Year of Mercy
The Jubilee Year of Mercy begins December 8. For more information, including ways you can better participate in the holy year, see the list of resources on Pgs. 12-13
Students broaden understanding of faith

By Jimmy Patterson
Editor / West Texas Angelus

SAN ANGELO — Providing students with broad exposure to other faith traditions makes the learning experience personal, according to Fr. Philip LeMasters, pastor at St. Luke’s Orthodox Church and professor of religion at McMurry University in Abilene.

Several students in Fr. LeMasters’ class, “Introduction to Christianity,” took advantage of the opportunity to broaden their knowledge base of Catholicism with a November 10 field trip to the Our Lady of Grace Monastery, southeast of Christoval, and to the diocesan Pastoral Center in San Angelo, where the young adults had an opportunity for a question-and-answer session with Bishop Michael J. Sis. Fr. LeMasters said all of the students on the field trip were Protestant and for many the trip was their first in-depth exposure to the Catholic faith.

One of the students was Hope Rouse, a freshman at McMurry with hopes of becoming an ordained minister in the United Methodist Church.

“The Carmelite nuns amazed me in a number of ways, most notably by their seclusion,” Rouse said.

(Bishop at Angelo Catholic School Thanksgiving Mass)

Ad gentes: Missionary work can transform both the receiver and giver of God’s love

Editor’s Note: December 7, 2015 marked the 50th anniversary of the promulgation of a document on missionary activity from the Second Vatican Council. What follows is Bishop Michael J. Sis’ homily at a special December 5 Mass at the Cathedral of the Sacred Heart in San Angelo.

By Most Rev Michael J. Sis
Bishop of San Angelo

The Gospel today, from Matthew Chapter 9, shows that Jesus proclaimed the Good News of the Kingdom of God. But he chose not to work alone. He saw the value in involving others in his efforts.

He told his disciples, “The harvest is abundant but the laborers are few, so ask the master of the harvest to send out laborers for his harvest.”

Then he sent out the 12 Apostles. The Greek word apostolos means “one who is sent.” The Latin word missio means “mission” or “sending.”

At this point in his earthly ministry, Jesus sent out the Apostles only to the lost sheep of the house of Israel. That was the initial mission territory, but later, after he filled them with his Holy Spirit at Pentecost, he sent the Apostles to the entire world.

Our mission territory is now “to the ends of the earth.”

Our celebration today is taking place in Advent. This is very fitting, because Advent is about the coming of Christ our Lord.

We are living in that period of human history between the first coming of Christ and the final coming of Christ, at the end of time.

This period of history between those two comings of Christ is the time of missionary activity. As it says in Mark 13:10, it is during this time that the Gospel must be proclaimed to all nations before the Lord returns.

As Catholics we believe that, from the very beginning, the Church has always been missionary by its very nature. Why? Because it has its origin in the Father’s mission of the Son and the Holy Spirit.

In the Second Vatican Council, the decree on the Missionary Activity of the Church was called Ad Gentes. It was promulgated on Dec. 7, 1965, 50 years ago. The title of the document is just the first words of the first sentence, which reads, “Divinely sent to the nations of the world to be unto them ‘a universal sacrament of salvation,’ the Church, driven by the inner necessity of her own catholicity, and obeying the mandate of her Founder (cf. Mark 16:16), strives ever to proclaim the Gospel to all people.”

So, the words Ad Gentes in Latin mean “to the nations.” The Church is sent to all the nations of the world. There is a very common expression in the Church, missio ad gentes. It is referring to our being
### From The Bishop’s Desk

**Holy Doors opening signals Year of Mercy**

By Bishop Michael J. Sis

The theme of mercy is central to the ministry of our Pope Francis. He teaches that mercy is “the ultimate and supreme act by which God comes to meet us.” Calling all of us to contemplate the mystery of mercy, our Holy Father has proclaimed an Extraordinary Jubilee Year of Mercy to be observed by Catholics worldwide from December 8, 2015, to November 20, 2016.

Our experience of the Year of Mercy should begin by opening ourselves to receive the mercy of God. Then, in response to that divine gift, we must extend mercy to others. We are to become ambassadors for mercy, allowing people to find the mercy of God in us.

Pope Francis calls us to make our churches, parish organizations, ministries, and dioceses more merciful. In his recent document *Misericordiae Vultus* (MV), he states, “Wherever there are Christians, everyone should find an oasis of mercy.” (MV, 12) In response to this exhortation, all of us should take the opportunity this year to reexamine the activity of our church organizations through the lens of mercy. Do we treat one another with mercy? How can we more effectively lead people to the mercy of God through the way we carry out the life of our parishes and ministries?

Throughout this Year of Mercy, we will carry out special initiatives of mercy in our parishes, our diocese, and the Church worldwide. The Holy Father wishes us “to gaze even more attentively on mercy so that we may become a more effective sign of the Father’s action in our lives.” (MV, 3)

In particular, this is a time for us to rediscover the corporal and spiritual works of mercy, paying special attention to living them out. The seven corporal works of mercy are these: feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. The seven spiritual works of mercy are these: counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, give almsgiving, bear patiently those who do us ill, and pray for the living and the dead.

In any Jubilee Holy Year, the Church encourages us to make a pilgrimage of faith and to pass through one of the designated Holy Doors as an expression of conversion. Since only very few will have the time or resources to travel all the way to Rome or the Holy Land to make a pilgrimage this year, I have designated four Holy Doors of Mercy in the Diocese of San Angelo. These doors will not bear this designation after the conclusion of the Year of Mercy.

Whenever possible during the Jubilee Year of Mercy, I hope that many of our Catholic faithful will take the opportunity to visit any one of these gates as a sign of our participation in the Jubilee Year of Mercy.

(See BISHOP/20)

### Año Jubilar de la Misericordia se Inicia con la Apertura de Puertas Santos

El tema de la misericordia es fundamental para el ministerio del Papa Francisco. Él enseña que la misericordia es “el acto último y supremo por el cual Dios viene a nuestro encuentro.” Llamando a todos a contemplar el misterio de la misericordia, el Santo Padre ha proclamado un Jubileo Extraordinario de la Misericordia para ser observado por los Católicos de todo el mundo desde el 8 de diciembre de 2015, al 20 de noviembre de 2016.

Nuestra experiencia del Año de la Misericordia debe empezar por medio de abrirnos a recibir la misericordia de Dios. Luego, en respuesta a ese don divino, debemos extender la misericordia a otros. Debemos convertirnos en embajadores de la misericordia, el cual permite a la gente a encontrar la misericordia de Dios en nosotros.

El Papa Francisco nos llama a hacer más misericordiosos nuestras iglesias, organizaciones parroquiales, ministerios, y diócesis. En su reciente documento *Misericordiae Vultus* (MV), dice, “Dondequiera que haya cristianos, cualquiera debería poder encontrar un oasis de misericordia.” (MV, 12) En respuesta a esta exhortación, todos debemos aprovechar la oportunidad este año para examinar de nuevo la actividad de nuestras organizaciones parroquiales a través del lente de la misericordia. ¿Nos tratamos el uno al otro con misericordia? ¿Cómo podemos llevar con mayor eficacia a la gente la misericordia de Dios a través de la forma en que llevamos a cabo la vida de nuestras parroquias y ministerios?

A lo largo de este Año Santo, vamos a llevar a cabo iniciativas especiales de misericordia en nuestras parroquias, nuestra diócesis, y la Iglesia por todo el mundo. El Santo Padre desea que tengamos “la mirada fija en la misericordia para poder ser también nosotros mismos signo eficaz del obrar del Padre.” (MV, 3)

En particular, este es un momento para nosotros de redescubrir las obras corporales y espirituales de misericordia, prestando atención especial de vivirlos. Las siete obras de misericordia corporales son estas: alimentar al hambriento, dar de beber al sediento, vestir al desnudo, dar la bienvenida al forastero, sanar a los enfermos, visitar a los encarcelados.

(See OBISPO/20)
Trudo’s, well-known Catholic store in San Angelo, for sale

By Jimmy Patterson

SAN ANGELO — Thirty-five years after first opening its doors, Trudo’s Catholic Store in San Angelo is for sale. A constant in the Trudo-Fennell family, current owner and operator Pat Fennell says life circumstances have led her to the decision to step away from the store. Finding a new owner is chief among the tasks that remain for her.

“I’m turning 72 in a couple of weeks, so it’s time to think about turning this over to someone with a little more energy, a little more savvy and a lot more ideas,” Mrs. Fennell said.

Mrs. Fennell cites not just age but also family in her decision to sell. Her husband, Jim, had a stroke several months ago, and her mother, Ruth Trudo, 94, widow of original owner, Frank, also requires additional care. The demands of the store have left her a one-hour window in the morning and evening to visit her husband in a nursing home.

Frank Trudo was an ordained deacon in the Diocese of San Angelo and former editor of the Texas Concho Register, predecessor of the West Texas Angelus.

“For the good of the store and for my good, I think it is time for someone else who might want to carry it on and keep serving the people of the diocese,” Mrs. Fennell said. “If something happened to me I don’t know what would happen with the store, it would probably disappear into the sunset. We don’t want that to happen. But we don’t know what tomorrow holds.”

To talk with Pat Fennell about the future of Trudo’s, call 325-653-8011.

From the Editor

Times call for a revolution of the heart

By Jimmy Patterson

I’ve never forgotten the way the kids came home and huddled around the television on 9/11. We all did, I guess. In homes everywhere. Our kids seemed nervous — yet comforted that they were with each other, in their home.

That night, when we could no longer bear the sadness, the tumbling of the towers, the rising of the ash, we all piled into the minivan and headed for church. We all needed words of comfort from someone qualified to provide them. But along the way, another image affected everyone almost as much as what they had seen earlier in the day: lines ... long ones, at gas stations. It was eerie. Scary, even. It put the tragedy of 9/11 on something of a personal level, as if it needed to be any more so. A sudden fear of running out of oil had gripped us, at least in my hometown, at what was the beginning of our latest long, national nightmare.

Other long, national nightmares (wars, slavery and other civil unrest, I could go on) preceded President Ford’s verbal description of the American condition when he was sworn into office and assured us Watergate was over. More long nightmares (and wars and civil unrest) have, of course, followed, including the one we endure now.

Our world changed again this month. The new normal has been kicked out, replaced by the even newer normal after radicalized Islamic terrorists stormed a workplace and killed coworkers — associates who only months earlier had gifted their eventual killers with presents for their coming newborn.

When the dust became such that we could at least try to make sense of the events in San Bernardino — some three days before we officially called it an act of terror — my prevailing thought was that the phrase, “Tell your loved ones how you feel because it may be the last time you see ever them” means something today that it didn’t mean as recently as four days earlier.

We must now truly go into each day like never before, fully realizing that this day could well be the last time we draw breath. Oh sure, it’s always been that way, but go ahead ... deny that it’s reached a whole new level with the murders in San Bernardino.

Unlike 9/11, we barely slow down for news of the latest mass killings today. People continued playing golf on a course adjacent to the government building during and following the massacres. Life goes on just as people are slaughtered by radical assassins in the marketplace, social service agencies, theaters, churches, schools and homes.

There really is no safe haven anymore. Which is exactly why we must consider every place a safe haven. We have to go to the malls, look at Christmas lights, go to Christmas Eve Mass, bake sales, county fairs, New Year’s parades and sporting events. All the stuff that makes us us.

Most importantly, now more than ever, we can not keep our family members uninformed about our love for them because tomorrow — or five minutes from now — we could very well be loving a memory.

For weeks after 9/11, we were more civil to one another. The vitriol slowed thanks, at least in part, to those beautiful, prehistoric social media-free days. Today, we often can’t come up with the best way forward because we’re too busy being angry and standing up for that which we insist. We should feel as strongly about our loved ones and our neighbors as we do about our rambles. For how can we find common ground against those who oppose us if we cannot even respect one another?

Dorothy Day once said that our greatest challenge is how to bring a revolution of the heart. A revolution, she said, which must start within each of us.

A revolution of the heart won’t stop the next radicalized extremist — or for that matter the next mentally ill, once-bullied, disgruntled, former employee, or an outraged, wronged husband — but it can change us. We cannot instill our joy on those bent on doing harm to others. But we can make ourselves more receptive to receiving love and giving respect. After all, it is by love that we were created and for love that we are meant.

A revolution of the heart, and the notion of civility and respect, love and joy, makes for a small, perhaps ineffective defense on the war against terror. Or does it? These are, after all, the very characteristics those who would bring our end seek to dispel. We must embrace our families, love ourselves, and treat our neighbors and friends — real and virtual — with the dignity that all those who seek peace are entitled.

And for those who work so hard for our destruction, we must keep them from taking what they so desperately desire: Starting with our freedom and ending with the revolution of our hearts.

In the aftermath of the terrorist attacks in Paris, the husband of one of the victims wrote a message to his wife’s murderers: “Friday night you took away the life of an exceptional human being, the love of my life, the mother of my son. But you will not have my hatred.”

Don’t give them what they want.
Diocesan musicians affiliate with national group; concert planned

The Angelus

ODESSA — The National Association of Pastoral Musicians (NPM) has granted a temporary charter for a chapter in the Diocese of San Angelo. NPM fosters the art of liturgical music, and members serve the Catholic Church in the United States as musicians, clergy, liturgists, and other leaders of prayer.

NPM is a Roman Catholic, non-profit organization formed in 1976, with a current membership of 6,000 musicians, clergy, liturgists, and other leaders of prayer in the United States and Canada.

Christopher Wilcox, Director of Music at St. Elizabeth Ann Seton in Odessa since 2011, is the diocesan chapter director. He has been working two years to establish the local charter.

“(Membership) benefits musicians in a number of ways,” he said. “Educational opportunities, workshops, networking with colleagues. We can establish friendships and reach out to others if we need answers to questions or to learn how something is done in a particular parish.”

There are currently 20 member musicians representing five parishes in the Diocese of San Angelo. Parishes with NPM members include Sacred Heart Cathedral in San Angelo, St. Elizabeth Ann Seton in Odessa, St. Ann’s in Midland, Holy Family in Abilene, and Holy Trinity in Big Spring.

Clergy members affiliated with NPM are Msgr. Fred Nawarskas (Holy Family), Msgr. Bernard Gully (Holy Trinity), Fr. Mark Woodruff (St. Elizabeth Ann Seton) and Fr. Lorenzo Hatch (Sacred Heart Cathedral). Frank Diaz, of Sacred Heart Cathedral, is also a founding board member.

The NPM is an affiliate of the United States Conference of Catholic Bishops. Its goal is to foster the art of liturgical musical by providing:

- an atmosphere of support and interaction for members
- educational opportunities
- a forum for advocating musical and artistic excellence in liturgical celebrations
- a vehicle for disseminating evaluations of new musical selections and other relevant publications
- assistance to diocesan and parish efforts to improve the quality of and interest in musical liturgy

Seventy-two diocesan chapters have been charted to carry out the goals and services of the association at the local level.

The local chapter’s plans call for a blessing of diocesan musicians on Saturday, February 13, 2016, at Holy Angels in San Angelo, and a St. Cecilia Sing, to celebrate the patron saint of music’s feast day, which is November 22.

“It’s been very beneficial to have Bishop Sis here,” Wilcox said. “He wanted to have something and that allowed us to establish this chapter.”

St. Augustine of Hippo said, “The one who sings prays twice.” In the document “Sing to the Lord: Music in Divine Worship” (STL, 49-50), bishops wrote of the importance of ongoing formation for liturgical music ministers.

“The bishops said that ‘Musicians who serve the Church at prayer are not merely employees or volunteers. They are ministers who share the faith, serve the community, and express the love of God and neighbor through music. Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship, grounding them in a love for and knowledge of Scripture, Catholic teaching, liturgy, and music, and equipping them with the musical, liturgical, and pastoral skills to serve the Church at prayer.’ This is what the National Association of Pastoral Musicians seeks to foster,” Bishop Sis said.
Advent: Focus is on waiting for Christmas (and lots of feasts)

WASHINGTON (CNS) -- Although the four weeks of Advent focus on waiting for Christmas, the church does not just sit around and wait for the main event.

It celebrates plenty of major feasts with lots of customs, traditions and even special foods during the month of December.

Early in the Advent season, Dec. 6, the church celebrates the feast of St. Nicholas, a fourth-century bishop from the region of modern-day Turkey, well known for his generosity. The day has customs similar to Christmas but with variations: Instead of gifts placed in stockings or under the tree, they are placed in children's shoes left outside their bedroom door the previous night.

Two days after the feast of St. Nicholas, the church celebrates the feast of the Immaculate Conception, the patroness of the United States. The feast is a holy day of obligation celebrating the belief that Mary was without sin from the moment she was conceived.

The day itself does not have anything to do with Advent but was chosen as the date nine months from the date the church celebrates Mary's birth, Sept. 8.

The other Marian feast in December is the feast of Our Lady of Guadalupe Dec. 12, which commemorates Mary's appearance to St. Juan Diego in 1531 at Tepayac, a hill northwest of modern-day Mexico City. The Mexican celebration of the tradition also has been adopted by many people from Central and South America and is described as one of the most popular religious feasts for Latinos in the U.S. Many parishes throughout the country celebrate the feast day with re-enactments of Mary appearing to Juan Diego. They also pray the rosary and present roses to statues of Mary, while mariachi bands sing Marian songs. The very next day is the feast of St. Lucy, particularly observed in Scandinavian countries and Italy.

9 youth, 4 adults represent diocese at national conference in Indianapolis

The Angelus

INDIANAPOLIS — Nine young adults and four sponsors (seen at left with Bishop Emeritus Michael D. Pfeifer) were among over 24,000 participants at the National Catholic Youth Conference, November 19, 2015, at Lucas Oil Stadium, in Indianapolis.

Young people from Alaska and Hawaii to San Angelo attended a number of workshops and mega-sessions.

In an effort headed by Catholic Relief Services, 40,000 meals were packed by the conference-goers for the hungry in West Africa, and caps and scarfs were knitted for the homeless with members of the St. Vincent de Paul Society. Gently-worn jeans, baby clothing, and non-perishable food were provided for the needy.

“These opportunities gave the youth the experience of service and solidarity with the global church,” said Sr. Adelina Garcia, of the diocese’s Office of Catechism and Evangelization, which organized the trip.

Mari Maldonado, CRE; Maria Sauzameda from San Miguel Archangel, Midland, Johnny Aldas, CYM, from

(Please See NCYC/21)

St. Joseph, Protector of the Church

By Fr. Knick and Sandie Knickerbocker
St. Therese-Junction

For Christian men, St. Joseph's life and witness are an inspiration and guide. What does Scripture tell us about him? In the Gospel of Matthew 1:18-26 (NAB), we read that Mary was betrothed to Joseph, but before their marriage she was with child! Joseph could have shamed her publicly for her infidelity. However, Matthew describes Joseph as a righteous, just man who chose to divorce her quietly rather than expose her to ridicule. Joseph, a righteous and just man.

But there's more— Matthew tells us that the angel of the Lord appeared to Joseph in a dream: "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins" (1:20-21). Could Joseph be sure the message he heard was from the Lord? We believe that God's Holy Spirit had prepared Joseph to recognize His voice through the angel. Joseph knew the stories of God making His will known through dreams to Jacob and other Patriarchs and prophets. Also, Joseph would have remembered God's assurance to the faithful before him that God would be with them in their fear to give them

(Please See JOSEPH/22)

St. Joseph: A Humble Man

By W.E. Knickerbocker

St. Joseph's silence opens deep his heart
For words to tell his part,
To fall on open ears
And quiet human questions and his
fears.

He hears those angels' songs in Bethlehem
To honor birth of Him
By Mary's hands is wrapped
In swaddling clothes; our Savior takes His nap
As shepherds come to see this awe-full sight--
A Mother's arms hold Lord of day and night.

With open heart it comes as no surprise
For him to hear three wise
Declare their Baby, King.

Our length of days and share our mortal harm.

In silence, Joseph with his Mary seeks
Their Son, who God's Word speaks
In temple, there to teach
Of Father, who through Him does for all reach,
Who comes to us through Mary's human "yes"
In Joseph's silent wakefulness to bless.

His silent prayers St. Joseph for us lifts;
From God he is our gift
Protector of Christ's Church
His Body, lives beneath God's rainbow arch
Wrapped round by Joseph's strong and loving arms:
Awake, he keeps the Church from mortal harm.

Implementation of RENEW’s Be My Witness begins

By Sister Hilda Marotta
Office of Evangelization and Catechesis
Diocese of San Angelo

Be My Witness, a new approach to the New Evangelization from RENEW International, has been introduced throughout the diocese. Sr. Marie Cooper, SJC; Greg Kremer, and Fr. Alejandro Lopez-Cardinale, from RENEW International, were the presenters for the Information/Orientation Sessions held at five sites throughout the diocese October 25–29, 2015. Pastors and parish leaders gathered at each site to learn about the process used in Be My Witness to form disciples for the New Evangelization.

Bishop Michael Sis spoke to the participants about the implementation of this program in each parish/mission.

At the conclusion of each session, parishes and missions were invited to commit to beginning the process in their parish/mission.

In preparation for Phase One, parishes and missions are now in the process of working with parish leaders for the preparation and implementation of this process.

Phase One will be an opportunity to explore parish evangelization, perform a parish assessment, generate ideas and develop a parish plan. During Phase One, Learning Modules will be utilized that include:


The learning modules for the five

(Please See RENEW/22)

La implementacion de Sean mis TESTIGOS Empieza

By Sister Hilda Marotta
Office of Evangelization and Catechesis
Diocese of San Angelo

Sean mis testigos, un enfoque de la Nueva Evangelización de RENEW International fue introducido en todas las partes de la diócesis. La Hna. Marie Cooper, Greg Kremer, y el Padre Alejandro López-Cardinale de RENEW International presentaron las sesiones de información en cinco sitios de la diócesis del 25 al 29 de octubre. Párrocos y líderes parroquiales se reunieron en cada sitio para aprender el proceso de Sean mis testigos para formar discípulos para la Nueva Evangelización. El Obispo Miguel Sis habló con los participantes con mucha energía y entusiasmo sobre la implementación de este programa en cada parroquia y misión.

En la conclusión de cada sesión, parroquias y misiones fueron invitadas a comprometerse a empezar el proceso en sus parroquias/ misiones y de ordenar el equipo parroquial disponible en español e inglés.

En preparación para la primera fase, las parroquias y misiones ahora están en el proceso de trabajar con los líderes principales para la preparación y ejecución del proceso. La primera fase es una oportunidad para explorar la evangelización parroquial, de hacer una evaluación de la parroquia, y de generar ideas para desarrollar un plan parroquial. Durante esta fase, módulos de aprendizaje que serán utilizados incluyen:

1. La Evangelización es lo que cuenta. La visión de una parroquia evangelizadora.
2. ¿Qué es lo que cuenta?

(Please See TESTIGOS/22)
Men’s secular Franciscan fraternity establishes in Odessa

A men’s fraternity of the Secular Franciscan Order is forming at St. Elizabeth Ann Seton Parish in Odessa. This 800-year-old order was formerly called the Third Order but is now called the Ordo Franciscanus Saecularis (OFS). The OFS dates back to St. Francis of Assisi himself. The medieval saint established the order for lay people and diocesan priests unable to enter the first two orders (for priests, brothers and nuns).

Sixteen men from St. Elizabeth’s have begun the 27-month formation process under the direction of Fr. Mark Woodruff, pastor of St. Elizabeth's and a 23-year member of the OFS. He serves as the unofficial Spiritual Assistant and formation team. The months of formation will end in the candidates’ profession as secular Franciscans several years from now.

The fraternity-in-formation meets on the first Monday of each month at 7:00 p.m. in the parish education building. Men wishing to discern their call to be secular Franciscans are invited to attend. Call 432-202-0336 for more information. Eventually a parallel women’s fraternity will be formed as well.

Odessa is part of the O.L. of Guadalupe OFS Province (New Mexico and West Texas). While there was a functioning fraternity in the Midland-Odessa area in the past, the new fraternity — once approved by the provincial council — will be the only active one in this area. Other areas of the Diocese of San Angelo belong to a different province. Franciscan priests were once active in the San Angelo area in the years leading up to the establishment of the diocese. It is hoped that this fraternity and the existing fraternity in the San Angelo area will preserve the Franciscan charism in west Texas.

Robert Villesces

Date of Birth-Age: March 31, 1996 – 19
Birth Place: San Angelo
Do you have Siblings: 1 Brother
What Seminary do you attend?: Conception, Missouri.
What level are you?: 1st year Philosophy

What led you to enter into formation as a Seminarian?: Being open to the vocation, and people telling me, “I think you would make a good priest” and much prayer.
Home Parish: St. Mary’s-San Angelo
Favorite Saint: Maria Goretti / Maximilian Kolbe
Favorite Scripture: Matthew 28:20
Favorite Color: Blue
Favorite Sport: Insanity
Favorite Food: Anything with Dr. Pepper
Favorite Dessert: Cheesecake
Any Hobbies: Insanity and having fun
Objectives: Being the best me I can be!

BIO

My name is Robert Villescas. I am from San Angelo. My home parish is St. Mary’s. I am a freshman at Conception Seminary College. I have been praying and thinking about the priesthood since my sophomore year of high school. I like “Bates Motel” and “Boy Meets World,” my two favorite shows.

My parents are Hector and Melissa Villescas, and as far as siblings go, I am the youngest of two brothers. I am proud to have been accepted as a seminarian at Conception Seminary College this semester.
Wall parishioners celebrate Blessed Mother in Mass with bishop, Oct. 30

Bishop Sis, center, during a special Mass celebrating the Blessed Mother, October 30, in Wall.

(Courtesy photo)

Advent Penance Services in the Diocese of San Angelo

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<td>St. Mary Parish, Odessa</td>
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<td>St. Mary, Star of the Sea Parish, Ballinger</td>
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The Angelus

WALL — As a special tribute to our Blessed Mother Mary in the month of October, Fr. Joe Choutapalli visited many parish families to pray the Rosary, and bless homes and families. On October 30, Fr. Joe and St. Ambrose Catholic Parish of Wall honored our Blessed Mother Mary in a special Mass with Bishop Michael Sis officiating. Msgr. Larry Droll gave the homily. Guests included Fr. Yesu Mulakaleti, Fr. Bhaskar Morugudi, Fr. Kumar Jujuvorapu, Deacon Allan Lange, Deacon Dan Shannaham, and Sister Jyothi Gumpula.

Mass concluded with a procession to the Rosary Garden while praying the Rosary in five languages (English, Spanish, Teligu, Czech, and German).

Our Blessed Virgin Mary was carried for each decade by different parish ministry representatives of the High School Youth Group, Knights of Columbus, Catholic Daughters, Altar Society, and ACTS. A reception followed in the Fellowship Hall, hosted by St. Helen’s Altar Society.

Bishop Michael J. Sis, above, with Midland Lee’s General Lee mascot and Midland High School’s Bulldog, during the November 6 crosstown rivalry matchup between the schools. Midland High defeated Lee, 28-9, as Bishop Sis watched from the north end zone of Grande Communications Stadium.

Photos by Karen J. Patterson
Bishops’ update ‘Forming Consciences for Faithful Citizenship’ document

Baltimore (CNS) -- The U.S. bishops approved a formal statement on pornography (see story, page 11) and additions to their quadrennial statement on political responsibility at their Nov. 16-19 fall general meeting in Baltimore.

The votes were made during the public portion of the meeting, which ran Nov. 16-17. The bishops met in executive session Nov. 18-19.

The 2015 version of political responsibility document, "Forming Consciences for Faithful Citizenship," passed 210-21 with five abstentions, and a separate vote on the statement's introductory note passed 217-16 with two abstentions; two-thirds of diocesan bishops, or 181 votes, were needed for passage.

Additions to the document were made to reflect the teachings of Pope Francis and the later encyclicals of Pope Benedict XVI. But some bishops said the document does not adequately address poverty, as Pope Francis has asked the church to do.

The most vocal critic was Bishop Robert W. McElroy of San Diego, who said he was concerned that because poverty and the environment did not receive the same priority as abortion and euthanasia, that some people "outside of this room" would "misuse" the document and claim other issues did not carry the same moral weight.

The bishops approved a budget for the work of their national conference in 2016, but their vote was inconclusive on a proposed 3 percent increase in 2017 to the assessment on dioceses that funds the conference.

The budget was approved by the bishops by voice vote Nov. 17. But a separate written ballot on the diocesan assessment failed to gain the required two-thirds majority of bishops who head dioceses or eparchies. The vote was 123-49 in favor of the 3 percent increase, and 132 votes were needed to reach the two-thirds majority. Heads of dioceses who were not present at the Baltimore meeting will be polled by mail on the matter.

Bishop Kevin J. Farrell of Dallas, USCCB treasurer and chairman of the bishops’ Committee on Budget and Finance, argued the assessment increase was necessary. The USCCB "needs to have a sustainable income" that does not rely on growth in its long-term investments, he said. "As we have seen between 2008 and 2009, we should not have our fates so heavily dependent on financial markets over which we have no control whatsoever," he added.

(Please See USCCB/21)

U.S. bishops pledge prayers for victims of terrorism in Paris

Washington (CNS) -- An outpouring of grief, condolences and prayers came from Catholics across the United States in reaction to Nov. 13 evening attacks in Paris, attacks the French government said were carried out by three teams of Islamic State terrorists.

The U.S. Catholic bishops Nov. 14 pledged their prayers for those killed and injured at three sites in France’s capital and voiced their support for those "working to build just and peaceful societies."

"Terror always seeks to separate us from those we most love," said a statement issued by the Administrative Committee of the U.S. Conference of Catholic Bishops. "Through their suffering, courage and compassion, Parisians are reminding us that the common bond of humanity is strongest when the need is greatest."

"To the people of France, we mourn with you and honor the lives lost from several nations, including our own," said the committee, which is comprised of USCCB’s officers, committee chairmen and other bishops representing every region of the United States.

"To our brothers and sisters in the church in France, your family in the United States holds you close to our hearts. May the tender and merciful love of Jesus Christ give you comfort during this great trial and lead you on a path toward healing and peace," added the statement, issued from Baltimore, where the bishops were meeting ahead of their Nov. 16-19 general fall assembly.

In Paris, at least 129 people were killed and more than 350 injured, many of them critically in the attacks. A suicide bomber blew himself up outside a soccer stadium, gunmen attacked customers at cafes and restaurants, and a team of terrorists gunned down dozens of people at a concert.

Catholic Charities of Odessa in the News

Above, the St. Elizabeth Ann Seton youth group helped ready the Catholic Charities of Odessa store for the holiday season. At right, Catholic Charities volunteers attend a seminar on leadership and service.

Photos by Alan P. Torre / aptorre.com.
WASHingtON (CNS) -- The U.S. bishops approved a statement on pornography on the second day of their Nov. 16-19 fall general meeting in Baltimore.

"Producing or using pornography is gravely wrong. It is a mortal sin if it is committed with full knowledge and deliberate consent. Unintentional ignorance and factors that compromise the voluntary and free character of the act can diminish a person's moral culpability," says the approved version of "Create in Me a Clean Heart: A Pastoral Response to Pornography."

The bishops passed the document Nov. 17 in a 230 to 4 vote, with one abstention. It needed 181 votes to pass.

"This sin needs the Lord's forgiveness and should be confessed within the sacrament of penance and reconciliation," it says.

"Those who produce and distribute pornography harm the common good by encouraging and even causing others to sin," it says.

The statement, prepared by the bishops' Committee on Laity, Marriage, Family Life and Youth, adds: "There are many victims of pornography. Every person portrayed in it is beloved by God our father and is someone's daughter or son. All child pornography is automatically trafficking and a crime, because it involves the sexual exploitation of a minor for commercial gain and it is against the child's will due to the inability to give consent."

It noted, "Many people struggle with pornography use, including faithful Catholics, people of faith, people of no faith, married and single people, fathers and mothers, the young and the old, clergy and those in consecrated life."

In presenting the document to the bishops Nov. 16, the first day of their annual fall general meeting in Baltimore, Bishop Richard J. Malone of Buffalo, New York, chairman of the committee that prepared it, described pornography as a "dark shadow in our world today."

He said Pope Francis has urged the U.S. bishops to seek out and heal wounds and the pornography document provides a means to do that.

Using the penitential Psalm 51 for both the title and as a recurring motif throughout the statement, the introduction says: "As pastors of the Catholic Church, we offer this statement to give a word of hope and healing to those who have been harmed by pornography and to raise awareness of its pervasiveness and harms.

"In the confessional and in our daily ministry, we have seen the corrosive damage caused by pornography: children whose innocence is stolen; men and women who feel great guilt and shame for viewing pornography occasionally or habitually; spouses who feel betrayed and traumatized; and men, women and children exploited by the pornography industry."

It notes pornography has "always been a problem" but over the years its impact has grown "exponentially."

The statement borrows from the Catechism of the Catholic Church to define it: "Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity ... It does grave injury to the dignity of its participants."

"It encompasses what is sometimes distinguished as 'soft' and 'hard-core' pornography," the statement adds. "This is an artificial divide; all pornography is harmful and wrong, while the effects on a person may vary on the intensity of the content. Pornography is not art."

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It says, "Pornography can never be justified and it is always wrong."

The statement also links pornography to other sins, "especially masturbation. Masturbation, which is deliberate, erotic stimulation often to the point of orgasm, commonly occurs together with pornography use. While popular culture largely sees it as acceptable, masturbation is always gravely contrary to chastity and the dignity of one's body."

It notes pornography's pervasiveness: "Erotic, oversexualized, and pornographic images are more present in American society than ever before. ... Mainstream entertainment itself has become hypersexualized. Novels that at one time would have been classified as 'erotic' are mainstream, to say nothing of the overtly sexual romance novel genre. Video games, music lyrics, music videos and clothing are also oversexualized, it adds."

"The statement calls pornography "an industry of sin." "Pornography is a big business. Estimates of revenue stretch easily into the billions of dollars every year. The pornography industry is aggressive, savvy and regulated only sporadically," it said. "Other business, such as hotel chains, cable companies and drugstores, profit greatly from the widespread use of pornography and contribute to its accessibility."

That pervasiveness leads to negative effects on people and society, according to the statement.

"Men are particularly susceptible to pornography because the male brain is strongly drawn to sexual images, a kind of 'visual magnetism' aggressively exploited by the pornography industry," it says, adding it can lead to addiction. Women "use pornography for similar reasons as men," it says.

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What is the Jubilee of Mercy?
In the Bull of Indiction, Misericordiae vultus, Pope Francis declared that the Jubilee of Mercy will begin on December 8, 2015 (the Solemnity of the Immaculate Conception of the Blessed Virgin Mary) and conclude on November 20, 2016 (the Solemnity of Our Lord Jesus Christ, King of the Universe). December 8, 2015 also marks the fiftieth anniversary of the closing of the Second Vatican Council, a Council that sought to bring the love of God to the modern world. Similarly, the Holy Father strongly desires this Jubilee celebration of mercy to be lived out in the daily lives of the faithful, and all who turn to God for compassionate love and forgiveness may be opened at any shrine frequented by large groups of pilgrims, since visits to these holy sites are so often grace-filled moments, as people discover a path to conversion.

FAQs on the Jubilee Year of Mercy

How to better live the Year of Mercy
There are many ways we can respond to the call to live mercy. Here are a few ideas:

• Put Two Feet of Love in Action. Use the “Two Feet of Love in Action” guide to consider how you can strengthen both charitable works and social justice at home and as part of your faith community. Visit www.usccb.org/twofeet for more information.
• Participate in the U.S. Catholic Bishops’ Spirituality Days of Reflection: (Nov. 8-10, 2015) and (Dec. 13-15, 2015) and (Apr. 17-19, 2016). These days of reflection and action are designed to empower faith communities to engage in the Year of Mercy.
• Get Involved Locally. Explore the map at www.TwoFeetofLove.org to find local organizations that practice mercy by learning about and addressing poverty. On contact your diocesan director for the Catholic Campaign for Human Development: (www.CatholicSocialMinistryGathering.org).
• Participate in Action Alerts on issues of life and dignity (www.CatholicSocialMinistryGathering.org).

Resources to Enhance Your Year of Mercy

• The Pontifical Council for the Promotion of the New Evangelization has published a guide, titled “The Year of Mercy” (www.usccb.org), which includes articles, resources, exercises and more (www.usccb.org).
• Learn about the U.S. Catholic Bishops’ work on restorative justice and criminal justice reform (www.usccb.org).
• Catholic Mobilizing Network resources on restorative justice and criminal justice reform include a Jubilee Year of Mercy Prayer Card, several Jubilee Year of Mercy Postcards, a Living the Year of Mercy Workbook, and more (www.catholicmobilizing.org).
• Catholic Relief Services has a Prayer for the Year of Mercy, homily texts, live mercy assessors, and a workshop for the Diocese of St. Louis (coming soon at www.crs.org).

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• Share your experience and story about mercy in your faith community. Visit the website at www.usccb.org/twofeet for more information.

What is the Jubilee of Mercy?
The practice of a jubilee year has ancient roots in the Jewish tradition and evidence for it can be found in the Old Testament (for example, see Leviticus 25). The jubilee year was called every fifty years and was a time for forgiveness and mercy. The dedication of a year for mercy can be found in the Old Testament (for example, see Leviticus 25). The jubilee year was called every fifty years and was a time for forgiveness and mercy.

Can Do For The Year of Mercy?

• Pray Pope Francis’ Year of Mercy prayer daily
• Go to confession
• Read a good Catholic book about mercy
• Pick one spiritual and corporal work of mercy
• Pray the Divine Mercy Novena
• Take a pilgrimage

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Making Sense of Bioethics

Parents and ‘sex education’
By Fr. Tad Pachelczyk

While some parents might be happy to avoid the awkward conversations that arise around human sexuality by allowing the school system to provide their children’s sex education, it is nonetheless important for parents to recognize that they are the most significant teachers and models for their own children as they mature sexually.

Instilling a healthy attitude about sexuality in young people involves a variety of considerations, including conveying a proper sense of constraints and boundaries. These boundaries arise organically through the virtue of chastity, by which a person acquires the ability to renounce self, to make sacrifices and to wait generously in consideration of loving fidelity toward a future spouse, out of self-respect, and out of fidelity to God. This critical process of developing sexual self-mastery is an area where parents are particularly well suited to help their children.

At the end of the day, the parental duty to influence in a positive way a child’s upbringing around sexuality cannot be abdicated or delegated. Parents know their children in a personal and individual way and are able to determine their readiness for, and receptivity to, sexual information. Moreover, the reality of parental love towards their children enables a parent to say certain “hard things” in love that may need to be said, in a manner that only a parent may effectively be able to say it.

I recall the story that a middle-aged woman once shared with me about something that happened when she was 12. She was at home watching TV with her mother, who was the strong authority figure in the family. At a certain moment, a scene came across the screen where a woman was removing her clothing and dancing in front of a group of men. Her mother glanced over at her and without skipping a beat said: “I’ll kill you if you ever do that.” Her daughter understood, of course, that she didn’t mean it literally, but appreciated that her mother cared enough about her to be very direct: “What my Mom said on that and many other occasions stayed with me for years afterwards, and helped me to reflect carefully on the right use of my sexuality.” Parents influence their children in thousands of different ways, sometimes not even realizing how particular comments or observations they make can become highly significant to their child’s thinking.

Helping children to think correctly about human sexuality remains a delicate and challenging task in the midst of a sex-saturated society like our own. Indeed, our thinking about human sexuality can easily go off the rails, and sexual activity itself can quickly degrade into a selfish and self-referential kind of activity, even within marriage, if we aren’t careful to attend to deeper realities.

Spouses who have made a lifelong marital commitment to each other in the presence of God are uniquely empowered to live in a way that exceeds merely viewing each other as objects or as a means to satisfying their appetites; they become called to, and capable of, a higher kind of love that involves friendship, sacrifice and self-giving.

Otherwise, a dominance of things over persons can take over, leading to forms of selfishness in which persons are used in the same way as objects are used. In the context of this kind of selfishness, a woman, for example, can become a mere “object” for a man, and children can be reduced to mere “hindrances” on the part of their parents.

The human sexual love that is nurtured within a healthy marriage, meanwhile, generates communion between persons, as each comes to consider the good of the other as his or her own good. Marital sexuality is thus meant to go beyond merely existing with someone else and using them for selfish gain, and instead calls a person to existing for someone else through total self-gift.

As husband and wife seek to live out these truths of their human sexuality, they impart valuable and important lessons to their children about generosity, unselfish living, and chastity, where that chastity is seen as the spiritual energy capable of defending love from the perils of selfishness and aggressiveness. Parents are in the unique position of being able to model for their children a healthy example of sexual integration, generosity, and self-mastery within marriage. Under these circumstances, parents also convey to their children the beautiful message that human sexuality reaches far beyond the biological, and touches on the most intimate core of the human person, particularly as experienced in his or her capacity for personal and radical self-gift to another in marriage, faithful even unto death.

Rev. Tadeusz Pachelczyk, 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.ncbcenter.org

You are your most important supporter
By Eric Rommel
Catholic News Service

There’s an old character from “Saturday Night Live” named Stuart Smalley. Each sketch began with him reciting the phrase, “I’m good enough. I’m smart enough, and doggone it, people like me.”

While the character was played for laughs, the sentiment behind that statement always stuck with me. In looking at the success I’ve had in my life and the success I’ve seen in others, the one constant I’ve found is that successful people believe in themselves and their capabilities. After all, if you don’t think you can do it, why should anyone else?

Success takes more than confidence, however. Success takes passion, hard work and more than a little bit of luck. Behind every so-called “overnight success,” there are years of hard work behind the skills and knowledge necessary to make achievements seem effortless.

In everything you do, you will face competition. You need to stand out. Discover how to build yourself up without tearing others down. No one likes working with people they hate. Be the one they like working with.

Know how to win with grace, but also how to lose with dignity. It’s in the moments of great disappointment, when you fall short, that you need to push yourself even more.

To be successful, know how to make a mistake. Accept responsibility for the error of your ways.

Also, be true to yourself. The worst kind of success is the kind you can’t enjoy. Don’t choose what to do based on what you think would be successful. Choose what to do based on what you love. Embrace your passions. If you can’t commit with your heart, don’t commit with your head.

And when you find something you believe in, don’t let it go. Be passionate about that passion. If you’re a writer, write. If you’re a programmer, program. If you’re a diver, dive. Invest in yourself every day.

Don’t let success be defined by money or title. Define success as joy. Define success as contentment.

Remember feelings of success. During the next challenge you face, use that memory as motivation. Recall how it felt when you achieved your goal. There’s nothing better.

Finally, there will always be people out there who will say you can’t do it. They’ll say you’re not good enough. Don’t believe them. Don’t let them hold you back or tear you down. There is no greater motivator than being told you can’t accomplish something.

In the end, success is about faith. It’s about a belief in yourself. Remember the words of Stuart Smalley, but more importantly, think about Al Franken, the writer/actor who created him. After leaving “Saturday Night Live,” he found a new passion. He became a radio host and then ran for office. Today, he represents Minnesota in the U.S. Senate.

No matter who you are, a little faith and a little confidence can go a long way. You are good enough. You are smart enough. And, doggone it, people like you.

Now, go find your success.
Catholic Voices

**A greed that poisons the human spirit**

By Fr. Ron Rolheiser

Greed and envy, despite the devastating havoc they wreak within life, get little ink. Too rarely do we examine what covetousness does in our lives.

This was not the case for past generations. We used to have a list of what we called “the seven deadly sins.” On the top of that compilation sat the sin of pride, as well it should.

Somewhere down the list, however there appeared a vice called greed. This was not an incidental addiction. In the moral mind of the time, the prohibition on greed, the commandment to not covet our neighbor’s goods, was an important injunction.

Usually, however, greed was understood rather one-dimensionally. We thought of greed mainly as a disordered desire to accumulate more and more material things. Hence, our image of a greedy person was that of a fat, rich, hoarding figure who, despite already having everything in excess, still wanted more.

Whatever the merit of that image, it is, as has been just suggested, very one-dimensional. Greed is considerably more universal than this and most of us are too impoverished in any case to emulate this kind of hoarding.

Yet all of us suffer from greed, even if we are so poor that we can only look with hungry eyes at those who own enough goods to make us envious. Greed is about much more than owning and hoarding things. Real greed is a greed for experience itself.

Deep inside of each of us there is an insatiable gnawing, an ache to experience everything, to drink in the whole world. It is this aching that makes us so pathologically restless, so bent on travelling everywhere, on seeing every movie, on reading every book, on having more and more friends, and on being everywhere and knowing everything. Greed is the desire to not be excluded, from anything.

Partly, of course, that is good. It comes from what is best for us, the fire of infinity, the Imago Dei, and is God’s way of assuring us that we will not be satisfied with anything other than everything.

In its best sense, greed assures us that our hearts will be restless until they rest in God. Thus, at one level, greed is a sign of health, a sign that we are not clinically depressed. When we no longer lust and yearn after things, we are in trouble.

On the other hand, there is an aspect to this greed and restlessness, that is very unhealthy. Desire to have what we do not have is unhealthy when, precisely, it leads to a restlessness that makes us curse the inadequacy of our own lives and curse others for having more (or, at least what seems to us to be more) than we have.

Restless desire, greed for experience, becomes a vice when it leads to envy and covetousness. It is this unhealthy yearning, envy, that is forbidden by the tenth commandment: Thou shalt not covet thy neighbor’s goods.

But from this description of greed it is evident that I covet my neighbor’s goods not just when I envy another person’s material property—his house, his boat, his car, his clothes, his bank account. I also covet my neighbor’s goods, and covet in a way that is very hurtful, when I envy his or her achievements, success, good looks, straight teeth, intelligence, athletic abilities, health, friends, family background, youth, calmness of spirit, or even his or her innocence and humility.

There is, of course, a healthy envy, called admiration, which blesses and draws forth life. It looks at a beautiful quality in another and, in either attitude, gesture or word, says: “In you, in your beauty, in your successes, I take delight!” Such healthy jealousy draws forth another’s gifts.

But there is also an unhealthy envy, a murderous jealousy, which, rather than admiration and blessing, triggers in us the itch for slander, gossip and various subtle kinds of fratricide. Such jealousy kills and kills especially the spirit of the man or woman within whom it dwells. It also helps crucify the life of the person to whom it is directed. This is the covetousness that is forbidden by the tenth commandment.

Recently a comedian suggested that the scriptural ban on coveting be lifted. His suggestion was that we allow people to covet and then charge “a small covet-charge”! All humor aside, this is a most important commandment. To covet is to give in to a greed and an envy which poisons the spirit, poisons relationships, poisons our gratitude, and leaves us too jealous, angry and restless to enjoy our own lives.

Ronald Rolheiser, a Roman Catholic priest and member of the Missionary Oblates of Mary Immaculate, is president of the Oblate School of Theology in San Antonio, Texas. He is a community-builder, lecturer and writer. His books are popular throughout the English-speaking world and his weekly column is carried by more than seventy newspapers worldwide.

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**The prophet Daniel and the great unveiling**

By Bishop Robert Barron

Archdiocese of Los Angeles

Toward the end of the liturgical year, we Catholics hear at Mass from the mysterious, often confounding, and utterly fascinating book of Daniel. Recent scholarship has demonstrated that the book of Daniel had an extraordinarily powerful influence on the first Christians, providing them a most important template for understanding the significance of Jesus. Daniel is, of course, an example of apocalyptic literature, which in the common understanding means that it has to do with the end of the world. Well, yes and no. The word “apocalypse” carries the sense of unveiling, literally taking back the kalumna (veil). This is why, when the early translators rendered the term in Latin, they chose “revelatio” (removing the veil, unveiling). Apocalyptic books, therefore, reveal something of decisive significance. They display a hidden truth, indeed raising the curtain on a new world.

The book under consideration is famous, of course, for its memorable narratives of Daniel in the lion’s den, of the three young men who are thrown into the furnace but who survive through God’s grace, of the handwriting on the wall, and of the rape of Susannah. But it is also a book of visions, dreams, and their interpretation, for Daniel is something like Joseph in the book of Genesis, an inspired solver of puzzles. In the second chapter of the book of Daniel, we hear of a dream dreamt by King Nebuchadnezzar. In his night vision, the king saw a statue made of a variety of substances: its head of gold, its breast and arms of silver, its belly and thighs of brass, and its feet of clay. He then saw a stone, not hewn by a human hand, crash into the statue and shatter it to pieces.

None of the king’s wise men and soothsayers could interpret the dream, but Daniel, an Israelite from the community of exiles, was able to read it. The statue constructed of various substances stood. Daniel explained, for a series of kingdoms that would follow one upon the other. The destruction by the stone, not made through human intervention, indicated that the final kingdom would be established by God alone. In the seventh chapter of the book of Daniel, this truth is reinforced. We are told that Daniel himself had a dream of four great beasts coming up out of the sea, the first like a lion, the second like a bear, the third like a leopard, and the fourth a terrible animal with ten horns and teeth like iron. Then, as the dream continued, the “Ancient of Days,” the Lord God, took his throne and thousands ministered to him, and the four beasts were disempowered. Next Daniel saw “one like the Son of man coming on the clouds of heaven.” Arriving at the throne of the Ancient of Days, he was given “dominion, power and glory” and told that all nations would serve him. Once again, we have a reference to the four kingdoms that will succeed one another and then a final kingdom, not of purely human origin, that will come to be.

When will all of this take place? Here we have to look at chapter nine of the book of Daniel, which recounts, not a vision, but a direct angelic revelation.

(Please See BARRON/23)
Selling in church / Interest in loans prohibited?

By Fr. Kenneth Doyle

Q. I am wondering about church law (and your own feelings) on people coming to Mass and being confronted every week with different parish clubs and organizations trying to sell something.

In my parish on any given Sunday, there might be as many as three "sales" going on before and after Mass. (A couple of weeks ago, we even had a woman walking up and down the church aisle selling candy bars.) I've always thought that we go to Mass to show our reverence for the Lord and not to walk into a flea market. (New York)

A. From time to time, I have heard people decry the practice of selling anything on church property -- with the claim that it violates the direct teaching of Jesus who is seen (in all four Gospels) evicting moneychangers from the temple.

In the largely agrarian society of medieval Europe, the practice of lending money involved the few rich people making personal profit or exchanging money at an exorbitant rate.

The transactions themselves were understandable: Worshippers making their annual pilgrimage to Jerusalem's sacred site could not be expected to carry sheep with them from a considerable distance, and the Roman currency of the realm was not acceptable for paying the temple tax.

How, then, does the action of Jesus translate to the current practice you reference -- selling food, religious books or tapes, raffle tickets, etc., in the gathering area (lobby) of the church? Note that I said the "gathering area." Walking down the church aisle selling candy bars is, I agree, outrageous.

To your question, I am not aware of any church "laws" that relate to this, and there is certainly no absolute prohibition against it. Rather it is, I believe, a matter of balance and discretion. From time to time in our parish, I have approved the sale of merchandise as people exit Mass -- handmade goods crafted by poor people from around the world; coffee to support efforts to raise people out of poverty; even, on occasion, Girl Scout Cookies to support a local troop or tickets to an upcoming Christmas dinner for parish seniors.

I do, however, have rules. It should only happen occasionally and there should never be multiple sales on the same day (parishioners should not be made to "run the gauntlet" as though they were in a shopping mall). Also, it should be done as people exit Mass, not as they arrive.

I have two other concerns. First, we often have visitors to the parish, including non-Catholics who have sometimes absorbed the myth that the Catholic Church cares most about raising money. I don't want to foster that myth.

And I also have a philosophical concern: Rampant consumerism dominates America. Rather than promote it, I would prefer to create a space and a time on Sunday mornings for people to be free of the pressure to buy something.

Q. I am a 20-year-old Catholic from the United Kingdom who happened to stumble on your "Ask a Priest" page, and I am hoping that you can answer my question. I have always heard that usury is a sin, but I'm not sure exactly what usury is. Is it any interest on a loan or just an excessively high interest rate (more than just to cover the cost of handling the loan)? And if charging interest is a sin, can a Catholic morally take out loans which have interest, such as mortgages or student loans -- or even own a bank account which pays a small amount of interest? (London)

A. In modern times, usury is thought of as exploiting the poor by lending money at an exorbitant rate of interest. But for the first 1,500 years of the church, it was taken to mean charging any interest at all and was generally condemned by church fathers, popes and councils. The history of how the current position evolved is a long and complicated one, and conflicting statements can sometimes be found.

In Luke (Lk 6:35), Jesus says, "Love your enemies and do good to them, and lend expecting nothing back." Situated in the passage on the Beatitudes, this would seem to be an appeal for Christian generosity rather than a proclamation on the intrinsic immorality of interest-taking.

In fact, in the parable of the talents, Jesus criticizes the "lazy" servant for failing to invest his money where it could have borne interest (Mt 25:14-30).

In the largely agrarian society of medieval Europe, lending money involved the few rich people making loans to their dirt-poor neighbors for basic needs such as food or winter clothing. In such circumstances, it was thought to be wrong to profit from another's distress.

Seeking light in the days we have left

By Moises Sandoval

Catholic News Service

This season's liturgy reminds us of the end of life and of the final destiny we hope to achieve. Those of us who have lived long lives are acutely aware, with each passing day, that our vitality, like the sunshine, is weakening and that dark, cold days lie ahead.

Recently, my wife and I spent an evening in Albuquerque, New Mexico, with Emma Gomez, a longtime friend who is 87 years old. As I walked her to her car after a dinner rich in reminiscence, she said her carotid artery is 97 percent blocked on one side and 98 percent on the other. I think we both sensed it might be our last goodbye.

I had the same thought during a reunion with four of my brothers this past summer at the family ranch. Part of the 600 acres was acquired by our great-grandfather Estanislado Sandoval in the 1840s and the rest by our grandfather Octaviano. So it was natural to remember their lives, always brimming with struggle and hard work but strong in the values we inherited.

Four of us are in our 80s and the fifth brother is 76. Yet, like the stars of the movie, "The Bucket List," we feel there are still things to do. Our list, to be sure, is modest because, realistically, age limits our possibilities.

Antonio, a permanent deacon in full-time service to the church for 40 years, wants to spend the rest of his life nurturing a devotion to the Virgin Mary. Though retired, he remains active in the ministry: preaching, giving talks to various groups and writing.

As he sat at the bedside of his terminally ill wife, Maud, daily for two years, he wrote a book that is currently before several publishers.

Ray, the youngest, goes to Mass daily, does volunteer work in the parish office, in Aurora, Colorado, preparing the weekly bulletin among other tasks, and also helps serve lunch at a senior center. Though retired after teaching in high schools for 40 (Please See SANDOVAL/23)
Looking for Mary in a priceless rosary

By Effie Caldarola
Catholic News Service

My husband and I once lived in an apartment for several months before moving on to a permanent home in another state.

We stored the bulk of our possessions in a warehouse, and movers would eventually transport them to a house when we were settled. Traveling with us were just the essentials and a few small things of value, such as good jewelry.

When the day arrived to head out of state to our new home, it wasn't difficult to pack. Clothes, toiletries, a few pots and pans, and a small television we had purchased for our apartment life were loaded into our two cars. Since I was reluctant to drive alone across country, my brother had flown in to help with the driving and had spent the night on our couch.

We were excited and eager for a new life. The three of us grabbed our coffee, did a quick inventory of the apartment's closets and cupboards and prepared to take off.

But something drew my husband back for one last look. I'll never guess how he managed to find them, but tucked away, hanging on a nail, out of sight, around the corner of my closet, were five beautiful sterling rosaries I had hidden there. I had forgotten about them.

"Do you want these?" he asked with a smile.

One of them was my mother's, a gift from my father decades ago. She had valued it deeply and prayed with it all of her life. She loved it so much that she gave one to each of my three children, inscribed with their initials, and when she realized I loved them, she gave me one, too. They were all in my possession, and I'd almost left them behind.

I will never forget how I felt when I saw my husband holding them out. It wasn't the monetary value, although my parents were not wealthy people and purchasing sterling was an indication of the importance of the gift. It was the immeasurable value of my parents' love, and the significance of the rosary itself that would have made the loss devastating.

Like many women of my generation, I've evolved through various stages of Marian devotion in my life. When I was young, the nuns used to frighten us, in that Cold War era, with apocalyptic visions associated with Fatima.

Our family prayed the rosary together, and I yearned for Mary as a source of solace and not fear. Later, as I explored Scripture and theology, I yearned to know the real woman in Mary. Scripture gives us so little insight, although the words ascribed to her in the Magnificat are among the most powerful spoken by any saint.

Nevertheless, even today I struggle to know her. The saint I greatly admire, Ignatius of Loyola, was dedicated to her, as is Pope Francis and a host of other notables whose insight I value.

So I still search for this mysterious woman. When my youngest child was born looking gray and still, I spontaneously began to say the Hail Mary aloud over and over. Today, that baby, whom we named Maria, is beautiful and healthy at 25.

Like countless others, I go to Mary in times of trouble.
El encuentro Catolico para novios

The Angelus

El Encuentro Católico Para Novios (Catholic Engaged Encounter) llegó a la Diócesis de San Ángelo en 1978 en inglés. Por más de 20 años, solo había el encuentro en inglés. Pero en el año 2008, unos parroquianos de San José en Odessa se reunieron y decidieron que sería bueno ofrecer el Encuentro Catolico para Novios a la comunidad de hispanos que no hablaban inglés. Así nació el Encuentro Catolico para Novios en español en el año 2009, al cual atendieron tres parejas. El próximo Encuentro que se llevará a cabo en febrero del 2016, será el decimoquinto.

El Encuentro de Novios es presentado por dos parejas casadas y un sacerdote que sirven como líderes. El Encuentro comienza el viernes en la tarde y se termina el domingo a mediodía. Hay varios temas que se dan durante el fin de semana: conocerse a sí mismo; la comunicación en el matrimonio; matrimonio como vocación, cómo resolver problemas, finanzas, sexo, planificación familiar natural, matrimonio como sacramento, y como servir como pareja.

No todo es oír pláticas, sino que también hay tiempo para dinámicas, juegos, y preguntas. Tenemos muchos testimonios de parejas que han vivido un Encuentro de Novios y como les ayudó a fortalecer su relación, es aquí donde las parejas se conocen a fondo al abrir sus corazones uno al otro para decidir si están listos o no para el Sacramento del Matrimonio. Si los novios aprovechan todo su tiempo en el fin de semana, los resultados serán maravillosos para una relación duradera.

Uno de los muchos beneficios de vivir un Encuentro de Novios, es que las parejas que lo viven y lo aprovechan, tienen un índice muy bajo de divorcios (83% menos probabilidades que las parejas que no lo viven)


McMURRY

(From 2)

“Being an extrovert, I would find it extremely difficult to live the way they do, away from family and friends. It seems like a lonely existence, but they would argue that it is not.”

Rouse noted the nuns’ constant communion with God, something for all to admire yet an existence that does not yield the same feeling as interacting with people.

“They find all of their joy from their relationship with God. I would love to say that would be enough for me, but I think I will always remain dependent on human interaction.”

Rouse said she has a basic understanding of the Catholic faith from previous classes and from her confirmation training in the Methodist church.

The students had an opportunity to share with Bishop Sis following their visit to the convent.

“Before I came to the diocese, Bishop Pfeifer had already established the practice of meeting with the McMurry students,” Bishop Sis said. “I have continued this practice, and it has been a great experience. The students come from a variety of religious backgrounds. Most are not Catholic, but they are studying the history of Christianity in a serious university course, so they need to know about Catholicism. This encounter opens their eyes to some important aspects of our faith. A personal encounter can communicate so much more than reading pages in a book. When they visit us on our turf, it builds bridges of understanding that can leave a lasting impression.”

Fr. LeMasters called the visit his students had with the Carmelite sisters a once-in-a-lifetime experience.

“It was certainly nothing they had ever encountered before,” he said. “It’s experiential, and not simply reading about religious life, but meeting people in religious life. They said they had never thought of nuns as real people and had only encountered them in TV or movies.”

Fr. LeMasters has been an instructor at McMurry since 1995. He said witnessing the Carmelites’ daily lives also gives his students a sense of separation from the world.

“(The monastery) strikes us as being in the middle of nowhere,” he said, “and it gives the students a good sense of what it is like to turn away from worldly cares in order to devote one’s self to prayer. That’s where monasticism began, and they are continuing that.”

Rouse said what she learned about the Carmelites’ devotion to prayer, was something that will remain with her for many years. “Prayer has become difficult for so many in this time because there is no immediate output. Yet they have dedicated themselves to a life of serving where they may see little to no result. I was amazed at the level of peace I felt knowing that these women were praying for me and for the world every day. Their love for others without knowing them or seeing them or understanding their situation is the most like Christ that I have ever seen.”

Bishop Sis said he prays for additional opportunities for college students of different faiths to have an opportunity to visit our churches and religious communities.

“I pray they will talk with our members and ask questions,” he said. “The Holy Spirit can work miracles through these conversations.”

Spring pilgrimage to Holy Land, Italy

Pope: ‘Nothing justifies terror attacks’

VATICAN CITY (CNS) -- Using God's name to try to justify violence and murder is "blasphemy," Pope Francis said Nov. 15, speaking about the terrorist attacks on Paris.

"Such barbarity leaves us dismayed, and we ask ourselves how the human heart can plan and carry out such horrible events," the pope said after reciting the Angelus prayer with visitors in St. Peter's Square.

The attacks in Paris Nov. 13 -- attacks the French government said were carried out by three teams of Islamic State terrorists -- caused the deaths of at least 129 people and left more than 350 injured, many of them critically. A suicide bomber blew himself up outside a soccer stadium, gunmen attacked customers at cafes and restaurants and a team of terrorists gunned down dozens of people at a concert.

The attacks, Pope Francis said, were an "unspeakable affront to the dignity of the human person."

"The path of violence and hatred cannot resolve the problems of humanity, and using the name of God to justify this path is blasphemy," he said.

Pope Francis asked the thousands of people who gathered at St. Peter's for the Sunday midday prayer to observe a moment of silence and to join him in reciting a Hail Mary.

"May the Virgin Mary, mother of mercy, give rise in the hearts of everyone thoughts of wisdom and proposals for peace," he said. "We ask her to protect and watch over the dear French nation, the first daughter of the church, over Europe and the whole world."

"Let us entrust to the mercy of God the innocent victims of this tragedy," the pope said.

Speaking Nov. 14, the day after the terrorist attacks, Pope Francis had told the television station of the Italian bishops' conference, "I am shaken and pained."

"I don't understand, but these things are difficult to understand, how human beings can do this," the pope said. "That is why I am shaken, pained and am praying."

The director of the television station recalled how the pope has spoken many times about a "third world war being fought in pieces."

"This is a piece," the pope responded. "There are no justifications for these things."

On social media, Islamic State militants claimed responsibility, but Pope Francis insisted there can be no "religious or human" excuse for killing innocent people and sowing terror. "This is not human."

French authorities reported Nov. 14 that eight terrorists were dead after the night of attacks; six of them committed suicide and two were killed by police, who stormed the concert hall where the terrorists had taken hostages and where the majority of victims died.

Cardinal Andre Vingt-Trois of Paris issued a statement calling for calm and for prayers, not only for the Paris victims, but also for the victims of recent terrorist attacks in Lebanon and in Africa.

"May no one allow himself to be defeated by panic and hatred," the cardinal said. "Let us ask for the grace of being peacemakers. We must never lose our hope for peace if we work for justice."

Contributing to this story was Paul Haring in Paris.

Women place tributes at a memorial near the Bataclan music hall in Paris Nov. 16. The Islamic State claimed responsibility for a Nov. 13 attack on the hall. (CNS photo/Paul Haring)
BISHOP

(From 3)

of these sites and pray the prayers associated with the Jubilee pilgrimage. A plenary indulgence is granted to the faithful who fulfill the prescribed conditions associated with this pilgrimage to a Holy Door during the Jubilee Year of Mercy, so this is an extraordinary opportunity to embark on the path of conversion.

The practice of designating a Holy Door has been used since the fifteenth century to provide a place for pilgrims and penitents to pass through as a gesture of leaving sin behind and crossing the threshold of grace, passing from darkness to light, from slavery to freedom.

When Saint John Paul II declared the last Jubilee Holy Year in 2000, he said, “To focus on the door is to recall the responsibility of every believer to cross its threshold. To pass through that door means to confess that Jesus Christ is Lord; it is to strengthen faith in him in order to live the new life which he has given us.” (Incarnationis Mysterium, 8)

In this Jubilee Year of Mercy, Pope Francis asks us to let the door be a symbol of Christ, who is the door to the Father and the door to the Kingdom of Heaven. Jesus proclaims in the Gospel of John, “I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture… I came that they may have life, and have it abundantly.” (John 10:9, 10b) He also says, “I am the way, the truth, and the life; no one comes to the Father, but by me.” (John 14:6) St. Paul teaches that, through Jesus Christ, we “have access in one Spirit to the Father.” (Eph. 2:18)

Throughout the Jubilee Year of Mercy, we will offer more information in the West Texas Angelus as well as on the website of the Diocese of San Angelo, www.sanangelodioce.se.org.

There are also many resources available at the official Vatican website for the Jubilee, www.im.va.

OBISPO

(Para 3)

dos, y enterrar a los muertos. Las siete obras de misericordia espirituales son estas: aconsejar al dudoso, instruir a los ignorantes, amonestar a los pecadores, consolar a los afligidos, perdonar las ofensas, soportar pacientemente a los que nos hacen mal, y rezar por los vivos y los muertos.

En cualquier Año Santo de Jubileo, la Iglesia nos anima a hacer una peregrinación de fe y pasar a través de una de las designadas Puertas Santas como expresión de la conversión. Siendo que solo muy pocos tendrán el tiempo o los recursos para viajar hasta Roma o a la Tierra Santa para hacer una peregrinación este año, he designado cuatro Puertas Santas de la Misericordia en la Diócesis de San Ángel. Estas puertas no tendrán esta designación a la conclusión del Año de la Misericordia.

Siempre que sea posible durante el Año Jubilar de la Misericordia, espero que muchos de nuestros fieles Católicos tomen la oportunidad de visitar uno de estos sitios y rezar las oraciones asociadas a la peregrinación jubilar. Una indulgencia plenaria se concederá a los fieles quienes llenen las condiciones prescritas asociadas con esta peregrinación a una Puerta Santa durante el Año Jubilar de la Misericordia.

Puertas Santas en la Diócesis de San Ángel

Un rito especial para abrir las Puertas Santas en la Diócesis de San Ángel se llevará a cabo el fin de semana del Tercer Domingo de Adviento. Todos son bienvenidos a asistir a cualquiera de estas ceremonias inaugurando nuestras cuatro Puertas Santas:

- MIDLAND: Santo en 2000, dijo: “La indicación de la puerta recuerda la responsabilidad de cada creyente de cruzar su umbral. Pasar por aquella puerta significa confesar que Cristo Jesús es el Señor, fortaleciendo la fe en Él para vivir la vida nueva que nos ha dado.” (Incarnationis Mysterium, 8)

En este Año Jubilar de la Misericordia, el Papa Francisco nos pide que dejemos que la puerta sea un símbolo de Cristo, quien es la puerta hacia el Padre y la puerta al Reino de los Cielos. Jesucristo proclama en el Evangelio de Juan: “Yo soy la puerta. El que por mi entre, será salvo, y entrará y saldrá y hallará pastos... he venido para que tengan vida, y para que la tengan en abundancia.” (Juan 10: 9, 10b) También dice: “Yo soy el camino, la verdad, y la vida; nadie viene al Padre, sino por mí.” (Juan 14: 6) San Pablo enseña que, por medio de Jesucristo, “podemos acercarnos al Padre por un mismo Espíritu.” (Efesios 2:18)


FAQs

(From 12)

2016, is an Extraordinary Jubilee. This designation as an “Extraordinary Jubilee” sets it apart from the ordinary cycle of jubilees, or holy years, which are called every 25 years in the Catholic Church. By calling for a holy year outside of the normal cycle, a particular event or theme is emphasized. Pope Francis called this particular Extraordinary Jubilee of Mercy to direct our attention and actions “on mercy so that we may become a more effective sign of the Father’s actions in our lives.”

What are the major planned events of the Jubilee year?

There are many events planned throughout the Jubilee of Mercy. The calendar of events lists the events that will take place at the Vatican. Throughout the year, there will be Jubilee celebrations for various groups who engage in the work of mercy and who have been shown God’s mercy. Additionally, Pope Francis will participate in particular “Jubilee” signs, which witness to the works of mercy. Although there are many events planned for official celebrations at the Vatican, the Holy Father encourages dioceses throughout the world to participate in these celebrations recognizing God’s mercy in their own local communities.
CONSCIENCE

(From 7)

the books to protect conscientious objection to abortion? The fact is, current laws have loopholes and legal weaknesses that opponents of conscience rights have learned to exploit. The biggest loophole is that none of these laws includes a "private right of action," allowing victims of discrimination to go to court to defend their rights. When the only enforcer against a government body's coercive actions is that same government body, the law can become a paper tiger.

A solution is available and we should be part of it. Congress has long been considering a remedy called the Abortion Non-Discrimination Act, to close these loopholes and provide a private right of action. Introduced in the past as a free-standing bill, it is now part of the House of Representatives' appropriations bill for funding HHS. By December, Congress needs to pass a law funding government programs in Fiscal Year 2016 – and this urgently needed reform should be part of that final bill. We must speak up now to protect our cherished right of conscience.

In a partisan and divisive political climate, this is one issue that should bring Congress together. Conscience laws on abortion have been approved by Congresses and Presidents of both major parties for decades. President Obama has said he supports current federal conscience laws – and he should not object to letting them work effectively. Many "pro-choice" people realize that freedom of choice is meaningless unless it protects a choice not to be involved in taking unborn human life.

The U.S. Conference of Catholic Bishops, with the help of its partner organization the National Committee for a Human Life Amendment (NCHLA), is working to see the Abortion Non-Discrimination Act over the finish line this year. We can urge Congress to support this modest but essential law. NCHLA has made it easy to do so. Send a letter or electronic message to your elected representatives. Together we can make a difference.

Mr. Doerflinger is Associate Director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. For more on conscience rights see www.usccb.org/conscience.

USCCB

(From 10)

The bishops approved priorities and strategic plans for 2017-20 in a 233-4 vote Nov. 17. The document emphasizes five major areas: evangelization; family and marriage; human life and dignity; religious freedom; and vocations and ongoing formation.

As part of a series of elections, the bishops chose Archbishop Dennis M. Schnurr of Cincinnati as treasurer-elect. They also elected Msgr. J. Brian Bransfield as the new general secretary; he has been associate general secretary for five years. His term starts at the beginning of 2016. He will succeed Msgr. Ronny Jenkins.

The U.S. Conference of Catholic Bishops met in the shadow of the Nov. 13 terror attacks in Paris. Auxiliary Bishop Eusebio Elizondo of Seattle, chairman of the USCCB Committee on Migration, issued a statement Nov. 17 from the floor of the meeting.

"I am disturbed," Bishop Elizondo said, "by calls from both federal and state officials for an end to the resettlement of Syrian refugees in the United States" in the wake of the attacks. "These refugees are fleeing terror themselves -- violence like we have witnessed in Paris."

He added, "Moreover, refugees to this country must pass security checks and multiple interviews before entering the United States -- more than any arrival to the United States. It can take up to two years for a refugee to pass through the whole vetting process. We can look at strengthening the already stringent screening program, but we should continue to welcome those in desperate need."

Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, told the bishops Nov. 17 that Catholic Charities has been sent "disturbing mail from people angry that we are trying to help these people. It's tragic."

She added of the Syrian refugees, "We're ready to help -- if we can get them here."

In his USCCB presidential address Nov. 16, Archbishop Joseph E. Kurtz of Louisville, Kentucky, called on his fellow bishops Nov. 16 to imitate the "pastor's presence" exhibited by Pope Francis during his recent U.S. visit, "touching the hearts of the most influential, the forgotten and all of us in between."

Noting the upcoming Year of Mercy that begins Dec. 8, Archbishop Kurtz said a ministry of "presence means making time and never letting administration come between me and the person. It's seeing the person first."

From entering a diocesan Holy Door to undertaking the corporal and spiritual works of mercy, Catholics can model a compassionate life during the Year of Mercy declared by Pope Francis, said the chairman of the USCCB Committee on Evangelization and Catechesis.

The jubilee period, from Dec. 8 through Nov. 13, 2016, can be observed in many different ways that allow every Catholic to be a "credible witness to mercy," Archbishop Leonard P. Blair of Hartford, Connecticut, said Nov. 17.

CRS Rice Bowl for families, student ambassador programs for high school and college students and a fledgling parish ambassador program can help U.S. Catholics "deepen their commitment to an essential dimension of their faith," a Catholic Relief Services official told the U.S. bishops Nov. 17.

"I just wish that every Catholic knew about and could be proud of the wonderful works of mercy and justice they are part of" through the official humanitarian agency of the U.S. Catholic Church, said Joan Rosenhauer, CRS executive vice president for U.S. operations.

Bishop Frank J. Caggiano of Bridgeport, Connecticut, in a Nov. 17 presentation, said 13,000 people were already registered for World Youth Day, to be held July 25-31 in Krakow, Poland, with U.S. registration expected to top 30,000.

Pope Francis, in inviting young people and young adults to the celebration, connected World Youth Day with the Year of Mercy. The event in the southern Polish city will become a "youth jubilee," Bishop Caggiano said.

Citing young altar servers' weak arms and older priests' weak eyes, the U.S. bishops approved an adapted version of the Roman Missal to be used during the times at Mass when the celebrant is seated, subject to Vatican approval. The bishops endorsed "Excerpts from the Roman Missal: Book for Use at the Chair" by a 187-27 vote, with three abstentions.

Archbishop Wilton D. Gregory of Atlanta used the opportunity to ask whether there would be an opportunity "to examine the reception" by both Catholics in the pew and by priests of the new Mass translations that came into use four years ago. "There are many wonderful things in the new translation, but

(Please See MISSAL/22)
leaders in developing a pastoral plan is:

The learning module to guide parish
Margins.

• Mission Matters: Reaching Out to the
Engagement.
• Belonging Matters: Building Parish
Hospitality.

Key features of an evangelizing parish
(From 7)

- Planning Matters: Living the Vision of an Evangelizing Parish.
- Training for Phase One will be implemented in the diocese at five sites during the week of February 17-20, 2016.
- Fr. Alejandro Lopez-Cardinal and Sr. Marie Cooper will once again be in the diocese to provide the training. Each session will be offered in English and Spanish.
- For more information about this program and its process, please contact your pastor or the Office of Evangelization and Catechesis at 325.651.7500.

Instrumentos de RENEW para evaluación parroquial.

- Planear cuenta. Vivir la visión de una parroquia evangelizadora.
- Para más información sobre este programa y el proceso por favor hable con su párroco o llame a la Oficina de Evangelización y Catequesis al 325-651-7500.

Joseph
(From 6)

Courage to act according to His will. So when Joseph awoke, he obeyed the Lord and took Mary into his home. Joseph, a faith-filled man obedient to the Lord.

The Roman government was requiring all enrolled. Because Joseph was of the house and lineage of David, he and Mary, his betrothed, had to travel from Nazareth to Bethlehem, over 100 miles. Joseph was a conscientious citizen who did his duty to the government. We can only imagine the hardships of such a journey on Mary in her pregnant state and on Joseph, a conscientious citizen.

What a dilemma for Joseph in Bethlehem—a city overflowing with people because of the census and no place for them to stay—no place to sleep, no place for Mary to give birth. What was Joseph to do? We surmise that an innkeeper offered them the only accommodation he had: a stable where the animals slept. In humility, Joseph led the donkey carrying Mary to the primitive, smelly stable. It was there on the day that Mary gave birth to God’s son, wrapped him in swaddling clothes, and laid him in a manger (Luke 2:7).

We can imagine Joseph’s and Mary’s eagerness to return home to Nazareth, to their friends and family, their synagogue community, and Joseph, to his carpenter shop so he could provide for his family. But it was not to be: Joseph was warned in a dream that Herod was searching for Jesus and that he must take Mary and Jesus and flee to Egypt! In another dream the Lord revealed to Joseph when it was time to return to Israel. Upon arriving in Israel God warned him not to stay there, so they went to Nazareth in Galilee (Matt 2:13-23). Again and again, we see Joseph responding to the voice of the Lord, even in his lack of understanding and, perhaps, fear. Joseph, a courageous protector and provider for his family in the face of adversity and danger.

Luke, the Gospel writer, describes Joseph’s and Mary’s faithfulness to Jewish custom by having Jesus circumcised, his incorporation into the people of Israel. He was named Jesus, as Joseph had been instructed by the angel of the Lord. Luke tells us of their faithfulness in taking Jesus to the Temple in Jerusalem to present him for consecration to the Lord (2:21-23). After their return to Nazareth, we read, "The child grew and became strong, filled with wisdom; and the favor of God was upon him" (2:40). Joseph, a religious man devoted to the God of Abraham, Isaac and Jacob and to Jewish traditions.

The next narrative about Joseph and Mary describes their finding Jesus in the Temple; they had been in Jerusalem for the feast of Passover, and on their way home they discovered Jesus was missing! When they found him, after much searching and worry, Mary said, "Your father and I have been looking for you with great anxiety" (2:48b). Joseph, a loving husband and father.

Then, the last two sentences of Chapter 2: "He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced [in] wisdom and age and favor before God and man" (51-52).

Scripture does not record a single word spoken by Joseph, yet his life speaks volumes. Joseph was a righteous, obedient, faithful, humble, loving, courageous, and wise man of God — who better to be the husband of Mary and a role model for Jesus — and for all men! As the divinely appointed head of the Holy Family, Pope Pius IX, in 1870, proclaimed him Patron of the Universal Church. As such, he is the guardian and protector of the family of the Church and all Christian families.

Let us ask the prayers of St. Joseph for our marriage, our family, our protection and provision for them, our faithfulness to the duties of our call in life, and, finally, for the grace of a holy and peaceful death. "Yes"
MOISES

(Para 16)

76. Sin embargo, como las estrellas de la película, "The Bucket List", sentimos que todavía tenemos cosas que hacer en esta vida. Nuestra lista, sin duda, es modesta, ya que, de forma realista, la edad limita nuestras posibilidades.

Mi hermano Antonio es un diácono permanente y ha estado al servicio de la Iglesia durante 40 años, y quiere pasar el resto de su vida nutriendo una devoción a la Santísima Virgen María. Aunque retirado, permanece activo en el ministerio: predicando, dando charlas a diversos grupos y escribiendo.

Atendió a su esposa, Maud, en sus finales dos años, y escribió un libro durante ese tiempo, que ahora está ante varios editores.

Ray, el más joven, va a misa todos los días, y hace trabajo voluntario en la oficina de la parroquia, en Aurora, Colorado, preparando el boletín semanal entre otras tareas, y también ayuda a servir el almuerzo en un centro para personas mayores. Aunque se retiró después de 40 años como profesor, todavía trabaja ocasionalmente como profesor sustituto. Cuando se le preguntó acerca de su motivación, él dijo: "Simplemente estoy preparando para mi examen final".

Elivinio, dentista por 20 años en la Fuerza Aérea de los EE.UU., alcanzó el rango de coronel, y ahora dirige una clínica dental en Aurora, da generosamente a la iglesia y ayuda a muchas personas, incluyendo a los inmigrantes con parientes necesitados en sus países de origen. Por otra parte, todavía atiende a pacientes.

Mi otro hermano Arsenio cuida una finca y es activo en alcohólicos anónimos.

Como mis hermanos, yo sigo trabajando y escribiendo, esforzándome por escribir sobre las personas cuya fe inspira.

Para todos nosotros, parece que el reto es seguir viviendo con valentía, siempre y cuando podamos. Todavía hay cosas sobre que escribir, ver, apoyar y ayudar.

Admiro a nuestra amiga Emma, que a pesar de muchas hospitalizaciones, dice: "La Santísima Virgen todavía me da cosas que hacer". Por ejemplo: ella lleva Comunión a los que no pueden salir de casa y visita a su cuñada que vive en un hogar de ancianos y tiene demencia. Para el cumpleaños, Emma le llevó pasteles que le gusta.

Aunque el año pasado se enfermó en el aeropuerto con síntomas de un derrame cerebral, tiene planes de volar de nuevo a San Luis para estar con uno de sus hijos para el día de Acción de Gracias. Es una mujer valiente.

SANDOVAL

(From 16)

years, he still works occasionally as a substitute teacher. When asked about his motivation, he says: "I am simply preparing for my final exam."

Elivinio, a dentist for 20 years in the U.S. Air Force, achieving the rank of full colonel, runs a dental clinic with a big staff in Aurora, gives generously to the church and to many individuals, including immigrants with needy relatives in their home countries. Moreover, he still sees patients.

My other brother Arsenio is a caretaker on a ranch and is active in Alcoholics Anonymous.

Like my brothers, I continue working, writing about persons whose faith inspires. For all of us, it seems that the challenge is to continue to live courageously as long as we can. There are still things to write about, to see, to do, issues to support and people to help.

I admire our friend Emma, who, despite many hospitalizations, says: "The Blessed Mother still gives me things to do." She still takes Communion to the homebound and visits her sister-in-law, who is in a nursing home and suffers from dementia. On her birthday, Emma delivered the pastries she loves.

Though last year she became ill at the airport with symptoms of a stroke, she plans to fly again to St. Louis to be with one of her sons for Thanksgiving. A brave woman.

BARRON

(From 15)

Daniel had received the tradition from the prophet Jeremiah that the restoration of Jerusalem and Israel would happen seventy years after the Babylonian exile, but that time had already passed. The angel Gabriel (keep him in mind for later in the Biblical story) tells the prophet that this means “seventy weeks of years,” which comes out to seventy times seven years, or 490 years.

Now if we put this all together, we conclude that pious Jews, studying the book of Daniel, would be expecting four wicked kingdoms to rise and fall before the final kingdom would be ushered in. Further, they would be anticipating that this consummation would occur around five hundred years after the Babylonian Captivity, which took place between 587 BC and around 500 BC. So now considerer pious commentators in the first century. They had seen four great kingdoms emerge: Babylon, Persia, Greece, and finally Rome. More to it, they knew they were living just around five hundred years after the Captivity. The upshot was that Messianic expectation was especially fervent among Jews as the first century got underway.

And therefore, when Jesus came preaching precisely the kingdom of God, we should not be surprised that people took him to be announcing the fulfillment of the Daniel prophecy. But was this in the mind of Jesus himself? Recall that when he stood before the Sanhedrin at the climax of his life and was directly asked whether he was the Messiah, Jesus replied, “I am, and you will see the Son of Man coming on the clouds of heaven.” He was, of course, directly citing the seventh chapter of the book of Daniel, announcing himself as the human/divine figure, who would be given dominion over all the nations. The next day, over the cross of Jesus, Pontius Pilate, representative of the fourth kingdom, the Roman Empire, placed a sign announcing that the new and final king had arrived: “Jesus of Nazareth, King of the Jews.”

This, in a word, is the apocalypse, the great revelation: a kingdom, not made by human hands, has come, a kingdom that succeeds a series of fallen polities, a dominion that will last forever. What is this kingdom? It is not one more political or social arrangement. It is Christ himself and the Church, which is the mystical body of Christ. The emergence of the Church of Jesus signals the end of the old world and the beginning of a new one. It is the pulling back of the veil.

EDICTAL SUMMONS

November 30, 2015
CASE: BEWLEY -- NORIEGA (FRENCH)
NO.: SO/15/43

The Tribunal Office of the Catholic Diocese of San Angelo is seeking Leticia Lorraine Noriega (French).

You are hereby summoned to appear before the Tribunal of the Catholic Diocese of San Angelo, at 804 Ford Street, San Angelo, Texas 76905, on or before the 31st day of December 2015, to answer to the Petition of Alan Wayne Bewley, now introduced before the Diocesan Tribunal in an action styled, "Alan Bewley and Leticia French, Petition for Declaration of Invalidity of Marriage." Said Petition is identified as Case: BEWLEY -- NORIEGA (FRENCH); Protocol No.: SO/15/43, on the Tribunal Docket of the Diocese of San Angelo.

You may communicate with the Tribunal in person or in writing. Failure to communicate within the prescribed period of time will be considered your consent for the Tribunal to continue its proceedings in the above-named case.

Given at the Tribunal of the Diocese of San Angelo on the 31st day of December 2015.
Reverend Tom Barley, MSW, MBA, M. Div., JCL Judicial Vicar
sent on mission to all the nations.

When the Church sends people to preach the Gospel and plant the Church among people who do not yet believe in Christ, that is generally what we refer to as “missionary” activity.

Earlier in December, Pope Francis spoke at the Vatican about the anniversary of *Ad Gentes*, and he said, “It is the Church that is at the service of the mission. ... It is not the Church who makes the mission, but the mission that makes the Church.”

Here in the U.S., when we’re trying to renew the life of the Church, to get out of the rut of monotonous apathy, stepping away from our self-satisfied complacency of “We’ve always done it this way,” and getting out there and bringing the Good News to the world around us, we talk about going “from maintenance to mission.”

Pope Francis says that, at this point in history, “mere administration can no longer be enough. Throughout the world, let us be permanently in a state of mission.” He continued, “All churches, if constricted to their own horizons, run the risk of atrophy. The Church lives and grows when it is outward bound, taking the initiative, and going out to the people.”

Pope Francis says that the mission that God gives the Church transforms the Church from within, even before it transforms new peoples and cultures. When we have a missionary attitude, the Holy Spirit changes us. It transforms us from having a faith based on habit alone into disciples, from being disaffected disciples to being missionaries. It brings us out of our fears and isolation and projects us in every direction, to the very limits of the world.

Our call to be missionary disciples invites us to serve as laborers in the Lord’s harvest. When we say “yes” to that call, we are helping to bring the salvation of Jesus Christ to people who need him.

This missionary activity *ad gentes* will not only make an eternal difference in their lives, but at the same time, it will also transform us.