they ought to receive and not about what they ought to give. This disease can also strike bosses when they court some of their employees to win their submission, loyalty, and psychological dependence. (See Galatians 5:16-25)

7. The disease of indifferent to others
This is when one thinks only of oneself and does not put one’s knowledge at the service of colleagues who are less expert. Also when one finds joy in seeing others fall.

8. The disease of existential schizophrenia
This is the grave illness of those who live a double life of hypocrisy, abandoning the pastoral care of concrete persons, limiting themselves to bureaucratic work, and beginning to live a hidden and dissolute life. (See Luke 15:11-32)

9. The disease of being or not being the same
This is when belonging to a clique becomes more important than belonging to the whole Body and, in some situations, more important than belonging to Christ himself. It becomes a cancer that threatens the harmony of the Body. (“Every kingdom divided against itself is laid waste.” Luke 11:17)

10. The disease of worldliness
This is the sickness of those who insatiably seek to increase their own power and worldly profit, sometimes defaming, slandering, and discrediting others in the process. (See Evangelii Gaudium, 93-97)

11. The disease ofworldly profit
This is when appearance, clothing, and honors become the primary objective of life. (“Do nothing from selfishness or conceit, but in humility count others better as than yourselves.” Philippians 2:1-4)

12. The disease of the funeral face
This sickness leads people to act gruff and grim, treating others with rigidity, harshness, and arrogance. Instead, we must be polite and affable, bringing a joyful spirit and a sense of humor wherever we go, even in difficult situations. (See Evangelii Gaudium, 2, 84-86)

13. The disease of accumulating possessions
With this illness, we seek to fill an empty spot in our heart by accumulating material goods, not out of necessity, but only to feel secure. (“For you say, I am rich, I have prospered, and I need nothing: not knowing that you are wretched, pitiable, poor, blind, and naked.” Revelation 3:17-19)

14. The disease of closed circles
This is when one thinks only of oneself and does not put one’s knowledge at the service of colleagues who are less expert. Also when one finds joy in seeing others fall.

15. The disease of indifference to others
This is when one thinks only of oneself and does not put one’s knowledge at the service of colleagues who are less expert. Also when one finds joy in seeing others fall.

OBISPO

(Para 4)

2. El mal de “martalismo”, o la excesiva laboriosidad
Todos necesitamos algún descanso, tiempo familiar de calidad, y vacaciones como un momento de recarga espiritual y físico. (“Todo tiene su tiempo, cada cosa su momento bajo los cielos.” Ecclesiastes 3:1-15)

3. El mal de la petrificación mental y espiritual
Esta es la enfermedad de quienes tienen un corazón de piedra y son duros de cerviz. Ellos pierden la serenidad interior, vivacidad y la audacia, escondiéndose detrás de los papeles, convirtiéndose en “máquinas de legajos,” faltando la sensibilidad humana la cual es necesaria para llevar con quienes lloran y alegrarnos con los que se alegran. (Mirar Filipenses 2:5-11)

4. El mal de la planificación excesiva y el funcionalismo
La buena planificación es necesaria, pero no debemos de caer en la tentación de tratar de encerrar y manejar la libertad del Espíritu Santo. El Espíritu es siempre más grande y más generoso que cualquier planificación humana. (Miran Juan 3:8)

5. El mal de trabajar sin buena coordinación
Esto es como una orquesta que produce ruido, cuando los miembros no cooperan y no viven el espíritu de comunión o equipo. Es lo que pasa cuando el pie le dice al brazo, “No te necesito”, o la mano a la cabeza, “Yo soy la que mando”. (Mirar I Corintios 12)

6. La enfermedad del Alzheimer espiritual
Esta es una disminución progresiva de las facultades espirituales, la vemos mayormente en los que han perdido el recuerdo de su encuentro personal con el Señor. Construyen paredes alrededor de ellos mismos haciendo esclavos a los ídolos quienes ellos mismos han creado con sus propias manos. (“Han abandonado el amor que tenían al principio.” Apocalipsis 2:4)

7. El mal de la rivalidad y la vanagloria
Esto es cuando la apariencia, la ropa, e insignias de honor llegan ser el objetivo principal de la vida. (“No hagan nada por rivalidad o por orgullo, sino con humildad consideren a los demás como mejores a sí mismos.” Filipenses 2:1-4)

8. El mal de la esquizofrenia existencial
Esta es la enfermedad de los que viven una vida doble de hipocrisia, abandonando el servicio pastoral de personas concretas, limitándose a los asuntos burocráticos, y comenzando a vivir una vida oculta y disoluta. (Mirar Lucas 15:11-32)

9. El mal del chisme y las murmuraciones
Esta enfermedad sería poder comenzar con una simple charla, pero finalmente puede llegar a la destrucción de la reputación de nuestros colegas. Es la enfermedad de los cobardes quienes, no teniendo el valor de hablar directamente, hablan a sus espaldas. (“Háganlo todo sin murmuraciones.” Filipenses 2:14-18)

10. El mal de glorificar a sus jefes
Esta es la enfermedad de los que cortejan a sus superiores, esperando obtener favores. Son víctimas del arrojo y el oportunismo, los quienes trabajan solo pensando en lo que han de recibir no en lo que han de dar. Esta enfermedad también puede afectar a los superiores cuando cortejan a algunos de sus trabajadores para ganarse su simpatía, lealtad, y dependencia sicológica. (Mirar Gálatas 5:16-25)

11. El mal de la indiferencia hacia los demás
Este mal es cuando uno piensa solamente de uno mismo y no pone su saber al servicio de los colegas con menos experiencia. También es cuando uno se alega de la caída del otro.

12. La enfermedad de la cara fúnebre
Esta enfermedad hace que la gente actúe de manera ruda y sombría, tratando a otros con rigidez, dureza y arrogancia. Más bien, debemos de ser respetuosos y afables, trayendo un espíritu de gozo y un sentido de humor a dondequiera que vayamos, hasta en situaciones dificultosas. (Mirar Evangelii Gaudium, 2 84-86)

13. El mal de acumular posesiones
Con esta enfermedad, usamos llenar un vacío en nuestros corazones por medio de acumular bienes materiales, no por necesidad, sino para sentirnos seguros. (“Pues tu dices que eres rico, que te ha ido muy bien y que no te hace falta nada; y no te das cuenta de que eres un desdichado, miserable, pobre, ciego y desnudo.” Apocalipsis 3:17-19)

14. El mal de las circunscritas
to a un grupo llega a ser aún más importante que la pertenencia al Cuerpo y, en unas situaciones, aún más importante que la pertenencia a Cristo mismo. Llega a ser un cáncer que amenaza la armonía del Cuerpo. (“Cada reino dividido contra sí mismo queda asolado.” Lucas 11:17)

15. El mal de la nación mundana
Esta es la enfermedad de las personas quienes buscan insaciablemente el multiplicar sus poderes y ganancia mundana, a veces hasta capaces de calumniar, difamar, y desacreditar a otros en el proceso. (Mirar Evangelii Gaudium, 93-97)

Conclusión
La Iglesia es el Cuerpo Místico de Jesucristo. El Papa Francisco dice que, como un cuerpo, la Iglesia debería seriamente y diariamente procurar el ser más vital, más sana, más armoniosa entre sus miembros, y más íntimamente unida con Cristo. Si vamos a ser fieles en nuestra misión a todo nivel de la Iglesia, debemos continuamente buscar el mejoramiento y crecimiento en comunión, en santidad, y en la sabiduría.

El Papa Francisco dice que la Iglesia, como cada cuerpo humano, está expuesto a enfermedades que pueden dañar su funcionamiento saludable. El Espíritu Santo es quien nos cura de cada enfermedad espiritual. De modo que ese saneamiento se lleve a cabo, necesitamos estar conscientes de la enfermedad, hacer la decisión de ser curados, y pacientemente aguantar el remedio necesario.

El Santo Padre dice que un cuerpo vivo no puede sobrevivir sin ser alimentado y sin ser bien cuidado de sí mismo. Hablando espiritualmente, el núcleo de nuestro alimento es una relación viva y personal con Cristo Jesús, sostenida por la oración diaria, por los Sacramentos (especialmente la Eucaristía y la Reconciliación), por el contacto con el mundo y la Palabra de Dios en las Escrituras, y por la espiritualidad que se vivida a través de la práctica práctica.
**INTERVIEW**

(From 3)

er: St. Anthony’s in Bryan. If they had not had a quality religious education program when I was a teenager, I probably wouldn’t be a priest. That youth ministry program had a profound impact on my life. And it was just a basic parish with dedicated catechists and church leaders who believed in the importance of the youth. It was nothing fancy.

I am happy to see more and more of our priests learning Spanish. It will help them reach out to more and more people in our area. I hope this will continue, because our part of the country is clearly bilingual.

Catholic radio in this area is awesome. Before I came here to West Texas, I was not familiar with the Guadalupe Radio Network. In the Austin Diocese we had Relevant Radio, which is produced elsewhere, but Guadalupe Radio is locally produced. And people really, really listen to it. I am very impressed with what they have accomplished through their dedicated lay leadership. It has been such a pleasant surprise.

I have also been very impressed with Fr. Gilbert Rodriguez’ Saturday morning Q108 radio program. He is very dedicated to this outreach, and he has a strong and vast listenership. Those who cannot pick it up on the radio are listening on the computer. It’s a big program, every Saturday from 5-10 in the morning. I usually call in to give a short talk in Spanish at 8:45 a.m.

I am also impressed with the beauty of some of our small country parishes and missions. They are gems. Small, yet precious gems. The church buildings, the setting in the surrounding countryside, and the community working together. It’s just beautiful ... the physical beauty of this land. I’ve commented on that before: the hills, the skies, the sunsets, the wildlife, the pleasant temperatures in general, the low humidity, the peace in the country side -- it just it causes my heart to glorify God. It’s beautiful.

**Angels: Finally, you have commented before on how people of many nationalities work together to make the Church work in West Texas. That, too, has impressed you.**

**Sis:** The Catholic Church is universal. Our faith is a worldwide faith. Therefore, to be Catholic means to share the faith with people from all over the world. Here in West Texas we have a multicultural society. We have a variety of Anglos, Hispanic Americans, recent Mexican and Latin American immigrants, immigrants from Vietnam, India, African nations, and elsewhere. The Church is the mother of all, not the product of any single culture. Therefore, our participation in the Church must always be open to sharing in fellowship with those from other backgrounds. To whatever extent we have people from different cultures and languages in our area, we should be open to sharing with them in the life of the Church. For example, in Abilene, which is a designated port city for refugees, Catholics in parishes there are called to reach out and help these refugees, welcoming them into the parish.

In any of our parishes and missions that have a mixture of English and Spanish speakers, we are called to function as a multicultural community, as an expression of the Body of Christ -- one body with a variety of members. We are all members of this one body.

I feel very privileged to be a part of this diocese. I pledge to pour out my life in service. I ask for people’s patience with my imperfections and for their prayers to God as we move forward together.

**FRANCIS**

(From 18)

This fall, the pope had a lot of eyes on him during the extraordinary Synod of Bishops on the family at the Vatican. The pope opened the first working session, but never expressed his views during the gathering.

At the synod’s end, many news outlets said the final report was a "setback" or "loss" for the pope, because it did not include the midterm’s conciliatory language toward people with ways of life contrary to church teaching, or reflect the theme of mercy, the pope so often articulates.

German Cardinal Walter Kasper, who gained attention during the synod for his proposal to make it easier for divorced and civilly remarried Catholics to receive Communion, told an audience at The Catholic University of America in Washington in early November that Pope Francis is "a pope of surprises."

In using words that almost sound like the pope would say, the German cardinal said Pope Francis has "succeeded in a short time in brightening up the gloomy atmosphere that had settled like mildew on the church."

He also acknowledged that the pope has his detractors, saying: "What for some is the beginning of a new spring, is for others a temporary cold spell."

The cardinal said the pope doesn’t "represent a traditionalist or a progressive scheme," but instead "wants to lead faith and morality back to their original center," to the heart of the Gospels.

That’s a recurring theme of Pope Francis and for many it was echoed in the pope’s appointment this fall of Archbishop Blase J. Cupich as the new archbishop of Chicago.

The archbishop’s simple and very pastoral style has often been compared to Pope Francis.

When he was asked why he was given this new position, the archbishop has repeatedly told reporters that the pope "sent a pastor."

He also referred to the pope’s remarks at the synod’s opening session when he said he sees his role as guaranteeing unity in the church. Archbishop Cupich told CNS that in many ways a bishop has that same responsibility: “to make sure that we walk together, to accompany each other.”

And certainly many Catholics will accompany each other next fall when Pope Francis will make his first visit to the United States to attend the World Meeting of Families in Philadelphia in late September.

Plans call for the pope to attend the Festival of Families Sept. 26 -- a cultural celebration expected to draw up to 800,000 participants -- and to celebrate Sunday Mass the afternoon of Sept. 27 on the steps of the Philadelphia Museum of Art for a crowd of about 1 million people.

Donna Crilley Farrell, executive director of the 2015 World Meeting of Families, said numbers for the gathering are expected to grow each day and could reach close to 2 million people.

Other details of the U.S. trip have not been announced, but this summer Pope Francis told reporters that President Barack Obama and the U.S. Congress had invited him to Washington and that the U.N. secretary-general had invited him to New York.

Other cities that have put in "bids" for the pope to visit, through letter-writing campaigns or personal pleas from civil and church leaders include: Birmingham, Alabama; Boston; Buffalo, New York; Chicago; Dallas; Detroit; El Paso, Texas; Green Bay, Wisconsin; St. Augustine, Florida; and Tucson, Arizona.

Carol Carey, superintendent of secondary schools of the Philadelphia Archdiocese, thinks young people will be drawn to see the pope because his "sincerity and love has taken hold among young people" and "the Francis effect is powerful for many young Catholics."

Eustace Mita, a member of the World Meeting of Families’ board of directors, similarly believes the pope’s visit will make an impact, saying it will be felt for decades in the Philadelphia region.
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FILIPINOS

(From 9)

helping lift their burdens,” she said. That goes right along with the theme of the visit: “Mercy and Compassion.” It is described as a chance for the pope to comfort Filipinos devastated by recent earthquakes and last year’s deadly typhoon.

Filipino Catholics who spoke with Catholic News Service about the visit emphasized the strong faith, devotion to Mary, humility, hospitality and family focus of the Filipino people even amid their suffering. The country is still recovering from Typhoon Haiyan which killed more than 6,000 people and destroying countless homes and buildings in November 2013.

Lydia Astorga, a parishioner at St. Columba who was born in the Philippines and came to Maryland in 1976, said a family member’s home was destroyed in the storm and many family members have been looking for work since the typhoon hit.

“They still need help,” she said, referring to the population as a whole. “But

CONSECRATED

(From 1)

down Highway 277, southwest of Christoval, and then turn west on Allen Rd., proceeding 1.5 miles west before coming to the hermitage’s entrance at “St. John’s Way” at the crest of a rise. Following the sisters’ Mass at 9:30 a.m., February 8, the public is invited to then travel in their own vehicles to the monastery/hermitage from 1:30 p.m. for the hermits’ open house.

“The best way to learn about our life is to come talk to the sisters and ask questions,” said Sister Mary Grace, superior at the convent. “Most people who come to visit us want to know about our life, and what drew us to Carmel.

“For us, it takes prayer to even know our vocations. Pray and be open to God, and hopefully the Year of Consecrated Life will encourage young people, and maybe not so young people, to stand back and consider what God might want of them. That’s where they are going to find their peace.”

The U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations is helping promote these “Days with Religious” initiatives and resources to help families learn about the consecrated life of religious men and women. Activities focus on sharing experiences of prayer, service and community life with those living a consecrated life.

“We will give a tour of our Hermitage and talk about our way of life,” said Fr. Fabian Rosette, prior of the hermitage. “We will also distribute brochures we made for the Year of Consecrated Life, which explain our way of life to the public. The Year of Consecrated Life can be an opportunity to bring people together and get to know us and what we do here at the Hermitage. People can become more familiar with our way of life: a life of prayer, penance, solitude and separation from the world. We strive to live this spiritual life such that it transforms us and everything around us to be what God wants it to be, and we hope that this special time can be an opportunity for others to experience these spiritual things.”

Other events planned in the diocese during the Year of Consecrated Life include a Day of Service, which is set for summer, and a Day of Prayer with Religious, September 13, 2015.

Google either Carmelite order’s web page for additional information and travel directions.

MARIOTA

(From 18)

him helping a younger student learn how to tie a necktie.

“What an outstanding young man,” said Alvin Katahara, chief marketing officer for St. Louis School, which has 600 students in grades 6 through 12.

"We are just so proud of him. Everyone knows about his outstanding achievements in football. On top of that, he is just such a wonderful role model for the kids here and all the kids in the state.”

A crowd in the St. Louis gym watched the Heisman award announce-

ment Dec. 13 on a big screen. When their local boy was called forward during the event at the New York Marriott Marquis, the group went berserk.

The day after winning, Mariota showed his true colors in New York, visiting with sick children and laying a wreath at the 9/11 memorial.

"My 50th Anniversary of Priesthood humbles me when I reflect on the constant abundant blessings God has poured out on me in the priesthood, and fills me with gratitude,” Bishop Pfeifer said. “As I meditate on what it means from my experience to be a priest, the Holy Spirit reminds me that everything a priest should be, and become, is summed up in the Latin phrase, alter christus, which means, “to be another Christ.” This is the great call and challenge for me and all priests.”

Nine visiting bishops were scheduled to attend the Mass honoring Pfeifer, and the Cathedral.

Msgr. Bernard Gully, of Holy Trinity Church in Big Spring, who served as an emcee at the consecration of the cathedral, was homilist at the 50th anniversary Mass, speaking with fond memories of his time in the diocese and at the cathedral church.

Speaking of Bishop Pfeifer’s career and the cathedral’s history, which included two major renovations, Msgr. Gully also noted that only two priests in attendance could likely say they were at the dedication — himself and Msgr. Benedict Zientek. Retired to Bremenh now, Msgr. Zientek still travels to the diocese on special occasions when able.

Msgr. Gully noted that one of Bp. Pfeifer’s strengths was to, as Pope Francis has encouraged all priests to do, “smell like sheep.” “Bishop Pfeifer went to the farthest points of the diocese; he went to the peripheries, tended to the poorest, and the most vulnerable — the unborn. He visited prisons. This was his ministry as he was taught so long ago as a missionary Oblate of Mary Immaculate.

Msgr. Gully encouraged all that, although the church, in this case, the cathedral, should be reverenced since it is a House of God, it is the people, not the physical structure, that make up the church.

“Paul tells us that we are God’s building,” Msgr. Gully said. “The church is the body of Christ. As we have reverence for that building itself, we are the church, and like the church we are constantly going through renovations also.”

As for the future, Msgr. Gully said for us to heed the words of St. John Paul II: Be not afraid.

“Pope Francis repeats those words as he is showing us by new example new ways to live our Catholic tradition. As he spells out, do not be afraid. As we look to the next 50 years, we need to be confident and trust that God is with us and we should go forth confidently as God calls us to.”
ADORATION

(From 8)

the Blessed Sacrament regularly would also feel the same thing. Because of our belief in Christ's consoling presence in the Blessed Sacrament … our prayers become efficacious. … It not only confers grace but contains the very source of grace, namely Jesus Christ.

Although Eucharistic adoration, especially in Europe, has a long history, it was not until the 19th century that there was a rapid growth of Roman Catholic societies and orders formed for the specific purpose of Perpetual Adoration. Among the orders formed in the United States are the Franciscan Sisters of Perpetual Adoration (1849, Wisconsin) and the Benedictine Sisters of Perpetual Adoration (1874, Missouri). During the 20th century the practice of Perpetual Adoration spread from monasteries and convents to Catholic parishes at large, and now it is also performed by lay Catholics, hence the development of Eucharistic adoration chapels in parishes all over the world.

The moment we enter the chapel we look at the monstrance on the altar surrounded by burning candles. The consecrated host is visible inside the monstrance which is the focal point of adoration. We genuflect, find a place to kneel or sit, and pray. The question for an adorer is what to pray during adoration. Fr. Benedict Groeschel (In the Presence of the Lord) points out that there are four kinds of prayers most appropriate in the presence of the Eucharist, namely, adoration and praise, thanksgiving, repentance, and trusting intercession.

We talk to Jesus on a one-to-one basis, pouring out our hearts to Him, adoring Him, expressing our gratitude, and seeking forgiveness not only for our iniquities, but for others, too.

There are no specific rules or prayers to follow during adoration. One of the best aspects of Eucharistic adoration is this: how you spend your time with Jesus is entirely up to you. There is no one preaching to you, reading to you, telling you when to stand, sit, kneel, sing this or whatever. … You are basically on your own. You can pray your Rosary… read your Bible… do some other spiritual reading… but always remember you are there to visit your friend, Jesus.

Many adorers, now saints, considered long hours before the Blessed Sacrament a feeling of “heaven began on earth.” Sometimes one just sits quietly and feels the presence of God as we make our “mental prayer.”

According to Fr. John Hardon, mental prayer is the prayer in which the sentiments we express are our own … a form of prayer in which we ourselves, under the impulse of grace, make up the words expressing what is in our heart. It is a form of prayer where we are consciously and deliberately conversing with God giving Him a chance to respond to us.

In recent years there has been a phenomenal growth of devotion to the Real Presence of Christ in the Holy Eucharist. Night Adoration societies, Perpetual Adoration groups, national associations of the faithful promoting organized visits to the Blessed Sacrament, Holy Hours before the tabernacle, monthly, weekly and even daily exposition of the Eucharist in churches and chapels, in one country after another, have become commonplace.

There were over 2,500 Perpetual Adoration chapels in the Catholic parishes around the world at the beginning of the 21st century. As of the date of this writing, there are now 7,091 adoration chapels in the United States, 859 of which are Perpetual Adoration chapels. In Texas alone there is a total of 555 adoration chapels, of which 71 are perpetual. In our diocese, the three Perpetual Adoration chapels are in the San Angelo, Abilene, and Midland/Odessa deaneries.

Unless you are a regular adorer with an assigned hour during the week, you can visit Jesus in a Perpetual Adoration Chapel any day and any hour, and you can stay as long as you wish. Of course you can visit Him in any Catholic church around the world where the Blessed Sacrament is reserved in a tabernacle. [11]

Everyone is invited to accept Jesus’ unique gift of love in His Real Presence. As Archbishop Fulton J. Sheen succinctly stated, “The greatest love story of all time is continued in a tiny white Host.”

NOTES

2. Catechism of the Catholic Church (CCC) Par. 1373-1381
4. CCC par. 1378
6. There have been five investigations of varying degrees since 1574 to test the presence of flesh and blood in the host. The latest study, done in 1971 by Dr. Odoardino Lozini, professor of anatomy and pathologic histology, confirms that the flesh was human cardiac tissue and the blood was type AB, without trace of preservatives. (This Is My Body, This Is My Blood, Miracles of the Eucharist, Bob and Penny Lord.) Lanciano was selected as the site of the first Eucharistic Congress.
7. THEA p. 33
8. CCC par. 2626-2643
9. WEA.
10. THEA p. vii.
11. For a directory of adoration chapels in your area and all over the United States, visit www.therealpresence.org/directory.

PHILIPPINES

(From 7)

sights of helicopters overhead or trucks bearing down the street; now, you hear the low-level buzz of village and city life—rickshaws picking up their passengers, café conversations, children talking as they walk to school. The smell of bananas is striking since so many people planted banana trees shortly after the storm (the trees take nine months to grow). And, before you would see families gathered at night with candlelight as they buried loved ones. Now, you see families holding candles as they bless their new homes.

People are recovering, rebuilding, healing. Many speak of the devotion to their faith that has carried them through. The presence of the Catholic Church in community life is central and profound: how lucky are we as an organization to have such a close partnership with the local Catholic Church and our tireless partners.

We have seen the strength of this shelter investment in recent days, as Typhoon Hagupit barreled down in these same areas last month. I couldn’t feel prouder to say that our shelters—your shelters—stood the days of heavy rains and storms. I should note that we are also working with thousands of people—coconut farmers, fisherman and others—to get back to work and earn a livelihood that can improve their lives: planting crops, learning profitable trades like welding and carpentry, and opening new shops.

Please find an annual report at crs.org that outlines the highlights of activities to date, that you have made possible.

Today, what passes for the humdrum of normal life is a welcome, beautiful sight. I wish you could be here to see it in person. But please know that the extraordinary generosity of the Midland community is very much here in spirit. Thank you for all that you have made possible for the people of the Philippines. Your gifts will truly never be forgotten.

For more information or to make a donation, please go to www.crs.org or email ryla.simmons@crs.org.
**SANDOVAL**

(Para 15)

realidad quizás más difícil -- que darlo.
A fines del año pasado, líderes de todo el mundo, incluso varios presidentes de los Estados Unidos, elogieron a Nelson Mandela, quien murió a los 95 años después de liberar a Sudáfrica y guiar a su pueblo hacia un proceso de reconciliación constructiva. Su don no sólo ayudó a su gente sino a toda la humanidad. Fue un tipo de liderazgo “único en la escena mundial actual”, como lo escribió el columnista de The New York Times Thomas L. Friedman.

Mandela recibió élogios por su extraordinaria autoridad moral, por su paciencia y generosidad, por rechazar venganza, y por su habilidad de inspirar esperanza en el pueblo durante la tarea dura de reconciliación. Para él, la medida de cada iniciativa era: “Sirve esto a la nación”? (y no sólo a su propio pueblo).

No es difícil imaginar que maravillas su modelo de liderazgo traerían en nuestras desplomadas salas legislativas, federales y estatales. Ciertamente hallaríamos una manera de continuar la ayuda a personas que no encuentran empleo, a aumentar en vez de reducir las estampillas para conseguir alimento que necesitan los pobres, y a dar bienvenida e integrar a la sociedad a inmigrantes que han estado aquí por mucho tiempo.

Según Friedman, Dov Seidman, cuya empresa da consejo a los jefes de grandes empresas, dice en el libro “How”, que otra fuente de la autoridad moral de Mandela es que “él le confió la verdad al pueblo”, en lugar de simplemente decirles lo que querían oír. El pueblo, en turno, confió en él.

“Mandela logró grandes cosas al volverse más pequeño que el momento”, escribió Seidman.

El pregunta que enfrentan los líderes del “mundo desarrollado” es la misma que enfrenté yo cuando el campesino maya me ofreció la botella de Coca Cola. ¿Acepto el regalo de una persona tan económicamente pobre?

En el caso de Mandela el regalo viene de un representante de una raza históricamente considerada por el mundo blanco como inferior, una persona quien pasó los años más productivos de su vida en una prisión.

Al empezar el año nuevo, mi esperanza, por supuesto, es que nuestros líderes tengan la humildad y la fortaleza para vencer su arrogancia y aprendan del ejemplo de Mandela. Seremos mucho más pobres si no lo hacemos.

**BARRON**

(From 14)

more observes how a peculiarity of our language discloses the same truth. When we come to know something, we speak of “recognizing” a truth, but the word “recognition” (re-cognition) implies that we have thought again what had already been thought by a more primordial intelligence. Long before Hawking used the phrase, Albert Einstein characterized his own science as a quest to know the mind of God, and in so doing, he was operating out of the very assumptions I’ve been articulating.

In light of these clarifications, let us look again at the central preoccupation of “A Theory of Everything,” namely, Hawking’s quest to find the one great unifying equation that would explain all of reality. It is always fascinating to go to the roots of an argument, that is to say, to the fundamental assumptions that drive a rational quest, for in so doing, we necessarily leave the realm of the purely rational and enter something like the realm of the mystical. Why in the world would a scientist blithely assume that there is or is even likely to be one unifying rational form to all things, unless he assumed that there is a singular, overarching intelligence that has placed it there? Why shouldn’t the world be chaotic, utterly random, meaningless? Why should one presume that something as orderly and rational as an equation describe the universe’s structure?

I would argue that the only finally reasonable ground for that assumption is the belief in an intelligent Creator, who has already thought into the world the very mathematics that the patient scientist discovers. In turning his back on what he calls “a celestial dictator,” Stephen Hawking was indeed purging his mind of an idol, a silly simulacrum of God, but in seeking, with rational discipline for the theory of everything, he was, in point of fact, affirming the true God.

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**SAINTS**

(From 10)

years, Genoveva had thought of starting a religious congregation that would be solely concerned with meeting the needs of such women, since she knew of no one engaged in this work.

In 1925, Genoveva and 18 associates formed the religious order called the “Congregation of the Sacred Heart of Jesus and the Holy Angels.” The community was also known as the “Angélicas.” Genoveva opened the first house in Valencia. Other foundations followed in several Spanish cities including Barcelona, Madrid and Pamplona. According to Gallick, the government closed down many of the boarding houses during the Spanish Civil War (1936-39). When peace returned, Genoveva began to rebuild. Matthew Bunson wrote in “John Paul II’s Book of Saints” that the community received approval from Pope Pius XII in 1953.

Throughout the rest of her life, Genoveva directed the work and ministry of her community. She had a reputation for kindness and openness to others, Bangley wrote, and her good humor was legendary. Genoveva died on January 5, 1956. She was beatified in June 1995 by Pope John Paul II. At her canonization on May 4, 2003, Pope John Paul II called Genoveva “an instrument of God’s tender love. This love led her to devote her life to caring for retired women, to remedy the loneliness and deprivation in which many of them lived.”

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Christmas at Old Fort Concho

As the West was being settled after America’s Civil War, Fort Concho was established as a United States Army post in 1867. The first chaplain, Rev. Norman Badger, was a presbyter of the Protestant Episcopal Church. He and his family came from Kentucky to Fort Concho in April 1871, where the first service was April 30, 1871.

Today, the museum interior of the school/chapel is that of the 1880 school program at the fort. The rest of the former army post includes 23 original and restored fort structures. The old frontier Army post is now a historical preservation project and museum owned and operated by the City of San Angelo.

In 1985, the Most Rev. Michael D. Pfeifer, OMI, after becoming fifth bishop of San Angelo, began celebrating Mass at the fort on the first Sunday of December each year at the small chapel at Fort Concho, until his retirement in January 2014.


Scenes from Bishop Michael J. Sis celebration of the Mass at Old Fort Concho, Sunday, December 7. Courtesy photos.