

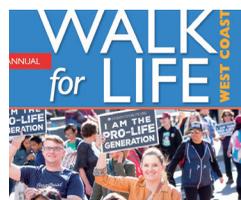
Upcoming Events Calendar

Page 22



Walk for Life January 26th

Page 10



Construyendo y Sanando familias sobre la roca

Página 18



NORTH COAST CATHOLIC

The Newspaper of the Diocese of Santa Rosa ✨ www.srdiocese.org ✨ JANUARY 2019

DIOCESE RESPONDS TO THE REQUEST FOR TRANSPARENCY

In the name of the Church, I want, first of all to express my sincere sorrow that so many have been subjected to the evil actions of deacons, priests and other representatives of the Church of the Diocese of Santa Rosa. Thus, I apologize again, especially to any who have been subjected to injury at the hands of the clergy named below. You will read elsewhere in this Issue of the *North Coast Catholic* that the Church has taken some very significant actions over the past twenty years. Those actions, as I reflect upon them, are significant in terms of the present and future protection of children. However, they do not touch the very real trauma which the evil actions of priests and bishops have caused in the lives of thousands of young people in our nation. I believe that something more is required. My primary goal in releasing the names of accused priests and deacons who served in Santa Rosa in this public fashion is to give to all the victims of clerical sexual abuse the assurance that they have been heard and that the Church is very much concerned for their well-being and healing. It is my deepest prayer and hope that this release of

names in a consolidated fashion says to any of you who are victims, we have heard you, we believe you, we affirm you in your trauma and we want to help with a healing process.

While it is primarily for you, the victims, for whom this action is taken, I also want to acknowledge that the evil and sinful actions of these priests have adversely affected us all. The injury done to others is not in any way comparable to the impact on specific individuals or families but there is harm nonetheless. The perverse actions of these priests and bishops have shaken the confidence of the People of God in every parish of our country. These predatory priests and bishops have caused immense damage to the priesthood and they have dishonored every good and holy priest striving to do God's will. Keeping their names secret is unjust to those priests who

are faithful and devoted to the protection of children. These deceptive priests and bishops have caused extreme distress even to bishops who find themselves in situations which they did not create and yet for (see *Transparency*, page 4)



From the Bishop

Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.

MESSAGE FOR VICTIMS OF ABUSE

The Diocese of Santa Rosa is very interested in meeting and offering assistance to any victim of clergy abuse. We will enter into good faith deliberations with you including offering counseling and compensation for harm done. Call or contact our Victim Assistance Coordinator. ❖

Julie Sparacio (707) 566-3308
P.O. Box 1297
Santa Rosa, California 95402

Noticias en español, pgs. 18-19

Possible Questions: Diocese of Santa Rosa releases names of credibly accused clergy

Q1 Are any priests who are credibly accused of sexual abuse of a minor or vulnerable adult still in public ministry?

A1 No priest with a credible accusation of sexual abuse of a minor or vulnerable adult is currently serving in public ministry in the Diocese of Santa Rosa. In keeping with the Charter for the Protection of Children and Young People, when a member of the clergy is found to be guilty of a crime against children or young people, he is permanently removed from ministry.

Q2 Why is the Diocese releasing this list now?

A2 The revelation of the Pennsylvania Grand Jury followed by the revelation of failures in regard to Cardinal Theodore McCarrick have once again shaken the confidence of the People of God. This action, at this time, is necessary for us in the Diocese of Santa Rosa to show that we have no tolerance for harm to children or young people. Further, the Pennsylvania Grand Jury revelations have had a traumatizing impact on victims of sexual abuse and this action is a sign of the desire on the part of the Diocese of Santa Rosa to promote the healing of victims.

Q3 What are the criteria for inclusion on this list?

A3 The names included on this list are included for a variety of reasons. First, the names of those clergy who, in the judgment of law enforcement or the Diocesan Review Board, have a substantiated claim against them are listed.

In those instances involving a claim of an historical nature when it is not possible to engage law enforcement to help determine criminal guilt, the benefit of the doubt is given to the victim. Thus, the inclusion of a name here, while not proving guilt, is intended to prove the Church's desire to support victims.

The names of deceased clergy are included when there is an allegation on record.

(see *Possible Questions*, page 6)

LET US KEEP GOING, LET US STAY TOGETHER!

An Open Letter to the Priests and People of God of Santa Rosa from Bishop Robert F. Vasa

My Dear Co-workers in Christ:

In light of the listing which we present in this Issue of the *North Coast Catholic* I wanted to take the opportunity to express in this public fashion my appreciation for you and for your steadfastness over the years as we traverse scandal after scandal. You have borne and continue to bear the brunt of the burden. God bless you! My years here have been few but I see what you have endured and the challenges you have faced. I greatly admire and commend you for your faithful perseverance! I call upon all the people of the Church to more fully recognize how much you suffer and have suffered as a result of various forms of misconduct perpetrated by those whom you knew and perhaps even trusted as brother priests.

Please my dear brothers and sisters, I reiterate that same message to you. You, too, have borne more than your share of Church scandals. I hope you recognize that the priests who serve you today have been faithful. They are not the ones accused and yet they are tainted by the shame. Certainly they are not perfect but they, like you, faithfully persevere. Those listed have caused the harm and these who remain are faced with the most difficult task of dealing with the fallout.

Support them, encourage them, thank them. They need your support more than you can possibly realize.

CARDINAL RATZINGER SERMON

In a 1982 sermon delivered as he prepared to leave his diocese for service in Rome, then Cardinal Joseph Ratzinger talked about his perception of the work that takes place in a parish. He told the priests and people that as Bishop he had the joy of experiencing what he called the “Sunday side of the congregation”. While acknowledging this reality, which I am privileged to experience as well, he immediately added the following: “behind this feast-day side there is a meager, much more laborious workday. It takes a lot of seemingly unproductive hours, many laborious workdays, and also a lot of being burdened by what does not seem to be part of the ministry.

It takes a lot of care and toil to make the community grow, to build up ministries in it, to teach it to love God’s word and to help it come together in harmony. It takes patience, many disappointments, and again and again new willingness to serve.”

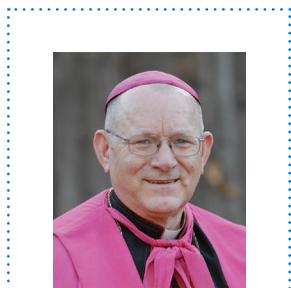
The future Holy Father continues: “But, on the other hand, the Sunday side is not just an appearance; it is the fruit of these many hours of toil. After the hours of routine with their futile efforts and their darkness, the Church is kept alive in this way; she can

celebrate Sunday and be Sunday for the people, so that again and again they will make the effort to go on and build up the living Church and place themselves at the service of Jesus Christ and of his living Body. For this great togetherness which is blessed, despite the drudgery, I would like to say a very cordial, “May God reward you!”

The homily is a farewell to all in the Diocese and so the Cardinal notes: “Because in our humanity the things that we begin are never accomplished, human thanks always assume the form of a request as well. While thanking you for this service of solidarity in the proclamation of Jesus Christ, who makes himself present so forcefully and consolingly today in our being together, I would like to ask you for this above all else: Let us keep going, let us stay together! The priesthood is a ministry that can be performed only in the first person plural (we). Therefore, I chose as my motto *Cooperatores Veritatis* (Co-workers in the truth), in which this We of our service is expressed: only by being brothers and sisters in Jesus Christ, only by entering into the great fellowship of those who are called and by being the We of the presbyterate of the diocese can we as individuals carry out our ministry to the whole and for the whole.”

The sermon goes on for another two full pages but I will close with this middle paragraph: “Let us keep going! I ask this of you with all my heart. Let us keep going in the deaneries. Let us look out for each other when an individual becomes tired. Let us call on each other. Let us speak with one another. Let us help each

(see Stay Together, page 3)



From the Bishop

Bishop Robert F. Vasa is the sixth bishop of the Diocese of Santa Rosa.

CONTENTS

<p>DIOCESE RESPONDS TO THE REQUEST FOR TRANSPARENCY 1</p> <p>POSSIBLE QUESTIONS: DIOCESE OF SANTA ROSA RELEASES NAMES OF CREDIBLY ACCUSED CLERGY 1</p> <p>MESSAGE FOR VICTIMS OF ABUSE 1</p> <p>LET US KEEP GOING, LET US STAY TOGETHER! 2</p> <p>PRIESTS OF SANTA ROSA COMMIT TO A YEAR OF PRAYER 3</p>	<p>REFLECTIONS ON THE CURRENT CRISIS FACING THE CHURCH 8</p> <p>FAMILY LIFE: COME BE PART OF THE WALK FOR LIFE—WEST COAST! 10</p> <p>OFFICE OF THE BISHOP DIOCESE OF SANTA ROSA 11</p> <p>DIOCESAN POLICY FOR THE PROTECTION OF CHILDREN AND YOUNG PEOPLE 11</p> <p>SAFE ENVIRONMENT COORDINATOR STATEMENTS FROM THE DIOCESE 13</p>	<p>NEWS BRIEFS 15</p> <p>DIOCESE RESPONDE A LA PETICION POR TRANSPARENCIA 18</p> <p>NOTICIAS EN ESPAÑOL 19</p> <p>CALENDAR OF EVENTS 22</p>
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NORTH COAST CATHOLIC
The newspaper of the Diocese of Santa Rosa
Most Rev. Robert F. Vasa
PUBLISHER
Christopher Lyford
EDITOR
January 2019
Volume 10: Issue 1
(USPS 1880)

985 Airway Ct.
Santa Rosa, CA 95403
707.545.7610
Fax: 707.542.9702
http://srdiocese.org/news_and_events/north_coast_catholic

North Coast Catholic is a membership publication of the Diocese of Santa Rosa, 985 Airway Court, Santa Rosa, CA 95403. Published 12 times a year. Subscriptions are free for donors of \$50 or more to the Annual Ministries Appeal.

Send all subscription information and address changes to: North Coast Catholic, Diocese of Santa Rosa, 985 Airway Court, Santa Rosa, CA 95403; 707.566.3302 or Email: media@srdiocese.org

Periodicals postage pending at Santa Rosa, CA or additional offices. POSTMASTER: Send address changes to North Coast Catholic, Diocese of Santa Rosa, 985 Airway Court, Santa Rosa, CA 95403.

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ST. FRANCIS DE SALES, PRAY FOR US!

PRIESTLY ORDINATION ANNIVERSARY

Rev. David Galeana,
January 1, 2012

Prayer for Priests

Gracious and loving God, we thank you for the gift of our priests. Through them, we experience your presence in the sacraments. Help our priests to be strong in their vocation. Set their souls on fire with love for your people. Grant them the wisdom, understanding, and strength they need to follow in the footsteps of Jesus. Inspire them with the vision of your Kingdom. Give them the words they need to spread the Gospel. Allow them to experience joy in their ministry. Help them to become instruments of your divine grace. We ask this through Jesus Christ, who lives and reigns as our Eternal Priest. Amen.

(Stay Together, cont. from page 2)

other. Let us exchange our charisms and so make the ministry easier for each other by giving one another what we can give. Let us stand by each other, and let us not talk ourselves into partisan divisions.”

DEEPER COMMITMENT TO PRAYER

I have no illusion about the hardship which all of you face in your parishes as seemingly each day new and disconcerting revelations and challenges are brought to light. For the most part you and I are unable to make any form of impact on the national scene. We have no control over Pennsylvania, or Galveston-Houston, or Washington, DC, or even California. We do, however, have an opportunity to be our very best Christ-selves in the midst of these ongoing scandals. I commend you, my brother priests, for your commitment to offer one Mass each week in your parishes for the intentions of healing, courage and repentance. I commit to offer every Mass which I celebrate throughout 2019 for these same intentions, except when I am bound to celebrate the Mass for the People of the Diocese. This prayer initiative must be seen by all of us as the most effective way to begin to deal with this crisis.

In his sermon Cardinal Ratzinger also calls attention to “praying the Breviary, personal prayer, and meditation on his word”. I would add with Saint John Paul II the emphasis on celebrating Holy Mass every single day, whether there is any form of congregation present or not. At the same time I urge all to make a much more serious commitment to Holy Mass so that our priests never lack the presence of some congregation. The Most Holy Eucharist must form the very heart of our Catholic spirituality. The daily celebration of Mass, especially in these challenging times, must not in any way be neglected. The Cardinal notes that these “are not just external, incidental habits” but rather “signposts that show us the way to what is decisive”. I have found, especially in the Breviary and in the daily celebration of Mass, a wonderful concordance between the events in my life and the Psalms of the day, the prayers, the Readings, and the Mass texts which seem to speak directly to the issues before me. I pray that this is your experience as well. I could cite many examples but I will present only one which I find particularly applicable to the present moment.

THE TIMELINESS OF THE OFFICE OF READINGS

Shortly after the Pennsylvania revelations when it became clear that new and more drastic measures would be required by the Church I picked up the Breviary on Tuesday, October 9 and read the Reading for the Third Option, the Memorial of Saint John Leonardi. This is not a Memorial which I would generally observe but grace moved me in that direction. He is hardly the most notable Saint in the Liturgical Calendar. This year he is preceded by Tuesday of the 27th Week in Ordinary Time and by Saint Denis (martyr) and his Companions.

The Reading is Saint John Leonardi’s letter to Pope Paul V (1605-21). It could have been written to Bishops, Cardinals and the Pope today. He is very bold to suggest that he would tell the Pope what the Lord requires of him. He wrote:

Those who want to work for moral reform in the world must seek the glory of God before all else. Because he is the source of all good, they must wait for his help, and pray for it in this difficult and necessary undertaking. They must then present themselves to

those they seek to reform, as mirrors of every virtue and as lamps on a lamp-stand. Their upright lives and noble conduct must shine before all who are in the house of God. In this way they will gently entice the members of the Church to reform instead of forcing them, lest, in the words of the Council of Trent, they demand of the body what is not found in the head, and thus upset the whole order of the Lord’s household.

They will be like skilled physicians taking great pains to dispose of all the diseases that afflict the Church and require a cure. They will ready themselves to provide suitable remedies for each illness.

As far as remedies applicable to the whole Church are concerned, reform must begin with high and low alike, with superiors and inferiors. Yet the reformers must look first to those who are set over the rest, so that reform can begin at the point from which it may spread to the others.

Be especially concerned (wrote Saint John Leonardi to Pope Pius V) with cardinals, patriarchs, archbishops, bishops and priests, whose particular duty is the care of souls, and make them men to whom guidance of the Lord’s flock can be safely entrusted. So let us work down from the highest to the lowest, from superiors to inferiors. Those men who must initiate ecclesiastical reform must not be looked down upon.

Nothing should be left untried that can train children from early childhood in good morals and in the earnest practice of Christianity. To this end nothing is more effective than pious instructions in Christian doctrine. Children should be entrusted only to good and God-fearing teachers.

These are the thoughts, most holy Father, that the Lord has chosen to inspire in me for the present on this most important matter. If at first glance they appear difficult, compare them with the magnitude of the situation. Then they will seem very easy indeed. Great works are accomplished only by great men, and great men should be involved in great works.

The Office concludes with the Prayer: Father, source of all that is good, you sent Saint John Leonardi to preach the gospel to the nations. Grant, at his intercession, that the true faith may everywhere go forward unhindered.

I found this message to be tailor made for the present crisis. I pray that you did as well.

2019 WILL BE A MOST CHALLENGING YEAR

My brothers, I have no illusions that the weeks and months following this listing of names will be most difficult and painful for you and for your people in each of your parishes. As I told you at our Assembly, I do plan on arranging with you, perhaps on a Deanery level, some type of forum in which questions can be asked and suggestions given. As I mentioned perhaps February or March might be an appropriate time for these sessions, after people have an opportunity to absorb and reflect upon this Issue of the *North Coast Catholic*.

In conclusion, I make Cardinal Ratzinger’s words my own: My brothers and sisters, let us keep going! I ask this of you with all my heart. Let us keep going in the deaneries. Let us look out for each other when an individual becomes tired. Let us call on each other. Let us speak with one another. Let us help each other. Only because of you and your ministry can the Church celebrate Sunday and be Sunday for the people. May God reward you most abundantly!

Asking every good grace and blessing of God upon you, I am, sincerely yours in Christ Jesus, the Most Reverend Robert F. Vasa, Bishop of Santa Rosa ❖

Priests of Santa Rosa Commit to a Year of Prayer

At the November 6-7, 2018 Clergy Assembly the Priests of the Diocese of Santa Rosa wholeheartedly supported and endorsed a Diocesan-wide effort of prayer and reparation as one portion of our renewed commitment to end the scourge of child sexual abuse and to bring healing and support to all victims of abuse. The resolution approved by the priests in substance follows:

Be it Resolved: That every priest commit to participation in a program wherein one Mass is celebrated in every parish each week (missions are included with the parish for this initiative) for the whole of 2019 for one of the following three intentions:

- For the healing and support of all victims of clergy sexual abuse.
- For the conversion and just punishment of the perpetrators and concealers of sexual abuse.
- For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm.

The intention for the week is to be printed in the parish bulletin or noted in the same fashion as other Mass intentions in the parish. Further, at least one of the recommended Prayers of Petition listed below is to be included in the petitions for the day chosen for the parish Mass.

- For the healing and support for all victims and survivors of clergy abuse, we pray:
- For the conversion and just punishment of the perpetrators and concealers of clergy abuse, we pray:
- For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm, we pray:
- For the Holy Spirit’s guidance in our ongoing response to the horrible crime of clergy sexual abuse in the Church, we pray:

It is not necessary for the weekly Mass to be celebrated on Sunday but Sunday is certainly an optimal day.

In addition, the recitation of the Prayer to Saint Michael after each of the Masses offered for reparation and healing is recommended. At the pastor’s direction, the daily recitation of the Prayer to Saint Michael is appropriate as well. Here is one version:

Saint Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou O Prince of the heavenly hosts, by the power of God, cast into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

While the Resolution was wholeheartedly supported at our November Assembly, a number of priests (see *Year of Prayer*, page 10)

(Transparency, cont. from page 1)

which they must assume responsibility. I have consistently held that a part of my duty as an employer is to observe the laws regarding the confidentiality of employee records. However, in some cases, such as that which we face today, the common good demands much greater transparency.

It is my further hope and prayer that this issue of the *North Coast Catholic* will serve as a very broad based apology to all in the Church. We have all suffered as a result of the evil actions of those listed below. They were appointed to be our spiritual leaders and we bear the burden of their betrayals. I am deeply saddened and sorry that any of us have had to endure this darkness and I hope and pray that this publication can be the beginning of bringing greater light to an issue held too long in darkness. This darkness has kept the victims of clerical sexual abuse in the shadows and it is time for light. Saint Paul in writing to the Thessalonians says: "But you, my friends, are not in the dark, that the day should overtake you like a thief. You are all children of the light, children of the day. We do not belong to night or darkness, and we must not sleep like the rest, but keep awake and sober." I pray for all of us to be children of the light. The time of darkness and shadows must end.

Bringing difficult things to light is painful. It is painful for victims of childhood sexual abuse, for the people of God, for our priests, and for me. I know of no other way to bring light to this distressing moment in the Church.

I want to call attention to one portion of the list: the years when the abuses occurred. This is included when the information is available. Sadly, we have had sexual abuse events as late as 2006 and 2008 and I find that most troubling. However, the vast majority of the abuses occurred decades ago. This is not complete proof that we are making progress in eliminating this great tragedy, but I pray we can find in this reality a sign of hope. The dates during which an individual priest or deacon served in the Diocese of Santa Rosa and present status, when known, are also provided. I have divided this list into four different sets identified by the numbers in brackets. (1) Indicates those whose names were released officially by the Diocese in January of 2004. (2) Designates those priests whose names have become a part of a public record, mostly by way of public expressions in the media or on the internet. (3) Identifies those, not otherwise named, whose accusations are deemed by the Diocesan Review Board to be well founded and credible. (4) Designates the names of accused priests who had varying degrees of connection with the Diocese of Santa Rosa and who had claims brought against them in other places. Seventeen of those named here have no known allegations against them during the time of their service or presence in the Diocese of Santa Rosa. The list below does not include any accusations directly associated with Hanna Center since that agency has its own HR, Screening and Reporting Protocols.

Joseph Alzugaray (4)

Ordained for the Archdiocese of Los Angeles
April 29, 1967
Incardinated in the Diocese of Santa Rosa
June 17, 1996
Accused in 1993 for 1967-1972 abuse
in Los Angeles
Cleared by LA / Retired 10-31-11
Deceased 1-31-14
No known accusations in the Diocese of
Santa Rosa

Carmelo Baltazar (2)

Ordained for the Diocese of Malolos,
Philippines June 6, 1960
Chaplain Queen of the Valley Hospital 1981-82
Left the Diocese of Santa Rosa 11-24-82
Arrested and sentenced 1985
Deceased (San Diego Diocese website)

Edward F. Beutner (4)

Ordained for the Diocese of Superior 1965
Assigned to Mont LaSalle in Napa in 1987
There are no specific details about allegations
against him
Deceased 2008
No known accusations in the Diocese of
Santa Rosa

Anthony Bolger (2)

Ordained for the Diocese of Santa Rosa
December 19, 1969
Excardinated to Honolulu 6-18-84
Accused in 1994 for abuse of a minor
in 1972-1973
In 1994 notified Honolulu of accusation
Deceased 1-7-2015

David Brusky (2)

Religious Priest Ordained June 9, 1952
Served in the Diocese of Santa Rosa 1981-1985
Allegation made in 2002 for abuse in 1980's
Reported to DA in 2002
Deceased 2-1-2014

John Crews (2)

Ordained for the Diocese of Santa Rosa
February 14, 1971
Accusation raised by man's widow 2-1-2013
for 1971-75 actions
Reported to Police February 2013
No Assignment / Retired 2013

Kevin Dunne (4)

Religious Brother
Accused in 2002 for 1993 abuse elsewhere
Lived at Franciscan Hermitage, Sebastopol
11-19-04 to 7-31-05
Current status unknown
No known accusations in the Diocese of
Santa Rosa

Don Eagleson (4)

Ordained for the Diocese of Santa Rosa
April 13, 1985
Accused in 2002 of abuse in 1971 prior to
ordination
Out of Ministry 4-30-02
Deceased 10-22-2004
No known accusations in the Diocese of
Santa Rosa

Don D. Flickinger (4)

Ordained for the Diocese of Fresno 1964
Civil suit filed 8-9-11
Chaplain to Christian Brothers Novitiate
1981 to 1983
Retired / No known accusations in the Diocese
of Santa Rosa

J. Patrick Foley (4)

Ordained for the Diocese of San Diego 1973
Listed by the San Diego Diocese in 2018
Provided many Missions and Parish Retreats

1998-2006

No known accusations in the Diocese of
Santa Rosa

Francis (John) Ford (2)

Incardinated in the Diocese of Santa Rosa
January 21, 1971
Belated claim of abuse as a Franciscan prior
to 1971
Abuse occurrence in Diocese of Santa Rosa
1974
On Leave January 1, 1979
Deceased 10-21-84

Ruben Garcia (4)

Ordained for the Diocese of Boise 1972
Named in a civil suit 2-21-94
Served in Diocese of Santa Rosa beginning
11-1973
No known accusations in the Diocese of
Santa Rosa
Deceased

Patrick Gleeson (1)

Ordained for the Diocese of Sacramento
June 10, 1947
Incardinated with the Diocese of Santa Rosa
when established on 2-21-62
Accused in 2004 of abuse 1968-72
Retired 8-21-89
Deceased 4-15-91

Patrick A. Hannon (2)

Religious Priest Ordained July 10, 1949
Served in the Diocese of Santa Rosa
1980 to 1981
Accused in 2000 of abuse 1981
Deceased 1993

Austin Peter Keegan (1)

Ordained for the Archdiocese of San Francisco
June 9, 1962
Served in the Diocese of Santa Rosa 1976-81
Accused in 2000 of abuse 1976-81
Removed / Moved to Mexico 1981
Stripped of Duties by San Francisco 1982

Michael Emmet Kelly (2)

Ordained for the Diocese of Santa Rosa
May 15, 1971
Accused in 1999 of abuse 1971-99
Suspended 10-24-99 / Laicized 10-15-04

Don Kimball (1)

Ordained for the Diocese of Santa Rosa
May 24, 1969
Accused in 1990 of abuse in the 1980's
On Leave / Removed 1990
Convicted in 2002
Deceased 9-15-2006

Bruce Maxwell (4)

Religious Priest
Ordained 1975
Accused in 2002 and removed from all
ministry 2002
Chaplain at USCG Training Center Petaluma
1989 to 1992
In residence at Saint James, Petaluma at that
same time
No known accusations in the Diocese of
Santa Rosa

Patrick McCabe (2)

Ordained for the Archdiocese of Dublin
May 21, 1961
Served in Diocese of Santa Rosa 1983-86
Abuse occurrence in the Diocese of
Santa Rosa 1980's
Removed 2-27-1986 / Laicized 3-11-1988

John A. Meenan (2)

Ordained for the Diocese of Santa Rosa
June 5, 1965
Accusation 1960's
On Leave 1971 / Laicized 5-23-1975
Deceased 4-21-2009

John Moriarty (4)

Religious Brother
Christian Brothers' Retreat House in St. Helena
from 1974-78
The Diocese of Santa Rosa has no record of his
presence
No known accusations in the Diocese of
Santa Rosa

Francis E. Neville (3)

Ordained for the Diocese of Colombo,
Sri Lanka about 1973
Served in the Diocese of Santa Rosa 1983-84
Accused in 1993 of abuse in 1983
Deceased 10-2002

Mark O'Leary (4)

Religious Priest
Ordained May 19, 1985
Accused in 2002 of acts in Southern California
from 1974-1977
Chaplain at Santa Rosa Memorial Hospital
1993-2002
Permanently removed from ministry 4-30-2002
No known accusations in the Diocese of
Santa Rosa

Vincent O'Neill (1)

Ordained for the Diocese of Santa Rosa
May 21, 1971
Accused of abuse in the late 1970's
Dismissed / Retired 1996
Deceased 11-12-1998

Francisco Javier Ochoa (2)

Ordained for the Jesuits July 4, 1969
Incardinated with the Diocese of Santa Rosa
7-11-1991
Abuse occurrence 2006
Laicized 6-29-2009
Deceased 11-30-2009

Ted Oswald (2)

Ordained for the Diocese of Santa Rosa
June 6, 1984
Accused in 2008
Permanently Removed from Ministry 2008
Deceased 7-4-2013

Xavier Pallathuparambil (3)

Ordained for the Diocese of Vijayapuram,
India December 22, 1952
Served in the Diocese of Santa Rosa 2-2-84 to
4-13-84
Dismissed from the Diocese of Santa Rosa
4-13-84
Deceased (India) 5-29-2004

Thomas Parker (2)

Ordained for the Diocese of Santa Rosa
April 13, 1985
Accused in 2007 of abuse in 1988-89
Police Report 7-10-2007 /
Laicized May 2008

Daniel Polizzi (4)

Ordained for the Diocese of Santa Rosa
June 7, 1969
Transferred to the Diocese of San Diego
5-30-70
Accused in 1996 / Removed from ministry 1997
Deceased 2003
No known accusations in the Diocese of
Santa Rosa

Celestine Quinlan (4)

Religious Priest Ordained 1957
Named in 2003 civil suit for abuse between
1957-1962
Served in the Diocese of Santa Rosa
1962 to 1968
Deceased 1970
No known accusations in the Diocese of
Santa Rosa

John Rogers (1)

Ordained for the Diocese of Santa Rosa
May 23, 1976
Served in the Diocese of Santa Rosa to 9-95 /
Accused in 1995
Deceased 11-8-1995

Anthony J. Ross (1)

Ordained for the Diocese of Joliet
November 11, 1972
Incardinated with the Diocese of Santa Rosa
8-1-97
Accused in 2002 for abuse in Joliet in 1981
Permanently removed April 2002
No known accusations in the Diocese of
Santa Rosa

Alfredo Sobalvarro (3)

Ordained for Archdiocese of Washington, DC
May 8, 1971
Served in the Diocese of Santa Rosa
1972 to 1976
Out of Ministry since 2003

Gary Timmons (1)

Ordained for the Diocese of Santa Rosa
May 6, 1967
Served 6-67 to 3-94
Arrested and imprisoned 10-1995 /
Laicized 5-15-2001

Francis Verngren (4)

Religious Brother
Mont LaSalle 1969-84 and at Justin Siena 1984
Retired 2002
Tutored in math at Saint Apollinaris
1990 - 2002
Deceased 12-2-2003
No known accusations in the Diocese of
Santa Rosa

James Walsh (3)

Ordained for Archdiocese of San Francisco
March 20, 1943
Incardinated with the Diocese of Santa Rosa

when established on 2-21-62

Deceased 12-3-93

Accusation made in 2005 of abuse in 1965

Bernie Ward (2)

Religious Priest Ordained 1977
Served in the Diocese of Santa Rosa 1978-1979
Accusation made in 2008
Convicted of child pornography related crime
8-2008
Left priesthood 1979 or 80 / Present ecclesial
status unknown

Ron Wiecek (2)

Religious Priest Ordained 1971
Served in the Diocese of Santa Rosa 1970's
Accusation made to his Religious Community
in 2010
Present status unknown

Vincent A. Yzermans (4)

Ordained for the Diocese of St Cloud
June 2, 1951
Listed as: On Duty at the Diocese of Santa Rosa
1975-1976
File shows correspondence with Bishop Hurley
in 1975
No record of any assignment in the Diocese
of Santa Rosa
Deceased 5-4-95
No known accusations in the Diocese of
Santa Rosa

Two names which have received much notoriety are not in the list above. Bishop Ziemann and Archbishop Nienstedt. While there is much publicity the Archbishops situation is still under review by the Holy See. The naming of Bishops accused is exclusively under the authority of the Holy See and I am not authorized to make any revelations regarding them.

Despite the fact that I do want to be entirely open about accusations there are six (6) members of the clergy against whom allegations have been made but which lack sufficient substantiation to justify a release or which, in the judgment of the Diocesan Review Board, may not be released without a Court Order authorizing the Diocese to do so. In three cases the proper authorities investigated and found the allegations not substantiated. One of these remains in ministry. In two cases the allegations came to the Diocese or Religious Community to which the accused belonged, and those entities have not yet determined the suitability of releasing the names. In one case the nature of the event described does not indicate that abuse occurred.

The members of the Diocesan Review Board are aware that six names are retained as confidential. All six of these names have been openly discussed with the Diocesan Review Board. All but two of these names have been revealed to the County District Attorney. Since the two remaining have been reported to Police in a timely fashion and investigated the presumption of innocence and therefore their right to confidentiality must be fully respected. The Diocese does not desire to hide or cover-up anything. The direct involvement of the Diocesan Review Board is one of the strongest measures taken by the Diocese to help assure the fullest degree of transparency permitted by law. This Board has
(see Transparency, page 6)

(Transparency, cont. from page 5)

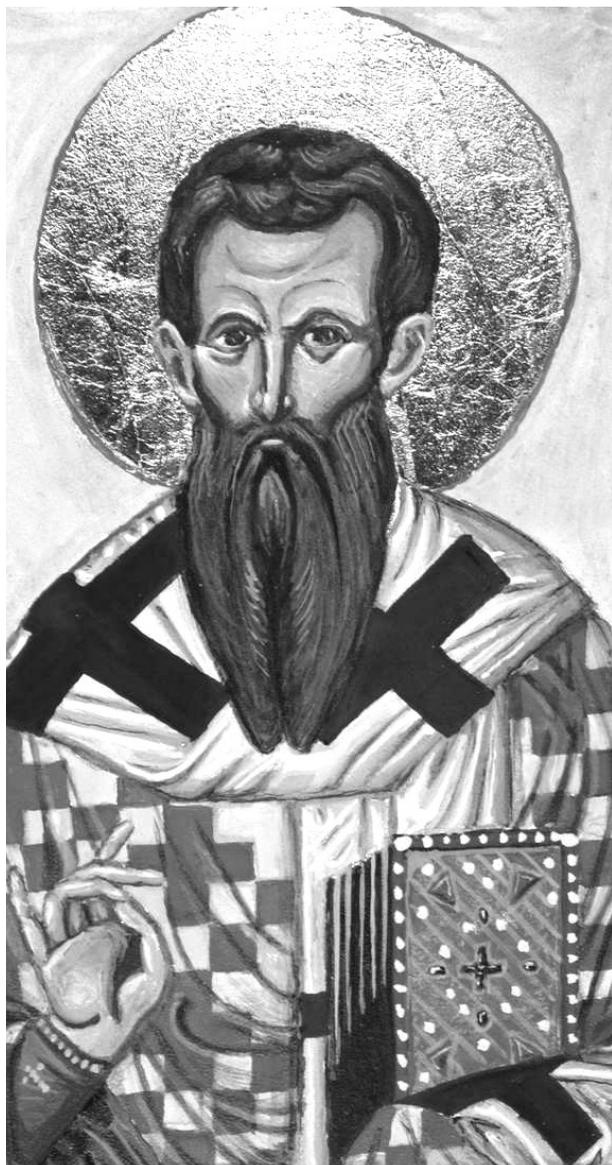
access to everything that the Bishop has seen and heard regarding child sexual abuse in the Diocese of Santa Rosa. In the past, the members of the Board were not identified but in the present moment it seems good to identify them. This is not a body of men and women who simply rubber stamp whatever the Bishop wants. They are conscientious, dedicated men and women with areas of expertise which uniquely qualify them as advisors to the Bishop on these most significant matters. I am most grateful to them for their dedicated service and rely greatly upon their expert advice.

Chair:

Richard Ortiz, Probation Officer (Retired)
George Berg, Police Officer
John Storm, Permanent Deacon, Catholic Restorative Justice Ministry (Employee)
Dr. Alisa Liguori Stratton, Ph.D., Psychologist
Dr. Mary Killeen Lyons, Ph. D., Psychotherapist
Honorable Charlotte Walter Woolard, Retired Judge of the California Superior Court
Honorable Daniel (Mike) Hanlon, Retired Justice of the California Court of Appeal

Advisors:

Dan Galvin, Diocesan Attorney
Monsignor Daniel Whelton, Vicar for Clergy
Julie Sparacio, Diocesan Director of the Office of Child and Youth Protection ❖



January 2: St. Basil

(Possible Questions, cont. from page 1)

The names of clergy listed on the sites of other Dioceses or Religious Order are listed when those men had some connection with or time of service in the Diocese of Santa Rosa. These names are included even when the Diocese has no record of any local accusations against them. In these cases the Diocese relies entirely upon the list where the name is found.

The list contains the names of those against whom accusations have been made while they served in the Diocese of Santa Rosa as well as those, with no allegations here. In many cases, due to the passage of time, a criminal investigation is not possible.

On the other hand, when a report has been received and is determined by civil authorities to be Unfounded or Unsubstantiated the subject of such a report is not named. In such instances, the Diocese carefully evaluates the matter with the Diocesan Review Board to determine if the individual involved presents any possible risk to children or young people and acts accordingly.

Q4 How can you include names on this list if there is no proof of guilt?

A4 Victims of child sexual abuse often take many years to come forward. Many of the claims made against the men on the Diocesan list were received after an accused priest was deceased or after the criminal statute of limitations had passed. In those instances, a state criminal investigation is impossible. Deceased individuals are included in this list sometimes based solely upon the fact that an accusation was made. Since the goal is healing for victims the listing intentionally gives a substantial benefit of the doubt to the victim.

In some cases the names of those listed by other Dioceses or Religious Communities are included on the Diocese of Santa Rosa list. The Diocese relies entirely upon their judgment in the inclusion of those names on our list.

Q5 How can we be sure that this list is complete?

A5 The Church certainly does not want to simply state that you can trust the Church. Such a claim in the light of the McCarrick scandal would be laughable. Nonetheless, it is hoped that the extensiveness of the list generated largely by Diocesan Staff and reviewed by the Diocesan Review Board is one sign of a desire to be thorough. One of the goals is to build trust and withholding names, at this juncture, would hardly generate the desired trust.

The name of every priest in our files has been entered on the search line of the [bishopsaccountability](#) website to see if the name appears in that file. This search revealed a number of accusations that were not known to the Diocese. A number of those listed, who have no known accusations in the Diocese of Santa Rosa, were discovered in this manner.

All of the priests of the Diocese, who had an advance view of the list, were asked to propose any other names which in their collective memory could or should be included. A sincere effort has been made to be thorough.

Q6 Are any further actions being considered?

A6 Many Dioceses are engaging Independent Firms to conduct a thorough study of Church records and this is being seriously considered by the Diocese of Santa Rosa as well. Since such an in-depth study would be both time-consuming and expensive it would require a delay in publishing this list. Such a delay would further damage a shaken trust and the Diocese did not want to delay any longer than necessary. Further, a part of the goal of this listing is to instill trust in Church leadership and so the generation of a list by the Church, prior to that of Independent Reviewers, carries with it hope of

restoring trust. If an Independent Review had revealed as many names as the Diocese has now identified, the response would rightly have been, 'See we really cannot trust the Bishops'. Now, while there is a desire to have any unknown names brought forward, there is a conviction that an Independent Review would not generate any additional names. The Diocese has tried most diligently to be very thorough.

As other Dioceses and Religious Communities release names the Diocese of Santa Rosa will be vigilant to assure that anyone on those newly revealed lists who has an association with the Diocese of Santa Rosa will be added to the Diocese of Santa Rosa list.

Q7 Is possession of child pornography considered abuse?

A7 Yes, absolutely. One of the names listed came to our attention precisely because of a child pornography related conviction. The newly Revised Diocesan Policy for the Protection of Children and Young People states: In this Policy every reference to child abuse includes any illegal activity related to minors including the use or possession of child pornography.

Q8 The list indicates that approximately 25 priests were accused of having abused children while serving in the Diocese from 1962 to the present. How many total victims have come forward in the Diocese?

A8 The records have been searched and the names of approximately 100 victims of child sexual abuse in the Diocese have been discovered. This is a shocking number and they represent a major portion of the reason for the present disclosures. More than half of these victims (63) suffer as a result of the actions of 4 priests. While even a single act of abuse of a minor is unacceptable, the actions of these four (Timmons, Kimball, Keegan, Ochoa) have done more harm to children than all of the other priests of the entire Diocese combined.

It must be remembered that 15 of the clergy included on the Diocese of Santa Rosa list are named because there were accusations against them either before or after they served in the Diocese of Santa Rosa. For these the list notes: No known accusations in the Diocese of Santa Rosa.

Q9 What Policies does the Church have to keep children safe today?

A9 The Catholic Dioceses of the United States including the Diocese of Santa Rosa have adopted a zero-tolerance policy regarding instances of sexually abusive conduct involving a member of the clergy and a minor. These same policies apply to lay employees and volunteers.

In 2002, the United States Conference of Catholic Bishops issued the Charter for the Protection of Children and Young People, a comprehensive set of procedures for addressing claims of sexual abuse of minors. The Charter includes guidelines for reconciliation, healing, accountability and prevention of future acts of abuse. This Charter serves as the basis for our own Diocesan Policy.

The Diocese screens any priest who comes to serve, even temporarily, in the Diocese of Santa Rosa. Sometimes this is as simple as a Letter of Good Standing from the Religious Community or Diocese from which the cleric comes. Sometimes, if the cleric stays for more than one month, a more thorough screening is required. Every priest who serves in the Diocese must have his fingerprints on file and complete the Diocese mandated Safe Environment Training. These same requirements bind all Diocesan, Parish and School employees and volunteers who have contact with children.

Q10 Are preventative measures making a difference?

A10 According to recent data from the Center for Applied Research in the Apostolate (CARA) at Georgetown University, “the clergy sex abuse scandal unfolding in the news today is the same public scandal that erupted with national media reports in 2002 (beginning in Boston).” CARA states that the abuse we are reading about in headlines today (2018) most often occurred in the 1960s through the 1980s. The same data indicates that claims of sexual abuse of minors by clergy in the United States have fallen dramatically.

Q11 How does the Diocese determine when to report an allegation of child sexual abuse?

A11 The policy of the Diocese is to report every accusation of child abuse to state authorities and to allow the proper law enforcement agencies to conduct suitable investigations. Civil authorities follow their own protocols and policies. The Diocese stands ready to cooperate fully in law enforcement investigations.

Q12 What happens when a claim is received?

A12 When a claim involving the abuse of a minor is made against a priest, employee or volunteer connected with the Diocese the allegation is immediately reported—verbally and in writing—to law enforcement. This is primarily the responsibility of the person observing or receiving the first complaint of the abuse but the Diocese is ready to assist in assuring that a report is properly filed. The Diocese fully cooperates throughout the investigation. Upon receipt of a claim involving sexual misconduct with a minor, the accused is suspended from ministry pending the outcome of the investigation unless such an action would interfere with the law enforcement investigation.

If law enforcement finds sufficient reason to pursue a criminal investigation, the Diocese will initiate its own investigation only after the one conducted by law enforcement concludes. If law enforcement decides not to pursue a criminal investigation then the Diocese will still pursue its own internal investigation to determine if some form of ecclesial sanction is suitable.

The results of the Diocese’s internal investigation are presented to the Diocesan Review Board. The members of this Board include professionals from the fields of psychology, law enforcement and human resources. The Review Board helps determine if a claim is credible and makes its recommendation to the Bishop.

No one who has a substantiated claim of sexually abusing a minor or vulnerable adult is allowed to remain in public ministry.

Throughout this process, the Diocese is very proactive in offering pastoral and therapeutic services to the victim.

Q13 Who are the members of the Diocesan Review Board?

A13 As required by the Charter for the Protection of Children and Young People, the Diocese has established a Diocesan Review Board whose members are listed here:

Chair: Richard Ortiz, Probation Officer (Retired)
George Berg, Police Officer
John Storm, Permanent Deacon,
Catholic Restorative Justice Ministry
(Employee)
Dr. Alisa Liguori Stratton, Ph.D., Psychologist
Dr. Mary Killeen Lyons, Ph. D.,
Psychotherapist
Honorable Charlotte Walter Woolard,
Retired Judge of the California Superior
Court

Honorable Daniel (Mike) Hanlon, Retired
Justice of the California Court of Appeal
Advisors: Dan Galvin, Diocesan Attorney
Monsignor Daniel Whelton, Vicar for Clergy
Julie Sparacio, Diocesan Director of the
Office of Child and Youth Protection

Q14 What is the role of the Diocesan Review Board?

A14 After the necessary reports are made to civil authorities the Diocesan Review Board is convened to help determine what actions are to be taken by the Diocese in regard to unsubstantiated or unfounded claims. According to the Charter for the Protection of Children: “This board is to advise the diocesan bishop in his assessment of allegations of sexual abuse of minors and in his determination of a cleric’s suitability for ministry.” The Diocesan Review Board is also proactively engaged in helping to determine improvements to Policies of the Diocese regarding the protection of children. When suitable, the Victim Assistance Coordinator consults with the Diocesan Review Board about the type of support which should be offered to victims.

Q15 Why did the Church allow members of the clergy to return to ministry after an allegation of sexual misconduct involving minors?

A15 This was a very serious failure on the part of the Church. It is this part of the history of abuse in the Church which generates the most anger and the deepest regret. Before the Dallas Charter (2002), the evaluation of clergy involved in child sexual abuse was relegated to a clinical psychological model. The consensus at the time was that these flawed men could be rehabilitated with effective treatment. The world’s and the Church’s understanding of the nature of this defect in an individual has expanded. We now know that returning these men to ministry was naive and unrealistic. Further, the recognition of the deeply wounding effect which sexual abuse has on minors has also dramatically changed and evolved.

Q16 What do you mean that our recognition is evolving?

A16 One example stands out. State laws continue to change. The first mandatory child abuse reporting law in California was enacted in 1963. That law applied only to physicians. It mandated that physicians file a report when they found evidence of physical abuse. As knowledge and understanding of child abuse increased over time, it became evident that other professionals might also be in a position to identify mistreatment and abuse. This led to a substantial increase in the number of professional groups designated in state laws as mandated reporters. The expansion of the ranks of mandated reporters was accompanied by a broadening of the concept of reportable maltreatment to include sexual abuse, emotional maltreatment, and neglect. Mandatory reporting in regard to child sexual abuse came about only after 1963. Prior to 1980, in California, these reporting laws applied only to physicians.

In 1980, California passed the Child Abuse and Neglect Reporting Act (CANRA). Over time, numerous amendments have expanded the definition of child abuse and the persons required to report. Procedures for reporting child abuse have also been clarified.

Clergy were added to the list of mandated reporters in California in 1997.

This expansion of Child Abuse and Neglect Reporting Laws manifests a deepening recognition that children are in need of adult protection. It also implies a growing recognition of the dramatic negative impact which this abuse has on children.

The failure of the Church to recognize just how damaging clergy abuse was to a child in the 1960’s or the 1980’s was not due solely to the blindness of bishops. Societal recognition of the seriousness of this damage continues to evolve.

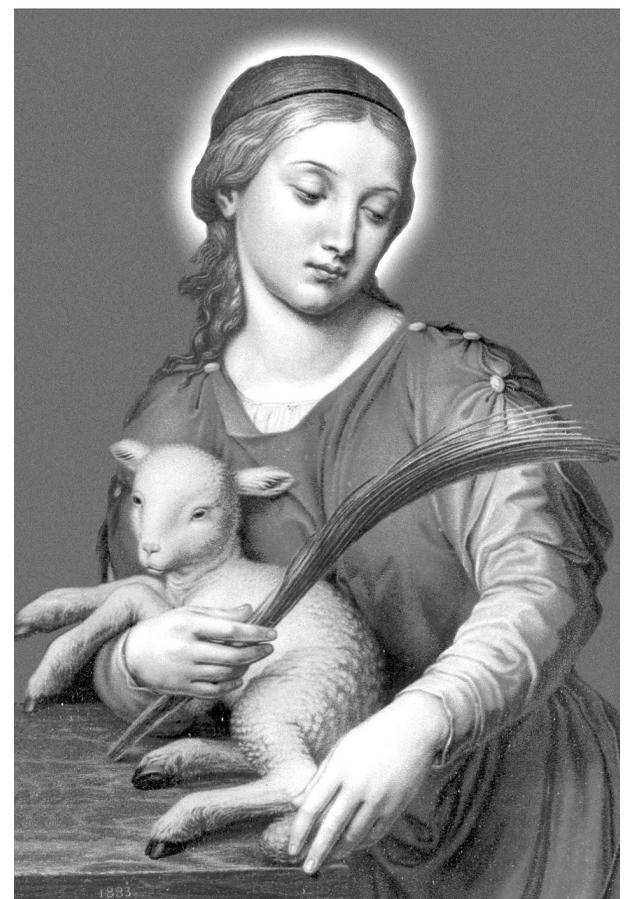
Q17 Are men immediately dismissed from the priesthood following an accusation of child abuse?

A17 No. The Church penalty is decided on a case-by-case basis. If there is a state criminal conviction the action of the Church is much clearer for we can utilize the state criminal investigation for our own ecclesial process. When an allegation does not meet the standard established by the state for criminal prosecution, the Church must then decide if there is sufficient evidence to justify dismissal from any and all ministry (suspension) or even dismissal from the clerical state (laicization). In the past a fuller benefit of the doubt would be given to the priest but now the presumption of innocence is balanced by the possibility of guilt and the commitment to assure that no action of the Church puts an innocent child at risk.

Q18 What do you hope to accomplish by this listing?

A18 The Church as a whole has been horribly harmed not only by the revelations of the reality of abuse but also by the drip-drip-drip of persistent allegations of illegal ‘cover-up’. The call for greater transparency has been heard and while the release of names runs the risk of naming some whose guilt cannot be fully proven there now appears to be greater harm in keeping silent than in speaking. The perception that the Church is sheltering abusers of children needs to come to an end. Such a perception harms the Church, it further distresses victims, it harms the People of God and it harms our priests.

We recognize that the People of God expect and deserve greater transparency. We hope that this act of accountability will help victims and their families in the healing process. Most importantly, parents need to know that their children are going to be safe at church, at school or in any setting in which Catholic ministry is exercised. The Church can only be of service to the People of God if the People of God trust the Church. ❖



January 21: St. Agnes

REFLECTIONS ON THE CURRENT CRISIS FACING THE CHURCH

The Report of the Attorney General of the State of Pennsylvania which alleged that the Church at large has continued to be complicit in the cover-up of child sexual abuse has shaken the confidence of Catholics all across this country. The Catholic Faithful of California and of the Diocese of Santa Rosa are no exception. While much could be said about the Pennsylvania report the reality is that perception is as powerful as truth. The perception of many is that the report points to serious gaps in the Church's present dealing with the issue of child sexual abuse. The fact that the report mainly references crimes and mishandling in the 1960's, '70's and '80's and omits what has been done since 2002 gives the impression that it is pointing to failures in 2010 to 2018. I encourage a reading of the report as well as balanced commentaries on that report.

In the past, Bishops made decisions about priests accused of child sexual abuse which were made without due consideration, in fact, without any knowledge at all, of the real damaging effects of that abuse on the victims. Further, they were often negligent in failing to recognize that a very serious possibility of subsequent abuse by those same priests remained even after extensive therapy. These were serious mistakes and for this the Church has apologized and apologizes again. I am sure that the apologies sound hollow especially when an impression is given by the Pennsylvania Report that the Church continues in that same mode. I assure you that the apologies are real and that the progress the Church has made and is making is likewise real. There is no lack of awareness on the part of the Church about these matters today.

THE CHURCH'S VIGILANCE

I start with that preface, not out of any sense of defensiveness but rather out of a desire for fairness. The Church has taken very strong and active measures to help assure that children under her care and supervision are kept as safe as possible. In the Diocese of Santa Rosa this effort includes fingerprint screening of every employee and every volunteer who has access to children as well as every priest assigned to serve in the Diocese. This access can be as simple as a volunteer playground supervisor. At the Diocesan level, in regular meetings with the Diocesan Review Board, which has existed since before 2002, there has been an ongoing insistence that anyone who could be perceived by the child as a known adult and therefore trusted must be screened and cleared prior to being given any recognition by the Church as a volunteer or employee. In addition, these same persons are required to view an interactive training video which points out some of the signs of predatory behavior on the part of trusted adults. The fingerprinting reveals who has prior criminal convictions but it does not identify any of those who may have actually offended without an arrest. Further, it does not provide any assurance about a person's inclinations. Sadly, being vigilant means viewing every volunteer and potential volun-

teer and every employee and prospective employee with a very critical eye, both before and after they have been fingerprinted and cleared. I can recall an insurer saying, "Those you trust can steal from you most easily." The same applies to those who seek out jobs, families and positions where there is access to children, "It is those you trust who can perpetrate ongoing crimes against children."

A CALL FOR COMMUNITY VIGILANCE

It is a sad commentary on our present culture that we must look at everyone who has a desire to work with children with grave suspicion. There are warning signs which our training videos point out and these should be known by every teacher, volunteer, administrator and parent. When the community as a whole is vigilant then the children are safer and we want our children to be as safe as possible. The measures which the church has taken may be viewed by some as too heavy handed. Some point out that we are implying we do not trust longstanding members of the faith community. Sadly, no one but God alone knows the contents of the human heart and so vigilance on our part is required. This vigilance requires that we maintain a zero tolerance policy not only with regard to those priests or bishops who have abused the young but even with regard to our policies about maintaining a safe environment. We must have a zero tolerance for excuses for not following Diocesan Policies. We must have zero tolerance when it comes to prospective volunteers who choose not to be fingerprinted or for whom fingerprinting is difficult. We must have zero tolerance for any neglect of the policy which requires that each prospective employee participate in fingerprint screening. This does sometimes create difficulties and delays but the default in all of this must be whether children are made safer by the Policy. Any neglect of the Policy, however locally perceived, is a failure to keep the safety of children as the first priority. The Policy is there to help keep children safe and I sincerely hope and firmly believe this priority is approved and supported by all.

ROOM FOR IMPROVEMENT

Julie Sparacio, our Diocesan Director of the Office of Child and Youth Protection as well as our Victim Assistance Coordinator, frequently points out that our efforts in the present are quite thorough. However, the need for local vigilance and awareness needs to be maintained and strengthened. Complacency about the issue of child sexual abuse is not helpful to the children; it is helpful only to the prospective child molester. Therefore, complacency is not an option. In this sense the Report of the Pennsylvania Attorney General is helpful in that it has alerted all of us to the possibility that a sense of complacency had begun to settle over the Church. If the people in the pews have become complacent then the first and best dome of protection of youth is compromised. At the Chancery there is a repeated and ongoing awareness of past sins and abuses as well as a great

concern about the present dangers.

This concern is brought to the fore each time a list of volunteers comes from a Parish and we find 3-4 volunteers not yet fingerprinted or fingerprinted but not yet cleared. We have now begun to identify persons who desire to volunteer, not as Volunteers but rather as Prospective Volunteers until properly screened and trained.

This concern is brought to the fore each time a new employee is introduced and one of the first questions of the Chancery is whether they have been fingerprinted and cleared. We have now begun to identify persons who desire to be employed, not as Employees but rather as Prospective Employees until properly screened and trained. I am extremely grateful to the Parish and School Safe Environment Coordinators who are charged with the duty of overseeing compliance with Diocesan Policy at the local level. It is a tremendously important work and I cannot express my gratitude strongly enough to these dedicated souls. To the Local Coordinators, I say: You are an essential part of the safety net which helps keep children safe! In this Issue of the *North Coast Catholic* we have collected comments from Safe Environment Coordinators across the Diocese. At the same time Pastors, School Principals and others involved in helping keep children safe have offered comments. I hope that all in our Parishes and Schools express gratitude for these women and men who serve you in this capacity. Our goal is 100% compliance in all of our Parishes and Schools. This is not something the Diocesan, Parochial or School Safe Environment Coordinator can achieve alone. We must all support the effort.

This concern about present dangers and gaps in our protection of youth is brought to the fore when we see in Parish Bulletins an announcement about some form of Retreat or Youth gathering with a main presenter who has not been screened through our Diocese. One of the priests whose name now appears on our list is an example. Some parishes of the Diocese have failed to exercise the due diligence required by Diocesan Policy regarding this priest. He was personally known and trusted and therefore the need to follow proper procedures was deemed unnecessary. For many years he had been invited to come for functions in parishes of our Diocese without clearance from the Chancery or from his Diocese. Nonetheless, this known and trusted priest lacked faculties in his home Diocese of San Diego.

These three examples of gaps in our protection of youth are manifestations of a need for vigilance and improvement! Such gaps are unacceptable! They represent failures and such failures will be charged undoubtedly as "Diocesan" failures but they represent a failure not only of the hierarchy but of the entire Diocese. Yes, a local pastor is bound to know and follow the rules about appropriate screening, supervision, hiring and screening of visiting priests but, as a Church, we are all involved in the work of making our Churches and Parishes as safe as pos-

(see *Current Crisis*, page 9)

(Current Crisis, cont. from page 8)

sible. This is too important a work to pass off to someone else. Julie Sparacio has noted several times in articles and presentations the need for parental and parishioner vigilance. When parishioners see that a certain priest is coming to the parish, we will be 100% successful when parishioners no longer presume that someone is cleared but take the next child protective step by asking, "Is this person cleared?"

HELPING PARISH SAFE ENVIRONMENT COORDINATORS

Consciousness of the existence of a Diocesan Policy for the Protection of Children and consciousness regarding the content of that Policy is important. The Policy is posted on the Diocesan Website and I commit that the Diocese will do a better job of communicating this Policy and its contents to all in the Church. I humbly request that everyone take the time to become familiar with the policy and to partner with your Parish or School Safe Environment Coordinator to assure 100% compliance in your Parish and School with this Policy. Together we can achieve a lot more than individuals working alone. Keeping children safe is not just the job of the bishop or the priest or the principal, it belongs to us all! Yes, it is my job to insist and mandate and exercise vigilance but the pastors and the People of God are in the parishes where actions and people can be observed at the most local level and it is there that the vigilance of everyone needs to be exercised. I commend you for the many good and necessary steps that have already been taken in your local Parishes and Schools and I encourage you to persevere and to maintain tireless vigilance.

NEGLIGENCE OF BISHOPS

As I noted in the introduction to this article, bishops have made decisions about priests who were accused of child abuse without due consideration for the real damaging effects of that abuse on the victim and without clarity about the very serious possibility of subsequent abuse by those priests. These serious mistakes have rightly shaken the confidence on the part of the people of God in the hierarchy. The revelation of an accusation against Cardinal Theodore McCarrick of child sexual abuse was followed by the acknowledgement that he had engaged in a pattern of same sex oriented predation on seminarians for years. Since he targeted young adult men the requirements in the Charter for the Protection of Children and Young People were not activated. Nonetheless, this behavior is completely unacceptable for a man committed to chastity for the sake of the kingdom of God. Sadly, his perversity seems to have been known by others in the hierarchy and from all appearances they were negligently ineffective in bringing his aberrant behaviors to an end. This revelation coupled with the Pennsylvania Report has delivered a severe double blow to the people of God, to our priests and to bishops.

I assure you that a majority of bishops are as shocked, dismayed and as angry as everyone else. The bishops, at our November Meeting desired to make some strong statements condemning the perversity of Cardinal McCarrick and instituting stronger measures for reporting aberrancy on the part of bishops but the Holy Father wanted to have an International Meeting in Rome prior to any local (US) Conference issuing any such policies. Only the Holy Father and His Offices are authorized to make

determinations regarding the resignation, removal or appointment of a bishop and so the desire by the US bishops to hold themselves more accountable must be deferred to the Holy Father. I have a hope and a confidence that those who attend the International Meeting in February will be able to prevail upon the Holy Father about the need for strong statements and policies from him regarding a protocol specifically applicable to bishops.

There was also a resolution presented to the bishops at the November meeting regarding a call for the Holy Father to swiftly and transparently deal with the flurry of questions concerning the gross misconduct of Cardinal McCarrick with young adult men. The resolution ended up not passing, in my view, largely because of a statement issued by the Holy Father on October 6 which indicated that he fully planned and intended a thorough study of the matter and a full revelation of those involved. The proposed resolution was seen by some bishops, who have a duty to maintain a prudent and respectful relationship with the Holy Father, as a disrespectful challenge to his word and stated intention. For my part, I would have liked to have seen some form of resolution coming to the Holy Father from the US bishops regarding this matter. While I would have little hope that such a resolution would have any effect upon the Holy See it would have been seen in the US as a sign of solidarity and determination on the part of the US bishops.

THE NEED FOR FORGIVENESS

In the article associated with the release of names I mentioned that such a release was needed. There is something else which is needed and it is even more difficult than releasing names. For years I worked with Engaged Encounter and in the Outline of that Weekend there was a section on forgiveness. While recognizing that the pain of a broken marriage vow cannot be compared to the harm of abuse and crimes upon children and teenagers resulting from a priest's violation of his vows the message was simply that forgiveness can help healing. I can remember well the recommendation of the Engaged Encounter Outline. The Encounter Team would make the point that in resolving conflict, spouses needed a change of language. So often one person offends the other and then says, "I'm sorry!" What is the offended spouse supposed to do then? In some ways, the one who was offended is now stuck. The one offended is stuck with the hurt, the anger, the bitterness and sometimes the offender walks off with a smug: "What do you want, I said I was sorry!" On the Engaged Encounter Weekend we proposed to the engaged that, in their future marriage, the offending spouse, rather than merely express sorrow or sadness or regret, instead, actually and actively seek forgiveness. The words are more difficult: "I have offended you, can you, will you forgive me?" The offender then stands before the one offended acknowledging his need for the forgiveness which, in many ways, only the one offended has the power to give. You see, the expressions of sadness or sorrow do not provide for a healing of the rift which offenses create. I have thought for years that offering words of regret, sorrow, remorse, even shame are half measures. These are certainly necessary and saying them once is not enough. However, the real Gospel challenge comes with trying to muster the courage to actually ask for forgiveness.

The Church has been most reluctant to invite victims to consider the possibility of forgiving the

Church and even, by extreme grace, the offender. While the Church frequently offers assistance with counseling for those who suffer from the horrible trauma of abuse, it is not clear that the counseling offered has any emphasis on forgiveness. The counseling work, which is aimed at helping victims come to a state of well-being, is both grief work and forgiveness work. I refer to the work of Robert Enright, PhD and Richard Fitzgibbons, MD, Forgiveness Therapy, which is the second edition of the original volume, Helping Clients Forgive. This work looks at decades of research into the innovative and growing field of forgiveness therapy. According to the authors, forgiveness has been found to be pivotal in the process of helping clients resolve anger over betrayals, relieve depression and anxiety, and restore peace of mind. Synthesizing over 20 years of research in forgiveness, the authors explain the process of forgiveness in psychotherapy in a way that can be applied by clinicians regardless of their theoretical orientation.

In this case, only the one victimized by abuse can give that forgiveness. The people of God who have endured scandal after scandal can give that forgiveness. This is not a request to forget or pretend that nothing happened but rather a realization that the Gospel calls us, God calls us to forgive and that this forgiveness is essential for true healing. It is not the apology which has the power to heal but rather the forgiveness! The power of forgiveness rests entirely with the victim. It seems to me that counseling should, at least in part, be aimed at helping clients discover the power, by God's grace, to forgive.

For my part, I pray for the courage, both to apologize, which is relatively easy, and the courage to ask for forgiveness. To all victims I say that I am most profoundly saddened and distressed about what was done to you. I beg for your forgiveness certainly for the sake of the Church because the Church needs your forgiveness but especially for your own sake. This wound and hurt which has been inflicted upon you can only be healed in the way which Jesus offers and that is the way of forgiveness. In the name of the Church I again sincerely express my sadness and sorrow at what was done to you and the effect that it has had upon you. As I apologize, I do what we invited Engaged Couples to do, I beg your forgiveness. Can you, will you, forgive me? Can you, will you, forgive the Church?

I recognize that finding the way to this forgiveness is a very long and challenging process requiring many hours of counseling, prayer, reflection and positive encounters. I want the Church to walk with you on that piece of very difficult journey. In our wounded Church, those who seek healing repeatedly find sin still remaining in the Church. This results in serious setbacks for any healing process. I experience this too. As I begin to have hope that we have come to a concrete recognition that evil, sinful behavior in the Church will not be tolerated I face the reality of the McCarrick scandal. It shakes my confidence in bishops and I can fully understand how it shakes confidence in the sincerity of all bishops. I understand that the child, teenage and family victims of clergy sexual abuse have been most grievously injured and harmed and I recognize the weakness and fallibility of the Church. Yet I do still believe that healing and reconciliation are possible. I hold this, not out of any false view of the power of mankind, but rather because of a conviction that with Christ all things are possible.

(see Current Crisis, page 10)

(Year of Prayer, cont. from page 3)

have submitted additional notes of commitment. These are noted below.

Dear Bishop Vasa - Star of the Valley Parish and I support and endorse a diocesan-wide effort of prayer and reparation to end child sexual abuse and to bring healing and support to all victims of abuse. —*Rev. Msgr. James E. Pulskamp, Pastor*

Dear Bishop Vasa: We have not met. I retired from the Diocese before you were appointed as Bishop. Please include my name on the Resolution to engage in a year of Prayer for healing. I commit to a weekly Mass for the victims, for conversion and just punishments of perpetrators and for the Bishops. —*Reverend Stephen E.C. MacPherson*

In response to the Prayer Initiative in the Diocese of Santa Rosa, I am pleased to have my name associated with the Resolution. I think it is noble cause and I will give my prayerful support to it. Thank you. —*Fr. Bernard D'Sa, Eureka*

Your Excellency, Bishop Robert F. Vasa - I hearby sign on to the resolution for a Diocesan-wide effort of prayer and reparation as one portion of our renewed commitment to end the scourge of child sexual abuse and to bring healing and support to all victims of abuse. Wishing you the best in all your efforts in healing. —*Fr. Angelito Peries and on behalf of Our Lady of Perpetual Help Church In Calistoga, California*

Bishop Vasa: I will participate fully in the year of prayer for the Diocese and the global church. The parishioners at Saint Rose will be involved in it. One of the daily or Sunday Masses each week will be offered for the victims of clergy sexual abuse, the church leaders, and the restoration of trust. The Mass will be announced in the weekly bulletin. A special intention will be included in the Prayers of Petition.

The year of prayer in 2019 will help with healing and recovery. This is needed by all the victims. The prayers are also needed by the leadership in the church as they shepherd a very wounded church. I pray also for the rebuilding of trust among the faithful. This is a process and will take time.

I am praying for you as you shepherd us through a very painful time—*Your brother in Christ, Fr. Denis O'Sullivan* ❖

Letters Policy

Email: srdiocese1@gmail.com

Write: Letters to the Editor

North Coast Catholic
985 Airway Ct., Santa Rosa, CA 95403
Name, hometown, and daytime phone number for verification required. Short letters only, no more than 150 words. Letters may be edited for clarity or space.

NOTE: Views of correspondents do not necessarily reflect those of this publication.

www.srdioceses.org

(Current Crisis, cont. from page 9)

APOLOGY TO PARISHES

This same apology needs to be made likewise to all parishes, particularly those of our own Diocese of Santa Rosa, which have been directly and indirectly affected by the various scandals of the Church. I am so deeply saddened and grieved that you have had to endure such scandals. Those who directly perpetrated them are dead or gone but the pain, bitterness, confusion, lack of trust and disillusionment certainly remain. I beg each of you to come before Jesus in the Tabernacle and to join with your priests throughout 2019 in prayer for healing for victims, for courage for bishops and for repentance and justice for aberrant priests and bishops. This is a most suitable sign of forgiveness and the Church needs your forgiveness, priests need your forgiveness, bishops need your forgiveness and I need your forgiveness. I wish that I could say with a high degree of certainty that I will never make a mistake in the future. I cannot. I can only promise to do my best and as paltry as this may sound it is all that I

can offer.

This Issue of the *North Coast Catholic* is a reminder to us all that the sexual scandals in the Church are not a thing of the past. They continue to afflict us in very real ways even today. We have made much progress but ongoing vigilance and especially an increased reliance on prayer and the fostering of virtue in every parish and every home is critical if we are to have a stronger, more vibrant, living, loving, light-filled Church. We must take a hard look at the past and bring the ugly parts of that past to the healing light of God's grace and we must be able to look hopefully to the future. It is very difficult at this moment to have much hope in the immediate future of the Church in the United States or in the Diocese of Santa Rosa and yet there is abundant cause for hope. I encourage you to find in your own lives and in your parishes these causes for hope and to cling to them with the greatest possible joy. We must all be the beacons of that hope! We must all strive to be children of the light and not of darkness. Be vigilant. Persevere. Be children of light! ❖

Family Life

Come Be Part of the Walk for Life – West Coast!

The 2019 *Walk for Life West Coast* will be held on **Saturday, January 26th**. This is a great opportunity for Catholics and Pro-lifers from all over California and beyond to walk in loving but uncompromising solidarity with the littlest and most defenseless among us during the 15th Annual *Walk for life West Coast* in San Francisco. There will be a beautiful Mass celebrated by Archbishop Salvatore Cordileone at St. Mary's Cathedral at **9:30 AM**. Get there early as the Cathedral always fills with standing room only!

The *Walk for Life* rally begins at **12:30 PM** in San Francisco's Civic Center Plaza and then the actual walk follows at 1:30 PM and travels down Market Street to Justin Herman Plaza across from the Ferry Building (about 1.8 miles). Last year's walk drew 50,000+ people! If you haven't participated before, this is your opportunity to stand up for life and support the pro-life cause. If you have participated before, you know the joyful sense of being part of the pro-life community and the importance of making a visible presence on behalf of God's greatest gift—life!

Within the Santa Rosa Diocese there are a few easy opportunities to get to and from the *Walk for Life* in San Francisco by taking a bus. Some

parishes are offering buses that will drop you off right at Civic Center Plaza and pick you up after the walk near Justin Herman Plaza. The logistics of parking can be difficult so taking the bus is a great and easy way to go! The following parish locations are sites that will have a bus for the 2019 *Walk for Life*. Call them for schedule information and costs and also to reserve a seat on the bus.

- **St. John the Baptist, Napa** (226-9370)
- **St. Apollinaris, Napa** (257-2555)
- **St. Eugene's, Santa Rosa** (542-6984)
- **Southern Sonoma County** leaving from St. James, Petaluma (coordinated by the Family Life Office - 566-3305; go to the SR Diocesan website at www.srdiocese.org, then to the Marriage and Family Life page, then to Respect Life tab for bus and reservation info).

So make your plans to attend the 2019 Walk for Life West Coast in San Francisco on **Saturday, January 26th!** For complete information about the Walk for Life, visit www.walkforlifewc.com and watch the short video and see if you can spot our Marian Sisters of Santa Rosa! ❖

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Office of the Bishop Diocese of Santa Rosa

Be it Resolved: That every priest commit to participation in a program wherein one Mass is celebrated in every parish each week for the whole of 2019 for one of the following three intentions:

MASSES IN THE CHANCERY CHAPEL

Monday and Friday: For the healing and support of all victims of clergy sexual abuse.

Tuesday and Thursday: For the conversion and just punishment of the perpetrators and concealers of sexual abuse.

Wednesday: For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm.

PETITION

Monday: For the healing and support for all victims and survivors of clergy abuse, we pray:

Tuesday: For the conversion and just punishment of the perpetrators and concealers of clergy abuse, we pray:

Wednesday: For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm, we pray:

Thursday and Friday: For the Holy Spirit's guidance in our ongoing response to the horrible crime of clergy sexual abuse in the Church, we pray:

Be it Resolved: That every priest commit to participation in a program wherein one Mass is celebrated in every parish each week (missions are included with the parish for this initiative) for the whole of 2019 for one of the following three intentions:

- For the healing and support of all victims of clergy sexual abuse.
- For the conversion and just punishment of the perpetrators and concealers of

sexual abuse.

- For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm.

The intention for the week is to be printed in the parish bulletin or noted in the same fashion as other Mass intentions in the parish. Further, at least one of the recommended Prayers of Petition listed below is to be included in the petitions for the day chosen for the parish Mass.

- For the healing and support for all victims and survivors of clergy abuse, we pray:
- For the conversion and just punishment of the perpetrators and concealers of clergy abuse, we pray:
- For the strength of the bishops to be holy shepherds in protecting and leading their sheep from all harm, we pray:
- For the Holy Spirit's guidance in our ongoing response to the horrible crime of clergy sexual abuse in the Church, we pray: ❖

Diocesan Policy for the Protection of Children and Young People

To the People of God of the Diocese of Santa Rosa:

In the past, a number of children and young people have been subjected to various forms and degrees of abuse by clergy and other representatives of the Church of the Diocese of Santa Rosa. This is extremely distressing. Fortunately, the efforts of the Church have resulted in much better policies, programs and procedures all of which result in greater protection for children. While much progress, thanks be to God, has been made, it is clear to me that we cannot rest or grow complacent about the role which every one of us needs to play in the important work of keeping children safe.

The work of assuring the safety and well-being of the children entrusted to our care belongs to us all. The protection of the children of the Diocese cannot be effective without your active assistance and so, I ask of you five things:

- 1) Pray for holiness for clergy, religious and those who work with the Church.
- 2) Read, study and take to heart this Diocesan Policy and pray for its ongoing success.

3) Be vigilant about your Parish Volunteers, Employees and Visiting Presenters.

4) Voluntarily participate in the mandated training for your own education.

5) Report to appropriate civil authorities any instances of suspected child abuse or neglect of which you are aware. In addition, please notify me if this involves someone connected with the Diocese.

I hereby declare that this Policy as well as the Circle of Grace, Child Education Program, is the Official Policy of the Diocese of Santa Rosa and it is to be faithfully followed by all Clergy, Employees and Volunteers in our Parishes, Schools and CCD Programs.

I offer to you this revised (2019) *Diocesan Policy for the Protection of Children and Young People*, not because the previous versions were inadequate but rather to keep the importance of this protection fresh and alive. In order for any Diocesan Policy to work, I need your help and active participation. Please study this policy, not as a set of rules which you must follow as a kind of formality, but rather as an expression of

a desire to keep all children safe. This must stand at the forefront of every youth activity and program sponsored by the Church. If we fail to take these statutes seriously then we fail the children.

Asking every good blessing and grace of God upon you, I am, Sincerely yours in Christ Jesus,

*The Most Reverend Robert F. Vasa
Bishop of Santa Rosa*

PREAMBLE

Children are a most precious gift from God and it is most distressing to acknowledge that these precious gifts have sometimes been abused and even sexually abused by those whom they have been encouraged to trust. Past efforts by the Church to deal effectively

(see Protection of Children, page 12)

(Protection of Children, cont. from page 11)

with this problem have, in some cases, been woefully inadequate. In others, the effort has been haphazard and lukewarm at best.

The Diocese of Santa Rosa has had previous policies designed to prevent and properly deal with sexual misconduct by Church personnel. Those policies have been effective in helping promote stronger measures for protecting children and assuring prompt reporting. This progress, however, does not justify any type of complacency. There is still much to be done. Ongoing education for staff and parishioners is needed. Better methods of enforcing Policy standards for hiring need to be developed. Greater consistency and conscientiousness about the screening required for volunteers and employees is needed. Reminders of the need for vigilance on the part of all relative to any abuse of children must become more frequent. Children are a most precious gift from God and nothing short of our best and most concerted effort to protect them is acceptable. This Revised Policy is intended to be clear, direct and firm -- our children deserve nothing less. This Policy will be most strictly observed, and while every attempt will be made to avoid harm to innocent employees and volunteers, our first duty is to avoid any harm to the innocent young entrusted to our care.

In light of the Charter for the Protection of Children and Young People, as revised by the United States Conference of Catholic Bishops (USCCB) in June 2018, we have reviewed and revised the Policy for the Diocese of Santa Rosa. The goal of this revised policy is multifaceted. The first and primary goal is to keep children safe from harm. With this in mind we seek to minimize the possibility of any abuse by any cleric, employee or volunteer of the Church by establishing well defined procedures for employee screening and education. We also desire to be supportive of those who have experienced some form of abuse. Thus, the policy also includes reporting of abuse, dealing with perpetrators and assisting those injured. Finally, the publication of this policy is intended to be instructive for the wider community by making them more aware of the vigilance which they need to exercise in helping to keep children safe.

While this policy is designed especially for the protection of children and young people, it also refers to any unethical sexual conduct committed by employees or volunteers. Any time Church personnel use the influence of their role to engage in sexual activity with parishioners or clients, young or adult, they involve themselves in irresponsible, unethical and unacceptable behavior. Such behavior will not be tolerated.

Child abuse is absolutely contrary to the Gospel values of care and concern that Jesus commands us to have for one another. Child abuse is contrary to all that the Catholic Church believes and professes about the dignity of the human person. It is never to be tolerated.

Diocesan Personnel is defined as clergy, religious, employees and volunteers – of the Diocese or its related Parishes, Schools, and Institutions. Diocesan Personnel are bound to maintain the strictest legal and moral standards in their ministerial relationships, especially with regard to children and young people. Abusive conduct toward children or young people is not only a crime it also violates the moral teaching of the Church.

Vigilance is necessary in order to prevent abuse and to see that no child, not one, is victimized by such sinful and hurtful behavior. The Diocese of Santa

Rosa promulgates this Policy for the Protection of Children and Young People with the goal of fostering that vigilance.

PREVENTING CHILD ABUSE

The Diocese of Santa Rosa shall implement the following actions to prevent child abuse and to recognize the signs of child abuse:

SCREENING AND EDUCATION: All Diocesan personnel, clergy, members of religious orders, lay employees and volunteers, who in any manner have access to children or young people shall submit to a background check by way of fingerprinting to ensure that no past reported events which could pose a future risk to children are present. The Diocese, each Parish, School and Institution shall retain files on the results of the background checks. This information, though public, will be kept confidential. These same Diocesan personnel will be required to attend presentations and training dealing with the prevention, recognition and reporting requirements for child abuse.

EDUCATION FOR CHILDREN: A curriculum for all children in our Diocesan Catholic Schools and Religious Education Programs will include teaching children about personal dignity and respect, instructing them about appropriate boundaries with adults, and giving them support and guidance about reporting abuse to trusted adults. The program presently implemented in the Diocese of Santa Rosa is Circle of Grace.

DIOCESAN REVIEW BOARD: A Board composed of not less than five members shall be maintained. The majority of the Board shall be members of the laity, who are not employees of the Diocese of Santa Rosa. The Board shall be appointed by the bishop of the Diocese of Santa Rosa and its members shall have expertise in matters related to child abuse such as reporting laws, counseling, and victim assistance and offender treatment. The Board shall meet at regular intervals, not less than annually, to assist the bishop of the Diocese of Santa Rosa in implementing the Diocesan Policy for the Protection of Children and Young People. The Board may be asked to review allegations of child abuse by Diocesan personnel, help determine a suitable course of action and oversee that action.

REPORTING CHILD ABUSE

An accusation of sexual misconduct with a child or any kind of child abuse is extremely damaging to an individual's good name and reputation. Great care must be taken at the beginning of the process to ensure the rights of both the accuser and the accused. Failure to act on a founded report is irresponsible. Since law enforcement is better equipped to investigate any allegation in an objective way the Policy is to report accusations to civil authorities. In this Policy every reference to child abuse includes any illegal activity related to children including the use or possession of child pornography.

Each allegation of child abuse, whether sexual or physical, will be taken most seriously. Every allegation will be reported to proper civil authorities. The individual who is first apprised of the alleged abuse is primarily responsible for making a report to civil authorities. Our Diocesan Director for the Office of Child and Youth Protection (DDOCYP) may be

contacted to help determine the suitable agency for the Report or the mechanism by which the report is to be made but in all cases the presumption is that a Report will be made to civil authorities.

Child abuse of any kind is a violation of the laws of the State of California. Whether the perpetrator is an adult or a minor, when the victim is a child under the age of 18, child abuse statutes apply. Child sexual abuse may be as overt as sexual assault and sexual exploitation but can also include sexual touching for purposes of sexual arousal or gratification. Physical or emotional child abuse, which is reportable, is defined as neglect, willful cruelty or unjustified punishment, unlawful corporal punishment or injury, physical injury or traumatic condition inflicted by other than accidental means (*California Penal Code 11165 and following*). Some public or private officials, including the clergy and teachers, are required by law to report suspected child abuse to the civil authorities. **The clergy are not required nor are they allowed to report a penitential communication intended to be entirely confidential. Clergy, in these types of circumstances, are to try to convince the victim to bring the accusation to the priest or others outside of the confessional setting so that it can be reported.** The Diocese of Santa Rosa will comply with the child abuse statutes of the State of California. (<http://www.leginfo.ca.gov/cgi-bin/displaycode?section=pen&group=11001-12000&file=11164-11174.3>).

REPORTING CHILD ABUSE TO CIVIL AUTHORITIES

MANDATED REPORTERS: All officials in the Diocese of Santa Rosa who are mandated reporters shall report any suspected child abuse and any allegation of child abuse to the civil authorities pursuant to law. The Diocese will provide training to mandated reporters periodically.

VOLUNTARY REPORTERS: All other Diocesan personnel, who are not mandated reporters, are encouraged to voluntarily report suspected child abuse and any allegation of child abuse to the civil authorities. Voluntary reporters are encouraged to attend mandated reporter training.

REPORTING TO CHURCH AUTHORITIES

All Diocesan personnel shall also report any suspected child abuse by Diocesan personnel to the bishop of the Diocese of Santa Rosa or to the Diocesan Director for the Office of Child and Youth Protection (DDOCYP). Persons reporting abuse to the bishop or DDOCYP may, in addition, also report any suspected child abuse by Diocesan personnel to any member of the Diocesan Review Board. If it is determined that a report has not yet been submitted to civil authorities, either the bishop or the DDOCYP is to make such a report. It is the responsibility of the bishop to verify that such a report has been submitted.

THE INVESTIGATION

CIVIL INVESTIGATION: Once a report has been submitted to civil authorities the Diocese, Parish, School or Institution will cooperate fully with the investigation by civil authorities.

ADMINISTRATIVE LEAVE: Pending the outcome of any civil or ecclesial investigation of suspected child abuse by Diocesan personnel, the suspected person shall be temporarily relieved of any Diocesan
(see Protection of Children, page 17)

Safe Environment Coordinator Statements from the Diocese

Compiled by Julie Sparacio

Throughout the Diocese of Santa Rosa thousands of employees and volunteers have been fingerprinted, cleared and trained by way of interactive video presentations. In every Parish and School there are designated persons who have been given the responsibility of overseeing compliance with Diocesan Policy at the Parish or at the School. These are the Parish or School Safe Environment Coordinators. These individuals work with the Diocesan Director of the Office of Child and Youth Protection in this most important task of keeping children safe. Their job, which is really the job of all of us, is to be attentive to the overall environment of our Schools and Parishes. I am most grateful to all of them for the work that they do on behalf of the safety of children.

DEL NORTE & HUMBOLDT DEANERY:

I am the Safe Environment Coordinator for Church of the Assumption Parish in Ferndale. I take my duty very seriously and with my Priest, Father Mario, assure that every volunteer and employee who has contact with children undergoes a fingerprint background check and completes the Diocesan mandated training before they are allowed to work or volunteer. Denise Regli, Safe Environment Coordinator, **Assumption Church, Ferndale.**

I am the Safe Environment Coordinator for Christ the King Parish in McKinleyville. I take my duty very seriously and with my Pastor Fr. Francis Gayam. I assure that every volunteer and employee who has contact with children is fingerprinted and trained before they are allowed to volunteer or to work. Carol Clymo, Safe Environment Coordinator, **Christ the King Parish, McKinleyville.**

I am the Safe Environment Coordinator for Our Lady of the Redwoods Parish in Garberville. The parish community and I have worked hard to insure we stay compliant in regards to fingerprinting and training and that our parish is a safe environment for all who come to Our Lady of The Redwoods. Jill McClure, Safe Environment Coordinator of **Our Lady of the Redwoods Parish, Garberville.**

I have recently taken over the position of Safe Environment Coordinator for Saint Bernard and Sacred Heart Parishes in Eureka. I am currently endeavoring to fully understand every requirement of the Diocese of Santa Rosa to ensure we are in complete compliance. As I am also the Director of Faith Formation for these parishes, I deeply feel the responsibility to safeguard and protect our children by making sure our leaders are trustworthy and compliant with diocesan policy. It is my hope to be 100% compliant as soon as possible, and to remain that way in perpetuity. Kim Farrell, Safe Environment Coordinator of **St. Bernard Parish and Sacred Heart Parish, in Eureka.**

I strongly indicate my willingness and total commitment to comply with Diocesan policy of keeping our children safe. As the Safe Environment Coordinator for St. Joseph Parish in Crescent City, I am seriously committed to working with my Pastor to assure that every volunteer and employee who has contact with children is fingerprinted and trained before volunteering or working for the Parish. My overall aim is to ensure the safety of our children whenever they are having their classes or major programs of other spiritual exercises in the St. Joseph Parish, and as I fully understand the requirements of the Diocese, I'm doing my best to assure that the Policies of the Diocese are followed properly. Sr. Christiana Nwachukwu, SJS, Safe Environment Coordinator, **St. Joseph Church, Crescent City.**

I am the Safe Environment Coordinator for St. Joseph Parish in Fortuna. It is very important to me to assure the safety of the children at St. Joseph by making sure every employee and volunteer of the parish is fingerprinted and has received the mandated training before they are allowed to volunteer or work with the children. I take this responsibility very seriously. Gloria Boots, Safe Environment Coordinator, **St. Joseph Church, Fortuna.**

I am the Safe Environment Coordinator for the parish of St Mary's in Arcata.

My pastor and I take the safety of our children very seriously and try to make sure that any person, be they employee, parent or volunteer, in contact with our children, is compliant in the training and fingerprinting requirements for our Diocese.

Employees have also read and acknowledged receipt of the Lay Employee's Handbook and volunteers have also received a copy of the Sexual Misconduct Policy of the Diocese of Santa Rosa. I also try to make sure that there is a fully compliant person present if there are children present when any maintenance work is being done in or around St Mary's facility. Patricia Heavilin, Safe Environment Coordinator, **St. Mary Church, Arcata.**

MENDOCINO & LAKE DEANERY:

I am the Safe Environment Coordinator for St. Anthony's Parish in Mendocino. In our parish we have no school nor have we had any children in attendance that were not accompanied by their own parents. I have the responsibility of helping my pastor assure that the children in St. Anthony's Parish are kept safe. I fully understand the requirements of the Diocese and do my best to assure that the Policies of the Diocese are followed. Marietta Coyle, Safe Environment Coordinator at **St. Anthony's Parish, Mendocino**

I agree to defend and support the resolution to honor the dignity of every child. Rev. Louis J. Nichols, Pastor, **St. Anthony's Parish, Mendocino.**

I am the Safe Environment Coordinator for St. Anthony of Padua Parish in Willits. I am vigilant about requiring that every volunteer or employee of the Parish working directly with children undergoes a fingerprint background check and complete the Diocesan mandated training before they work or volunteer. This is a responsibility which I take most seriously. Tamara Alaniz, Safe Environment Coordinator, **St. Anthony of Padua, Willits.**

I am the Safe Environment Coordinator for the Mission of Saint Elizabeth in Philo. I take my duty very seriously and with my Pastor, assure that every volunteer who has contact with children is fingerprinted and trained before they are allowed to volunteer. Teresa Malfavon, Safe Environment Coordinator, St. Elizabeth Mission Church, Philo.

I am the Safe Environment Coordinator for St. Joseph Church in Middletown. Please be assured that I am most vigilant in regards to assuring every volunteer or employee of our Parish is fingerprinted and background checked and completes the Diocesan mandated training as required. I realize this is a very important responsibility in my role at St. Joseph and I take it very seriously. Sandy Hood, Safe Environment Coordinator, **St. Joseph Church, Middletown.**

I am the Safe Environment Coordinator for St. Mary of the Angels Parish in Ukiah. I take my duty very seriously and do my best to assure that every volunteer and employee of the Parish undergoes a fingerprint background check and completes the mandated Diocesan Safe Environment Training prior to being allowed to work or volunteer. I know how important this responsibility is and I assure you I am vigilant in my duties. Christine Hester, Safe Environment Coordinator, **St. Mary of the Angels Parish, Ukiah.**

At Aloysius Parish in Point Arena, I as the Safe Environment Coordinator and my Pastor, can state that all our volunteers, employees and myself, who have contact with children, have gone through the diocesan background check and are current on the Safe Environment training requirements. Deacon Sergio Orozco, Safe Environment Coordinator, **St. Aloysius, Point Arena**

I, Judith Salmeron am the Safe Environment Coordinator for St. Mary Immaculate Church in Lakeport Ca, California. I assure you that I am most vigilant about assuring that every volunteer or employee of the Parish (School) undergoes a fingerprint background check and completes the Diocesan mandated training before they are allowed to work or volunteer. This is a serious responsibility which I take most seriously. Judith Salmeron, Safe Environment Coordinator, **St. Mary Immaculate, Lakeport**

(see Safe Environment, page 14)

(Safe Environment, cont. from page 13)

NAPA DEANERY:

I am the Safe Environment Coordinator for Holy Family Church in American Canyon. I assure you that I am most vigilant about assuring that every volunteer or employee of the Parish undergoes a fingerprint background check and completes the Diocesan mandated training before they are allowed to work or volunteer. This is a serious responsibility which I take most seriously. Mary Narverud, Safe Environment Coordinator, **Holy Family Church, American Canyon.**

At Our Lady of Perpetual Help Parish in Calistoga, we are currently transitioning with a new Safe Environment Coordinator. As Pastor, I can state that all our volunteers and employees, as well as, myself, who have contact with children have thoroughly underwent the diocesan background check and are current with their Safe Environment required training. Furthermore, all clergy from outside this Diocese who come to the Parish provide the appropriate compliance documentation from their Bishop or Religious superiors. Rev. Angelito Peries, Pastor, **Our Lady of Perpetual Help Church, Calistoga.**

On behalf of St. Apollinaris Church and School, the Pastor, Principal, and Safe Environment Coordinators are working diligently to assure that we are in 100% compliance regarding our live scan fingerprint background check and diocesan mandated safe environment curriculum.

Together we assure our parish and school community that we do not allow any volunteers to work with children who have not been cleared and that the protection of our children is of utmost importance to us. Rev. Balaswamy Govindu, Pastor; Fatima Jimenez, Safe Environment Coordinator, **St. Apollinaris Church**; Olivia Brazil, Principal; Anna Cardwell, Safe Environment Coordinator, **St. Apollinaris School, Napa, .**

At St. Helena's Catholic Parish, we are currently in transition with a new Safe Environment Coordinator. As the new Safe Environment Coordinator, I can state that all our volunteers and employees and I who have contact with children have completed the diocesan background check and are up to date on their Safe Environment training requirements. Gladys Deharo, Safe Environment Coordinator, **St. Helena Church, Saint Helena.**

I am the Safe Environment Coordinator at St. Joan of Arc Church in Yountville. I take my duty very seriously, I assure you that I am most vigilant about assuring that every volunteer/employee of the St. Joan of Arc who has contact with children undergoes a fingerprint background check and completes the Safe Environment Training mandated by our Diocese before he or she are a volunteer/ work with children. I will continue to do my best to assure that the Policies of the Diocese are followed. Nubia M. Jiménez, Safe Environment Coordinator, **St. Joan of Arc, Yountville.**

I am the Safe Environment Coordinator for Saint John the Baptist Catholic Church in Napa. I verify that every clergy, employee, and volunteer complete a fingerprint background check and the Santa Rosa Diocesan mandated training prior to commencing employment and or volunteer service with in our

parish in which he/she would have contact with children or could be considered a trustable person by children attending our parish. St. John the Baptist Catholic Church understands the importance of adhering to Diocesan policies that could better safeguard the children of our community and will do everything possible to be 100% compliant. Alma Figueroa, Safe Environment Coordinator, **St. John the Baptist Church, Napa.**

As the Safe Environment Coordinator for St. John the Baptist Catholic School in Napa, I want to assure you that I take my job seriously. Along with our Principal, Deacon Joe, we make certain that every volunteer and employee who works with children is fingerprinted and complete their mandatory online training in advance, as directed per Diocesan policy, before they are allowed to volunteer or to work with children. The safety of our children is our top priority. Karina Ramirez, Safe Environment Coordinator, **St. John the Baptist Catholic School, Napa.**

Amparo Valenzuela, Safe Environment Coordinator, **St. Thomas Aquinas Church, Napa**

SONOMA (NORTHERN) DEANERY:

I, Carol Drake, am the Safe Environment Coordinator for Cardinal Newman High School in Santa Rosa. I am diligent about having each and every one of our volunteers and employees get fingerprinted and background checked before they are allowed to volunteer or work. All of our volunteers and employees also complete the Santa Rosa Diocese mandated Safe Environment training. I am very conscientious at enforcing the requirements of the Santa Rosa Diocese and I do my very best to assure that the policies of the Santa Rosa Diocese are followed in regards to keeping our young people safe. Carol Drake, Safe Environment Coordinator, Laura Held, President, **Cardinal Newman High School, Santa Rosa.**

I am the Safe Environment Coordinator for Holy Spirit Parish in Santa Rosa. Together, Fr. Ron Serban (Pastor) and I are fully committed to safeguarding the children. I diligently assure that every volunteer and employee who has contact with children is fingerprinted and trained before they are allowed to interact with children. Cindy Dowgewicz-Hordyk, Safe Environment Coordinator, **Holy Spirit Parish, Santa Rosa.**

As a parishioner, parent and Safe Environment Coordinator for Our Lady of Guadalupe Catholic Church in Windsor, I take my responsibility to our families very seriously. With our pastor giving us 100% support, we have made sure that all of our volunteers who work with children have been fingerprinted and taken the online training. The online training is key in helping our volunteers to learn to spot predatory behavior and be able to protect all children they come in contact with, not just those who they work with at the parish. Gini Lockwood Cristani, Safe Environment Coordinator, **Our Lady of Guadalupe Church, Windsor.**

I am the Safe Environment Coordinator for Resurrection Catholic Church here in Santa Rosa. I have received the challenging responsibility of helping my pastor Fr. Oscar Diaz assure that the children and vulnerable adults in our parish are kept safe. I fully understand the requirements of the Diocese and do

my best to assure that the Policies of the Diocese are followed. Terri Muir-Small, Safe Environment Coordinator of **Resurrection Church, Santa Rosa.**

We are the Safe Environment Coordinators for St. Eugene's Cathedral Parish & School in Santa Rosa. We take our duties very seriously and with our Pastor assure that every volunteer, who has contact with children, and every employee is fingerprinted and trained before they are allowed to volunteer or to work. Jan Blanchard, Safe Environment Coordinator of **St. Eugene Cathedral**; and Joan Gogas, Safe Environment Coordinator, **St. Eugene School, Santa Rosa, .**

At the parish of St. Philip the Apostle in Occidental and St. Teresa of Avila in Bodega we are currently in transition to a new Safe Environment Coordinator. As Pastor, I n state that all our volunteers and employees (including myself) who have contact with children have gone through the diocesan background check and are up to date on their Safe Environment training. Additionally, all clergy from outside the diocese who come to the parish provide the appropriate compliance documentation from their Bishop or Religious Superior. Fr. Fergal McGuinness, JCL, Diocesan Judicial Vicar, and Pastor, **St. Philip the Apostle Parish in Occidental, and St. Teresa of Avila Parish in Bodega.**

I am the Safe Environment Coordinator for St. Rose of Lima Parish in Santa Rosa. We have over 50 volunteers and employees that work with children in our parish. I have taken on the challenging responsibility of making sure all of these volunteers and employees undergo fingerprint background checks and complete the Diocesan mandated training before they are allowed to work or volunteer. I fully understand the seriousness of being a safe environment coordinator and will make sure all children in our parish are safe. Karina Iñiguez, Safe Environment Coordinator, **St. Rose Church, Santa Rosa.**

As the Safe Environment Coordinator for St. Rose Catholic School in Santa Rosa, I take my duty very seriously. Under the direction of my Pastor, my school principal, and the Diocese of Santa Rosa, I assure you, I am extremely vigilant about assuring that every volunteer or employee of our school, who has contact with children, has undergone a fingerprint background check and has completed the Safe Environment training that is mandated by the Diocese, prior to having any interaction with students on our campus. K.C. Paul, Safe Environment Coordinator; and Kathy Ryan, Principal, **St. Rose School, Santa Rosa.**

Daisy Rauda, Safe Environment Coordinator, **St. Peter Church, Cloverdale.**

Fr. Luis Penaloza, Pastor, Safe Environment Coordinator, **St. Elizabeth Church, Guerneville.**

Sharon Charlton, Safe Environment Coordinator, **Star of the Valley, Santa Rosa.**

Fr. Chinh Nguyen, Parochial Administrator, Safe Environment Coordinator, **Vietnamese Martyrs Mission, Santa Rosa.**

SONOMA (SOUTHERN) DEANERY:

St. Elizabeth Seton's Parish in Rohnert Park is working very hard to help assure that the Charter for the
(see Safe Environment, page 16)

News Briefs

International

Ouellet Letter: US Bishops' Vote On Abuse Reform Measures Was Blocked to Allow More Discussion

Vatican City, Jan 1, 2019 (CNA/EWTN News) - A letter from Cardinal Marc Ouellet indicates that the Vatican's Congregation for Bishops had blocked the U.S. bishops from voting on proposals to address the sex abuse crisis in November because the congregation believed more time was needed to discuss the measures.

The Associated Press reported Jan. 1 that it had obtained a letter from Cardinal Ouellet, prefect of the Vatican's Congregation for Bishops, addressed to U.S. bishops' conference president Cardinal Daniel DiNardo of Galveston-Houston.

The letter, dated Nov. 11, says that proposals which had been scheduled for a vote by the bishops' conference needed more time and discussion to "properly mature." Ouellet indicated that the Vatican congregation had numerous canonical objections to the proposals.

On Nov. 12, Cardinal Daniel DiNardo of Galveston-Houston announced that the Vatican had directed the U.S. bishops' conference to delay a vote on two key proposals which had been expected to form the basis for the Church's response to the sexual abuse crisis.

The proposals to establish a new code of conduct for bishops and create of a lay-led body to investigate bishops accused of misconduct had been scheduled to receive a vote at the fall gathering of the bishops' conference, which was held Nov. 12-14 in Baltimore.

DiNardo said he received a directive from the Congregation for Bishops, insisting that consideration of the new measures be delayed until the conclusion of a special meeting called by Pope Francis for February. That meeting, which will include the presidents of the world's bishops' conferences, will address the global sexual abuse crisis.

DiNardo said he had only been told of the Vatican's decision one day before the start of the U.S. bishops' fall meeting in Baltimore.

However, according to the Associated Press, Ouellet first told DiNardo on Nov. 6 that the bishops should not vote on the proposals, and repeated the instruction in his Nov. 11 letter, saying, "Considering the nature and scope of the documents being proposed by the (conference), I believe it would have been beneficial to have allowed for more time to consult with this and other congregations with competence over the ministry and discipline of bishops."

DiNardo on Jan. 1 told the Associated Press that he had shared the "content and direction" of the proposals with the Vatican in October. He said he moved forward with drafting the final text when he did not meet with any opposition.

"We had not planned, nor had the Holy See made a request, to share the texts prior to the body of bishops

having had an opportunity to amend them," he said, adding that he assumed the Vatican would be able to "review and offer adjustments" to the measures after the U.S. bishops voted to approve them.

"It is now clear there were different expectations on the bishops conference's part and Rome's part that may have affected the understanding of these proposals," DiNardo said in a statement. "From our perspective, they were designed to stop short of where the authority of the Holy See began."

In his letter, Ouellet acknowledged that the bishops' conference has autonomy to discuss and approve measures, but added "the conference's work must always be integrated within the hierarchical structure and universal law of the church." He mentioned a need to "incorporate the input and fruits" of the February meeting in Rome.

DiNardo told the AP that he had cautioned Ouellet that a failure to vote on the proposals "would prove a great disappointment to the faithful, who were expecting their bishops to take just action."

On Holy Family Feast, Pope Francis Offers Advice for Healing Family Wounds

By Courtney Grogan

Vatican City, Dec 30, 2018 (CNA/EWTN News) - Pope Francis prayerfully entrusted troubled families to the protection of the Holy Family of Nazareth Sunday and offered his advice for healing family wounds.

"When there are problems in families, we assume that we are right and we close the door to others. Instead, one must think: 'What does this person have?' And marvel at this 'good.' This helps family unity," Pope Francis said in his Angelus address Dec. 30.

On the feast of the Holy Family of Jesus, Mary, and Joseph, the pope offered a special prayer "for all families of the world, especially those in which, for various reasons, there is a lack of peace and harmony."

The pope pointed to both the "amazement" and the "anguish" found in the Holy Family. He invited all to imitate this amazement by finding and contemplating the good in each of the member of one's family.

"Opening up to others, understanding the reasons of others: this attitude is important for healing compromised relationships among people, and it is also indispensable for healing open wounds within the family," he explained.

Francis entrusted broken families to the protection of the Holy Family of Nazareth and noted that even Mary and Joseph experienced anguish when they could not find Jesus during their pilgrimage to Jerusalem.

"That anguish they felt in the three days of the loss of Jesus should also be our anguish when we are far from Him, when we are far from Jesus. We should feel anguish when we forget about Jesus for more than three days, without praying, without read the Gospel, without feeling the need for his presence and his consoling friendship," he said.

"Mary and Joseph looked for him and found him in the temple while he was teaching: for us too, it is above all in the house of God that we can meet the divine Master and welcome his message of salvation," he continued.

The pope encouraged families to "draw strength to face the difficulties of every day" the Eucharist at Mass, where Christ "speaks to us, offers us his Word, enlightens us, illuminates our journey, gives us his Body."

"Today ... the liturgy invites us to reflect on the

experience of Mary, Joseph and Jesus, united by an immense love and animated by great trust in God," Pope Francis said.

"The family of Nazareth is holy: because it was centered on Jesus," he explained. "In the family of Nazareth, the wonder never ceased."

The pope also prayed in his Sunday Angelus for people suffering in the Democratic Republic of Congo because of violence and Ebola as the polls opened for their national elections Dec. 30.

"I hope everyone is committed to maintaining a peaceful climate that allows a regular and peaceful conduct of the elections," he said.

'God Has Become My Light' A Chinese Teen's Conversion Story

By Courtney Grogan

Beijing, China, Dec 28, 2018 (CNA) - The first time Wenxuan Yuan visited a Catholic church in Beijing as a child, she was struck by its beauty.

In the courtyard of the church there was a blackboard with a verse from the Book of Revelation in Chinese, "Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever."

"I did not fully understand the significance of these words, but I couldn't stop thinking about them. I kept visiting the church again and again," Yuan said.

At the age of 14, Yuan made the decision to become a Catholic. "I found a freedom that I had never had before. For the first time, I had nothing to hide in my heart," she reflected.

"God has become my light and therefore I am no longer afraid of light," Yuan told bishops and young people in Rome at a youth synod event sponsored by the Notre Dame Center for Ethics and Culture earlier this year.

In a historic first, two bishops from China participated in the first few weeks of the 2018 Synod of Bishops on young people, the faith, and vocational discernment.

Beyond beauty, Yuan told CNA that what first attracted her to the Catholic faith was that, "It is true. It is not only a better theology. It is the true theology."

And Yuan could not keep this truth to herself. "When I was in college, every weekend I would try to grab one of my friends for Mass and I did that for several years," Yuan continued.

However, many of her college friends in China knew almost nothing about the Catholic faith. "Some even got the wrong idea that after the Reformation the Catholic Church became the Protestant church," she added.

Upon hearing the Gospel for the first time, Yuan's friends' "first reaction was like, 'It is beautiful,' but second was 'It is shocking. You are believing in crazy things.'"

"But that is part of the point of Christianity. It is shocking and we are believing it," Yuan said with a smile.

A Chinese religious sister from Hebei, China, also participated in the synod as an auditor.

Sister Teresina Cheng said that it is difficult for young people in China to "maintain a solid faith" because Catholic Christians are such a small percentage of the Chinese population.

"In universities, young Catholics are afraid of revealing themselves as such, for fear of being considered 'strange' or a minority," Sister Cheng told *AsiaNews*.

Because of this, Sister Cheng fears that faith in
(see *News Briefs*, page 16)

(News Briefs, cont. from page 15)

China is “in danger of fading.”

“Certainly there are also young people interested in the Christian life, who on their own initiative come to ask to know the Church better, attend the catechuminate and activities in the parishes,” she added.

Yuan, a Chinese student full of such initiative, is currently pursuing a PhD in theology at Notre Dame University.

Her love of theology was born by reading spiritual writings through which she entered into “the living tradition of the Church.” Yuan found the “heroic battle of charity and self-sacrifice” in St. Therese of Lisieux’s autobiography to be a particular inspiration.

“Another thing I learned from St. Therese is the importance of praying for priests. I am blessed to have encountered some very holy priests in my life, who correct my faults and guide me through spiritual desolation, and always keep me in their prayers,” Yuan said at the youth synod event.

“Since it is hard to overstate how much a priest can do for a soul, I believe that all faithful should try their best to support their priests,” she continued.

“I saw the Church as a home from the very beginning and I am thankful for all of the grace I have received through her,” Yuan said.

“My life in the Church has also changed my relationships with people. I learned that all people are created by God in His image and therefore deserve my love,” Yuan said.

“I have to admit that sometimes I find it difficult to love some people, like to find Christ in them,” she continued.

“However, God puts His own love in me and that love drives me to approach those people, and actually I end up being friends with many of them.” Yuan said. “It is really a transcendent experience to be driven by love that goes beyond your understanding.” ❖



January 4: St. Elizabeth Ann Seton

(Safe Environment, cont. from page 14)

Protection of Children and Young People is being taken most seriously and is fully implemented. I am the Safe Environment Coordinator for our parish family. I take my duty very seriously and with my Pastor, Fr. Tom Diaz, see that every volunteer and employee who has regular contact with children in the parish is fingerprinted and trained before they are allowed to volunteer or to work. Maureen Scott, Safe Environment Coordinator, **St. Elizabeth Ann Seton Parish, Rohnert Park.**

I am the safe environment coordinator for Saint Francis Solano Parish in Sonoma, together with my Pastor; we take very seriously our responsibility. I assure you that I am most vigilant about assuring that every volunteer or employee of the Parish undergoes a fingerprint background check and complete the Diocesan mandated training. These responsibilities are naturally challenging but with the help of our pastor and good will of all volunteers and employees, we assure you we make sure our children are kept safe. I fully understand the requirements of the Diocese and do my best to assure that the policies of the Diocese are followed. Sarah T. Wilson Olvera, Safe Environment Coordinator, Director of Religious Education, **St. Francis Solano Parish, Sonoma.**

Children are the most precious gift given to us by God. And as such, we must love them and protect them as much as we can from all dangers. Here at St. Sebastian in Sebastopol, we do our best to protect all our parishioners by providing a safe environment. We can assure you that we are most vigilant by requiring that every volunteer and employee of the parish undergoes a fingerprint background check and completes the Diocesan mandated training before they are allowed to work or volunteer. This is a responsibility that we take very seriously. In Christ, Deacon Tino Vera, Safe Environment Coordinator; and Rev. Gerard Gormley, Pastor, **St. Sebastian Parish, Sebastopol.**

I am the Safe environment Coordinator for St. Leos the Great Parish in Boyes Hot Springs. I have received the challenging responsibility of helping my pastor assure that the children in St. Leos Parish are kept safe. I fully understand the requirements of the Diocese and do my best to assure that the Policies of the Diocese are followed. St. Leos has been 100% compliant for many years now, and it is very important to me to do my best to see that we remain that way. Nancy Gibson, Safe Environment Coordinator, **St. Leo the Great Church, Boyes Hot Springs.**

Fr. Raúl Lemus and I work together with the coordinators of our parish ministries to ensure that our clergy, employees, volunteers who have contact with our children, and anyone who may be seen in a position of trust by our children, complete the required Diocesan background check and training. Our most important goal is the safety of the children. Catherine O’Connell, Safe Environment Coordinator, **St. Joseph Church, Cotati.**

I, Roberta Guerra, am the Safe Environment Coordinator for St. James Church, Petaluma. I can assure you that I am most vigilant that every volunteer or employee of St James Parish undergoes a fingerprint background check and completes the Diocesan mandated training before they are allowed to work or volunteer. I have received the challenging responsibil-

ity of helping my pastor assure that the children in St James Parish are kept safe. I acknowledge that work still needs to be done to achieve 100% compliance and I am trying my best in working with those to achieve 100% compliance. I will be in constant communication with our Diocesan Director of Child/Youth protection to show that St James church is committed in implementing the Diocesan charter. Roberta Guerra, Safe Environment Coordinator, **St. James Church, Petaluma.**

I have been the Safe Environment Coordinator for St. Vincent de Paul Church for the past four years. During that time, we have been 100% compliant with the Charter for the Protection of Children and Young People for the Diocese of Santa Rosa. All of our volunteers and employees who have regular contact with children have been fingerprinted and trained. We are currently working to certify volunteers who work with money and those who take communion to the homebound, as per the new Diocesan requirements. Our pastor is very supportive of these efforts, as are our volunteers. We understand the importance of a Safe Environment for all children of our church community. Sally Doolittle, Safe Environment Coordinator, **St. Vincent de Paul Church, Petaluma.**

Danielle Rynning, Safe Environment Coordinator, **St. Vincent Elementary School.**
(See Principal statement below)

Terese Doolittle, Safe Environment Coordinator, **St. Vincent High School.**

Statement from Principals of the Diocese of Santa Rosa on Safe Environment Compliance

We, the principals and administrators of Catholic elementary schools in the Diocese of Santa Rosa, are zealously committed to the safety of the children in our schools. We work diligently in our respective schools to ensure that any adult who is working with children has undergone a fingerprint background check and has completed the Diocesan-mandated training. Our focus is on all school employees, substitute teachers, volunteers, coaches, and all other adults who have regular contact with children in our schools. We are committed to the safety of all children who have been entrusted to our care.

James Brandt, Principal of **St. John the Baptist School, Healdsburg**

Olivia Brazil, Principal of **St. Apollinaris School, Napa**

Barbara Gasparini, Principal of **St. Eugene Cathedral School, Santa Rosa**

Mary Leittem-Thomas, Principal of **St. Mary of the Angels School, Ukiah**

Deacon Joe Oberting, Principal of **St. John the Baptist School, Napa**

Debbie Picard, Principal of **St. Francis Solano School, Sonoma**

Kathy Ryan, Principal of St. Rose School. Santa Rosa
Katie Salmassian, Co-Principal of **St. Vincent de Paul Elementary School, Petaluma**

DeAnn Sarlatte, Co-Principal of **St. Vincent de Paul Elementary School, Petaluma**

John Bertolini, Headmaster **Kolbe-Trinity Academy, Napa**

Due to time constraints, we were unable to receive a statement from every Safe Environment Coordinator of the Diocese. ❖

(Protection of Children, cont. from page 12)

or Parochial duties unless such an action would compromise the civil investigation. A priest, in addition to being relieved of his duties shall, if the case warrants and if this does not interfere with a civil investigation, be removed to a non-ministerial residence.

ECCLESIAL INVESTIGATION: If, following the civil investigation, a separate ecclesial investigation is deemed advisable; members of the Diocesan Review Board will oversee any investigation of allegations and will prepare a written report for the bishop. Should the Diocesan Review Board desire, an independent investigator may be recommended to the bishop for appointment to assist in this task. The investigation by the Diocese shall in no way interfere with the state criminal investigation and will be conducted, in most cases, subsequent to the criminal investigation, even if the civil authorities determine that there is insufficient evidence to pursue state criminal charges.

The ecclesiastical investigation shall be conducted in a manner that avoids undue hardship to any of the parties involved in the filing of the complaint.

CONFIDENTIALITY: The findings of the Diocesan investigation and report shall be confidential from the public at large, but shall be available to the Diocesan Review Board and to civil authorities concerning the same matter. If the allegations are judged by the Diocesan Review Board or by civil authorities to be substantiated, then appropriate reports shall be made to the Parish and the related School or Institution if applicable. Confidentiality laws preclude releasing information following a conclusion by civil authorities that the allegation is unfounded or unsubstantiated.

RESPONSE BY THE VICTIM ASSISTANCE COORDINATOR

When either a civil or ecclesial investigation proves that a child has been harmed by Diocesan Personnel, great efforts shall be exerted on behalf of the victim and the victim's family to facilitate healing, rehabilitation and reconciliation. Even if evidence indicates that neither the Diocese nor the Parish was, in fact, negligent, the Diocese may voluntarily provide the necessary pastoral care, compensation for uninsured medical treatment and uninsured psychological counseling reasonably required by the victim.

The Diocese, through its Victim Assistance Coordinator, shall establish contact with victims who are still minors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The bishop of the Diocese will offer to meet personally with victims and their families.

For accusations brought forward by those who are no longer minors reasonable attempts shall be made to establish a pastoral relationship and to offer counseling.

CONFIDENTIALITY: The Diocese will not enter into confidentiality agreements, except for grave and substantial reasons brought forth by the victim and noted in the text of the agreement.

PENALTIES and CONSEQUENCES

CLERICS OF THE DIOCESE ACCUSED OF CHILD SEXUAL ABUSE: Any cleric proven to have committed even a single act of child sexual abuse shall be permanently removed from ministry in or for the Diocese of Santa Rosa in accord with the provisions of Canon Law. An offending cleric may be offered professional assistance for his own healing and well-being as well as for the purpose of prevention if this is deemed to be warranted by the Diocesan Review Board. A successful completion of such professional assistance does not mean a possibility of return to ministry.

CLERICS ACCUSED OF NON-SEXUAL ABUSE: Any cleric proven to have physically or emotionally abused or mistreated a minor shall be temporarily removed from office, offered professional counseling and thoroughly evaluated for fitness for ecclesiastical duties. Such a cleric will not be offered another assignment in the Diocese of Santa Rosa unless it is clear, after proper evaluation, that in such an assignment he represents no threat to the wellbeing of children. If the cleric belongs to another Religious Community or Diocese, the Major Superior or Bishop of the cleric will be fully informed of the nature of the allegations and proofs brought against him so that prudent decisions may be made in his regard by them.

CLERICS SERVING IN THE DIOCESE BUT BELONGING TO ANOTHER DIOCESE OR RELIGIOUS COMMUNITY: Any cleric belonging to another jurisdiction proven to have committed even a single act of child sexual abuse either while serving in the Diocese of Santa Rosa or prior to coming to the Diocese of Santa Rosa shall be permanently removed from ministry in or for the Diocese of Santa Rosa in accord with the provisions of Canon Law. An offending cleric may be offered professional assistance by his own Diocese or Religious Community if this is deemed to be warranted by his own proper superiors. The Major Superior or Bishop of the cleric will be fully informed of any allegations and proofs brought against him in the Diocese of Santa Rosa to help assure, to the best of the ability of the Diocese of Santa Rosa, that he is not proposed for another assignment, transfer, or residence without the full knowledge of the receiving superior.

OTHER DIOCESAN PERSONNEL ACCUSED OF SEXUAL ABUSE: Any Diocesan Personnel, other than clerics, proven to have committed an act of child sexual abuse, shall not be allowed to hold any positions in the Diocese which would involve children or young people. Continued employment is not guaranteed.

OTHER DIOCESAN PERSONNEL ACCUSED OF NON-SEXUAL ABUSE: Any Diocesan Personnel, other than clerics, credibly accused of having physically or emotionally abused or mistreated a minor shall not be allowed to hold any positions in the Diocese which would involve direct and unsupervised contact with children or young people. Such a person will not be offered another assignment in the Diocese of Santa Rosa unless, after proper evaluation, it is clear that he or she represents no threat to the wellbeing of children. Continued employment is not guaranteed.

RELATED CONCERNS

While this Policy concerns the abuse of children, it likewise forbids any unethical sexual conduct on

the part of clergy, including the bishop, religious, employees and volunteers of the Diocese of Santa Rosa. Misconduct in this area shall not be tolerated. Substantiated reports of illicit sexual relationships shall result in penalties and consequences comparable to those directed by this policy for the abuse of children.

CONCLUSION

The maintenance of the strictest standards of conduct relative to children and young people is of supreme importance. This Policy is a set of propositions which will be only as effective as their implementation. The concerted effort and continued vigilance on the part of clergy, religious and laity is necessary if the evil of child abuse is to be eliminated. This Policy represents a firm commitment on the part of the Diocese of Santa Rosa and its personnel to be proactive in our protection of children and young people. It reiterates our insistence on the necessity of prompt and consistent reporting to civil authorities. It holds those guilty of abuse accountable for their immoral and illegal behaviors. It manifests our desire to restore genuine trust in the institution of the Catholic Church.

APPENDIX I

MAKING A REPORT OF CHILD ABUSE TO CIVIL AUTHORITIES

When there is *reasonable suspicion or an allegation* that a child has been abused by a family member, the report is made to *Child Protective Services (CPS)*. When there is *reasonable suspicion or an allegation* that abuse has been inflicted by a *non-family member* a report is to be made to the law enforcement agency where the alleged abuse occurred. Reports are to be telephoned *immediately* and followed up by a written account within 36 hours of the telephone report.

The following telephone numbers are subject to change. For a current listing of numbers go to: www.dss.cahwnet.gov/cdssweb/pg20.htm.

DEL NORTE COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside the city limits call the following:

Crescent City PD 464-2133 686 G St., Crescent City 95531

B. If outside the city limits (i.e. unincorporated areas) call the following:

Del Norte County Sheriff 464-4191 650 5th St., Crescent City 95531

C. CPS: Child Protective Services 464-3191 880 Northcrest Dr., Crescent City 95531

HUMBOLDT COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside the city limits call the following:

Arcata PD 822-2424 736 F Street, Arcata 95521
Blue Lake PD 445-7251 111 Greenwood Rd., Blue Lake 95525

HSU-Arcata 826-5555 #1 Harpst St., Arcata 95521
Eureka PD 441-4060 604 C Street, Eureka 95501
Ferndale PD 786-4025 600 Berding, Ferndale 95536
Fortuna 725-7550 621 11th St., Fortuna 95540
Rio Dell PD 764-5642 675 Wildwood Ave., Rio Dell 95562

Scotia 445-7251 736 F Street, Arcata 95521
Garberville 445-7251 736 F Street, Arcata 95521
Trinidad PD 445-7251 463 Trinity St., Trinidad 95570

B. If outside the city limits (i.e. unincorporated areas) call the following:

(see Protection of Children, page 21)

DIOCESIS RESPONDE A LA PETICION POR TRANSPARENCIA

Obispo Robert F. Vasa

En nombre de la Iglesia, quiero, en primer lugar expresar mi sincero dolor ya que muchos han sido sometidos a las malas acciones de diáconos, sacerdotes y obispos. Por lo tanto, pido disculpas de nuevo, especialmente a aquellos que han sido dañados en manos del clero nombrados abajo. Leerás en otro lugar de esta edición del *Católico de la Costa Norte* que la Iglesia ha tomado acciones muy significativas en los últimos veinte años. Esas acciones, al reflexionar sobre ellos, son importantes en cuanto a la presente y futura protección de los niños. Sin embargo, no toman en cuenta el gran trauma que las malas acciones de sacerdotes y obispos han causado en la vida de miles de jóvenes en nuestra nación. Creo que se requiere hacer algo más. Mi objetivo principal al publicar los nombres de sacerdotes y diáconos acusados que sirven en Santa Rosa de esta manera pública es darle a todas las víctimas de abuso sexual clerical la seguridad de que han sido escuchadas y que la Iglesia está muy preocupada por su bienestar y sanación. Es mi oración y esperanza más profunda de que esta versión de nombres de manera consolidada le diga a ustedes quienes son víctimas, que les hemos escuchado, les creemos, confirmamos su trauma y queremos contribuir con un proceso de sanación.

Si bien es principalmente para ustedes, las víctimas, para los cuales se toma esta acción, también quiero reconocer que la maldad y el pecado de estos sacerdotes ha afectado todos nosotros. El daño hecho a otros no es de ninguna manera comparable al impacto sobre individuos o familias específicas pero, sin embargo hay daño. Las acciones perversas de estos sacerdotes y obispos han dañado la confianza del Pueblo de Dios en todas las parroquias de nuestro país. Estos sacerdotes y obispos depredadores han causado un daño inmenso al sacerdocio y han deshonrado a cada sacerdote bueno y santo, tratando de hacer la voluntad de Dios. Mantener en secreto sus nombres es injusto para aquellos sacerdotes que son fieles y dedicados a la protección de los niños. Estos sacerdotes y obispos deshonestos han causado angustia extrema incluso a los obispos que se encuentran en situaciones que ellos mismos no han creado y sin embargo para las que deberán asumir la responsabilidad. Siempre he mantenido que una parte de mi deber como empleador debe ser observar las leyes sobre la confidencialidad de los registros de los empleados. Sin embargo, en algunos casos, como el que nos enfrentamos hoy en día, el bien común exige mucha mayor transparencia.

Es mi esperanza y oración que esta edición del *Católico de la Costa Norte* servirá como una muy amplia disculpa a todos en la Iglesia. Todos hemos sufrido como consecuencia de las malas acciones de los nombrados a continuación. Fueron designados para ser nuestros líderes espirituales y ahora llevamos la carga de sus traiciones. Me entristece y me duele profundamente que cualquiera de nosotros haya tenido que pasar por esta oscuridad y espero y deseo que esta publicación pueda ser el principio de la claridad a un tema que se mantuvo demasiado tiempo en la oscuridad. Esta oscuridad ha mantenido a las víctimas de abuso sexual clerical en las sombras y es tiempo de luz. Dice San Pablo escribiendo a los Tesalonicenses: “pero, ustedes mis amigos, no están en la oscuridad,

que el día no te tome como un ladrón. Ustedes son hijos de la luz, hijos del día. No pertenecemos a la noche ni a la oscuridad y no hay que dormirse como el resto, sino mantenerse alerta y despiertos”. Pido por todos nosotros para que seamos hijos de la luz. Debe terminar el tiempo de oscuridad y sombras.

Es doloroso sacar a la luz las cosas difíciles. Es doloroso para las víctimas de abuso sexual infantil, para el Pueblo de Dios, para nuestros sacerdotes y para mí. No conozco ninguna otra manera de traer luz a este angustiante momento en la Iglesia.

Quiero enfatizar sobre una parte de la lista: los años cuando ocurrieron los abusos. Esto está incluido si la información está disponible. Lamentablemente, hemos tenido eventos de abuso sexual que se remontan al 2006 y 2008 y me parece preocupante. Sin embargo, la gran mayoría de los abusos ocurrió hace décadas. Esto no es prueba completa de que estamos haciendo progresos en la eliminación de esta gran tragedia, pero hago oración para que podemos encontrar en ello un signo de esperanza. Las fechas en que un diácono o sacerdote sirvió en la Diócesis de Santa Rosa y el estado actual, cuando se sabe, también se proporcionan. He dividido esta lista en cuatro grupos diferentes identificados por los números entre paréntesis. (1) Indica aquellos cuyos nombres fueron dados a conocer oficialmente por la Diócesis en Enero del 2004. (2) Indica los sacerdotes cuyos nombres se han convertido en parte de un registro público, sobre todo a través de expresiones públicas en los medios de comunicación o en internet. (3) Identifica aquellos, no nombrados, cuyas acusaciones son consideradas por la Junta de Revisión Diocesana de estar bien fundados y creíbles. (4) Señala los nombres de sacerdotes acusados que tenían diversos grados de conexión con la Diócesis de Santa Rosa y que tenían reclamos contra ellos en otros lugares. Diecisiete de los nombrados aquí no tienen denuncias contra ellos durante el tiempo de su servicio o su presencia en la Diócesis de Santa Rosa. Esta lista no incluye ninguna acusación directamente asociada con el Centro de Hanna desde que la agencia tiene su propia oficina de Relaciones Humanas, Protocolos de Revisión y Reporte.

Joseph Alzugaray (4) Ordenado en la Arquidiócesis de Los Angeles 4-29-1967
Incardinado en la Diócesis de Santa Rosa 6-17-1996
Acusado en 1993 por abuso en 1967-1972 en Los Angeles
Absuelto por LA / Jubilado 10-31-11
Fallecido 1-31-14
No acusaciones conocidas en la Diócesis de Santa Rosa

Carmelo Baltazar (2) Ordenado en la Diócesis de Malolos, Filipinas 6-6-1960
Capellán en el Hospital Queen of the Valley 1981-82
Dejo la Diócesis de Santa Rosa 11-24-82
Arrestado y sentenciado en 1985
Fallecido (página en internet de la Diócesis de San Diego)

Edward F. Beutner (4) Ordenado en la Diócesis Superior en 1965

Asignado a Monte La Salle en Napa en 1987
No hay detalles específicos sobre alegaciones en su contra
Fallecido 2008
No acusaciones conocidas en la Diócesis de Santa Rosa

Anthony Bolger (2) Ordenado en la Diócesis de Santa Rosa 12-19-1969
Excardinado a Honolulu 6-18-84
Acusado en 1994 por abuso a un menor en 1972-1973
En 1994 se notificó de la acusación a Honolulu
Fallecido 1-7-2015

David Brusky (2) Ordenado Sacerdote Religioso 6-9-1952
Sirvió en la Diócesis de Santa Rosa 1981-1985
Alegaciones hechas en 2002 por abuso en los años 1980
Reportado al Fiscal del Distrito en 2002
Fallecido 2-1-2014

John Crews (2) Ordenado en la Diócesis de Santa Rosa 2-14-1971
Acusación hecha por un viudo en 2-1-2013 por acciones de 1971-75
Reportado a la Policía en Febrero 2013
No Asignación / Jubilado 2013

Kevin Dunne (4) Hermano Religioso
Acusado en 2002 por abuso en otro lugar en 1993
Vivió en Hermita Franciscana, Sebastopol 11-19-04 a 7-31-05
Estado Actual desconocido
No acusaciones conocidas en la Diócesis de Santa Rosa

Don Eagleson (4) Ordenado en la Diócesis de Santa Rosa 4-13-1985
Acusado en 2002 de abuso en 1971 antes de su ordenación
Fuera del Ministerio 4-30-02
Fallecido 10-22-2004
No acusaciones conocidas en la Diócesis de Santa Rosa

Don D. Flickinger (4) Ordenado en la Diócesis de Fresno 1964
Demanda Civil 8-9-11
Capellán del Noviciado Hermanos Cristianos 1981 a 1983
Jubilado / No acusaciones conocidas en la Diócesis de Santa Rosa

J. Patrick Foley (4) Ordenado en la Diócesis de San Diego 1973
Listado por la Diócesis de San Diego en 2018
Proveyó muchas misiones y retiros parroquiales 1998-2006
No acusaciones conocidas en la Diócesis de Santa Rosa

(vea *Transparencia*, página 20)



Noticias en Español

CONSTRUYENDO Y SANANDO FAMILIAS SOBRE LA ROCA
1 REYES 8,57-59

SABADO Y DOMINGO 19 Y 20 DE ENERO 2019 DE 8.00 A.M. A 5.00 P.M.

en la Iglesia de nuestra señora de Guadalupe
salon Agatha Furth Center, 8400 Old Redwood Hwy,
Windsor, CA 95492

Predicador y conferencistas
Juan Alberto Echeverry de Colombia

Costo \$ 30.00 por los dos dias, comida por donacion
El Sabado tendremos una hora Santa

El Domingo Santa Misa Padre:
Michaelraj Philominsamy

Informes:
• Marcela Morales: (707) 322 - 5815
• Maurilio Rico: (707) 570 - 5059
• Alma Flores: (707) 477- 0525

Habra cuidado de niños

Noticias

“Construyendo y Sanando familias sobre la roca” 1 Reyes 8, 57-59

Donde: Iglesia de Nuestra Señora de Guadalupe, Mary Agatha Furth Center Enero 19 and 20, 2019. 8 am to 5 pm Habrá cuidado de niños
Predicador: Juan Alberto Echeverry
Cuota de Recuperación: \$30

El Papa Invoca La Bendición De Dios Sobre Toda La Humanidad

VATICANO (ACI Prensa) - Durante el rezo del Ángelus desde el Palacio Apostólico del Vaticano este martes 1 de enero de 2019, el Papa Francisco invocó la bendición de Dios sobre toda la humanidad.

El Pontífice recordó que “es la bendición de Dios la que da sustancia a todos en las felicitaciones que se intercambian en estos días” de fiestas navideñas y de año nuevo.

El Santo Padre destacó que la Solemnidad de Santa María Madre de Dios, que se celebra en este primer día del año, pone de relieve que “mostrándonos a Jesús, el Salvador del mundo, ella, la Madre, nos bendice. Bendice el camino de cada hombre y de cada mujer en este año que comienza”.

Este año 2019 “será bueno precisamente en la medida en que cada uno acoga la bondad de Dios que Jesús vino a traer al mundo”.

El Pontífice explicó el significado de la bendición de la liturgia de este día, una bendición muy antigua con la que los sacerdotes israelitas bendecían al pueblo. Esa oración “recita así: ‘Te bendiga el Señor y te custodie. El Señor haga resplandecer para ti su rostro y te de gracia. El Señor dirija hacia a ti su rostro y te conceda paz’”.

Francisco destacó que en esa antigua fórmula de bendición “el sacerdote repite tres veces el nombre de Dios, ‘Señor’, extendiendo las manos hacia el pueblo reunido. En la Biblia, de hecho, el nombre representa la misma realidad que se invoca y, así, ‘imponer el nombre’ del Señor sobre una persona, una familia,

una comunidad significa ofrecerles su fuerza benéfica que fluye de Él”.

También destacó que “con esta fórmula, dos veces se nombra el ‘rostro’ del Señor. El sacerdote reza a Dios para que los ‘haga resplandecer’ y lo ‘dirija’ hacia su rostro y, así, le conceda la misericordia y la paz”.

“Sabemos que, según las Escrituras, el rostro de Dios es inaccesible al hombre: nadie puede ver a Dios y permanecer con vida. Esto expresa la trascendencia de Dios, la infinita grandeza de su gloria. Pero la gloria de Dios es toda Amor y, así, al permanecer inaccesible, como un sol que no se puede mirar, irradia su gracia sobre toda criatura y, en modo especial, sobre los hombres y mujeres, en los cuales se refleja”.

El Papa concluyó subrayando que Jesucristo, Salvador del Mundo, “es la bendición para cada persona y para toda la familia humana. Él es fuente de gracia, de misericordia y de paz”.

7 Datos Para Entender La Solemnidad De María, Madre De Dios, La “Theotokos”

REDACCIÓN CENTRAL (ACI Prensa) - “Desde los tiempos más antiguos, la Bienaventurada Virgen es honrada con el título de Madre de Dios”, dice la Constitución Dogmática Lumen Gentium (Num. 66) de la Iglesia.

Aquí 7 cosas sobre la importante “Solemnidad de Santa María, Madre de Dios” que se celebra cada primero de enero.

1. Concluye la Octava de Navidad

Con esta Solemnidad se concluye la Octava de Navidad, un conjunto de ocho días, desde el 25 de diciembre, en los que la Iglesia actualmente celebra el Nacimiento de Jesús.

En el Antiguo Testamento (Gen. 17,9-14) se puede leer que hace muchos siglos Dios hizo una alianza con Abraham y su descendencia cuyo signo era la circuncisión al octavo día después del nacimiento. El Hijo de Dios así también lo vivió y recibió en ese momento el nombre anunciado a la Virgen María.

“Ocho días después, llegó el tiempo de circuncidar al niño y se le puso el nombre de Jesús, nombre que le había sido dado por el Ángel antes de su concepción” (Lc. 2,21).

2. La Theotokos

Los primeros cristianos solían llamar a la Virgen María como la “Theotokos”, que en griego significa “Madre de Dios”. Este título aparece en las catacumbas debajo de la ciudad de Roma y en antiguos monumentos de oriente (Grecia, Turquía, Egipto).

Los Obispos reunidos en el Concilio de Éfeso (431), ciudad donde según la tradición la Virgen pasó sus últimos años antes de ser asunta al cielo, declararon: “La Virgen María sí es Madre de Dios porque su Hijo, Cristo, es Dios”.

3. Creado por la fe

“Bajo tu amparo nos acogemos, Santa Madre de Dios” dice una de las antiguas oraciones marianas de los cristianos de Egipto del siglo III (tercero). Cabe resaltar que ese título de “Madre de Dios” (“Theotokos”) no existía y que fue creado por los cristianos para expresar su fe.

4. Antigua fiesta mariana

La “Maternidad de María” es una de las primeras fiestas marianas que se dio en la cristiandad. Se dice que por el siglo V (quinto), en Bizancio, había una “memoria de la Madre de Dios” que se celebraba el 26

de diciembre, al día siguiente de la Navidad.

Poco a poco se fue introduciendo en la liturgia romana en un día de la Octava de Navidad y ya por el siglo VIII (octavo) se encuentran para esta conmemoración antifonales con el título de “Natale Sanctae Mariae”, así como oraciones y responsorios con los que se honra la divina “Maternidad de María”.

5. Jornada de la Paz

Con el tiempo, esta memoria de la Virgen fue desplazada para conmemorar la “Circuncisión del Señor”, pero se mantendría el acento mariano. En 1931 el Papa Pío XI la reestableció para el 11 de octubre con ocasión del XV centenario del Concilio de Éfeso y le dio una categoría equivalente a la Solemnidad actual.

Años después, en esta fecha, San Juan XXIII inauguró el Concilio Vaticano II (1962). Con la reforma litúrgica de 1969, la “Maternidad de María” pasó a celebrarse al 1 de enero, día en que se inicia el “calendario civil”. Un año antes, en 1968, el Beato Pablo VI instituyó para este día la Jornada Mundial de la Paz. Es así que el primer día del año se celebra a María y se ora por la paz.

6. Fundamento de dogmas marianos

El título “Madre de Dios” es el principal y el más importante dogma sobre la Virgen María y todos los demás dogmas marianos encuentran su sentido en esta verdad de fe. Los otros dogmas marianos son que María tuvo una Inmaculada Concepción, Perpetua Virginitad y que fue llevada en cuerpo y alma al cielo (Asunción).

Asimismo, Nuestra Señora tiene los siguientes títulos: Madre de los hombres, Madre de la Iglesia, Abogada nuestra, Corredentora, Medianera de todas las gracias, Reina y Señora de todo lo creado y todas las alabanzas contenidas en las letanías del Santo Rosario.

7. Decisión de la Virgen

En noviembre de 1996 San Juan Pablo II explicó que “la expresión ‘Madre de Dios’ nos dirige al Verbo de Dios, que en la Encarnación asumió la humildad de la condición humana para elevar al hombre a la filiación divina”.

“Pero ese título, a la luz de la sublime dignidad concedida a la Virgen de Nazaret, proclama también la nobleza de la mujer y su altísima vocación. En efecto, Dios trata a María como persona libre y responsable y no realiza la encarnación de su Hijo sino después de haber obtenido su consentimiento”, afirmó.

Primera Audiencia General De 2019: Papa Francisco Propone Vivir Las Bienaventuranzas

VATICANO (ACI Prensa) - El Papa Francisco presidió la primera Audiencia General de 2019 en el Aula Pablo VI del Vaticano para continuar con las catequesis sobre la oración del Padre Nuestro, y recordó que en las Bienaventuranzas se encuentran los aspectos fundamentales del mensaje de Jesús.

Al comenzar su catequesis, el Papa deseó también un feliz año y aseguró que el Evangelio de Mateo coloca el texto del Padre Nuestro “en un punto estratégico, al centro del discurso de la montaña”, en donde Jesús entregó esta oración a “una gran muchedumbre de rostros anónimos”. Una asamblea grande y “heterogénea”, dijo.

En este discurso de la montaña, narrado en el capítulo 5 del Evangelio de San Mateo, “Jesús condensa los aspectos fundamentales de su mensaje” con las

(vea Noticias en Español, página 20)

(Noticias en Español, cont. de página 19)

Bienaventuranzas, subrayó el Papa.

El Santo Padre explicó que “Jesús corona de felicidad a una serie de categorías de personas que en su tiempo -y también en el nuestro- no eran muy consideradas. Bienaventurados los pobres, los mansos, los misericordiosos, las personas humildes de corazón”. “Esta es la revolución del Evangelio”, indicó.

“Todas las personas capaces de amor, los operadores de paz que hasta entonces habían terminado al borde de la historia, son en cambio los constructores del Reino de Dios”, aseguró el Santo Padre quien añadió que es como si Jesús dijera “adelante ustedes que llevan el corazón el misterio de un Dios que ha revelado su omnipotencia en el amor y en el perdón”.

Por ello, el Papa subrayó que en ese pasaje “surge la novedad del Evangelio”. “La Ley no debe ser abolida sino que necesita una nueva interpretación, lo que lo conduce de nuevo a su sentido original. Si una persona tiene un corazón bueno, predispuesto al amor, entonces entiende que cada palabra de Dios debe encarnarse hasta sus últimas consecuencias”, dijo.

De este modo, el Santo Padre aseguró que “el amor no tiene límites: uno puede amar al cónyuge, al amigo e incluso al enemigo con una perspectiva completamente nueva” como Jesús mismo dijo: “ama a tus enemigos y ora por aquellos que te persiguen”.

“He aquí el gran secreto que está a la base de todo el discurso de la montaña: sean hijos de su Padre que está en los cielos” destacó el Papa quien añadió que “el cristiano no es uno que se compromete a ser más bueno de los otros, sino que sabe ser pecador como todos”.

En esta línea, el Pontífice explicó que Jesús enseñó la oración del Padre Nuestro tomando distancia de dos grupos de su tiempo: los hipócritas y los paganos. Y alertó a los cristianos a vivir la fraternidad y a evitar los escándalos.

“Cuántas veces nosotros, vemos el escándalo de aquellas personas que van a la Iglesia, están todo el día allí o van todos los días, pero después viven odiando a los otros o hablando mal de la gente, esto es un escándalo. Mejor no ir a la Iglesia, vive así como ateo, pero si tú vas a la Iglesia vive como hijo, como hermano, y da un verdadero testimonio, no un anti-testimonio”, señaló.

Al finalizar, el Papa invitó a realizar la oración “desde el corazón, desde el interior”. “¡Qué bello pensar que nuestro Dios no necesita sacrificios para conquistar su favor!”, exclamó. “En la oración nos pide solo que tengamos abierto un canal de comunicación con Él para descubrirnos siempre sus hijos amadísimos. Y Él nos ama tanto”, concluyó.

Durante los saludos en diferentes idiomas, un grupo de artistas del Circo de Cuba presentaron un breve espectáculo con bailarines y malabaristas.

Solidaridad De Obispos De Francia Con Sus Pares En Nicaragua Ante Grave Crisis

PARÍS (ACI Prensa) - Los obispos de la Conferencia Episcopal de Francia expresaron su solidaridad con sus pares de Nicaragua ante “las horas difíciles de la historia de su país”, liderado por el presidente Daniel Ortega que constantemente arremete contra la Iglesia Católica.

Las expresiones de solidaridad están en la carta enviada por Mons. Georges Pontier, Arzobispo de Marsella y Presidente de la Conferencia Episcopal Francesa, al Cardenal Leopoldo Brenes, Arzobispo de Managua y Presidente de la Conferencia Episcopal de Nicaragua.

“Noticias inquietantes nos llegan desde su país: problemas y bloqueos, manifestaciones, operaciones desproporcionadas de la policía, muertes y desapariciones. Queremos desearles y asegurarles nuestra solidaridad, nuestra simpatía y nuestra oración”, indica la misiva publicada por el sitio web de los obispos franceses el 31 de diciembre.

Los obispos de Francia recuerdan luego que, en su mensaje por el tiempo de Adviento, los obispos de Nicaragua recordaron que el país centroamericano necesita una respuesta pacífica para lograr los objetivos de la libertad y la justicia; y que es necesario retomar el diálogo para salir de la crisis.

“Quisiera reiterar la solidaridad de los obispos de Francia en estas horas difíciles de la historia de su país. Nuestras oraciones los acompañen en el camino del restablecimiento del estado de derecho en Nicaragua”, concluye la carta.

La Crisis en Nicaragua

Desde el mes de abril Nicaragua enfrenta una grave crisis por las protestas contra el autoritarismo del presidente Daniel Ortega.

Las manifestaciones civiles han sido violentamente reprimidas por los grupos afines al Gobierno y por la policía. Además, varios obispos y sacerdotes han sido atacados y amenazados.

Según la Comisión Interamericana de Derechos Humanos (CIDH), el número de muertos durante las protestas han aumentado a 325, que incluyen 23 niños y adolescentes.

Sin embargo, según la Asociación Nicaragüense para los Derechos Humanos, los muertos superan los 530 y habría más de 1.300 desaparecidos.

El Gobierno también puso en marcha una campaña de desprestigio contra la Iglesia Católica, en especial contra Mons. Silvio Báez, Obispo Auxiliar de Managua. Sin embargo, el Prelado ha recibido el respaldo de los demás obispos y del Arzobispo de la capital nicaragüense, Cardenal Leopoldo Brenes.

Mons. Báez es tal vez el obispo más crítico del régimen que lidera Ortega, lo que he valido más de un ataque oficialista.

Uno de los últimos casos de agresión contra la Iglesia Católica ocurrió el pasado 26 de diciembre cuando un supuesto grupo de simpatizantes del gobierno de Ortega entró lanzando golpes e insultos a la parroquia del municipio de Catarina en Nicaragua, y luego intentaron llevarse la imagen de San Silvestre.

Los atacantes ingresaron cuando el párroco, el P. Jairo Velázquez, celebraba la Eucaristía con motivo de las fiestas patronales en honor a San Silvestre. Las imágenes y videos del incidente se hicieron virales en poco tiempo en las redes sociales. ❖



January 25: Conversion of St. Paul

(Transparencia, cont. de página 18)

Francis (John) Ford (2) Incardinado en la Diócesis de Santa Rosa 1-21-1971
Acusación de abuso cuando era Franciscano antes de 1971
Acontecimiento de abuso en la Diócesis de Santa Rosa 1974
Destituido 1-1-1979
Fallecido 10-21-84

Ruben Garcia (4) Ordenado en la Diócesis de Boise 1972
Nombrado en una demanda civil 2-21-94
Sirvió en la Diócesis de Santa Rosa 11-1973
No acusaciones conocidas en la Diócesis de Santa Rosa
Fallecido

Patrick Gleeson (1) Ordenado en la Diócesis de Sacramento 6-10-1947
Incardinado en la Diócesis de Santa Rosa cuando fue establecida 2-21-62
Acusado en 2004 de abuso 1968-72
Jubilado 8-21-89
Fallecido 4-15-91

Patrick A. Hannon (2) Sacerdote Religioso
Ordenado en 7-10-1949
Sirvió en la Diócesis de Santa Rosa de 1980 a 1981
Acusado en 2000 de abuso 1981
Fallecido 1993

Austin Peter Keegan (1) Ordenado en la Arquidiócesis de San Francisco 6-9-1962
Sirvió en la Diócesis de Santa Rosa 1976-81
Acusado en 2000 de abuso 1976-81
Removido / Enviado a México 1981
Despojado de sus obligaciones por la Arquidiócesis de San Francisco 1982

Michael Emmet Kelly (2) Ordenado en la Diócesis de Santa Rosa 5-15-1971
Acusado en 1999 de abuso 1971-99
Suspendido 10-24-99 / Laicado 10-15-04

Don Kimball (1) Ordenado por la Diócesis de Santa Rosa 5-24-1969
Acusado en 1990 de abuso en la década de 1980
Removido 1990
Condenado en el año 2002
Fallecido 9-15-2006

Bruce Maxwell (4) Sacerdote Religioso Ordenado 1975
Acusado en 2002 y eliminado de todo Ministerio 2002
Capellán de USCG Centro de Entrenamiento Petaluma 1989-1992
En Residencia en Santiago Apostol, Petaluma al mismo tiempo
No hay acusaciones conocidas en la Diócesis de Santa Rosa

Patrick McCabe (2) Ordenado en la Arquidiócesis de Dublín 5-21-1961
Sirvió en la Diócesis de Santa Rosa 1983-86
Ocurrencia de abuso en la Diócesis de Santa Rosa en los 1980's
Removido 02-27-1986 / Laicado 03-11-1988

John A. Meenan (2) Ordenado en la Diócesis de Santa Rosa 6-5-1965

(vea Transparencia, página 23)

(Protection of Children, cont. from page 17)

Humboldt County Sheriff 445-7251 736 F Street, Arcata 95521

C. CPS: Child Welfare Services 445-6180 929 Koster Street, Eureka 95501

LAKE COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside city limits call the following:

Lakeport Sheriff 263-2690 1220 Martin St., Lakeport 95453

Clearlake PD 994-8251 14050 Olympic Dr., Clearlake 95422

Middletown 263-2690 1220 Martin St., Middletown 95453

B. If outside the city limits (i.e. unincorporated areas) call the following:

Lake County Sheriff 263-2690 1220 Martin St., Lakeport 95453

C. CPS: Child Welfare Services 262-0235 926 S. Forbes Street, Lakeport, 95453
800-386-4090

MENDOCINO COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside the city limits call the following:

Ukiah PD 463-6262 300 Seminary Ave., Ukiah 95482
Willits PD 459-6122 125 E. Commercial #150, Willits 95490

Ft. Bragg PD 964-0200 250 Cypress St., Ft. Bragg 95437

Mendocino Sheriff 463-4411 951 Low Gap Rd., Ukiah 95482

Pt. Arena Sheriff 961-2421 700 S. Franklin St. #110, Ft. Bragg 95437

Gualala Sheriff 961-2421 700 S. Franklin St. #110, Ft. Bragg 95437

B. If outside the city limits (i.e. unincorporated areas):

Mendocino County Sheriff 463-4086 125 E. Commercial St. #200, Willits 95490

C. CPS: Child Protective Services 463-7992 727 So. State Street, Ukiah 95482

NAPA COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside the city limits call the following:

American Canyon PD 253-4452 911 Donaldson Way East, American Canyon 95403

Calistoga PD 942-2810 1235 Washington St., Calistoga 94515

Napa PD 257-9223 1539 1st St., Napa 94558

St. Helena PD 967-2850 1480 Main St., St. Helena 94574

Yountville 253-4451 1535 Airport Blvd., Napa 94558 (Sheriff)

B. If outside the city limits (i.e. unincorporated areas) call the following:

Napa County Sheriff 253-4451 1535 Airport Blvd., Napa 94558

C. CPS: Child Welfare Services 253-4261 2344 Old Sonoma Road, Napa 94559

SONOMA COUNTY LAW ENFORCEMENT JURISDICTIONS

A. If inside the city limits call the following:

Cloverdale PD 894-2150 112 Broad St., Cloverdale 95425

Cotati PD 792-4611 201 W. Sierra Ave., Cotati 94931

Healdsburg PD 431-3377 238 Center St., Healdsburg 95448

Petaluma PD 778-4372 969 Petaluma Blvd. North, Petaluma 94952

Rohnert Park PD 584-2611 500 City Center Dr., Rohnert Park 94928

Santa Rosa PD 528-5222 965 Sonoma Ave., Santa Rosa 95404

Sebastopol PD 829-4400 6850 Laguna Park Way, Sebastopol 95472

Sonoma PD 996-3601 175 1st St. West, Sonoma 95476

SSU-Rohnert Park 664-4444 1801 E. Cotati Ave., Rohnert Park 94928

Windsor PD 838-1234 9291 Old Redwood Hwy Bldg. 300 B, Windsor 95492

B. If outside the city limits (i.e. unincorporated areas) call the following:

Sonoma County Sheriff 565-2121 2796 Ventura Ave., Santa Rosa 95403

C. CPS: Child Protective Services 565-4304 1202 Apollo Way, Santa Rosa 95407
800-870-7064

MAKING A SUPPLEMENTAL REPORT TO CHURCH AUTHORITIES

A supplemental report may also be filed with the Diocese of Santa Rosa.

Director, Child/Youth Protection: Julie Sparacio

(707) 566-3308 JSparacio@SRDiocese.org

P.O. Box 1297, Santa Rosa, California 95402

OR

Bishop Robert Vasa (707) 545-7610

P.O. Box 1297, Santa Rosa, California 95402

WHAT IS NEEDED FOR THE REPORT?

CIVIL AUTHORITIES: A mandated reporter shall make a report when he or she receives an allegation of abuse or observes, knows or has reasonable suspicion that a child has been the victim of abuse or neglect. Having a reasonable suspicion means that a person observes certain specific facts that could cause a reasonable person in a similar position to suspect child abuse or neglect. A report of suspected child abuse should provide the name, age, and address of the child, parent information and incident information.

CHURCH AUTHORITIES: After a mandated reporter has submitted the suspected child abuse or neglect report to the civil authorities, he or she is to provide a written account of the suspected child abuse or neglect to the Diocesan Director of the Child and Youth Protection Office or to the Diocesan Bishop. The person filing the report will not be identified to the child, the parents, or to the perpetrator.

WHEN SHOULD AN INCIDENT BE REPORTED?

For mandated reporters, the laws of the State of California require that the report be made as soon as is reasonably possible and followed up with a written report within 36 hours.

APPENDIX II

PROCEDURES FOR THE DIOCESAN REVIEW BOARD

CURRENT ACCUSATION OF RECENT CHILD ABUSE: When a report is received that a child has been the victim of abuse by any current Diocesan Personnel, the matter shall immediately be referred to the proper civil authorities.

The Diocesan Review Board shall be informed of the allegation. Names of both the victim and the accused shall be omitted as far as is feasible.

Consultation with the Diocesan Review Board shall take place, as needed, to help determine what intermediate steps (if any) need to be taken in regard

to a Diocesan employee or volunteer pending the outcome of the civil investigation. A member of the Diocesan Review Board may be asked to contact law enforcement to ensure that the actions of the Diocese do not interfere with those of the civil authorities. Temporary relief from duties is the norm.

When the criminal and the initial ecclesial investigations are completed the Diocesan Review Board shall be convened to discuss and give counsel regarding the future of the accused. While the Board's recommendations are not binding on the bishop, he is not to act contrary to their advice unless he is able to present to them good and objectively valid reasons for doing so. At all times Civil Law, the Articles of the Charter for the Protection of Children and Young People, The Essential Norms for Allegations of Sexual Abuse of Minors and The Code of Canon Law are to be observed.

CURRENT ACCUSATION OF PAST CHILD ABUSE: When a report is received from an adult who claims to have been the subject of abuse as a child by someone affiliated with the Diocese of Santa Rosa, the matter shall be immediately reported to the appropriate civil authorities regardless of the statute of limitations.

The accused, if still engaged in active ministry, shall be temporarily relieved of ecclesial duties unless the Diocesan Review Board unanimously determines that additional time is needed to collect more conclusive evaluative information.

When sufficient information has been collected the Diocesan Review Board shall be convened to discuss and give counsel regarding the assessment of the accusation and the future of the accused. While the Review Board's recommendations are not binding upon the bishop, he is not to act contrary to their advice unless he is able to present to them good and objectively valid reasons for doing so. At all times Civil Law, the Articles of the Charter for the Protection of Children and Young People, The Essential Norms for Allegations of Sexual Abuse of Minors and The Code of Canon Law are to be observed.

Accurate summaries of meetings and accurate records of decisions made at the Diocesan Review Board meetings whether held in person, by phone or through e-mail are to be kept at the Chancery.

Reasonable attempts shall be made to establish a pastoral relationship and to offer counseling for those troubled by the effects of past abuse.

PASTORAL ASSISTANCE FOR THOSE WHO SUFFERED PAST CHILD ABUSE: When a report is received by an adult who claims to have been the subject of abuse as a child either by someone in another Diocese or by someone now deceased the matter shall be immediately reported to the appropriate civil authorities regardless of the statute of limitations. The bishop shall then notify the Diocesan Review Board and seek counsel.

The Victim Assistance Coordinator (VAC) shall seek out available help, and shall make contact with the Victim Assistance Coordinator of the Diocese or Religious Community involved. The VAC shall contact the person and offer to meet with them to help assess their needs and to facilitate a meeting, if desirable, with the local bishop or with the Bishop or Religious Superior of the offending person.

If the accused is still serving in some capacity in another Diocese, the bishop of that Diocese shall immediately be apprised of the allegation. All per-
(see Protection of Children, page 22)

CALENDAR OF EVENTS

January 12th

Day-Retreat at St. Vincent School for Boys, in Marinwood

9:30am - 4pm (includes lunch) All adults that work with young people are welcomed. Parents, Catechists, Teachers, Administrators, Coaches, and Ministers are encouraged in a day of reflection, renewal, fellowship, and conversation and reconciliation (Confession & Adoration). Retreat Leader: John Beaulieu. From Franciscan University, Steubenville. John has over 30 years experience in youth ministry, including NET ministries, professor at Steubenville, director of Outreach, and retreat facilitator. Go to: http://www.srdiocese.org/youth_ministry/retreats

January 19th

Catholic Cursillo Fellowship Gathering

The Catholic Cursillo Movement of the Diocese of Santa Rosa invites all Catholic Cursillistas to an Ultreya from 2 to 4 p.m. January 19 at St. Elizabeth Seton Church, 4595 Snyder Lane, Rohnert Park. If you are a Catholic who has ever lived a Cursillo weekend, or if you are interested in learning about the Catholic Cursillo Movement, you are welcome to attend this Ultreya. Gathering 2:00, Small group sharing 2:15, Witness Rollo and Reflection 2:45, Adoration of the Blessed Sacrament and Benediction 3:15, Refreshments and Social 3:30. For further information call Molly Touchette at 707-292-8389 Olga Dorado at 707-755-0022

January 22nd

A 6-Week Introduction to the Gospel of St Mark

St Mark's Gospel is often misunderstood. Author and teacher Mark Brumley will lead a six-week study of this profound Gospel, on Tuesday nights, January 22-February 25. Sessions run from 7-8 PM and are free, although a free will offering will be taken to help support Kolbe Academy-Trinity Prep. This is excellent preparation for Lent. Sessions will be held at Kolbe Academy-Trinity Prep, 2055 Redwood Rd, Napa. For more information contact mabrumley@sbcglobal.net.

January 26th

Walk for Life West Coast!

The 2019 Walk for Life West Coast will be held on Saturday, January 26th. This is a wonderful opportunity for all Catholics and Pro-lifers from all over California and beyond to stand up for the littlest among us at the 15th Annual Walk for life West Coast in San Francisco. There will be a beautiful Mass celebrated by Archbishop Salvatore Cordileone at St. Mary's Cathedral at 9:30 AM. The Walk for Life rally begins at 12:30 PM in San Francisco's Civic Center Plaza and then the actual walk follows at 1:30 PM and travels down Market Street to Justin Herman Plaza across from the Ferry Building (about 1.8 miles). Last year's walk drew 50,000+ people! If you haven't participated before, this is your opportunity to stand up for life and support the pro-life cause. If you have participated before, you know the joyful sense of being part of the pro-life community and the importance of making a visible presence on behalf of God's greatest gift—life!

Within the Santa Rosa Diocese there are a few easy opportunities to get to and from the Walk for Life

in San Francisco by taking a bus. Some parishes are offering buses that will drop you off right at Civic Center Plaza and pick you up after the walk near Justin Herman Plaza. The logistics of parking can be difficult so taking the bus is a great and easy way to go! The following parish locations are sites that will have a bus for the 2019 Walk for Life:

- St. John the Baptist, Napa 226-9370
- St. Apollinaris, Napa 257-2555
- St. Eugene's, Santa Rosa 542-6984
- St. James, Petaluma (coordinated by the Family Life Office 566-3305)

So make your plans to attend the 2019 Walk for Life West Coast in San Francisco on Saturday, January 26th! For complete information about the Walk for Life, visit www.walkforlifewc.com

To see a brief video on the Walk for Life, go to YouTube and search for: 3DEa9jJNOQg

January 26th

Knights of Columbus Annual Crab Feed Dinner

On Saturday January 26, the Knights of Columbus are hosting their annual Crab Feed Dinner at the Mary Agatha Furth Center in Windsor. This is the primary annual fundraiser for the Knights. All proceeds are used to support their many charitable works. A Dinner consisting of bay shrimp salad, French garlic bread, pasta and "all you can eat" fresh cracked crab, will be served at 6:30pm. The no host bar – including local beer and wine, opens at 5:30pm. Music by Rock On A Roll and dancing to classic rock music.

Tickets are \$60 per person. Early Bird tickets are on sale for \$50 per person up through January 16th. Last day for tickets will be January 21st.

Tickets are available after weekend masses through January 20th. Tickets are also available at the church office during normal business hours through January 21st. For additional information, please call Bob Nickel (707)481-2267.

February 2nd - 5th

NCCW Catholic Social Ministry Gathering

The 2019 Catholic Social Ministry Gathering Omni Shoreham Hotel in Washington, D.C. The Catholic Social Ministry Gathering is organized by the Department of Justice, Peace and Human Development in collaboration with 7 other USCCB departments and 15 national Catholic organizations. This central gathering of Catholic social ministry leaders in the U.S. annually brings together hundreds of participants whose faith inspires them to respond to pressing current domestic and global challenges relating to poverty, war, injustice and the promotion of human life and dignity. Visit our CSMG Highlights page to learn more. www.usccb.org

Ongoing

Thursdays 5:30pm

"Pray for Priests" prayer group

St. Sebastian Parish

Is God calling you to enrich your prayer life in the very meaningful way? If so, you are welcome to come to our parish "Pray for Priests" prayer group on Thursdays, 7-8pm in St. Sebastian's church. Weekly attendance is not a requirement, join us when you can.

To have your calendar event listed please email us! Srdiocese1@gmail.com

(Protection of Children, cont. from page 21)

tinient information shall be made available to that bishop so that he and his own Review Board may adequately consider the matter.

The Victim Assistance Coordinator shall maintain contact with the Victim Assistance Coordinator of the other Diocese or Religious Community and shall offer, as far as feasible, the services of the Diocesan Review Board. At all times Civil Law, the Articles of the Charter for the Protection of Children and Young People, The Essential Norms for Allegations of Sexual Abuse of Minors and The Code of Canon Law are to be observed.

The Victim Assistance Coordinator shall keep accurate summaries of meetings and accurate records of decisions made at meetings, whether held in person, by phone or through e-mail. These summaries and records are to be kept at the Chancery and forwarded to the pertinent Diocese or Religious Community.

APPENDIX III

DIOCESAN COMMUNICATION POLICY

In keeping with the recommendation of the Charter for the Protection of Children and Young People, it is the general policy of the Diocese of Santa Rosa that information it possesses is shared unless there are compelling reasons to maintain a higher degree of confidentiality. Matters under litigation, unfounded or unsubstantiated allegations, sensitive matters about deceased persons, information which affects a minor or information which a victim has asked the Diocese to keep private would all qualify as possible exceptions to the general policy of transparency.

The Diocese will communicate any information it has to the proper law enforcement authorities when there is a possibility of danger to the health or wellbeing of children or other illegal activity. The Diocese, in consultation with the Diocesan Review Board for those matters relating to the wellbeing of children, will issue suitable and explanatory Press Releases and host Press Conferences if this seems advisable. If the name of the victim is not released by civil authorities the Diocese will not reveal the name. If the name of the accused is not revealed by civil authorities and if the accused has been removed from any Diocesan position pending a thorough investigation then this name will likewise not be released. Even an unfounded allegation of child sexual abuse can have dire consequences for the life of the accused and such individuals have a right to maintain their reputation pending a more thorough investigation of the matter.

In the event that the name of someone accused is revealed and the accusation proves to be unfounded or unsubstantiated then the Diocese shall publish information about the unfounded or unsubstantiated allegation careful to maintain the confidentiality of the accuser.

The Diocese shall seek the assistance of the Media as well as its own internal communication media to publicize the presentation of its Safe Environment Programs in the Parishes, Schools, and Institutions of the Diocese of Santa Rosa. As a general rule the spokesperson for the Diocese of Santa Rosa shall be the Diocesan Bishop or another appropriate Staff person designated by him. In general an advance statement will be prepared and further questions clarified as necessary.

A complete list of the various local Media, including television and radio, which cover news matters affect-

(see Protection of Children, page 23)

(Protection of Children, cont. from page 22)

ing Northern California and the designated Media Representatives shall be maintained at the Chancery to assure the ability to deliver news matters to them in a timely fashion.

APPENDIX IV - DIOCESAN REVIEW BOARD

In the past, the members of the Board were not identified but in the present moment it seems good to identify them. This is not a body of men and women who simply rubber stamp whatever the Bishop wants. They are conscientious, dedicated men and women with areas of expertise which uniquely qualify them for a role of advisors to the Bishop on these most significant matters. I am most grateful to them for their dedicated service and rely greatly upon their expert advice.

Chair:

Richard Ortiz, Probation Officer (Retired)
George Berg, Police Officer
John Storm, Permanent Deacon, Catholic Restorative Justice Ministry (Employee)
Dr. Alisa Liguori Stratton, Ph.D., Psychologist
Dr. Mary Killeen Lyons, Ph. D., Psychotherapist
Honorable Charlotte Walter Woolard, Retired Judge of the California Superior Court
Honorable Daniel (Mike) Hanlon, Retired Justice of the California Court of Appeal

Advisors:

Dan Galvin, Diocesan Attorney
Monsignor Daniel Whelton, Vicar for Clergy
Julie Sparacio, Diocesan Director of the Office of Child and Youth Protection ❖

Child & Youth Protection

If you or someone you know has been harmed by sexual misconduct by clergy, a Church employee, or volunteer, please contact:

Julie Sparacio, Director
Child and Youth Protection
(707) 566-3308
jsparacio@srdiocese.org



(Transparencia, cont. de página 20)

Acusación de 1960
Sin asignación 1971 / Laicado 05-23-1975
Fallecido 04-21-2009

John Moriarty (4) Hermano Religioso

Casa de Retiro de Hermanos' Cristianos en Santa Elena 1974-78
La Diócesis de Santa Rosa no tiene archivo de su presencia aquí
No hay acusaciones conocidas en la Diócesis de Santa Rosa

Francis E. Neville (3) Ordenado en la Diócesis de Colombo, Sri Lanka por 1973

Sirvió en la Diócesis de Santa Rosa 1983-84
Acusado en 1993 por abuso en 1983
Fallecido 10-2002

John Nienstedt (2) Ordenado en la Arquidiócesis de Detroit 7-27-1974

Acusado en 2016 por la mala conducta con menores en 2005
En residencia en la Diócesis de Santa Rosa 2016-2018
No hay acusaciones conocidas en la Diócesis de Santa Rosa

Mark O'Leary (4) Sacerdote Religioso ordenado en 5-19-1985

Acusado en 2002 por actos en el Sur de California 1974-1977
Capellán del Hospital Santa Rosa Memorial 1993-2002
Removido permanente del ministerio 4-30-2002
No hay acusaciones conocidas en la Diócesis de Santa Rosa

Vincent O'Neill (1) Ordenado en la Diócesis de Santa Rosa 5-21-1971

Acusado de abuso a finales de 1970's
Desestimado / Jubilado 1996
Fallecido 11-12-1998

Francisco Javier Ochoa (2) Ordenado por los Jesuitas 7-4-1969

Incardinado en la Diócesis de Santa Rosa 7-11-1991
Acto de abuso 2006
Laicado 6-29-2009
Fallecido 11-30-2009

Ted Oswald (2) Ordenado en la Diócesis de Santa Rosa 6-6-1984

Acusado en 2008
Removido permanente del ministerio 2008
Fallecido 7-4-2013

Xavier Pallathuparambil (3) Ordenado en la Diócesis de Vijayapuram, India 12-22-1952

Sirvió en la Diócesis de Santa Rosa 2-2-84 a 4-13-84
Relevado de la Diócesis de Santa Rosa 4-13-84
Fallecido (India) 5-29-2004

Thomas Parker (2) Ordenado en la Diócesis de Santa Rosa 4-13-1985

Acusado en 2007 de abuso en 1988-89
Reporte Policial 7-10-2007 / Laicado Mayo 2008

Daniel Polizzi (4) Ordenado en la Diócesis de Santa Rosa 6-7-1969

Transferido a la Diócesis de San Diego 5-30-70
Acusado en 1996 / Removido del ministerio 1997
Fallecido 2003
No hay acusaciones conocidas en la Diócesis

de Santa Rosa

Celestine Quinlan (4) Sacerdote Religioso ordenado 1957

Nombrado en 2003 en corte civil por abuso entre 1957-1962
Sirvió en la Diócesis de Santa Rosa 1962 a 1968
Fallecido 1970
No hay acusaciones conocidas en la Diócesis de Santa Rosa

John Rogers (1) Ordenado en la Diócesis de Santa Rosa 5-23-1976

Sirvió en la Diócesis de Santa Rosa 9-95 /
Acusado en 1995
Fallecido 11-8-1995

Anthony J. Ross (1) Ordenado en la Diócesis de Joliet 11-11-1972

Incardinado en la Diócesis de Santa Rosa 8-1-97
Acusado en 2002 por abuso en Joliet en 1981
Removido permanentemente April 2002
No hay acusaciones conocidas en la Diócesis de Santa Rosa

Alfredo Sobalvarro (3) Ordenado en la Arquidiócesis de Washington, DC 5-8-1971

Sirvió a la Diócesis de Santa Rosa 1972 a 1976
Fuera del ministerio desde 2003

Gary Timmons (1) Ordenado en la Diócesis de Santa Rosa 5-6-1967

Sirvió 6-67 a 3-94
Arrestado y encarcelado en 10-1995 /
Laicado 5-15-2001

Francis Verngren (4) Hermano Religioso Monte LaSalle 1969-84 y en Justin Siena 1984

Jubilado 2002
Tutor en matemáticas en San Apollinaris 1990 - 2002
Fallecido 12-2-2003
No hay acusaciones conocidas en la Diócesis de Santa Rosa

James Walsh (3) Ordenado en la Arquidiócesis de San Francisco 3-20-1943

Incardinado en la Diócesis de Santa Rosa cuando fué establecida 2-21-62
Fallecido 12-3-93
Acusación en 2005 por abuso en 1965

Bernie Ward (2) Sacerdote Religioso ordenado 1977

Sirvió en la Diócesis de Santa Rosa 1978-1979
Acusación hecha en 2008
Convicto por crimen relacionado con pornografía infantil 8-2008
Abandonó sacerdocio 1979 o 80 /
Actual estato clerical desconocido

Ron Wiecek (2) Sacerdote Religioso ordenado 1971

Sirvió en la Diócesis de Santa Rosa 1970's
Acusación hecha a su Comunidad Religiosa en 2010
Estatu Actual desconocido

Vincent A. Yzermans (4) Ordenado por la Diócesis de St Cloud 6-2-1951

Listado como: Activo en la Diócesis de Santa Rosa 1975-1976
Archivo muestra correspondencia con Obispo Hurley en 1975

(vea Transparencia, página 24)

Adult Faith Formation & Certification 2019



SCHEDULE

Cardinal Newman High School
(CNHS)
50 Ursuline Rd.
Santa Rosa
Rooms TBA

10am-3pm (BC)
9am-3:30pm (MC)
Lunch 12pm

Orientation & Introduction	Jan. 19, 2019
Principles & Methods/Intro to Ecclesial Method	Feb. 23
Intro to the Creed & Christology	Mar 23
Ecclesiology and Mary & Saints	Apr 27
Christian Prayer	May 25
Liturgy & Sacraments of Initiation	Jun 22
Sacraments of Healing & Services	Jul 27
Moral Life in Christ: Foundations	TBA
Ten Commandments & Conscience Formation	TBA
Catholic Social Doctrine & Observation	TBA

- * Adult Formation \$150.00/person for entire program, includes some books. (not interested in certification)
- * Basic Catechist (BC) \$150.00/person for entire program, includes some books.
- * Master Catechist (MC) \$175.00/person for entire program, includes some books. (In-depth study, advance seminar & teaching practicum. (Prerequisite: Basic Catechist Certification)
- * For those interested in dropping in \$20 person/class, not including books.
- * There will be various books available to purchase. The Class fee does not include all books.
- * Those who wish to attend and are not interested in receiving a California Certificate are welcome, but must register.
- * Class can be used as credit towards Catechist Recertification.
- * Complete an Application to register in the Adult formation or California Catechist Process.

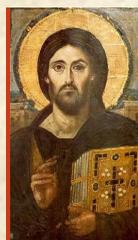


Sponsored by the Diocesan Department of Religious Education

For Registration & an Application contact Carmen Aanenson:
dre@srdiocese.org (707) 566-3366 www.santarosacatholic.org

11/26/2018

Adultos Formación de fe y Certificación 2019



PROGRAMA

Cardinal Newman High School
(CNHS)
50 Ursuline Rd.
Santa Rosa

sábados
10am-3pm (BC)
9am-3:30pm (MC)
almuerzo 12pm

Orientación y Introducción	19 de enero de 2019
Principales & Metodología y Introducción a la Ecclesiología	23 de febrero
El Credo y Cristología	23 de marzo
Ecclesiología, Virgen María y los Santos	27 de abril
La oración cristiana	25 de mayo
Liturgia y Sacramentos de Iniciación	22 de junio
Sacramentos de Sanación y Servicio	27 de julio
La vida moral en Cristo: formación	Que se anunciara
Los Diez Mandamientos y Formación de la Consciencia	Que se anunciara
La oración cristiana y observaciones	Que se anunciara

- * Formación para adultos \$150.00/por persona para toda la serie. Algunos libros están incluidos. No estoy interesado en la certificación.
- * Catequista básico (BC) \$150.00/por persona para toda la serie. Algunos libros están incluidos.
- * Catequista Maestro (MC) \$175.00/por persona para toda la serie. Algunos libros están incluidos. (Estudio en profundidad, seminario avanzado y practica docente. Requisito: Certificado básico)
- * Para aquellos interesados en ir a solamente una clase el costo es \$20 por clase, no incluye los libros.
- * Habrá varios libros disponibles para comprar. La tarifa de la clase no incluye el costo de estos libros.
- * Aquellos que deseen asistir y no están interesados en recibir un certificado de catequista son bienvenidos, pero se debe registrar.
- * Clase se puede utilizar para la recertificación del catequista
- * Llene una solicitud para iniciar el proceso de certificación de catequista o registrase para clase



Patrocinado por el Departamento de Educación Religiosa

Para mas información o para registrase, póngase en contacto con Carmen Perez Aanenson:
dre@srdiocese.org (707) 566-3366 www.santarosacatholic.org

11/26/2018

(Transparencia, cont. de página 23)

No archivo de asignación en la Diócesis de Santa Rosa
Fallecido 5-4-95

No hay acusaciones conocidas en la Diócesis
de Santa Rosa

Patrick Ziemann (4) Ordenado en la Arquidiócesis
de Los Angeles 4-29-1967

Nombrado en demanda civil en Los Angeles
por abuso en 1967-1986

No hay acusaciones conocidas que involucre a
menores en la Diócesis de Santa Rosa

Renunció 1999

Fallecido 10-22-09

A pesar de que quiero ser completamente abierto sobre acusaciones hay seis (6) miembros del clero contra los cuales se han hecho denuncias pero que carecen de fundamentación suficiente para justificar darlos a conocer, a juicio de la Junta de Revisión Diocesana, no se pueden dar a conocer sin una orden judicial que autorice a la Diócesis para hacerlo. En tres casos las autoridades investigaron y encontraron las denuncias no confirmadas. Uno de estos tres se mantiene en el Ministerio. En dos casos las denuncias llegaron a la Diócesis o Comunidad Religiosa a la que pertenece el acusado, y esas entidades aún no han determinado dar a conocer los nombres. En un caso, la naturaleza del evento descrito no indica que ocurrió abuso.

Los miembros de la Junta de Revisión Diocesana están conscientes de que los seis nombres se mantienen confidenciales. Los seis de estos nombres se han discutido abiertamente con la Junta de Revisión Diocesana. Todos los nombres, con excepcion de dos, han sido revelados a la Fiscal del Distrito del Condado. Puesto que los dos restantes han sido reportados a la policía de manera oportuna e investigadas la presunción de inocencia y por lo tanto su derecho a la confidencialidad deben ser completamente respetadas. La Diócesis no desea ocultar o encubrir algo. La participación directa de la Junta de Revisión Diocesana es una de las medidas más fuertes adoptadas por la Diócesis para ayudar a asegurar el mayor grado de transparencia permitida por la ley. Esta Junta de Revision tiene acceso a todo lo que el Obispo ha visto y oído sobre abuso sexual infantil en la Diócesis de Santa Rosa. En el pasado, los miembros de la Junta de Revisión no fueron identificados pero en el presente parece bueno darlos a conocer. Esto no es un cuerpo de hombres y mujeres que simplemente van a hacer lo que el Obispo quiera. Son hombres y mujeres concientes, dedicados, y con áreas de experiencia que únicamente los califica como consejeros al Obispo en estos asuntos tan importantes. Estoy muy agradecido con ellos por su dedicado servicio y confio mucho en sus consejos de experiencia.

Coordinador:

Richard Ortiz, Oficial Probatorio (Jubilado)

George Berg, Oficial de Policia

John Storm, Diacono Permanente, Ministerio de Justicia Restaurativa Catolica (Empleado)

Dr. Alisa Liguori Stratton, Ph.D., Sicologa

Dr. Mary Killeen Lyons, Ph. D., Sicoterapista

Honorable Charlotte Walter Woolard, Juez Jubilado de la Corte Superior de California

Honorable Daniel (Mike) Hanlon, Juez Jubilado de la Corte de Apelaciones de California

Consejeros:

Dan Galvin, Abogado Diocesano

Monseñor Daniel Whelton, Vicario del Clero

Julie Sparacio, Director de la Oficina Diocesana de Protección de Niños y Jóvenes ❖