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Pope Extends Worldwide Reach Of College Of Cardinals With Appointment Of 15 New Electors



CNS Photo/Alessandro Bianchi, Reuters

POPE FRANCIS GREETS CROWD: Pope Francis greets the crowd in St. Peter's Square as he leads the Angelus from his studio overlooking the square at the Vatican Sunday, January 4. After praying the Angelus, the pope announced the names of 20 new cardinals he will create at a Saturday, February 14 consistory.

By Francis X. Rocca
Catholic News Service

VATICAN CITY (CNS) -- Underscoring the geographical diversity of his selections, Pope Francis named 15 cardinal electors "from 14 nations of every continent, showing the inseparable link between the church of Rome and the particular churches present in the world."

The pope announced the names Jan. 4, after praying the Angelus with a crowd in St. Peter's Square, and said he would formally induct the men into the College of Cardinals Feb. 14.

With the list, the pope continues a movement he started with his first batch of appointments a year ago, giving gradually more representation at the highest levels of the church to poorer countries in the global south. According to the Vatican spokesman, Jesuit Father Federico Lombardi, the new cardinals will include the first in history from Cape Verde, Tonga and Myanmar.

The Feb. 14 consistory will bring the total number of cardinals under the age of 80 to 125. Until they reach their 80th birthdays, cardinals are eligible to vote in a conclave to elect a new pope. Blessed Paul VI limited the number of electors to 120,

but later popes have occasionally exceeded that limit.

Three of the new cardinal electors hail from Asia, three from Latin America, two from Africa and two from Oceania.

Of the five Europeans on the list, three lead dioceses in Italy and Spain that have not traditionally had cardinals as bishops - another sign of Pope Francis' willingness to break precedent. While giving red hats to the archbishops of Ancona-Osimo and Agrigento, Italy, the pope will once again pass over the leaders of Venice and Turin, both historically more prestigious dioceses.

None of the new cardinals hails from the U.S. or Canada. Father Lombardi noted that the numbers of cardinals from those countries have remained stable since February 2014, when Pope Francis elevated the archbishop of Quebec. The U.S. currently has 11 cardinal electors and Canada 3.

The continuing geographic shift is incremental in nature. With the new appointments, cardinals from Europe and North America will make up 56.8 percent of those eligible to elect the next pope, down from 60 percent on Jan. 4.

(Continued On Page 6.)



PRO - LIFE DISPLAY: The seventh and eighth grade students at Cathedral Catholic Academy, Johnstown, put up this display on the school grounds, illustrating the number of children who die from abortions everyday. The students will attend the annual March for Life in Washington DC on Thursday, January 22.



GIVING TREE: Patricia Kowal and her daughter Ronnie Newill select envelopes from "The Giving Tree" at Transfiguration Parish in Conemaugh. During this annual Advent activity, a parishioner selects an envelope, purchases a \$10.00 gift card from the store named on the envelope, and returns the filled envelope to the church. All gift cards are then donated to Catholic Charities to help those in need this winter.



St. Peregrine Shrine




*At the Church of
The Visitation of the Blessed Virgin Mary*

1127 McKinley Avenue, Johnstown PA 15905-4323



Saint Peregrine is the Patron Saint of Cancer Sufferers.

He is a powerful intercessor with God for all those who are seeking good health.

Saint Peregrine (1260-1345) was a Servite Friar canonized in 1726. His feast is May 1.

Father Barry Baroni and the faith community at Visitation of the Blessed Virgin Mary Parish invite you to send your prayer intentions to the new Shrine of Saint Peregrine at their parish church. The suggested donation for a candle to burn at the Shrine is \$3.00; a novena booklet may be obtained for \$1.00. All intentions will be remembered at every Mass celebrated at the parish for a period of 30 days.

Please remember my intentions at the Shrine:

Name: _____

Address: _____

Intention: _____

CHRISTMAS PLAY: The religious education students of Saint Bartholomew Parish, Wilmore performed their annual Christmas play, "God's Angels" on Sunday, December 21. The play was followed by a visit from Saint Nicholas. The previous week, the students distributed fruit baskets to the elderly, had pizza and went Christmas caroling.

Family Life

Valentine's Day Prayer

New Germany: Morning Prayer and Breakfast for Widows and Widowers, sponsored by the Family Life Office, will be held Wednesday, February 11 at Immaculate Conception

Church, 1640 New Germany Road.

Mass at 10:00 a.m., at which all deceased spouses will be remembered, will be followed by brunch at 11:00 a.m., and an actor's portrayal of Saint Paul.

A \$5.00 donation is suggested. Widows and widowers throughout the Altoona - Johnstown Diocese are invited to at-

tend. Reservations required by Tuesday, February 3. Contact the Family Life Office at (814) 886 - 5551 or familylife@dioce-seaj.org.

(Continued On Page 3.)

In The Alleghenies



STOCKINGS FOR SOLDIERS: The third and fourth grade religious education students at Transfiguration Parish, Conemaugh, participated in the Stockings For Soldiers project sponsored by the Hindman Funeral Homes. Pictured filling stockings are (left to right) Nolan Wyrwas, Megan Rosenbaum, Amelia Calpin and Savannah Stackhouse.



LIVE NATIVITY: Father Angelo Patti, pastor, joins the children of Saint Andrew Parish, Johnstown, who portrayed the live nativity prior to Christmas Eve Mass, Wednesday, December 24, 2014. The children are (left to right) First row: Alyssa Lee, Anessa Rapp, Jordyn Oherrick, Helena Oherrick, Hunter Smith. Second row: Lillian Cypher, Sarah Bell, Sarah Kibler, Eden Rapp, Isabella Gunby, Hannah Trio, Olivia Smith and Nicholas Jeffreys.



PORTRAYS SAINT: Drew Pelesky, a fifth grade religious education student at All Saints Parish, Boswell, portrayed Saint Peter on All Saints Day, Saturday, November 1, 2014. The fifth grade students researched Saints and gave presentations on their lives to the other religious education students.

(Continued From Page 2.)

Prayer

Holy Hour

Altoona: The Diocese will hold a Holy Hour of Prayer for those who have been away from the Church, alienated or hurt by the Church, or simply have drifted away from their faith.

Most Catholics have a family member, son or daughter, grandchild, or friend who has drifted away from the Church. Pope Francis invites Catholics to spend time in prayer for their safe return and to help them find their way home; thus a Holy Hour will be held on February 26 from 6:00 - 7:00 p.m. at Sacred Heart Parish, 511 20th Street.

Bishop Mark L. Bartchak will preside. All are invited. If

you know of someone for whom you have had concern, come and spend time in prayer for them. Similar Holy Hours with Bishop Mark are planned for other parishes later in the year.

Pro - Life

Respect Life March

Tyrone: Saint Gregory Council #1218, Knights of Columbus, will sponsor their 29th annual Respect Life March Sunday, January 18.

The March will begin with a noon prayer service at Saint Matthew Church, followed by a 1.25 mile walk to the grave of Baby Agnes Doe at the Oak Grove Cemetery. A prayer service will be held at the grave.

A hot luncheon will be served in the parish hall following the March.



Bishop's Appointment

Effective Wednesday, December 31, 2014, Deacon Gene P. Neral has retired from the position of director of the Office of Diaconal Formation.

Effective Thursday, January 1, 2015, Deacon Michael L. Russo is appointed to serve as director of the Office of Diaconal Formation.

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Another Perspective

By Monsignor Timothy P. Stein
Queen Fabiola

Point Of View

While dressing for a quaint New Year's Eve festivity, my little girl rummaged through my jewelry box looking to adorn herself with some of her mama's collection. "Look mama, I am wearing J....oy," she says with her little developmental stutter. I said, "What did you say?" she happily replies, "I am wearing Joy!" as she places a bright costume jewelry necklace around her neck. "Yes, you are wearing mama's necklace and you look beautiful. You are wearing j-e-w-e-l-r-y," I add, trying to encourage her to pronounce words slowly. Not seemingly minding the encouragement to properly enunciate her words, she happily dances, twirling around the room shouting, "I am wearing Joy. Look at me, I am wearing Joy!" I laugh and then pray quietly in my heart, "Thank you Lord for again, through the words of babes, you speak directly to my heart."

"Wouldn't it be wonderful to go straight to a box, and pull out Joy?" I thought to myself. Adorn ourselves with Joy from the moment we awake in the morning. No mustering up Joy. No faking Joy! Just going and putting on Joy a simple yet deliberate choice without any pre-requisites required.

As the New Year rounds the corner, I decided to give up all of the well worn New Year's resolutions and resolve to do one thing. This year I am choosing to wake up every morning and as I dress I will intentionally put on Joy.

I am not waiting for the perfect time, perfect moments or



Family Matters

By Amy Kanich
Joy!

perfect circumstances to choose Joy. I am simply going to intentionally start each day purposely dressing in a garment of Joy.

So, what is Joy? The dictionary defines joy on a realm from happiness, exhilaration, to pure delight. Who wouldn't want a new year filled with moments of happiness, times of exhilaration, sprinkled with times of delight? Right? But isn't this a bit self-centered and perhaps a less than spiritual goal? Let me explain. The dictionary's definition of joy, is not the Joy I am seeking in this New Year. The Joy I am seeking has nothing to do with feeling happy all of the time. It has no regards to feelings or moods. The Joy I am choosing to put on is the one scriptures refers to many times. It is the Joy in knowing who is the author and finisher of my life

and because of that I can be at Peace. Christian Author Kay Warren, summarizes this type of Joy beautifully. "Joy is the settled assurance that God is in control of all the details of my life, the quiet confidence that ultimately everything is going to be alright, and the determined choice to praise God every day of my life regardless of my life current situations."

So why am I choosing Joy as my New year's resolution? This type of Joy gives me freedom in the knowledge that I don't need to plan every detail of my year or life ahead of time. It is the Joy in knowing I can let go of the need for control and relax, trusting if I allow God's will for my life to take precedence over any of my own personal ambitions; He will guide me on the right paths. It is the Joy in knowing if my one true desire is to follow God, than He will work everything out in my life for good. And it is Joy in the confidence that God's spirit lives within me, thus if I have nothing else, I have all I need.

Yes, my sweet darling girl, you look beautiful in my jewelry in fact you are absolutely stunning, unbelievable darling, very well dressed to start this Joy filled New Year!!!! Blessings!

"Joy is the settled assurance that God is in control of all the details of my life, the quiet confidence that ultimately everything is going to be alright, and the determined choice to praise God every day of my life regardless of my life current situations."

The death of Queen Fabiola, the Dowager Queen of Belgium, made few headlines in the United States. Even the Catholic press failed to report on the death of this most devout Catholic monarch. The Spanish – born Queen died Friday, December 5, 2014, and was buried one week later, after a funeral Mass in the Cathedral of Saint Michael and Saint Gudula in Brussels, the same church in which she had been married on December 15, 1960.

The story of Queen Fabiola, the consort of King Baudouin, is the story of a public figure who was not ashamed of her Catholic faith, but made that faith the very center of her life. King Baudouin and Queen Fabiola stood in stark contrast to many Catholics in public life in the United States who proclaim lip service to what the Church teaches, but who refuse to stand up for those teachings in carrying out the duties of their office. Baudouin and Fabiola never took that position; indeed, it was their Catholic faith that brought them together and which kept them together for the 33 years of their married life.

King Baudouin had come to the Belgian throne when he was barely 21 – years – old. His father, King Leopold III, had abdicated a few years after the Second World War. The young King was a sad and lonely man, and it was widely speculated that he too would abdicate, and would join a Trappist monastery. Cardinal Leo Joseph Suenens, the Archbishop of Mechelen – Brussels, believed that the King had a duty to remain on the throne, and so set himself the task of finding the monarch a bride.

Deeply involved with the work of the Legion of Mary, the Cardinal called on an Irish woman he had met through the Legion to act as a matchmaker. This lady was directed to Spain, and put in touch with the family of the Count and Countess of Mora and Aragon. When she met the daughter of the family, she knew that her search was at an end. The pious, quiet Fabiola was all that the Cardinal could have hoped for in a future Queen. She was trained as a nurse, she had also considered a religious vocation, and had a joy – filled, loving attitude to life.

Cardinal Suenens arranged several meetings between the King and Fabiola. Finally, on pilgrimage together at Lourdes, the King proposed, after he and Fabiola had knelt at the grotto, praying the rosary together, asking Mary's help in determining whether or not they should build a life together. From that day forward, daily Mass and daily recitation of the rosary would be important to them both.

Baudouin and Fabiola were together until his untimely death in 1993. The greatest sadness of their married life was that they were childless. Fabiola's five pregnancies ended in a stillbirth and four miscarriages. She spoke of the pain this caused her, but professed that she believed that life is beautiful, and that she and the King would dedicate themselves to being the father and mother of all Belgian children. When the Belgian parliament passed a law allowing abortion on demand in the Kingdom, the King refused to sign it. The government deposed him for a day, passed the law without his signature, and then restored him to the throne. They knew that they could not risk losing a man of such moral stature, nor the wife who was his greatest support.

When the King died, Fabiola made another public demonstration of her faith. She rejected the protocol that said she should appear at the King's funeral veiled in mourning and dressed in black, and appeared at the Mass garbed in glowing white, a sign of faith in the resurrection.

I deeply admired King Baudouin and Queen Fabiola, and hope and pray someday the Causes for their Beatification will be introduced. We need more role models like the two of them!



Looking Around

Heading For An Encounter With God

By Father William J. Bryon S.J.

Catholic News Service

Pope Francis has a knack for taking familiar biblical phrases and turning them around to make a practical, if not necessarily devotional, point.

For instance, in speaking to lay Catholics more than a year ago he turned to Revelations 3:20 to make the critically important point that they are needed to help the church "step outside herself."

He did so by first quoting the familiar words, "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, (then) I will enter his house and dine with him and he with me" (Rv 3:20). But Pope Francis turned this text around to have Jesus stand there, knocking, but saying, in effect, "Hey, let me out!"

The pope was inviting the church to ask itself, "How often is Jesus inside and knocking at the door to be let out, to come out? And we do not let him out because of our own need for security, because so often we are locked into ephemeral structures that serve solely to make us slaves and not free children of God."

Pope Francis wants the church to move "to the outskirts of existence." He wants us to move out of our comfort zones. In this "stepping out," he says, it is important "to be ready for encounter" because that is what Jesus did and wants to do now through us -- encounter others, especially the poor, the elderly and hungry children.

"We must create a 'culture of encounter,' a culture of friendship, a culture in which we find brothers and sisters, in which we can also speak with those who think differently, as well as those who hold other beliefs, who do not have the same faith. They all have something in common with us: They are images of God; they are children of God. (We must be) going out to meet everyone, without losing sight of our own position."

We must not permit ourselves to become "starched" Christians, said the pope. And by that he was referring to "those over-educated Christians who speak of theological matters as they calmly sip their tea. No! We must become courageous Christians and go in search of the people who are the very flesh of Christ."

Pope Francis insists that when you touch the hand of a poor person, you are touching the hand of Christ, and he is urging us -- the church -- to be doing exactly that, to be breaking out of our self-imposed enclosures to touch the suffering Christ wherever there is suffering in our contemporary world.

Christ is knocking at the doors of our hearts and asking to be let out so that he, through us, can heal a broken world.

To say that the typical Catholic parish community has not yet heard that knock is to state the obvious. But it is not to say that the knock cannot be heard and that no response will ever be forthcoming.

I have a friend who likes to say that coincidence is God's way of remaining anonymous. So perhaps it is not all that coincidental that fewer young Catholics are showing up in parishes on Sundays.

Perhaps they are already "out there" and what they need right now is the push and pull of God's grace so that, while not giving up their own original position in the church, they can reach back from wherever they are on the "outskirts of existence" and bring those they might meet there back with them into the fold.

I'm assuming that we who are still very much in and of the fold will be open enough to welcome them.



CNS Photo/Massimo Percossi, EPA

POPE FRANCIS WAVES TO CROWD IN SAINT PETER'S SQUARE AFTER ANNOUNCING NAMES OF 20 NEW CARDINALS

Pontiff Also Names Five ‘Honorary’ Cardinals

(Continued From Page 1.)

The shift reflects the pope's emphasis on Africa and Asia, where the church is growing fastest, and on his native region of Latin America, home to about 40 percent of the world's Catholics.

A number of the selections also reflect Pope Francis' emphasis on social justice. The new Mexican cardinal leads a diocese that has been hard hit by the current wave of drug-related violence in his country.

And one of the Italian cardinals designate, the archbishop of Agrigento in Sicily, leads the Italian bishops' commission on migration, an issue on which Pope Francis has placed particular importance. In July 2013, the pope visited the southern Mediterranean island of Lampedusa, a major entry point for undocumented immigrants to Europe,

and mourned the many who had died attempting to cross the sea.

Only one of the new cardinals, the head of the Vatican's highest court, is a member of the church's central administration, the Roman Curia, which currently accounts for about a quarter of all cardinal electors.

Announcing the appointments, Pope Francis noted that the ceremony to induct the new cardinals will follow a two-day meeting of the entire college, Feb. 12 and 13, "to reflect on guidelines and proposals for reform of the Roman Curia."

The pope's nine-member Council of Cardinals is currently working on a major reform of the Vatican bureaucracy, including a new apostolic constitution for the curia.

In addition to 15 new electors, Pope Francis named five new cardinals who are over the age of 80 and, therefore, ineligible

to vote in a conclave. Popes have used such nominations to honor churchmen for their scholarship or other contributions.

Pope Francis said he had chosen to honor five retired bishops "distinguished for their pastoral charity in service to the Holy See and the church," representing "so many bishops who, with the same pastoral solicitude, have given testimony of love for Christ and the people of God, whether in particular churches, the Roman Curia or the diplomatic service of the Holy See."

The five new honorary cardinals hail from Argentina, Colombia, Germany, Italy and Mozambique.

Here is the list of the new cardinals:

-- French Archbishop Dominique Mamberti, Prefect of the Apostolic Signature, 62.

-- Portuguese Patriarch Manuel Jose Macario do Nascimento Clemente of Lisbon, 66.

-- Ethiopian Archbishop Berhaneyesus Demerew Souraphiel of Addis Ababa, 66.

-- New Zealand Archbishop John Atcherley Dew of Wellington, 66.

-- Italian Archbishop Edoardo Menichelli of Ancona-Osimo, 75.

-- Vietnamese Archbishop Pierre Nguyen Van Nhon of Hanoi, 76.

-- Mexican Archbishop Alberto Suarez Inda of Morelia, 75.

-- Myanmar Archbishop Charles Maung Bo of Yangon, 66.

-- Thai Archbishop Francis Xavier Kriengsak Kovithavanij of Bangkok, 65.

-- Italian Archbishop Francesco Montenegro of Agrigento, 68.

-- Uruguayan Archbishop Daniel Fernando Sturla Berhouet of Montevideo, 55.

-- Spanish Archbishop Ricardo Blazquez Perez of Valladolid, 72.

-- Spanish-born Panamanian Bishop Jose Luis Lacunza Maestrujan of David, 70.

-- Cape Verdean Bishop Arlindo Gomes Furtado of Santiago de Cabo Verde, 65.

-- Tongan Bishop Soane Pa-tita Paini Mafi, 53.

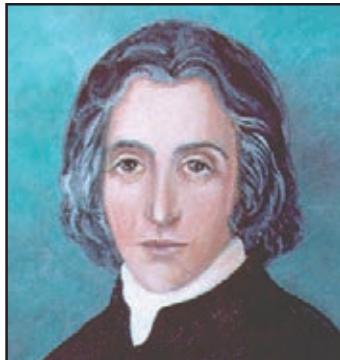
-- Colombian Archbishop Jose de Jesus Pimiento Rodriguez, retired, of Manizales, 95.

-- Italian Archbishop Luigi De Magistris, 88.

-- German Archbishop Karl-Joseph Rauber, 80.

-- Argentine Archbishop Luis Hector Villalba, retired, of Tucuman, 80.

-- Mozambican Bishop Julio Duarte Langa, retired, of Xai-Xai, 87.



A Prince In The Service Of The Great King

**The Servant Of God
Demetrius Augustine Gallitzin
1770 - 1840**

Indian Priest, ‘Miracle Son,’ Eager For Canonization Of Blessed Vaz

By Anto Akkara
Catholic News Service

PILAR, India (CNS) -- Sri Lankan Catholics are looking forward to Pope Francis' canonization of Blessed Joseph Vaz

Jan. 14, but the enthusiasm and eagerness of Father Cosme Jose Costa stands apart.

“It is Blessed Joseph Vaz’s intercession that saved my life, and I look forward with deep gratitude (to) this great event,” said Father Costa, a 76-year-old member of the Society of Pilar

based in Goa, Blessed Vaz’s home state.

Father Costa’s 1938 birth was accepted by the Vatican as the miracle needed to beatify Blessed Vaz in 1995. Blessed Vaz, an Oratorian priest, moved to Sri Lanka in 1687 and is known as the apostle of Sri Lanka -- credited with reviving almost single-handedly the Catholic Church there during severe persecution by Dutch colonial authorities in the 17th century.

Father Costa, who attended Blessed Vaz’s beatification in January 1995, will attend the canonization in Colombo, Sri Lanka.

“More than 1,000 Goans are also traveling to Sri Lanka for the same,” Father Costa told Catholic News Service Dec. 29.

Father Costa’s mother, Quiteria Noronha Costa, had miscarried three times due to acute hemorrhage. In the fourth month of her pregnancy with Father Costa, she began bleeding, and a young priest in the family who was at the time working at a Father Vaz shrine encouraged the family to pray to him.

With the hemorrhage worsening in the seventh month, she was rushed to the hospital. Doctors wanted to conduct a Caesarian section but could not because of her precarious condition.

“My relatives placed a picture of Father Vaz on my unconscious mother’s stomach and prayed. Soon she regained consciousness and had a normal delivery,” said Father Costa, now

Prayer For Father Gallitzin’s Intercession

O God, light of the faithful and shepherd of souls, who sent Servant of God Demetrius Gallitzin to serve God’s people in the Allegheny Mountains, feeding your sheep by his words and forming them by his example, pour out your Spirit to sow seeds of truth in people’s hearts and to awaken in them obedience to the faith.

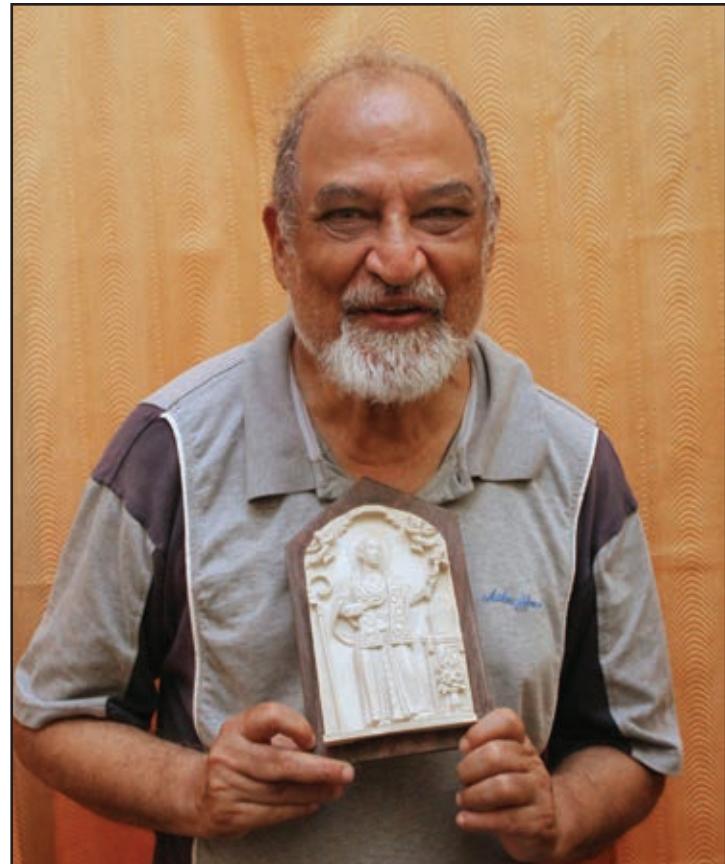
May the Gospel continue to be preached and the Sacraments bring power and grace to the faithful. By the example of this man of faith, Demetrius Gallitzin, may your people advance in the path of salvation and love.

Confident of your faithfulness to us, we humbly ask you, our God, to grant us the favor of (name your intention).

May Christ’s saving work continue to the end of the ages, and may we feel a more urgent call to work for the salvation of every creature. We pray this, as did your priest Demetrius Gallitzin, through our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, forever and ever. Amen.

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Kindly send information about favors granted to:
**The Cause for the Servant of God
Demetrius Augustine Gallitzin
Diocese Of Altoona - Johnstown
927 South Logan Boulevard
Hollidaysburg PA 16648**



CNS Photo/Anto Akkara

PRIEST DISPLAYS ICON OF BLESSED VAZ: Father Cosme Jose Costa displays an icon of Blessed Joseph Vaz in late October at the Society of Pilar headquarters in Pilar, India. Father Costa’s 1938 birth was accepted by the Vatican as the miracle needed to beatify Blessed Vaz in 1995. Blessed Vaz will be canonized by Pope Francis Wednesday, January 14 in Sri Lanka.

a church historian. He weighed only two pounds, which earned him the nickname “Frog.”

His mother survived, and the family unanimously decided to name Father Vaz as the “godfather” for her “miracle son.”

Seeing the precarious condition of the baby, the Catholic nurse at the hospital baptized him within hours of his birth. Father Costa was formally baptized three months later.

Father Costa said his mother prayed constantly for Father Vaz’s intercession, and her premature baby gained health steadily.

“I could have been deaf, dumb, blind or anything. ... Blessed Vaz’s intercession saved us,” reiterated Father Costa.

“My mother accepted my vocation to priesthood as a reward for her sufferings, though everybody else in the family opposed it because I was the only son,” Father Costa said.

“She mother went on to live till the age of 94 and was alive when Vaz was beatified.”

In September, Pope Francis moved Blessed Vaz’s sainthood process forward without formally recognizing a miracle needed for canonization.

Father Eremito Rebello, rector of the Blessed Vaz shrine at Sancoale, said the announcement of the canonization date has increased the number of pilgrims to the popular shrine.



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Word of Life



The Pope Teaches

By Pope Francis
True Charity
Takes Compassion

VATICAN CITY (CNS) -- "Quality of life" proponents who think the gravely ill lead lives not worth living are peddling a great lie, Pope Francis said in a message for the 2015 World Day of the Sick.

Criticizing approaches that devalue human lives, especially the lives of those who suffer from serious illness, Pope Francis highlighted the importance of offering increased care and concern instead, urging people to demonstrate a compassion that does not judge and that "does not demand conversion."

The World Day of the Sick is celebrated annually Feb. 11, the feast of Our Lady of Lourdes. The Vatican released the text of the papal message Dec. 30.

"How great a lie," he wrote, "lurks behind certain phrases which so insist on the importance of 'quality of life' that they make people think that lives affected by grave illness are not worth living."

Pope Francis invited people to see the world and those who are sick or in need of care with "the wisdom of the heart," which is pure, peaceable, gentle, open to reason, merciful, certain and sincere.

"It is a way of seeing things infused by the Holy Spirit in the minds and the hearts of those who are sensitive to the sufferings of their brothers and sisters and who can see in them the image of God," he wrote.

Having "wisdom of the heart" means going out of oneself and serving others with compassion and without judgment -- unlike those who, in the biblical story of Job, who thought Job's misfortune "was a punishment from God for his sins," the pope said in his message.

"True charity is a sharing which does not judge, which does not demand the conversion of others; it is free of that false humility which, deep down, seeks praise and is self-satisfied about whatever good it does," he wrote.

He said an "effective charity and a compassion which understands, assists and promotes" springs from the church's missionary nature, and reflects the "absolute priority" of "going forth from ourselves toward our brothers and sisters."

Leading a hectic or busy life makes people forget about the importance of generously serving and being responsible for others, he wrote.

"Behind this attitude, there is often a lukewarm faith," he said, "which has forgotten the Lord's words" in the Gospel of Matthew that "whatever you did for one of these least brothers of mine, you did for me."

Spending time with the sick and infirm "is holy time. It is a way of praising God who conforms us to the image of his Son, who 'came not to be served but to serve,'" and it is a "great path of sanctification."

The pope recognized the enormous difficulties and burdens associated with offering long-term care to the ill, but he underlined how it offered a special way to get closer to God and support the church's mission.

"With lively faith let us ask the Holy Spirit to grant us the grace to appreciate the value of our often unspoken willingness to spend time with these sisters and brothers who, thanks to our closeness and affection, feel more loved and comforted," the pope wrote.



ONE MORE TIME: An 1890 photograph shows students at Immaculate Conception School in Lock Haven with Father Michael Power, pastor, and Sister Frances and Sister Stanislaus of the Sisters of Mercy of Harrisburg.

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

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

The "other" of which we speak may be our spouse, children, friends or a stranger we meet on the street. Most important, the "other" may be God's graces speaking to us.

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



The Human Side

By Father Eugene Hemrick
A Resolution
For The Rest Of Your Life

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

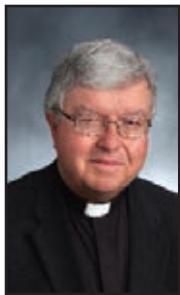
One of the adverse effects of the times we live in is distraction. Our senses are constantly bombarded with images and sounds -- from television, phones, Internet -- that leave us

little time to digest them. We quickly move from one thing to another as if it's normal.

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

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

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



Question Corner

By Father Kenneth Doyle
**Holy Days
 Of Obligation**

Q. I am on Facebook, and I find it a good way to connect with family and friends. I know that some of what I read on Facebook is reliable, but some is not.

Recently I read that Pope Francis said the following: "It is not necessary to believe in God to be a good person. In a way, the traditional notion of God is outdated. One can be spiritual but not religious. It is not necessary to go to church ... for many, nature can be a church. Some of the best people in history did not believe in God, while some of the worst deeds were done in his name."

That strikes me as a strange quote to be coming from the pope. Can you confirm for me whether he actually said it? (Philadelphia)

A. I have never seen the quote that your Facebook friend attributes to Pope Francis and I cannot believe, in particular, he would say that "the traditional notion of God is outdated" or

that "it is not necessary to go to church."

I imagine this Facebook quote is a "gloss," a fanciful expansion of two things that Pope Francis actually did say. In a homily in May 2013, Pope Francis told morning worshippers at the Vatican that "the Lord has redeemed all of us, all of us, with the blood of Christ: all of us, not just Catholics. Everyone." To which he added: "Even the atheists."

Following that, in September 2013, in a letter published in the Italian newspaper **La Repubblica**, as to whether the God of Christians can forgive unbelievers, Pope Francis wrote: "Given that ... God's mercy has no limits if he who asks for mercy does so in contrition and with a sincere heart, the issue for those who do not believe in God is in obeying their own conscience."

Note that the pope did not say salvation is automatic: The opportunity for salvation (for anyone, including atheists) comes through the redemptive

work of Jesus Christ -- but to achieve that salvation, effort and sincerity of heart are required.

Although these two papal quotes were sensationalized by some in the secular media as breaking new theological ground, they were simply restatements of what is solid Catholic belief.

The Catechism of the Catholic Church (No. 847), quoting the Second Vatican Council document "Lumen Gentium," states: "Those who, through no fault of their own, do not know the Gospel of Christ or his church, but who nevertheless seek God with a sincere heart and, moved by his grace, try in their actions to do his will as they know it through the dictates of their conscience -- those too may attain eternal salvation."

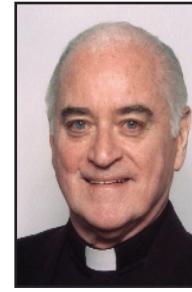
Q. I was ordained as a permanent deacon in the Catholic Church more than 40 years ago. Now I am a retired deacon. About two years ago, my wife died after 63 years of marriage. I am wondering what you think of the requirement in canon law that a deacon whose wife passes away is not permitted to marry again. (Venice, Florida)

A. The church's Code of Canon Law (No. 1087) states that "those in sacred orders invalidly attempt marriage." In other words, there is a canonical impediment to marriage for bishops, priests and deacons.

However, a separate provision in the Code (No. 1078) allows the Vatican to dispense from such an impediment.

The pope may allow remarriage for a permanent deacon whose wife has died when the following two circumstances are present: the deacon's usefulness to the diocese is considerable and he has young children still to be raised.

Since you asked me directly for my own opinion, here it is: Young children need the nurture that comes from a mother, and so that dispensation has typically been granted; but a man who has enjoyed the care and companionship of a loving wife for 63 years has certain needs, too. So I would prefer to see the guidelines expanded.



Spirituality For Today

By Father John Catoir
**The Wisdom
 Of Pope Francis**

"Unity in necessary things, freedom in doubtful things and charity in all things": This is a time-honored principle of moral theology that will help you to understand the thinking of Pope Francis, who is very wise.

A relatively small number of Catholics have taken issue with Pope Francis in his attempt to bring more compassion and less legalism to the church and its members. Most Catholics find him refreshing and in perfect harmony with the Gospel of Jesus Christ.

There are always those who claim to be more Catholic than the pope; they instinctively conclude that mercy is a sign of weakness and not something to be practiced. They live by a moral rigidity that borders on self-righteousness, which Pope Francis says leads to "hostile inflexibility." Their opinions are inspired more by shortsightedness than the mercy the Gospel calls us to.

God's love is his mercy. Legalism was the sin of the Pharisees; they applied the letter of the law, not the spirit. The teachings of Jesus Christ are filled with the spirit of compassion. Jesus called the Pharisees hypocrites because of their insensitivity and rigidity.

Stop and think about this: Did Jesus come to save only the morally upright? Or, as in the parable of the lost sheep, did he leave the 99 to find the one lost sheep? I hesitate to call all of the lost sheep sinners because some of them are holy, living in good conscience.

Yet some of our brothers and sisters who are "lost sheep" feel rejected by the church and its people and are negatively affected by the snap judgment of others who may not know the particular circumstances of the position they find themselves in. Only God knows who the real sinners are. We do not.

Yet have we, at one time or another, been in a rush to judgment that often does others more harm than good?

Pope Francis is a true Christ figure among us. At the end of the recent synod on the family, he warned that a few of the cardinals who were opposed to some of what he proposed should be careful not succumb to "inflexibility."

Dorothy Day, co-founder of the Catholic Worker movement and known for her lifelong service to the poor, once said that what she loved about the Catholic Church is the freedom it allows the people of God.

"Unity in necessary things, freedom in doubtful things and charity in all things": This is a time-honored principle of moral theology that will help you to understand the thinking of Pope Francis, who is very wise.



Sebastian
 Died c. 288
 Feast - January 20

According to the many legends surrounding Sebastian, he was born in Gaul and raised in Milan. Though a Christian, he joined the imperial army at Rome about 283. He made converts of officials and jailers, effected cures and urged Christian prisoners to stay strong in their faith. He was named captain of the praetorian guards, but the emperor, upon finding out that he was a Christian, ordered his execution. Shot with arrows and left for dead, Sebastian survived and was nursed back to life. Later, he denounced the emperor for his cruelty to Christians, and the emperor had him beaten to death. A favorite subject of Renaissance artists, Sebastian is the patron saint of archers, soldiers and athletes.

'Biggest Human Rights Rally' Returns To Capital For Annual March For Life

By Sarah McCarthy
Catholic News Service

WASHINGTON (CNS) -- "The biggest human rights rally in the world," as one regular participant described it, will return to the nation's capital for the annual March for Life Jan. 22.

The 42nd rally on the National Mall and march to Capitol Hill marks the anniversary of the Supreme Court's 1973 ruling in the case of Roe v. Wade that invalidated state and federal restrictions on abortions, legalizing abortion virtually on demand.

Micaiah Bilger, education director of the Pennsylvania Pro-Life Federation, said she sees the march as an opportunity to move forward from Roe v. Wade.

"The March for Life is, I think, the biggest human rights rally in the world and it's wonderful to go and be with other people and unite under that cause," Bilger said in an interview with Catholic News Service. "It's important for us to stand up in our nation's capital and say, 'Abortion is a human rights injustice and we want to see all life protected.'"

The Pennsylvania Pro-Life Federation usually brings a few hundred participants from around the state, Bilger said. The range of people who attend -- from high school students to older men and women who have been going for many years -- offers an opportunity for participants to meet others of diverse backgrounds who share the same beliefs about abortion.

"We have a really good, really diverse group of people that go down every year," she said. "There are so many young people who are going to the March for Life nowadays, so many (pro-life) clubs that are popping up ... in high schools and college campuses, and there are ... just so many people who are step-



CNS Photo/Gregory A. Shemitz, Long Island Catholic

YOUNG WOMAN MARCHES FOR LIFE: Shanya McCleary of St. Mary Parish in East Islip, N.Y., smiles as she and fellow pro-life advocates walk from Union Station to participate in the March for Life in Washington January 22, 2014. Bitter cold and snow did not stop tens of thousands of people from marching against abortion on the 41st anniversary of the Supreme Court's Roe v. Wade decision that legalized abortion across the nation.

ping up and seeing that (abortion) is an injustice."

The March for Life also consistently draws many pro-life groups from college campuses each year. Katie Daniels, a sophomore at Boston College and president of the school's pro-life club, called the march "the highlight of our year," and said she expected about 30 students when their bus leaves campus the night before the march.

"It's a great way to (be) a witness to life outside our campus on a national scale and it's something we look forward to very much as a club, to kind of participate in this broader national dialogue about what it means to be pro-life," Daniels said.

Harvard University will also be sending 20 students to the rally. Jim McGlone, a senior at Harvard who has attended six times, said young people are a significant part of the movement.

"I think it shows that this is really the future of our country and our culture," he said. "The pro-life movement is alive and vibrant and young and joyous and is really a force in our society that can make a really positive change," he said.

Maggie Bick, a board member of Missouri Right to Life, said she expects about 250 people to join the 72-hour round trip to Washington. Bick said she feels it is important to attend because abortion is not only an injustice, but a mortal sin.

"(Since) our taxpayer dollars are being used to fund the abortion of other people who decide to make that fatal decision, I think we are being complicit in their sin," she said. "That is why it is worth the fight to me to do everything we can to change the laws, diminish the number of abortions and in particular make the drive for not using our tax dollars for abortion."

The federal Hyde Amendment prohibits the use of federal tax funds to pay for abortion, with exceptions for cases of rape, incest and danger to the life of the woman. However, many states cover at least some abortions in their health plans for poor women.

Though the March for Life focuses on abortion, the group

representatives explained that their support extends to all human lives, regardless of age.

"Part of our mission is also legislative work, so we work in legislation here in Pennsylvania to make sure that there are resources available for pregnant and parenting moms so they don't feel like they're being pressured to have an abortion or feel like abortion is their only option," Bilger said.

Bick agreed it is important for pro-life groups to assist pregnant women in need. She said many members of Missouri Right to Life participate in pro-life causes beyond the march.

(Continued On Page 11.)

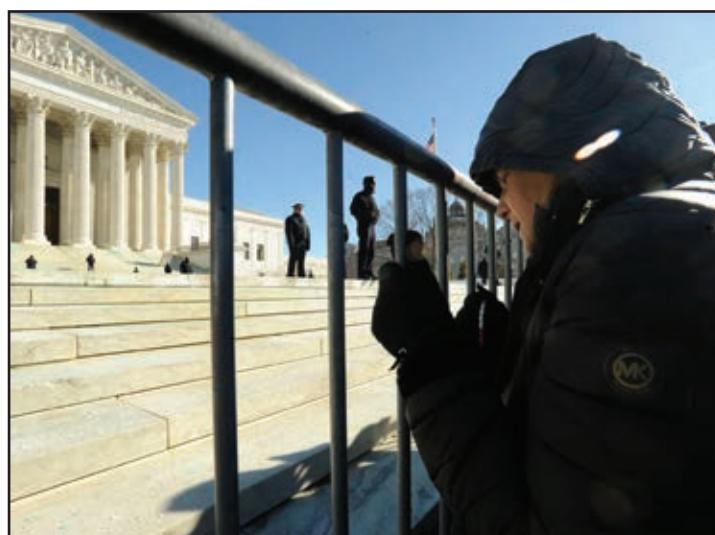


CNS Photo/Mike Crupi, Catholic Courier

BUNDLED UP AGAINST THE COLD: Ronald Chauca of Chicago is bundled up as he makes his way across the National Mall before the March for Life in Washington January 22, 2014.

(Continued From Page 10.)

"There are some people focused on post-abortive women and there are many people who do ... counseling at ... (the) one abortion clinic in Missouri," she said. "Yes, we want to see Roe v. Wade overturned, but we also want to address our concerns for these women who are faced with a decision of whether or not to have an abortion."



CNS Photo/Leslie Kossoff

WOMAN PRAYS: A woman prays outside the U.S. Supreme Court building during the March for Life in Washington January 22, 2014. Thousands took part in the annual event.



CNS Photo/Leslie Kossoff

PITTSBURGH MAN: Don Kirkwood, a member of the Blue Army from the Diocese of Pittsburgh, holds a statue of Mary outside the U.S. Supreme Court during the March for Life in Washington January, 22, 2014.



CNS Photo/Leslie Kossoff

MAN HOLDS SIGN: A man holds a poster outside the U.S. Supreme Court during the March for Life in Washington January 22, 2014.

Santa Fe Archdiocese Works To Spread Faith And To Uphold Native Spirituality

By Nancy Wiechec
Catholic News Service

The word "pueblo" can refer to the physical place or the people. In this story, it is used with a capital P when referring to the cultural group.

ALBUQUERQUE, N.M. (CNS) -- The Archdiocese of Santa Fe has placed new emphasis on reaching out to Pueblo communities, continuing evangelization efforts while upholding a traditional Indian way of life that is unique to New Mexico.

"We are renewing our connection with the pueblos," Archbishop Michael J. Sheehan told visitors with the Bureau of Catholic Indian Missions during a late October meeting.

"The Catholic Church has a place of prominence in the pueblo communities," said the archbishop. "But we also need the people of the pueblos to know and feel their connection to the larger church."

Sixteen of New Mexico's 19 pueblos are within the Santa Fe Archdiocese. The other three



CNS Photo/Nancy Wiechec

NEW MEXICO MISSION: Saint Joseph Mission in Laguna Pueblo, New Mexico, was built in 1699, making it one of the longest-standing missions in the United States.

are in the Diocese of Gallup.

Historically, pueblo missions have been served by Franciscan priests, but the diminishing number of friars has left much of the pastoral responsibility to the archdiocese.

In the past year, Archbishop Sheehan appointed Santa Fe's

first full-time coordinator of Native American ministry, a Catholic deacon from Acoma Pueblo. He also formed the archdiocese's first Native American advisory council.

The council completed its initial task -- creating guidelines for visiting and ministering in

the pueblos. The archbishop said it was a first step in acknowledging and reminding people of the special nature of the pueblos.

The newly published guide notes that "Pueblo parishes are not like any other parish community." It says, "Please be aware and accept that native spirituality and Catholic faith walk hand in hand."

The guide also says that clergy, religious and laity who are not tribal members need to respect the culture and traditions of the pueblos at all times, even if it means an abrupt cancellation of church activities, including Mass. And that Catholic ministers are welcome in the pueblos to strengthen Catholic faith, not to change native spirituality.

The Pueblo people, distinct to the southwest, are the descendants of the ancient Anasazi, cliff dwellers and other peoples who lived in communal homes made of stone or adobe. They encountered Christianity with the arrival of Spanish Franciscans in 1598.

Pueblo beliefs are intricate. As pueblos tend to protect their religious practices with silence,

they are often misunderstood by people on the outside.

Spanish colonizers, and later the U.S. government, tried to suppress the ceremonial practices of the Pueblo people because their ancient dances were considered inconsistent with Christianity.

Today, Pueblo spirituality is seen in a different light.

Archbishop Sheehan, marking the 400th anniversary of the establishment of the church in New Mexico in 1998, wrote, "If the Spaniards came to New Mexico thinking that they were going to introduce the native peoples to the divine, they were mistaken."

The Indians had "for millennia worshiped the Great Spirit as the sustainer of all life," he wrote in his pastoral letter "Seeds of Struggle, Harvest of Faith." He said their hearts "provided a receptive soil for the seeds of the Gospel."

The coexistence of Indian and Catholic tradition is demonstrated when pueblos mark the feast days of patron saints. A Catholic Mass and procession as well as Indian ceremonial dances are part of the celebrations. The feast-day events are well attended and draw the interest of tourists.

Deacon Sidney Martin, a Pueblo Indian, is coordinator of the Santa Fe Archdiocese's Native American ministry and the Native American coordinator for youth and young adult ministry. He emphasizes the church's continuing evangelization and holding regard for Pueblo ways and traditions.

"We are really trying to open the doors of communication and create harmony with the pueblos and the church. We want to continue with the people on their faith journey, encouraging participation in liturgy and faith growth through education."

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(Continued On Page 13.)

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The deacon explained that the more traditional pueblos are wary of other religions coming into their communities. "They want to keep their identity, culture and traditions intact and pure within the Pueblo."

The pueblos are not all alike. Each has its own government, constitution and laws. Some have specific measures dealing with the protection of traditional religion. The constitution of Laguna Pueblo states that members of the pueblo have the freedom to worship in accordance with their respective religious beliefs and practices, as long as the religion does not interfere with the traditional religious practices of the pueblo.

"The Pueblo people today are still learning and understanding the history of the Catholic Church and the introduction of Christian faith," Deacon Martin said, adding that many Pueblo Catholics appreciate and have a



CNS Photo/Nancy Wiechec

OFFERTORY PROCESSION: Saint Augustine Mission parishioners carry offertory gifts to the altar during Mass in Pueblo of Isleta, New Mexico, November 2, 2014.

good connection to the archdiocese.

Visiting Acoma Pueblo recently, he stops and greets a mother and daughter who are selling pottery and crafts near San Estevan del Rey Mission. He tells them of his work with the Archdiocese of Santa Fe. The mother introduces herself and her daughter, Sidney Kateri Sanchez.

"She has your name and the name of St. Kateri," she tells the deacon.

"She's very blessed," he responds. They laugh for a bit and chat.

Acoma Pueblo is in the Diocese of Gallup and is the ancestral home of Deacon Martin. In July, Santa Fe's Native American ministry team made visits to Acoma and Laguna pueblos, both within the Gallup Diocese, to introduce themselves and present a gift from the archbishop, as they did with all the other pueblos.

Sharlyn Sanchez said she was glad the deacon stopped to say hello. "A lot of people don't realize that a lot of us are Catholic," she says and talks a little about her parish and the nearby Catholic school that has educated family members for generations.

In an exhibit at the Indian Pueblo Cultural Center in Albuquerque, author and historian

Joe S. Sando of the Jemez Pueblo explains his view of Catholicism within the Pueblo community.

He calls it a "complicated and often tumultuous story" resulting in a "unique balance of Pueblo and Catholic traditions preserved and continuously observed to this day."

He writes that Pueblo anthropologist Alfonso Ortiz described the Pueblos' acceptance and embrace of the Catholic faith as "the result of a deep rooted Pueblo value to 'combine and balance opposites.'

"This balance was the basis for Pueblo spirituality long be-

fore the arrival of the Spanish, and it is in the same pursuit that Pueblos continue to embrace Catholic beliefs today."

Sando names the Catholic teachings that especially appeal to Pueblo people -- that honor is given to Christ, the "Creator made man," and that devotion is given to saints, "the friends of Jesus," for blessings and healing.

Elder and council member Leonard Armijo of the Pueblo of Santa Ana said he fears that both the traditional and Catholic beliefs of the Pueblo Indians may become lost with future generations.

"Traditional ways and faith are passed on from generation to generation," he said. "We're beginning to lose that touch because of influences from the outside."

On the other hand, some Pueblo communities are witnessing a reemergence of Catholic identity.

Margie Creel, a catechist from Jemez Pueblo, said her mission parish had a record 220 adults confirmed in two years. She said young adults who had been baptized and had received their first Communion but had been away from the church were now knocking at the parish door.

In 2013, the mission could not hold all those who wanted to attend the Confirmation ceremony, so they held it in the Santa Fe cathedral basilica.

"I am certain it was the largest Native American gathering in the history of the church in Santa Fe," Creel said.



CNS Photo/Nancy Wiechec

SAINT KATERI: A stone statue of Saint Kateri Tekakwitha sits in an alcove of St. Anthony Mission in the Pueblo of Isleta in New Mexico.

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Now Showing

'Woman' Short On Horror, Long On Dull

By John Mulderig
Catholic News Service

NEW YORK (CNS) -- Though far friendlier than the 2012 movie to which it serves as a sequel, "The Woman in Black 2: Angel of Death" (Relativity) makes for a dull horror outing.

Director Tom Harper tones down the original's troubling theme of children lured to suicide, and Jon Croker's screenplay excludes all objectionable language. Yet, while their mostly decorous follow-up provides

the occasional start, it fails to excite much interest.

Roughly four decades forward in time from the Edwardian-era disturbances of the last go-round, the Nazi Blitz is forcing the evacuation of London's children into the countryside. One group of youthful refugees is shepherded -- in tense tandem -- by easygoing Eve Parkins (Phoebe Fox) and her starchy colleague Jean Hogg (Helen McCrory).

Unfortunately for this ill-matched duo and their charges, the temporary dwelling to which



CNS Photo/Angelfish Films

THE WOMAN IN BLACK 2: ANGEL OF DEATH: Phoebe Fox stars in a scene from the movie "The Woman in Black 2: Angel of Death." The Catholic News Service classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13. (CNS photo/Angelfish Films)

they've all been assigned is a lonely, decrepit mansion known as Eel Marsh House. On the upside, though, their journey to this unpleasant abode -- the primary setting of this film's predecessor and of the best-selling 1983 novel by Susan Hill on which it was based -- finds Eve crossing paths with dashing RAF pilot Harry Burnstow (Jeremy Irvine) whose base is located nearby.

No sooner have the displaced kids and their guardians settled in than strange events begin to unfold. A barely glimpsed supernatural presence seems to be focusing its attention on orphaned tot Edward (Oaklee Pendergast) whose trauma in witnessing the death of his parents in an air raid has left him mute.

With Harry's help, Eve researches the estate's past for

clues about the otherworldly persona currently haunting it. The results of their investigation, however, are not especially clear or coherent for viewers who may have missed the franchise's kickoff.

This murky backstory involves mothers bearing children in trying circumstances -- the absence of a wedding band among them. Together with a few images unsuitable for small fry, this aspect of the plot bars recommendation for all. Moviegoers of most ages, however,

will probably find their visit -- or return -- to Eel Marsh House more doze-inducing than disagreeable.

The film contains fleeting gore, imperiled children, some potentially disturbing images and references to out-of-wedlock pregnancy. The Catholic News Service classification is A-II -- adults and adolescents. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

Coming Up On 'Proclaim!'

Upcoming guests on "Keeping The Faith," Bishop Mark L. Bartchak's segment of "Proclaim!" will include:

January 18 -- The Sossong family, members of Immaculate Conception Parish in New Germany, preview the upcoming March for Life and efforts to promote life in their parish.

January 25 -- In celebration of Catholic Schools Week, Bishop Mark talks with a priest, teacher and student about the value of a Catholic education.

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**Sister Cecilia Meighan
R.S.M.**

Sister Cecilia Meighan, a member of the Mid - Atlantic Community of the Sisters of Mercy of the Americas, died Friday, September 12, 2014 at Mercy Center, Dallas. She was 80.

Sister Cecilia was a former president of Mount Aloysius College, Cresson.

The former Marie Anne Meighan was born October 29, 1933 in Wilkes - Barre, the daughter of the late James and Rose (Timony) Meighan. A graduate of Saint Mary High School, Wilkes - Barre, she entered the Sisters of Mercy in Dallas on September 9, 1951, and made her first profession of vows on March 12, 1954.

Sister Cecilia earned her bachelor's degree in English from Misericordia University, Dallas, and a master's degree in English from the University of Scranton. She obtained a doctoral degree in administration of higher education from Columbia University, New York City, and a juris doctorate degree from Georgetown University, Washington DC.

Sister Cecilia ministered as a teacher in the Dioceses of Scranton and Brooklyn NY, as a faculty member of Mount Aloysius College, and served her religious congregation as a provincial councilor and director of planned giving at Misericordia University.

She was an associate attorney with the law firm of Gallagher, Brennan and Gill, and was admitted to the bar of the Supreme Court of the United States in 2005.

For the past 20 years Sister Cecilia served as the director of the Institute of Law and Religious Life at Misericordia University, which continues to educate religious leaders both nationally and internationally, and which is now named in her honor. She was honored by both Misericordia University and Mount Aloysius College with their highest awards for her years of service.

Surviving is a sister, Rosellen Meighan Garrett.

The funeral Mass for Sister Cecilia Meighan R.S.M. was celebrated Wednesday, September 17, 2014 in the chapel of Mercy Center, Dallas. Committal was at Mount Olivet Cemetery in Carverton.

**Sister Joan McGinley
S.C.**

Sister Joan McGinley, formerly known as Sister Elizabeth Maire, died Friday, December 12, 2014 at Caritas Christi, the Motherhouse of the Sisters of Charity of Seton Hill, Greensburg. She was 84.

Sister Joan entered the Sisters of Charity in 1948, and ministered as a teacher in the schools of the Dioceses of Altoona - Johnstown, Greensburg, Pittsburgh, Tuscon, and the Archdiocese of Washington DC.

She is survived by a brother, Robert McGinley, and a sister, Betty Galliot.

The funeral Mass for Sister Joan McGinley S.C. was celebrated Tuesday, December 16 in the Chapel of the Assumption at Caritas Christi. Committal was in the Sisters' Cemetery at Seton Hill.

Nancy Ann Marie Ondik

Nancy Ann Marie Ondik, 75, of State College, died Wednesday, December 24, 2014 at her residence. She was the wife of Deacon Michael Ondik of Good Shepherd Parish, State College.

Born March 2, 1939 in Phil-

adelphia, she was the daughter of the late Joseph and Marie (McGee) Murray. She married Michael Ondik, on February 5, 1959.

She is survived by three children, Michael G. Ondik and his wife, Nancy, of Stormstown, Delores Rittenhouse and her husband, Bruce, of Shingletown, Patrick Ondik, of State College; two brothers, George Murray and his wife, Joann, of Maple Shade NJ, Joseph Murray and his wife, Marie, of Haddonfield NJ; five grandchildren, Justin, Terran, Mike, Nicole, and Michela and four great grandchildren, Eva, Rowan, Tucker and Sawyer. She was preceded in death by a sister, Marie Spencer.

Nancy was a graduate of Camden Catholic High School, Camden NJ. She was employed with Bell Telephone as a Stenographer Secretary.

The funeral Mass for Nancy Ann Marie Ondik was celebrated Monday, December 29, 2014 at Good Shepherd Parish, State

The Catholic Register, January 12, 2015

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College. Committal was at Centre County Memorial Park.

Memorial contributions may be directed to the Good Shepherd Catholic Church, c/o Building Fund, P.O. Box 8186, State College PA 16805.

Johanna C. Russo

Johanna C. "Jo" Russo, 92, of New Port Richey, Florida, died Wednesday, December 31, 2014.

She was the mother of Deacon Michael Russo, in diaconal

service at Saint Benedict Parish, Johnstown, director of diaconal formation and director of adult formation for the Diocese of Altoona - Johnstown.

Her other surviving children include a son, Joseph; and daughters Patricia and Donna.

She is also survived by seven grandchildren and eight great - grandchildren.

The funeral Mass for Johanna C. Russo was celebrated Monday, January 5, at Saint Vincent DePaul Church, Holiday FL.

**Eternal rest grant unto them O Lord,
and let perpetual light shine upon
them.**

May they rest in peace. Amen.

**May their souls, and the souls of all the
faithful departed, through the mercy of
God, rest in peace. Amen.**

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Bishop Encourages Young Men To Continue Discerning Vocation To Priesthood

Photo And Text
By Tony DeGol

There are a couple ways to think about fear, Bishop Mark L. Bartchak told a group of diocesan seminarians and other young men considering a vocation to the Priesthood.

A person can be afraid of something that threatens his or her security, or an individual can be apprehensive about that which is good, beautiful, and true.

In the Christmas season, the Bishop continued, we need look no further than Mary and Joseph and the fear they experienced when an angel visited them to share God's plan for them.

It was not fear for their safety, he noted, but a reaction any of us would have after realizing we were in the awesome presence of God.

"Perhaps that's just the kind of fear that you're overcome with, and you're asking yourself 'how do I figure this all out?' and 'what really is God's plan for me?'" Bishop Mark told the young men.

The Bishop's remarks were part of his annual vocations Christmas dinner held on Monday, December 22, 2014, at Carmel Hall at Garvey Manor Nursing Home in Hollidaysburg.

Three diocesan seminarians were on hand, along with



BISHOP'S CHRISTMAS GATHERING: Three diocesan seminarians and several prospective seminarians joined Bishop Mark L. Bartchak at his annual vocations Christmas dinner on Monday, December 22, 2014 at Garvey Manor Nursing Home in Hollidaysburg. Pictured (left to right): Father Matthew Reese, diocesan Director of Vocations, seminarian Jonathan Dickson, Bishop Mark, seminarian Austin Keith, and seminarian Peter Crowe. Not pictured is seminarian Michael Pleva.

10 other young men exploring a possible priestly vocation.

Priests from each guest's parish were also invited to join them.

"For all you young men who have already been praying and thinking and reflecting on and maybe even seeking advice from someone else about where you are in your vocation discernment journey, do not worry if you've had moments when you felt afraid," the Bishop said. "Mary and Joseph came to realize that God's plan would be made known, and God was not asking them or any of us to do something that we cannot accomplish with God's help."

Father Mathew Reese, diocesan Director of Vocations, said

it can be scary for a young man to explore a priestly vocation, and even more daunting for him to admit it publicly.

That trepidation, he continued, should not stop a man from pursuing his true desires.

"Every one of us has to sometime face a fear in our life, and if the fear is admitting that maybe God might be calling me, I think that is one of the hardest fears yet also one of the easiest fears to face at the same time because ultimately that fear is something we kind of stir up inside but can be put at ease by God because God is calling us, and he doesn't call us to something we don't have the ability to do," Father Reese said. "He calls us because He sees something

in us that can be beneficial and helpful to ourselves, our communities, our families, to the world around us."

Father Reese hopes the Bishop's Christmas dinner and other gatherings the vocations office sponsors throughout the year provide support and encouragement to those discerning a call to the Priesthood.

The seminarians who attended the dinner said they were thrilled to see that there are many young men who may choose to journey in their footsteps.

"Hopefully the Bishop's Christmas dinner allows young men to know they are not alone and that they are simultaneously supported by and supporting others who are discerning

a vocation to the priesthood," said Peter Crowe, a seminarian in formation at Saint Vincent Seminary in Latrobe. "For young men, I think it is essential to know that others are walking along with them."

Seminarian Jonathan Dickson said he enjoyed talking with fellow seminarians and potential seminarians.

"Seeing where other people are in the discernment process and how they are working through it gives clarity to my own discernment," said Dickson, who is in formation at Saint Mary Seminary in Baltimore.

"The gathering reflects the strength of vocations in our Diocese, and it shows that there are many men in our Diocese discerning a call to the Priesthood," said the Diocese's newest seminarian, Austin Keith, who is also studying at Saint Vincent. "The event is a wonderful opportunity to get to know priests and seminarians in a very relaxed and friendly atmosphere."

The Diocese currently has four seminarians in formation.

Any man considering a vocation to the Priesthood is invited to contact Father Matthew Reese, Diocesan Director of Vocations, at (814) 472-5441 or vocations@dioceseaj.org. More information is also available on the Diocese's vocation website, myvocation.dioceseaj.org.

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