Catholics honor Mary, the Mother of God, several times in December and January. On Dec. 8, there was the feast of the Immaculate Conception. Dec. 12 was the feast of Our Lady of Guadalupe. On Jan. 1, the universal Church recognized the solemnity of Mary, Mother of God. Shown above is a Dec. 11 re-enactment at St. Augustine Cathedral of the appearance of Our Lady of Guadalupe.

Hail Mary, Mother of God

- See pages 6 and 7

Bishop tours Tohono O’odham nation, ministries

- See pages 3, 8 and 9
Father Oscar Magallanes, devoted pastor, dead at 67

Professional counselor took career skills and compassion into priesthood and ministry of service

By STEFF KOENEMAN
Diocesan Communications Director

Father Oscar Magallanes, pastor of St. Jude Thaddeus in San Luis, died Dec. 11 after a short illness. He was 67.

When he died, Father Magallanes had found success in two different vocations. The first was as a family counselor, husband and father. The second was his ministry.

He was born Sept. 30, 1950, to Vincente and Manaelita Magallanes in Nogales, Sonora, Mexico. His college education included four years in Humanities studies. He also attended the Catholic seminary in Hermosillo, Mexico.

From 1969-71, he taught Spanish and Mexican history at St. Pablo Secondary School in Hermosillo.

He married his wife Olga in 1975. Subsequently, they had two sons.

From 1973-77, he attended the Universidad Autonoma de Guadalajara in Jalisco, Mexico, earning a bachelor’s degree in social philosophy. He spent a year at the University of Madrid, Spain, studying educational psychology.

In 1978, he studied family dynamics, drug abuse, alcoholism and childhood and adolescent problems at the Southwestern School for Behavioral Studies at the University of Arizona, Tucson.

He worked at the Santa Cruz Guidance Center in Nogales, AZ, on cases involving family problems, drug abuse, alcoholism and children, and assisted at a mental health unit of a day treatment program. He received his counseling certificate, and in 1980, became executive director of Casa Escuela, a halfway house in Alamos, Sonora, serving at other programs as a family counselor specializing in treating people affected by drug and alcohol abuse. In 1981, he continued his studies at the Centro de Adiestramiento, Capacitacion y Desarrollo de Personal in Guadalajara. In 1982, he was program administrator for Project PPEP (Portable, Practical Educational Preparation).

Around that time, he also entered formation for the permanent diaconate for the Diocese of Tucson. On June 11, 1989, he was ordained a permanent deacon and served at Our Lady Queen of All Saints.

During his diaconal ministry, he became friends with Father Gonzalo Villegas, currently pastor at Sacred Heart, Tucson.

Father Villegas recalled first meeting Deacon Magallanes in 1996 at a home Mass in the Cathedral parish area. In 2002, Father Villegas was named pastor at Our Lady Queen of All Saints.

“He loved the church,” Father Villegas said. “He really cared for the people. He was known to pay even for his own groceries. He was spending a lot of his own money. Talking to him didn’t change how he felt. He would say ‘No, I’d rather save money for the parish.’”

Father Villegas said he and Father Magallanes conceived a wedding at Our Lady of Fatima Parish, Tucson, in October, and that his friend looked to be in better health. However, by Thanksgiving, Father Magallanes had been hospitalized.

“He very humble, very down to earth,” Father Villegas said. “He really cared for others. That was his passion.”

In a column in the New Vision just before his ordination in 2010, Father Magallanes wrote: “This (priesthood) has always been a dream of mine, since I was a child, and soon in a few days, it will be realized.”

“Marriage for me was a beautiful experience. I had an extraordinary partner totally devoted to her role of wife and mother, but our Lord wanted to take her and when that happened, I set up the task of reflecting on my future. I found no better than that of entering the seminary, at the very least, to give back to the Lord for all He does for me.”

His first priest assignment was as parochial vicar at Immaculate Conception, Yuma. A year later, he was named parish administrator at St. Jude’s. In July 2012, he became pastor.

He is survived by his mother Manuelita; sons Vincente and Oscar; brothers Rogelio, Armando, Adan and Osvaldo; sisters Evangelina Contreas, Noemi Haro, Enedina Ruiz, Blanca Vasquez and Martha Peelman; and many nieces and nephews.

A funeral service was held Dec. 15 at St. Jude’s with Bishop Gerald F. Kicanas presiding. A Mass was also celebrated by Bishop Edward J. Weisenburger Dec. 16 in St. Augustine Cathedral, Tucson. Internment was to take place in Holy Hope Cemetery at a later date.
Bishop, new priests encounter Tohono O’odham: One nation under I’itoi

By MICHAEL BROWN
Managing Editor

Bishop Edward Weisenburger’s first visit among the Tohono O’odham community provided an interesting contrast in Catholic living.

Less than a week removed from the pomp and pageantry of his installation in St. Augustine Cathedral, the bishop was celebrating Mass in St. Catherine Church in the village of Topowa, sampling the material poverty and cultural wealth of the Tohono O’odham reservation.

On Dec. 5, the bishop met Franciscan Father Ponchí Vásquez, pastor of the San Solano Missions. Father Vásquez and Franciscan Father Bill Minkel attend to the sacramental needs of about 14,000 Tohono O’odham located in dozens of churches and village chapels spread out over rural desert land the size of Connecticut.

The reservation, which serves as the US base for this Native American nation, has been its home for hundreds of years, predating the country, the state and the Diocese.

The bishop joined about a dozen priests ordained less than five years as part of the continuing education provided by the diocesan Vocations Office. Msgr. Albert Schifano, Vocations Director for Seminarians, organized and planned the visit.

The day began at Our Lady of the Sacred Heart in Sells, known also locally as St. Mary’s. Before his guests arrived, Father Vásquez spent some time explaining the layout and history of the property, including a broad dirt plaza, located between the church building and a series of roadside crosses, used as a parking area.

He pointed to an empty lot 50 yards away, and talked about it as the site of the former parish hall, where the community would celebrate religious feasts with dancing and all-night revelry, bookended by Mass and solemn processions. That building had been replaced with a weathered steel structure, including an indented corner caused by vehicle collision, next to the church.

The church was one of a series of constructions from the 1920s erected by the iconic Franciscan Father Bonaventure Oblaser. In the concrete slab at the doorway, builders recorded the date of dedication of the church as Feb. 17, 1921. Father Vásquez explained that the church had been renovated over the years, and a second tower was added later with space for a sacristy. Stones for the tower had been provided by families in the community, including a heart-shaped stone, a long oblong, two horizontals and a crystal that form the shape of an angel, he said.

Father Vásquez also talked about a red brick building attached to the far side of the church, built by a Divine Word Missionary who was assigned there but left before he was able to occupy it. In a trailer a short distance

- ARTICLE CONTINUES ON PAGE 8
Jose had received death threats. One and worked at their car glass of a good life. They owned/T_hey wanted a life without violence political asylum in the US.

Fellow Program. The program will
local donations, to fund the Legal check, that will be matched with
had given Father Carroll a $35,000
Chicago.
Church Extension Society from
including officials from the Catholic
Maria's story and the stories of four
Initiative. Executive Director Jesuit
shelter in Nogales, Sonora, Mexico.
her story Dec. 11 while staying at
she might see him again.

She would be deported, separated
and alone without knowing when she might see him again.

Maria, not her real name, told
her story Dec. 11 while staying at
the Nazareth House, a women's shelter in Nogales, Sonora, Mexico. It's a facility run by the Kino Border Initiative. Executive Director Jesuit Father Sean Carroll translated
Maria’s story and the stories of four other women currently in residence there for a group of visitors including officials from the Catholic Church Extension Society from Chicago.

Hours earlier, Extension officials had given Father Carroll a $35,000 check, that will be matched with local donations, to fund the Legal Fellow Program. The program will assist Maria and others like her with legal representation after filing for political asylum in the US. They wanted a life without violence

Maria and Jose had the makings of a good life. They owned and worked at their car glass manufacturing plant in Guerrero, Mexico, an area known for violence. Jose had received death threats. One
day, Maria was running late and shared a cab with a neighbor, who in a case of mistaken identity, was believed to be Jose and was killed on the trip.

The group responsible for his death let the couple know they would not make the same mistake next time.

We have faith that one day it will be OK.”

The couple left everything behind, eventually shedding their valuables during their desert trek, leaving them nothing but the clothes on their backs, she said.

When Border Patrol arrived, Jose was taken into custody and sentenced to 75 days in a detention center in Florence, AZ. Maria was cuffed, strip-searched and put in a cell with three other women who bullied her. She was assigned a lawyer who encouraged her to file for political asylum, given the threats made against her and her husband. She received the asylum application and then was brought to the border and released with the clothes on her back.

Jose is scheduled to be released and deported to Mexico in late January. Then, with the help of the Legal Fellow Program, Maria and Jose hope to begin the asylum application process.

Her smile, which welcomed the guests when they first arrived, came back after the tears that had punctuated her story. “We have faith that one day it will be OK,” Maria said.

Sister Alicia, a Missionary Sister of the Holy Eucharist, runs the shelter, which normally keeps women for about seven days, but can house them longer in cases like Maria’s. She said that the women who come there are usually found at the comedor, or food kitchen, run by the Kino Border Initiative in Nogales, Sonora, and coordinated by another Missionary of the Holy Eucharist, Sister Cecilia. The sisters see hundreds of deportees each day at the kitchen located less than 100 yards from the Nogales port of entry where US authorities drop them off every day. Particularly vulnerable women and children entering the kitchen are approached to see if they need special assistance, Sister Alicia said.

“They are usually crying, heartbroken, because they can't see their families,” she added.

The first day a woman arrives at Nazareth House, normally she is just looking for something to eat and a place to shower and rest. The next day, needs are assessed and she begins to engage in activities, such as prayer, arts and crafts and games, integrating into the community. Among the arts projects is one which involves a coloring pattern, a design called a mandala, that is worked on every day.

That project has a therapeutic effect on the women, Sister Alicia said. “As the days go by, their colors become brighter. As the days go by, the women get happier and more relaxed.”

“About 2,000 people a year come through here,” she added. “Their stories remain in my heart.”

Among those visiting were retired Bishop Gerald F. Kicanas and Bishop Edward J. Weisenburger. After leaving the shelter, Bishop Weisenburger told a Tucson TV news reporter covering the visit that he was incredibly impressed by the work done there. “It’s been a profound experience. The people here are in real crisis,” he said. “The sisters and volunteers here are doing an incredible job. It’s very, very moving, seeing this firsthand.”

The Catholic Church is known for programs that help large groups of people, but this kind of one-on-one ministry isn’t always recognized. “These are people in grave physical danger and deserve the best care.”

Father Carroll said he was deeply grateful to Bishops Weisenburger and Kicanas and Catholic Extension for the grant. He said studies show that people who are deported have a better chance of winning asylum when provided with legal help.

He also said that the numbers of deportations since the 2016 election have increased among those who have resided in the US for 20 years or longer. Many arrive in Sonora knowing no one and having no place to go, because all their families and friends are in the US.

“We are deeply committed to the care and compassion for refugees and migrants,” he said.
DIOCESAN EVENTS

A day of renewal and retreat
1800 N. Camino Pio Decimo, Jan. 27, 8:30 a.m.-5:30 p.m., St. Pius X Church, Tucson
The diocesan Charismatic Renewal Ministry and Vine of Grace Ministry will host Jesse Romero, national Catholic author and radio host, and Joshua Mangels, musician, followed by Mass. Cost to attend is $20. For information call Gloria (520) 237-7060, or Cindy (520) 742-6687, or visit tucsonicr.org to register.

PIMA EAST VICARIATE

St. Francis hosts six weeks on angels
1375 S. Camino Seco, Thursdays beginning Jan. 11 running through Feb. 15, 7-8:30 p.m., St. Francis de Sales Parish O’Leary Room, Tucson
Leaders will discuss the nature of angels, roles of angels, angelic guides, protectors and others of the holy host. There will also be lectio divina. A team featuring Patricia and Justin Mazzarella and Bettina Hofacre will facilitate these sessions. To register or for more information, call Justin at (520) 445-5752.

PIMA NORTH VICARIATE

Santa Catalina hosts women’s center auction
Westward Look Resort, 345 E. Ina Rd., Tucson, Feb. 11, 11 a.m.
Tucson’s Santa Catalina Parish is hosting the Third Annual Luncheon/Silent Auction to benefit the Sister Jose Women’s Center in Tucson. The event starts with a reception and auction followed by a luncheon at 12:30 p.m. Cost of tickets is $50 with all proceeds going to support homeless women at the Sister Jose Center. For tickets or further information, contact the center at (520) 954-3373 or info@siserjose.org.

‘Understanding Mental Illness’ session set
14380 N. Oracle Rd., Jan. 28, 1-3 p.m., Santa Catalina Parish hall, Tucson
The parish Social Awareness and Justice Ministry is hosting a forum, “Understanding Mental Illness: Together We Can Make a Difference,” featuring H. Clarke Romans, executive director of National Alliance on Mental Illness of Southern Arizona. He will speak about what mental illness is, the types of mental illness and the resources and volunteer opportunities available through NAMI Southern Arizona. There will also be two speakers sharing compelling personal stories about living with mental illness and achieving recovery. Questions and discussion will follow the presentations. For questions or more information, please call Leslie Fore at (864) 230-0043 or Mike Bubla at (520) 825-0500.
Our Lady of Guadalupe honored

Catholics throughout southern Arizona gathered in their communities and their churches Dec. 11 and 12 to honor Our Lady of Guadalupe as the patroness of the Americas. On Dec. 11, hundreds of hearty souls recited the rosary in a candlelight procession from the Pio Decimo center to St. Augustine Cathedral for Mass and midnight mañanitas. The following evening, nearly 1,000 processed from Freedom Park to St. Joseph Church for a multicultural celebration, including the local Filipino community. Our Lady of Guadalupe is also the patroness of the Philippines.

Worshippers at the midnight mañanitas at St. Augustine’s offer prayers in front of the image of Our Lady of Guadalupe. Many of those present also had marched in a procession from the Pio Decimo center earlier in the evening.

The actor portraying St. Juan Diego displays the image of the Virgin left after the roses tumble to the ground in the St. Augustine re-enactment.

Pilgrims accompany an image of Our Lady of Guadalupe during the Dec. 12 procession to St. Joseph Church, Tucson.

Actors portraying St. Juan Diego and Our Lady of Guadalupe stand motionless on the float processing toward St. Augustine Cathedral.
with processions and prayers

Above, a member of a local Aztec dance troupe performs on the plaza outside St. Augustine Cathedral. At right, people walk in the procession to St. Joseph’s.

Presiding at the St. Joseph celebration, Bishop Edward J. Weisenburger receives a statue of Santo Niño de Cebú, representing the Filipino community, presented by Father Ricky V. Ordonez, pastor.

Many individuals carried statues and paintings of Our Lady.

The Catholic Outlook is sad to report that Franciscan Father Don Miller, author of the "Sacraments" series published in the Outlook for several months, died Dec. 12.

May he rest in peace.
further back lives Jeannette Lopez, a pastoral minister who also serves as caretaker for the property.

Inside are beautiful hand-painted murals depicting the history of the mission and the role of missionary priests serving the area. At one end is a mural showing Jesuit Father Eusebio Kino, who evangelized the Tohono O’odham and had a profound impact on their culture. Father Vásquez later explained that the well-funded Father Kino introduced livestock to the tribe, who historically had been an agrarian, gathering culture. To the far right was a mural showing Franciscan Father Francisco Garces, later martyred while serving in Yuma. The murals were part of a renovation in the 1940s that expanded the church building, creating a transept and adding seating.

Father Vásquez explained that erecting a church on the reservation is done differently than in other civil jurisdictions in Arizona. Each town or village is its own autonomous entity, and when the early missionaries arrived, they had to petition each village council for permission to engage the people and erect structures to be used for Mass and conduct ministry in the area.

As the bishop and other priests arrived, Father Vásquez welcomed them to Sacred Heart. He reviewed the history of the mission and presented an overview of Tohono O’odham culture. He also explained the image of Himdag, a sacred symbol that depicts a man standing at the entry of a mountain and the land in a symbiotic relationship, he said.

Lopez spoke about the type of ministry that goes on in the parish, and explained the cultural realities when it comes to building lay involvement in ministry leadership and participation. She recalled being involved in the early 1990s when the older ministry leaders began to retire. Religious sisters and others encouraged her to get involved and after overcoming initial reluctance, she began serving a type of apprenticeship. Over time, as more opportunities surfaced, Lopez said, she took on additional duties.

Lopez said that the Tohono O’odham take a long time to decide to move into leadership roles. Further, once a commitment is given, it usually also entails a mentorship that can last several years.

“We get a lot of encouragement from our elders, but we have to take the first steps,” said Lopez.

She also said that rebuilding attendance at Mass and Communion services follows a similar time frame.

“We get our peers to work to bring others back to church,” she said.

Other leaders noted that there has been an uptick in attendance at churches and chapels on the reservation, even though, with only two priests, many sites can only offer Communion services.

In the 1980s, faced with a decline in the number of priests, the church developed a rite called “Sunday Celebrations in the Absence of a Priest.”

Father Vásquez noted that prior to the 1980s, even when the reservation was flushed with priests, they could not celebrate Mass every Sunday at all the sites. A ritual, led by lay people, was created to provide Communion services in remote chapels. When the new procedure was promulgated, there were some adjustments, but no significant changes to the practice that had been going on for decades.

“You have to be flexible in these kinds of things,” the priest added.

Father Vásquez said he and Father Minkel get to most chapels once a month. The Tohono O’odham favor an early Mass, adding, “everybody wants it at 8 a.m."

Regina Siquieros retired from teaching at Pima Community College before becoming a catechist. Her father was very traditional, including a great belief in the saints; her mother found her place living out the church’s social mission. Her mother’s father had been the last chief of their village and had a deep respect for the church.

Siquieros sees the church’s teaching strongly resonating with the beliefs of the Tohono O’odham. Although the speakers never referenced it, much of those shared beliefs echoed the core teaching laid out in Pope Francis’ 2015 encyclical Laudato Si (“On Care for Our Common Home”).

“The mountains hold power. It is shared by the sun and the plants. These are all of our Creator’s creations. This is where our spirituality is hinged,” she said.

Siquieros added that church leaders like herself always feel comfortable asking their predecessors for advice.

“We talk to our elders. We hold them in high regard.”

She tries to keep even the remotest chapels involved and likewise encourages residents to get involved, even a little bit. “We need help in every corner of our reservation.”

Father Oblasser, who has served San Solano for five and a half years, noted that while weekend Mass attendance may be sparse, when there’s a funeral or an anniversary Mass offered in memory of a loved one who died, extended family and friends will gather from throughout the nation. After the initial funeral, the memorial Masses most often well-attended are for the first and fourth anniversaries.

Besides his sacramental duties, Father Minkel also spoke about visiting the reservation prison and the sick. He noted that there is a disproportionate number of Tohono O’odham who suffer from diabetes, and health centers on the reservation treat many dialysis patients. He visits a local dialysis center twice a week, he said.

“That’s a ministry of presence,” he added, spending time with patients as they wait for treatment.

“Many travel over an hour, three times a week,” Father Minkel said. “I see a lot of faith and strength in these people.”

One of the visiting priests asked Father Vásquez about the aluminum flue pipes running down from the ceiling, dead-ending about four feet off the floor. Father Vásquez said those were remnants of the days when wood stoves heated the church in the winter.

Now, with space heaters for cold days and window-mounted air conditioners and fans for the warm ones, the flues are simply another artifact of the evolving life of this reservation church.

The next stop for the bishop and recently ordained was Topowa and St. Catherine of Bologna, the site used by the Franciscans as a headquarters for their missionary work in this part of the reservation. It’s a complex that includes the former convent repurposed as parish offices; the fenced-in, burned-out shell of the former school building; a parish hall with a full-service kitchen; and a series of brick buildings and a playground once used for a second school facility before that also was closed and fenced in.

Father Vásquez said that when the Franciscan contingent was more robust, the priests would gather here after Sunday Masses and disperse back to their stations on Thursdays.

The Franciscan cemetery also is there, and includes the remains of Father Oblasser. Father Vásquez noted that Father Oblasser decided against creating boarding schools on the tribal lands, a typical step taken by Christians on reservations. Instead Father Oblasser opted for day schools that did not force children out of their homes and that probably did not strike fear among villagers.

In the boarding schools, “children were taken almost forcibly from their families,” Father Vásquez said. “That was not a good thing.”

Father Vásquez pointed to a
May we all grow in faith, knowledge, reason and especially truth

“What is truth?”

Pilate poses this question to Jesus during his trial (Jn 18:38). In Andrew Lloyd Weber’s “Jesus Christ Superstar,” Pilate adds, “We both have truths. Are mine the same as yours?” Of course, the Ten Commandments tell us not to lie, but why? Amid “alternative facts” and “fake news,” what does faith teach us about truth?

In sacred Scripture, truth is a quality of God, which is demonstrated in justice and mercy and ultimately revealed in the person of Jesus: “I am the way, the truth, and the life” (Jn 14:6). In the Gospels, Jesus’ most significant sayings are often prefaced with “Amen (verily or truly) I say to you...”. Through the word of God, we receive this

TRUTH CAN NEVER FREE” (Jn 8:31-32; see Jn 16:13).

Our faith tradition asserts that truth is a virtue owed to others in justice and that honesty between people is necessary for society to function, according to St. Thomas Aquinas. The First Vatican Council stated “truth can never contradict truth.” Vatican II said the pursuit of truth, including scientific knowledge, must inform faith and reason.

Beauty is often best discerned in creation and communicated through art. However, the greatest truths exceed the limits of human comprehension and expression altogether. The virtue of love depends upon truth, and truthfulness requires charity and compassion.

What is truth? Truth is an epiphany of God’s nature. Truth is a person, Jesus Christ. Truth is our way of participating in God’s mission and coming closer to God. Truth is what we owe one another. May we all strive to grow in faith, knowledge, reason and truth.
The difference between secrets we keep and those we share

In all healthy people, there’s a natural reticence about revealing too much of themselves and a concomitant need to keep certain things secret. Too often, we judge this as an unhealthy shyness or, worse, as hiding something bad. However, reticence and secrecy can be as much virtue as fault because, as psychologist James Hillman puts it, when we’re healthy we will normally “show the piety of shame before the mystery of life.”

When are secrets healthy and when are they not? When is it healthy to “cast our pearl” before others and when is it not? This is often answered too simplistically.

No doubt secrets can be dangerous. From Scripture, from spirituality in every tradition, from what’s best in psychology, and, not least, from the various 12-step programs that today help so many people back to health, we learn that keeping secrets can be dangerous. That which is dark, obsessive or hidden within us has to be brought to light, confessed, shared with someone and owned in openness or we can never be healthy. Scripture tells us that the truth will set us free, that we will be healthy only if we confess our sins. It also tells us that our dark secrets will fester in us and ultimately corrupt us if we keep them hidden. Alcoholics Anonymous submits that we are as sick as our sickest secret. Psychology tells us that our psychic health depends upon our capacity to share our thoughts, feelings and failings openly with others and that it’s dangerous to keep things bottled up inside ourselves. That’s right. That’s wise.

There are secrets that are wrongly kept, like the dark secrets we keep when we betray, or the secrets a young child clutches as an exercise in power. Such secrets fester in the soul and keep us wrongly apart. What’s hidden must be brought into the light. We should be wary of secrets.

However, as is the case with most everything else, there’s another side to this, a delicate balance that needs to be struck. Just as it can be bad to keep secrets, we can also be too loose in sharing ourselves. We can lack proper reticence. We can trivialize what’s precious inside us. We can open ourselves in ways that take away our mystery and makes us inept subjects for romance. We can lose our depth in ways that makes it difficult for us to be creative or to pray. We can lack “the piety of shame before the mystery of life.” We all need to keep some secrets.

Etymologically to keep a secret means to keep something apart from others. We need to do that in healthy ways because a certain amount of honest privacy is necessary for us to nurture our individuality, for us to come to know our own souls. All of us need to keep some secrets, healthy secrets. This does, apart from helping us know more deeply our individuality, is that secrets protect our mystery and depth by shielding them under a certain mystique, from which we can more richly offer our individuality to others.

We derive the words “mystery” and “mystic” from the Greek word “meyen” which is a word that’s used to describe what we are left looking at when a flower closes its petals or a person closes his or her eyelids. Something’s hidden, something of beauty, of intelligence, of wit and of love. Its depths are partially closed off. That individual flower or person takes on a certain mystique which triggers a desire within us to want to uncover those depths. Romance has its origins here, as does creativity, prayer and contemplation. It’s no accident that when artists paint persons at prayer, normally they are depicted with their eyelids closed. Our souls need to be protected from over-exposure. Just as our eyes need to be closed at times for sleep, so too do our souls. They need time away from the maddening crowd, time alone with themselves, time to healthily deepen their individuality to make them richer for romance.

Years ago in an American television sitcom, a mother issued this warning to her teenage daughter just as this young person was leaving for a party with friends: “Now remember your body is a temple of the Holy Spirit – not a public amusement park!” Inside that wit, there’s wisdom. The mother’s warning is about properly guarding one’s body. However, the body is connected to the soul and, like the body, the soul too shouldn’t be trivialized and become fodder for recreation.

Jesus warns us to not give to the dogs what’s sacred or throw pearls to swine. That’s strong talk, but what he’s warning us about merits strong language. A soul is a precious commodity that needs to be properly cherished and guarded. A soul is also a sacred commodity that needs to be accorded its proper reverence. We protect that preciousness and sacredness when we confess openly our sick secrets and then properly guard our healthy ones.

Oblate of Mary Immaculate 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 ronrolheiser.com.
Por STEFF KOENEMAN
Dra. de Comunicaciones Diocesanas

El 11 de diciembre, tras una breve enfermedad, falleció a los 67 años de edad el padre Oscar Magallanes, párroco de San Judas Tadeo, parroquia de San Luis.

El padre Magallanes dedicó su vida exitosamente a dos vocaciones. La primera fue la de consejero familiar, esposo y padre. La segunda fue su ministerio.

Nacido el 30 de septiembre de 1950 en Nogales, Sonora, México, era hijo de Vicente y Manuela Magallanes. Su formación superior fue una carrera de cuatro años de estudios de Humanidades. Además, asistió al seminario católico de Hermosillo, en México.

De 1969 a 1971 enseñó español e historia de México en la Escuela Secundaria San Pablo, en Hermosillo. Contrajo matrimonio con su esposa, Olga, en 1975, y tuvieron dos hijos varones.

De 1973 a 1977 asistió a la Universidad Autónoma de Guadalajara, en Jalisco, México, donde obtuvo su licenciatura en filosofía social.

Trabajó en el Centro de Asesoramiento Santa Cruz en Nogales, Az., atendiendo casos de problemas de familia y abuso de sustancias. Recibió su certificado de consejero, y en 1980 se convirtió en director ejecutivo de Casa Escuela, un albergue ubicado en Alamos, Sonora, y trabajó como consejero familiar especializándose en el tratamiento de personas afectadas por el abuso de drogas y alcohol.


“Él era muy humilde, muy sensato”, dijo el padre Villegas. “Realmente se preocupaba por todos. Esa era su pasión”.

En una columna publicada en la Nueva Visión antes de su ordenación en 2010, el padre Magallanes escribió: “El sacerdocio siempre ha sido mi sueño, desde que era niño, y pronto, en unos días, se hará realidad”.

“El matrimonio fue una hermosa experiencia para mí. Tuve una pareja extraordinaria totalmente dedicada a su papel de esposa y madre, pero nuestro Señor quiso llevársela.

Cuando eso sucedió y yo me dispuse a reflexionar sobre mi futuro, no encontré mejor manera que ingresar en el seminario, como poco, para devolverle al Señor todo lo que Él hace por mí”.

Su primer asignación sacerdotal fue la de vicario parroquial en Inmaculada Concepción, Yuma. Un año después, fue nombrado administrador parroquial en San Judas. En julio de 2012 fue nombrado párroco.

Lo sobreviven su madre, Manuella; sus hijos Vicente y Oscar; sus hermanos Rogelio, Armando, Adán y Osvaldo; sus hermanas Evangelina Contreras, Noemí Haro, Eaineda Ruiz, Blanca Vásquez y Martha Peelman; y varios sobrinos y sobrinas.

El padre Magallanes recuerda que conoció al diácono Magallanes en 1996 en una Misa celebrada en la zona de la Catedral. En 2002, el padre Villegas fue nombrado párroco de Nuestra Señora Reina de Todos los Santos.

“El amaba la Iglesia”, dijo el padre Villegas. “Realmente se preocupaba por la gente. Siempre hacía todo lo que podía para ayudar... Aconsejar era su pasión, y ayudar a las personas a superar las situaciones adversas que estuvieran enfrentando”.

Después de la muerte de Olga, el 19 de julio de 2007, el diácono Magallanes volvió a ingresar en el seminario, en Sacred Heart, Hales Corners, Wis., a fin de prepararse para ser sacerdote en la Diócesis de Tucson. Fue ordenado por el obispo Gerald F. Kicanas el 5 de junio de 2010.

El padre Magallanes y el padre Villegas siguieron siendo amigos y a menudo platicaban por teléfono. “Bendito sea; siempre cuidaba el dinero de su parroquia”, dijo el padre Villegas.

En un retiro para sacerdotes cuando recién había entrado en el ministerio, el padre Magallanes no quería pagar por una habitación. En cambio, cuando había un rato libre, trataba de dormir en diferentes lugares del centro de retiros. Al final, otros sacerdotes lo convencieron de que el costo de la habitación se podía justificar como gasto de la parroquia.

“Recién se había ordenado y no quería gastar en el retiro; él decía: “Mi parroquia es pobre”, añadió el padre Villegas.

“El padre Magallanes buscaba ahorrarle dinero a la parroquia en lo que pudiera”, continuó el padre Villegas. “Se sabía que hasta compraba sus propios comestibles. Gasta mucho de su propio dinero, y tratar de persuadirlo no cambiaba su manera de pensar. Decía: “No; prefiero ahorrarle dinero a la parroquia””.

El padre Villegas dijo que él y el padre Magallanes concelebraron una boda en la Parroquia Nuestra Señora de Fátima, en octubre, y que su amigo parecía estar mejor de salud. Sin embargo, para Acción de Gracias, el padre Magallanes estaba hospitalizado.

“Él era muy humilde, muy sensato”, dijo el padre Villegas. “Realmente se preocupaba por todos. Esa era su pasión”.

En una columna publicada en la Nueva Visión antes de su ordenación en 2010, el padre Magallanes escribió: “El sacerdocio siempre ha sido mi sueño, desde que era niño, y pronto, en unos días, se hará realidad”.

“El matrimonio fue una hermosa experiencia para mí. Tuve una pareja extraordinaria totalmente dedicada a su papel de esposa y madre, pero nuestro Señor quiso llevársela.

El padre Villegas dijo que él y el
### Bishop’s Calendar — January 2018

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<tr>
<th>Date</th>
<th>Event</th>
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<tr>
<td>1-2</td>
<td>New Year’s holidays - office closed</td>
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<td>7</td>
<td>Dinner with Region XIII bishops, residence</td>
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<td>8-12</td>
<td>Region XIII bishops’ retreat</td>
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<td>13</td>
<td>9 a.m., Mass, St. Vincent de Paul Society, Our Lady Queen of All Saints, Tucson</td>
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<tr>
<td>14</td>
<td>4 p.m., Mass and dinner, Knights of Columbus Priests’ Appreciation Gala, Skyline Country Club, Tucson</td>
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<td>15</td>
<td>Martin Luther King holiday – office closed</td>
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<tr>
<td>17</td>
<td>10 a.m., Priest Assurance Corporation meeting</td>
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<td>3 p.m., Governor’s Office, Phoenix</td>
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<td>18</td>
<td>8 a.m., Staff meeting</td>
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<td>19</td>
<td>5 p.m., Closing Mass, Benedictine Monastery, Tucson</td>
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<tr>
<td>20</td>
<td>9 a.m., Mass, March for Life, St. Augustine Cathedral, Tucson</td>
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<td>21</td>
<td>3 p.m., Governor’s Office, Phoenix</td>
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<td>22</td>
<td>10:30 a.m., Council of Priests meeting</td>
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<tr>
<td>23</td>
<td>7:30 a.m., Diocesan Finance Council meeting</td>
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<td>11:30 a.m., Catholic Foundation Board meeting</td>
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<td>26</td>
<td>2 p.m., Kino Border Initiative Board meeting</td>
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<td>27</td>
<td>9:30 a.m., Compliance Representatives’ Convocation, Our Lady of Fatima, Tucson</td>
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<td>30</td>
<td>Noon, Arizona Catholic Conference meeting, Phoenix</td>
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<td>31</td>
<td>8 a.m., Arizona Catholic Conference Breakfast with Legislators, Phoenix</td>
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<tr>
<td></td>
<td>10 a.m., Catholic Schools’ Rally and Mass, Phoenix</td>
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</tbody>
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**Catholic Community Services of Southern Arizona, Inc.**

[www.ccs-soaz.org](http://www.ccs-soaz.org)  
520-670-0854

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**Save the Date**

Friday, May 11, 2018

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**37th Annual Cornerstone Gala**

Honorees: Czarina & Humberto Lopez

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