

**California Teacher
to Walk the Mission
Trail**
Page 23



**Ministry Job
Opening**
Page 22



**Arquero de
Nigeria Celebra
Victoria**
Page 20



NORTH COAST CATHOLIC

The Newspaper of the Diocese of Santa Rosa 🌟 www.srdiocese.org 🌟 JULY 2018



Paul VI omitted to state openly in the encyclical something which he took for granted, something that he assumed all Christians willingly or reluctantly accepted.

Humanae Vitae Is True, And Essential to Human Development, Conference Speakers Say

By Andrea Gagliarducci

Rome, Italy, Jun 26 (CNA/EWTN News) - Though *Humanae vitae* has faced frequent dissent in the 50 years since it was published, that dissent does not detract from its truth, a law professor said at a recent conference on the encyclical.

John Finnis, professor emeritus of law and legal philosophy, at the University of Oxford, spoke during a June 14 - 17 conference at the Paul VI Institute in Brescia, promoted by the Italian Confederation of (see *Humanae Vitae*, page 4)

Santa Rosa Diocese Golden Jubilee Burse Presentation



Since 1937, \$3,886,162 has been donated to further the education of seminarians.

Young Ladies' Institute (Y.L.I.) is a Catholic women's organization founded on September 5, 1887 in San Francisco by three women. At the time, they were searching for an organization to help a friend who had been diagnosed with TB. After much searching, they found that an organization of this type did not exist. Thus, the Y.L.I. was formed. Although many years have passed, our principles remain the same - helping those in need within our parishes and in our local communities.

Y.L.I. currently has 86 Institutes located (see *Golden Jubilee*, page 4)

Noticias en español, pgs. 18-19

California Catholic Conference Announces New Executive Director

Sacramento, CA - The Most Rev. Jaime Soto, Bishop of Sacramento and President of the California Catholic Conference (CCC), announced today that Andrew Rivas has been named Executive Director of the California Catholic Conference. He will assume his position in August at the end of the legislative session.

"Andy stood out in an exceptionally qualified field of candidates," said Bishop Jaime Soto, president of the California Catholic Conference. "He knows California politics, he knows Washington politics and, more importantly, he is devoted to the mission of the Catholic Church in California." He will be a valued co-worker for the special ministry that is the California Catholic Conference"



Rivas will replace Edward "Ned" Dolejsi, who announced his retirement earlier this year.

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Rivas brings more than twenty years of leadership and ministry experience to CCC, most recently as the Director, Office of Government & Community Relations for the Archdiocese of Los Angeles. Previously, he served as Executive Director of the Texas Catholic Conference; Policy

Advisor in Domestic Social Development with the U.S. Conference of Catholic Bishops; as an Advocate for Catholic Charities USA in Alexandria, VA.

"Andy has been a friend and colleague for many years, since we served together in Texas. He has been a blessing to my ministry and to the family of God here in Los Angeles," said Los Angeles Archbishop José H. Gomez. "We are going to miss him here, but I know he will do great things in Sacramento for the

(see *New Director*, page 4)

Mercy is the Message

As I noted last month, our Liturgical Pilgrimage does not exclude the need for ongoing repentance, reform and reconciliation. Following the path perfectly is beyond our capacity. We walk this path as flawed human persons and so we are prone to fall, to sin. While we need to have, on our journey, a clear understanding of right and wrong it is equally and perhaps even more important that we have a proper understanding and appreciation for the mercy of God. Pay attention at Holy Mass to the number of times the priest or the congregation speaks the word ‘mercy.’ We remember certainly the Kyrie eleison or Lord, have mercy. This alone is spoken by the priest three times and the congregation three times. This is followed by the priest begging, ‘May almighty God have mercy on us ...’ The Glory to God includes: ‘You take away the sins of the world, have mercy on us’ and again ‘You are seated at the right hand of the Father, have mercy on us.’ The Eucharistic Prayers too frequently remind us to plead to Almighty God for mercy.

I am drawn frequently to reflect upon the message of mercy penned by Pope Saint John Paul II, namely his Encyclical of 1980 titled, *Rich in Mercy (Dives in Misericordiae)*. Early in this Encyclical, following a reflection on the Prodigal Son, he writes: “The parable of the prodigal son expresses in a simple but

profound way the reality of conversion. **Conversion is the most concrete expression of the working of love and of the presence of mercy in the human world. The true and proper meaning of mercy does not consist only in looking, however penetratingly and compassionately, at moral, physical or material evil: mercy is manifested in its true and proper aspect when it restores to value, promotes and draws good from all the forms of evil existing in the world and in man.** Understood in this way, mercy constitutes the fundamental content of the messianic message of Christ” (my emphasis) (*DM*, 6).

He goes on: “Therefore, the Church professes and proclaims conversion. Conversion to God always consists in discovering His mercy, that is, in discovering that love which is patient and kind as only the Creator and Father can be; the love to which the “God and Father of our Lord Jesus Christ” is faithful to the uttermost consequences in the history of His covenant with man; even to the cross and to the death and resurrection of the Son. Conversion to God is always the fruit of the rediscovery of this Father, who is rich in mercy” (my emphasis) (*DM*, 13).

He continues: “Authentic knowledge of the God of mercy, the God of tender love, is a constant and inexhaustible source of conversion, not only as a momentary interior act but also as a permanent attitude, as

a state of mind. Those who come to know God in this way, who “see” Him in this way, can live only in a state of being continually converted to Him. They live, therefore, in *statu conversionis* (an ongoing state of conversion); and it is this state of conversion which marks out the most profound element of the pilgrimage of every man and woman on earth in *statu viatoris* (a state of being on the way—pilgrims)” (*DM*, 13).

A proper understanding of mercy carries with it much more than simply basking in the gracious benevolence of God. Requesting mercy and being the recipient of mercy means making an effort to respond properly to that mercy. The proper response to mercy is conversion or at least a legitimate effort to walk the pilgrimage path more faithfully and consistently. Any hint that God, in expressing mercy, condones the very behavior which leads to the need for mercy is a failure to recognize the necessary connection between mercy and conversion. Mercy leads the soul to a desire to reject sin and to strive to avoid the occasions of sin. This desire is born of the soul’s growth in love for the Father who manifests Himself as the loving and merciful one. The proper response to mercy is authentic love and love is manifested in striving to do God’s will. “If you love Me, you will keep My commandments” (John 14:15).

There is no doubt that God is a God of love and that He is both benevolent and merciful. The fact that He gave His only-begotten Son is proof of the depth of that love. His mercy is proof of His love for us. Our response, our seeking conversion of life, is proof of our love for Him. ❖



From the Bishop

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

CONTENTS

HUMANAE VITAE IS TRUE, AND ESSENTIAL TO HUMAN DEVELOPMENT, CONFERENCE SPEAKERS SAY..... 1	WHY COMPLIANCE IS IMPORTANT.....7	NEWS BRIEFS.....15
CALIFORNIA CATHOLIC CONFERENCE ANNOUNCES NEW EXECUTIVE DIRECTOR..... 1	ANGER OVER MIGRANT FAMILY SEPARATION ‘WARRANTED’, ARCHBISHOP CHAPUT SAYS.....7	THE SAINTS OF FORT ROSS.....17
SANTA ROSA DIOCESE GOLDEN JUBILEE BURSE PRESENTATION..... 1	DIOCESE OFFICIAL APPOINTMENTS.....8	LA MISERICORDIA ES EL MENSAJE.....18
MERCY IS THE MESSAGE.....2	RELIGIOUS SISTER FROM IRAQ AGAIN DENIED ENTRY TO UK.....9	PRIEST PLANTS HIMSELF AT POPULAR MUSIC FESTIVAL, GOES VIRAL ON REDDIT.....18
POPE FRANCIS: HUMAN ECOLOGY BEGINS WITH ACCEPTING THE BODY.....3	WORLDLY PRUDENCE AND SUPERNATURAL PRUDENCE.....9	NOTICIAS EN ESPAÑOL.....19
MULTIPLE PARTNERING ORGANIZATIONS COME TOGETHER TO CARE FOR THOSE IN NEED.....3	MEET SAIR DEL TORO: HISPANIC EVANGELIST EXTRAORDINAIRE.....10	BISHOP CHRISTIAN ORDINATION EMPHASIZES SERVICE.....20
DETROIT ARCHBISHOP: A MISSIONARY ATTITUDE CAN REMEDY THE EVILS OF RACISM.....5	NFP ‘CHANGED EVERYTHING’.....11	FATHER WEINANDY DISCUSSES GNOSTICISM TODAY.....21
LOADED FOR BEAR-HUG.....6	SUPREME COURT RETURNS CASE OF FLORIST WHO DECLINED GAY WEDDING TO LOWER COURT.....11	CALENDAR.....22
LAY MINISTRY AND ORDAINED MINISTRY COMPLEMENT EACH OTHER.....6	SUPREME COURT SIDES WITH PRO-LIFE PREGNANCY CENTERS IN CALIFORNIA ABORTION CASE.....12	MINISTRY JOB OPENING.....22
INFANT BAPTISM VIOLATES HUMAN RIGHTS, SAYS FORMER IRISH PRESIDENT.....6	UPDATE FROM THE FAMILY LIFE OFFICE.....14	CALIFORNIAN TO HONOR THE PAST ON 800-MILE PILGRIMAGE TO EACH OF THE 21 CALIFORNIA MISSIONS.....23
	UPHOLDING FREE SPEECH RIGHTS OF CRISIS PREGNANCY CENTERS.....14	SUMMER 2018 YOUTH MINISTRY EVENTS.....23

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ST. FRANCIS DE SALES, PRAY FOR US!

PRIESTLY ORDINATION ANNIVERSARY

Rev. Patrick Leslie July 6, 1969
Rev. James McSweeney July 6, 1971
Rev. Valentine Ibeh July 13, 1991
Rev. Lawrence Mutiso July 18, 1992
Rev. Oscar Diaz July 14, 1994
Rev. Christopher La Rocca OCD
July 12, 1997
Rev. Fredrick Kutubebi July 27, 1997
Rev. Abel Mena July 6, 2002
Rev. Ismael Mora July 6, 2002
Rev. Raul Lemus July 6, 2002
Rev. Abel Mena July 12, 2002

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.

Pope Francis: Human Ecology Begins with Accepting The Body

Vatican City, Jun 26 (CNA/EWTN News) - A healthy human ecology begins with a respectful and holistic view of the body as God created it, Pope Francis told participants of the 24th General Assembly of the Pontifical Academy for Life.

“In a holistic view of the person, it is necessary to articulate with ever greater clarity all the concrete connections and differences in which the universal human condition dwells and which involve us, starting from our body,” the pope said.

Pope Francis delivered the address on Monday at the beginning of a three-day assembly hosted by the Pontifical Academy of Life at the Vatican. The assembly, focused on human ecology, reflected on the theme, “Equal Beginnings. But then? A global responsibility.”

In his comments, the pope discussed the importance of understanding the human body as a starting point for further reflections on human ecology.

“The acceptance of our body as a gift from God is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy an absolute power over creation,” he said, citing his 2015 encyclical *Laudato si*.

“Learning to accept your body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology.”

This acceptance of the body also recognizes the differences between persons, he said.

“It is therefore necessary to proceed with a careful discernment of the complex fundamental differences of human life: of man and woman, of fatherhood and motherhood, of filiation and fraternity, of sociality and also of all the different ages of life.”

“Valuing one’s own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different,” he said, again quoting *Laudato si*.

In recognizing the inherent dignity of the human person, the pope said, we learn to see the need to defend the sanctity of all the vulnerable, including



The acceptance of our body as a gift from God is vital for welcoming and accepting the entire world as a gift from the Father and our common home.

the unborn, elderly, sick, impoverished, and trafficking victims.

“When we deliver children to deprivation, the poor to hunger, the persecuted to war, the old to abandonment, do not we ourselves, instead, do the ‘dirty’ work of death? Where does the dirty work of death come from? It comes from sin,” he reflected.

“Evil tries to persuade us that death is the end of everything, that we have come to the world by chance and we are destined to end up in nothingness. Excluding the other from our horizon, life folds back on itself and becomes a consumer good.”

With this in mind, the Pope said, a Christian-inspired bioethics “will engage with more seriousness and rigour to defuse this complicity with the dirty work of death, supported by sin.”

“This bioethics will not take illness and death as

a starting point in deciding the meaning of life or defining the value of the person,” he continued. “It will rather start from the profound conviction of the irrevocable dignity of the human person, as God loves him, the dignity of every person, in every phase and condition of his existence, in the search for the forms of love and care that must be addressed to his vulnerability and fragility.”

Pope Francis encouraged those present to root their understanding of human ecology in a true understanding of human dignity.

“We need to reflect more deeply on the ultimate destination of life, capable of restoring dignity and meaning to the mystery of its deepest and most sacred affections,” he said. “The life of man, enchantingly beautiful and fragile to die, refers beyond itself: we are infinitely more than what we can do for ourselves.” ❖

SEMINARIANS BURSE - SUPPORT DIOCESAN VOCATIONS

Bishop Vasa has created a Seminarian’s Bourse to assist in the costs of educating tomorrow’s priests. Donations may be made in memory of a departed priest. Donations have already been made in memory of Monsignor William Hynes (1925-2018) and Father Michael Kelly (1951-2015).

Multiple Partnering Organizations Come Together to Care for Those in Need

*By Bette Ann Fleischacker,
The Saint Vincent de Paul District Council of Sonoma County*

There are many instances in the bible which make it clear that, as practicing Catholics, we are directed by God to love one another and to care for those in need. Assuming that we can identify “those in need” (persons who, for whatever reason, cannot provide the basic essentials such as food, housing, clothing, etc for themselves and/or their family members), the

problem then becomes how can we best respond to those “needs”.

In our community, due in part to last year’s fires, the needs have grown to the point where the old approaches to addressing them are no longer adequate. It used to be that a single organization, such
(see Those in Need, page 4)

(Those in Need, cont. from page 3)

as the local parish church, working alone, could adequately address the needs of their local community. This is no longer the case.

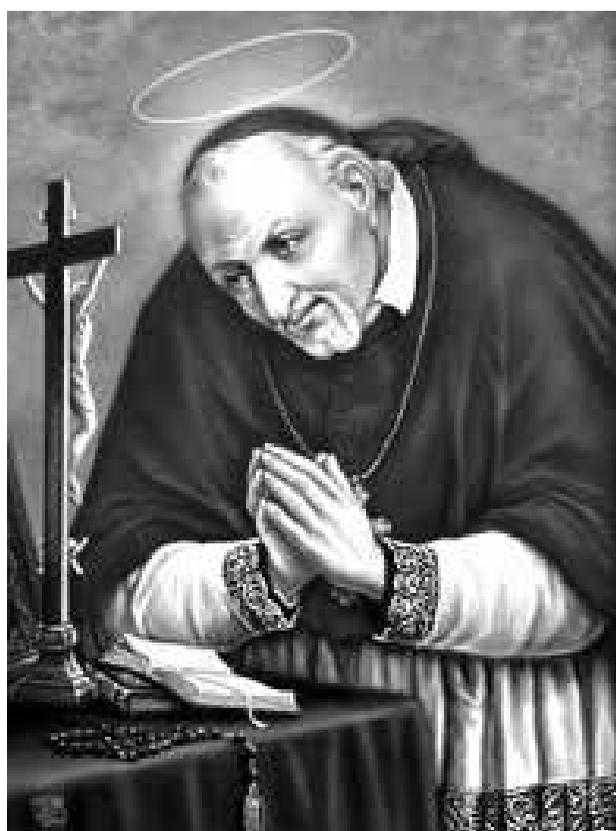
To significantly impact those in need in our current situation, whether it involves designing and implementing a program of assistance, or undertaking fundraising to support such a program, it requires the efforts of multiple organizations working together.

A case in point: The Saint Vincent de Paul District Council of Sonoma County (SVdP) is an organization that, in response to the overwhelming problems facing our community, has greatly expanded the services that it provides. In addition to the services that it has offered in the past, after last year's fires, it has added several new services (example: the Armory Winter Homeless Shelter). The SVdP board recognizes the impossibility, operating alone, that it can raise the necessary funds or develop and implement the programs required to support these services. It must partner with other organizations.

On June 15, 2018, SVdP held a fundraiser to raise funds needed to support its dining room located in downtown Santa Rosa. The dining room provides over 90,000 meals annually to people who are in desperate need of a hot meal—not only individuals who are homeless, but also families, many with children. The building housing the dining room desperately needed repair and additional funds would be needed for food.

There were many individual elements to the fundraiser, including a golf tournament at the Windsor Golf Club, and a dinner held at the Mary Agatha Furth Center, which included a large silent auction and a “fund the need” event. Each of these fundraising activities required a large number of volunteers. Members of the Saint Vincent de Paul District Council, SVdP affiliate members, and members of Our Lady of Guadalupe Catholic Church in Windsor (many who were not members of OLG's SVdP affiliate) all came together to make the fundraiser a giant success.

Over \$40,000 was raised. This would not have been possible without the combined efforts of the partnering organizations. ❖



August 1: St. Alphonsus Liguori

(Humanae Vitae, cont. from page 1)

Centers for the Natural Regulation of Fertility.

Blessed Paul VI promulgated the encyclical July 25, 1968, despite pressure to approve the use of artificial contraception by Catholics, in at least limited circumstances. When the encyclical upheld traditional Catholic teaching forbidding artificial contraception, it was met with widespread dissent.

In his lecture, Finnis noted that “Paul VI omitted to state openly in the encyclical something which he took for granted, something that he assumed all Christians willingly or reluctantly accepted, as they had accepted from the Church's beginning...that everyone at all times has the arduous responsibility not to seek sexual satisfaction in a non-marital way.”

This proposition was “believed even if not fully practiced,” noted Finnis.

Paul VI's omission had “a wholly unintended effect,” Finnis said.

“It made it easier for many bishops and priests and other Christians to suppose, or tell themselves, mistakenly, that the pope could have made some ‘opening’ or ‘loosening’ of the ‘rule’ or ‘ban’ against contraception.”

This happened, Finnis continued, because these bishops “supposed, without careful thought” that the pope “could have [approved the use of contraception] while leaving intact the rest of the teaching about sex that you find throughout the New Testament.”

The philosopher stressed that the same bishops “paid no attention to the fact that the advisory commission who, by majority, urged him in 1966 to make this ‘opening’ had tried but wholly failed to find any persuasive argument against the conclusion that any such ‘opening’ would also be an opening to homosexual sex acts, solitary self-gratification, consensual adultery, premarital intercourse.”

He added that “that majority had likewise failed to show that their principle of ‘totality’ could be adopted without abandoning the whole Christian teaching about acts intrinsically immoral whatever the circumstances.”

Finnis' comments referred to a campaign that filled the media before and after the promulgation of the encyclical, whose effects, he said, are enduring still today.

Although dissent from the encyclical has had “countless negative consequences,” none of these “detract in the least from the truth of the teachings in *Humanae vitae*, or from our responsibility to make those teachings our own, both in our innermost thought and heart, and in word and deed,” he said.

Humanae vitae's contemporary relevance was discussed at the same conference by ethicist Fr. Gino Zampieri, in a lecture titled “From *Humanae vitae* to *Amoris laetitia*: Open horizons, kept promises and paths opened.”

Zampieri said that the encyclical presents the exercise of sexuality as a reciprocal gift among spouses, and this understanding helps to “recognize that every person is at the same time a gift of God, gift of his parents, and gift of humanity.”

That means, for example, that “spouses have no right to a child,” as the child is the fruit of “the reciprocal donation of themselves;” and this rationale is part of the discussion about fertility issues like vitro fertilization.

Humanae vitae also restated the “no” to any abortion, as “every person is donated to the whole humanity,” is “taken away from it when the gift is unfortunately not welcome,” he said.

Zampieri said that Pope Francis' 2016 *Amoris laeti-*

tia invited couples to rediscover with courage and freedom *Humanae vitae*, describing the invitation as “coming from the Church's concern for the common good, both Christians and non Christians, both those who have welcomed [*Humanae vitae*]'s message in their lives and those—the majority, he said – who still do not know nor live the fecundity of that message.

In the end, he said, both *Humanae vitae* and *Amoris laetitia* show “the beautify of...sexuality within the family.”

Both of the documents, he added, are pro-life and pro-responsible fatherhood and motherhood, pro-family, pro-educational toward children, pro-social, and pro-ecological.

That means that both of the documents are “in favor of humanity's integral development.” ❖

(New Director, cont. from page 1)

whole Church in California.”

Rivas earned a Bachelor of Arts degree from UCLA and a law degree from Catholic University in Washington, D.C. He has served on numerous boards and committees. A photo is available on request. ❖

(Golden Jubilee, cont. from page 1)

in California, Oregon, Washington and Hawaii and approximately 6,000 members.

The Golden Jubilee Burse was established in 1937 to commemorate the Golden Jubilee, or fifty-year anniversary, of our organization and to raise money for the education of our seminarians.

Money is raised by the Institute members in many ways - bake sales, dinners, bingo, luncheons, tea parties, just to name a few. We also have cards we send for happy occasions and when prayers are needed for our families and friends.

The first contribution given to the Golden Jubilee Burse was \$1,500.00. Since 1937, \$3,886,162 has been donated to further the education of seminarians.

On June 6, 2018 District 5 Deputy Emmy Jo Miller, St. Teresa Benedicta #252, and Past Grand President Gail Azevedo, St. Rose #132, arranged to meet with Bishop Vasa at his office and present him with a check for \$2,000.00 for seminarians in the Santa Rosa Diocese. Emmy Jo told him the money was donated by members from St. John's #26 in Napa, St. Sebastian's #116 in Sebastopol and St. Rose #132 in Santa Rosa. The Bishop thanked Y.L.I. for our continued support of our seminarians as well as our continuing work done for our parishes and communities. ❖



July 31: St. Ignatius of Loyola

Detroit Archbishop: A Missionary Attitude Can Remedy the Evils of Racism

Detroit, Mich., Jun 25 (CNA/EWTN News) - Amid recent ecclesial efforts to combat the problem of racism, Archbishop Allen Vigneron of Detroit released a pastoral note last week confronting the “sin of racism,” saying a mission-centric attitude is the best remedy for the harms caused by discrimination.

“Our nation’s history has many tremendous accomplishments of which we should be proud. But it also bears the stain of many years of institutional racism whereby Blacks – even after emancipation – were treated as second-class citizens or worse,” said Archbishop Vigneron in his June 18 pastoral note “Agents for the New Creation”.

“Acts of racism are sins,” he continued, noting the Archdiocese of Detroit would be confronting racism by “recommitting ourselves to becoming a community of believers—a band of joyful missionary disciples—who affirm each person’s human dignity.”

According to Vigneron, acts of racism produce three evil fruits. First, he said, racial prejudices cause tremendous harm to whom they are directed, causing a deprivation “of his inherent human dignity” which questions their “God-given value.”

Secondly, Vigneron said racism can poison other minds through its reach, causing societal damage as it is transmitted to others.

Finally, it also causes “self-inflicted harm,” since the attitude of racism disfigures an individual’s “understanding of right and wrong and obscures his ability to see truth through the light of the Gospel.”

Vigneron said the Detroit archdiocese would focus on its commitment to “being radically mission-oriented” in an effort to fight the sin of racism.

“This means that our primary purpose for existing is to preach the Gospel,” Vigneron said, adding, “our mission is to proclaim the life-changing power of Jesus Christ.”

“The Gospel illuminates not just our relationship with God but also our relationship with others. All have been created in the image and likeness of God. Each person bears within himself the very image of God,” he continued.

This mission-centric attitude, Vigneron said, means that Christ is the center of every action and that every life is entrusted to the providence of the Holy Spirit. Being transformed by the Holy Spirit, he continued, begins with each individual’s journey of repentance.

Unity in Christ “does not dissolve our differences,” he said. “Rather, it is the variety of gifts which Christ gives to the faithful through his Holy Spirit which makes his Bride, the Church, more able to reflect God’s goodness.”

The archbishop noted that as the Church has spread, “different customs and traditions consonant with the revealed faith and appropriate to local communities were developed. We see this richness expressed in the various liturgical rites which are present in our Eastern Churches.”

“The gifts of the African American faithful are a tremendous blessing to the Archdiocese of Detroit. We would be a much poorer Church without the expressions of faith through prayer, music, and personal testimony proper to the Black communities,” Vigneron said.



As we seek to build a more just society—one in which we can truly say that racism has been defeated—we must begin, as Christians, with our personal commitment to Jesus Christ.

“And these expressions are a leaven to the Catholic Church. They are charisms which God has given to the whole Church through our African American brothers and sisters,” he continued.

The Detroit archbishop also said the only antidote to the evils of racism is Christ, and asked for the particular intercession of Blessed Solanus Casey, who was a “shining example” of how to treat others with dignity and love.

“As we seek to build a more just society—one in which we can truly say that racism has been defeated—we must begin, as Christians, with our personal commitment to Jesus Christ,” Vigneron said.

“To conclude, I particularly commend to you the memory of Blessed Solanus Casey,” Vigneron continued, encouraging his archdiocese to let Fr. Solanus “be for us still a powerful intercessor to obtain the grace from on high that we need to be agents for healing wounds of racism in our community, and to be agents of the new creation in Christ.”

Vigneron’s comments come amid recent efforts within the Church in the US to oppose racism.

The archbishop is a member of the USCCB’s ad hoc committee against racism, which was announced in August 2017 in the wake of rising racial tensions, for the purpose of promoting education, resources, communications strategies and care for victims of racism.

The committee’s chair, Bishop Shelton Fabre of Houma-Thibodaux, said earlier this month at the US bishops’ spring general assembly that their work is on schedule, and a draft of a pastoral letter should be presented at the autumn general assembly held in November.

The US bishops also listened to a presentation about racism by Bryan Stevenson at their spring general assembly. Stevenson is a lawyer and the executive director of the Equal Justice Initiative, an organi-

zation which advocates for equal treatment in the criminal justice system.

A fellow US archbishop, Cardinal Donald Wuerl of Washington, has also written a pastoral letter on racism recently.

“The Challenge of Racism Today” was published by Cardinal Wuerl in 2017. In the pastoral letter, he wrote that “Intolerance and racism will not go away without a concerted awareness and effort on everyone’s part. Regularly we must renew the commitment to drive it out of our hearts, our lives and our community.”

Both Cardinal Wuerl’s pastoral letter and Archbishop Vigneron’s pastoral note were fruits of diocesan synods. ❖



July 29: St. Martha

Loaded for Bear-Hug

By Chris Lyford

If there was a type of metric that assessed social angst, increased political rancor, and general grumpiness, there seem to be places both in public and on the web that would indicate that the strife-o-meter is “in the red” so to speak. If we read God’s word, we may have figured out that paradoxically, where words are concerned, soft is powerful and hard is ineffective. As the Proverb says: “A mild answer turns back wrath, but a harsh word stirs up anger.” (Prov. 15:1).

Husbands and wives know all too well how the dynamic of “flooding” can quickly derail any conversation into a real train-wreck. First you are playing catch in a normal conversation, and suddenly it’s a game of ‘burnout’. When I was a kid, my brother and I would play a game of catch we called “burnout.” We’d begin by standing close together, tossing a baseball between us. With each successive toss, we’d throw harder and move further apart. The object of the game was to throw the ball so hard that the opponent couldn’t bear the pain of catching it and would call it quits. When I think about some of the people I have seen lately in the news, or in the parking lot, and how they are so quick to start a game of verbal ‘burnout’ I quickly remind myself that, that game is a juvenile pastime, not a behavior of mature adults.

In couple communication classes one of the best tools we can learn is to have a plan for when things get flooded, or when the emotional state of either one, or both is too intense to continue a healthy conversation.

Making any decision when “flooded” is not a wise idea, so it’s important couples talk about this plan of action when things are peaceful, and both are wanting

to come up with a plan to avoid the pain of hurtful words or actions. The simplest plan is to agree to take a minimum 30 minute break before coming back together to finish the conversation. The reason is that it takes at least 30 minutes to allow our blood pressure and heart rate to go back to stasis. You can see where the phrases “I couldn’t see straight” or “I was seeing red” came from; when our ‘fight or flight’ decision flashes in our minds, our body starts the process of preparing for either one, and our heart rate increases, etc.

In our marriage, in our family, at school, work, or social settings, and especially as we take in the measure of social media content and news that we expose ourselves to, we should employ the wisdom of Proverbs 15:1 and commit to a plan of action. Once we feel the heat rising, we can simply remind ourselves of that scripture, and put it into action. Prepare a mild answer (or thought), and be slow to speak. Another scripture I like for the subject is James 1:19 “Everyone should be quick to listen, slow to speak and slow to become angry”. Lastly, it seems I have noticed a few more people lately who emotionally seem loaded for bear; ready to start a fight. The concept of “loaded for bear” alludes to the heavy charge of powder or lead that hunters use for large animals like a bear. If we really want to spread peace, and not anger, and disarm the enemy, maybe we should instead be loaded for ‘bear-hug.’ ❖

Chris Lyford is the Communications Director for the Diocese of Santa Rosa, California

Lay Ministry and Ordained Ministry Complement Each Other

By Msgr. M. Francis Mannion / Viewpoint

Recently, a young man considering the priesthood told me that he thought the rise of lay ministry in the Church was threatening the role of the ordained priest.

What our conversation brought home to me was the ongoing confusion regarding the specific identity of and relationship between lay and ordained ministries.

There are many factors that prevent clarity in this area. Chief among them is a failure to observe that while ordained ministry is general and comprehensive, lay ministry is always specific and limited. The ministry of the bishop, for instance, is not focused on any particular area of the life of his diocese. Rather it ranges widely over the whole spectrum of diocesan activities. In the same way, the parish priest is called to carry on a comprehensive and wide-ranging ministry of oversight in his parish. His focus is not on any particular ministry area, but on the right ordering (think “holy orders”) of the parish.

The role of the lay person, on the other hand, is more specific—even if the same person carries on a number of ministerial activities at the same time. In the liturgy, the lay person is a reader, or an extraordinary ministry of Communion, or a musician. In the parish at large, men and women may be participants in one of the many ministries that build up the parish community: a catechist, a servant of charity, a visitor to the sick.

For this reason, a generalized lay ministry should be regarded as extraordinary. This is not to say that a lay person may not perform the more general task of coordinating and directing a group of lay ministers. A

(see Lay Ministry, page 8)

Infant Baptism Violates Human Rights, Says Former Irish President

Dublin, Ireland, Jun 25 (CNA) - Former Irish President Mary McAleese has said that the baptism of infants is a form of coercion, calling on the Catholic Church to change its practice.

“You can’t impose, really, obligations on people who are only two weeks old and you can’t say to them at seven or eight or 14 or 19 ‘here is what you contracted, here is what you signed up to’ because the truth is they didn’t,” she said in a June 23 interview with The Irish Times.

Baptizing babies, she said, makes “infant conscripts who are held to lifelong obligations of obedience.”

McAleese, Ireland’s president from 1997-2011, is a student at Rome’s Gregorian University, pursuing a doctorate in canon law. Her doctoral dissertation criticizes Catholic practices regarding infant baptism, The Irish Times reported.

“If your parents are Catholic and you are baptised in a Catholic Church, that baby becomes a member for life—according to the teaching of the church—of the church and it has rights and obligations,” she said.

McAleese said that in previous centuries, Catholics “didn’t understand that they had the right to say no, the right to walk away.”

“But you and I know, we live now in times where we have the right to freedom of conscience, freedom of belief, freedom of opinion, freedom of religion and freedom to change religion. The Catholic Church yet has to fully embrace that thinking.”

“What the church has failed to do is to recognise that there has to be a point at which our young people, as adults who have been baptised into the church and raised in the faith, have the chance to say ‘I validate

(see Infant Baptism, page 8)

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Why Compliance is Important

By Julie Sparacio

At my national conference last month, I heard a speaker talk about the Church and the internal changes that have been made because of the clergy abuse scandal. The Church recognized the problem, made changes and organizations from around the world are looking at the Church and using our model. This speaker said that the Catholic Church has become one of the safest places for children, exactly as it should be!

I have been gathering up the last of the data that I need to report for our annual audit. The audit reviews our compliance with the Charter for the Protection of Children and Young People, signed by the United States bishops in 2002. It was updated and modified in 2011 and that is the version that we will be audited on. The bishops recently reviewed it again and at their annual meeting in June and made some changes to the Charter. The changes expand the definition of those that should complete safe environment programs to individuals who have contact with minors (changed from “ongoing, unsupervised contact with minors”). Thankfully, our diocese has always taken a broader view than the Charter required so these changes should not require any major changes in who should complete requirements.

One thing I noticed, however, when I was preparing our information, was how often people were working

or volunteering this year, while being non-compliant. Our diocesan policy requires that all individuals must complete a criminal background check (through fingerprinting), complete the current safe environment training, and be certified compliant by the Office of Child and Youth Protection BEFORE they may begin employment or volunteering. It appears that some people don't follow that requirement. We have employees who worked for several months or more, before they completed the requirements. We have volunteers, who volunteered all year without completing requirements. I know that our Safe Environment Coordinators (SEC) are diligent in explaining the requirements and reminding people to complete them. In spite of their best efforts, sometimes the requirements are not completed. Currently, we have 26 parishes and 6 schools that are 100% compliant. Most of those individuals that are non-compliant haven't completed our current training—which became available and required as of July 2017.

For this coming year we are making a change. We are requiring that all individuals who would like to volunteer in the Diocese of Santa Rosa, in any capacity that includes children, must complete the requirements by September 15th. If you think that you will want to teach Religious Education, work with our youth, or even plan on Vacation Bible

School next June—you must be compliant by September 15th. If you have children in our Catholic Schools and think that you would like to volunteer in their classroom, go on a field trip, help at an activity or event, you must be compliant by September 15th. Obviously, this will take some adjusting, and some situations will have to be looked at individually. A lot of responsibility falls on the shoulders of the SEC for each parish and school. I am hoping this will relieve them of some the burden and make their tasks a little easier.

The requirements for compliance include Live Scan fingerprinting. You can get a form from your parish or school SEC or find one online at our diocesan website. The link is: http://srdiocese.org/the_diocese/child_and_youth_protection/live_scan_requirements

In order to complete the required training, go to www.CMGConnect.org. If you already have done online training for the diocese in the past, you should already have an account. Please do not create a new one but contact your parish or school SEC for your user name and password.

See the thing that we all forget when we talk about compliance is the why. Why is it important? It's important because we promise our families that their children will be safe in our care. We had an individual who wanted to work with children in our diocese—with an arrest record that was three pages long including recent arrests. We had a volunteer who wanted to train altar servers—who is a registered sex offender. The wolf has not been chased away from the door completely—but we have armed ourselves! That's why compliance is important. ❖



Guarding the Vulnerable

Julie Sparacio is Diocesan Director of Child and Youth Protection.

Anger Over Migrant Family Separation 'Warranted', Archbishop Chaput Says

Philadelphia, Pa., Jun 25 (CNA/EWTN News) - In his latest column, Archbishop Charles Chaput of Philadelphia called out the Trump administration and Congress for putting families in jeopardy while further frustrating immigration reform.

“...there's a human cost to political theater that can be inexcusably ugly, especially when it's paid by children. The administration's most recent blunder—separating children from their parents caught illegally entering the country—was both stupid and destructive, and the storm of anger it sparked, warranted,” Chaput wrote June 22.

Last week, President Donald Trump walked back a policy at the U.S.-Mexico border that had been causing political uproar throughout the country for weeks.

In May, the Trump administration announced a “zero tolerance” policy: immigrants found ille-

gally crossing the border would be held in a federal jail until they go before a federal judge, who must determine whether immigrants will receive prison sentences for crossing the border illegally.

This shift led to family separation, because children cannot be held legally in a federal jail for more than 20 days per the 1997 Flores Settlement. These children were placed in the custody of the Department of Health and Human Services while their parents' cases were processed.

The separations sparked a nation-wide uproar, as images and recordings of distressed, separated children were widely broadcast.

On June 20, Trump announced an executive order that ended the practice of family separation, but maintained the zero tolerance policy.

Chaput wrote that “The worst part of this story ...

is that it's simply the latest chapter in an endless and often hypocritical struggle by both political parties over the details of immigration reform.”

“The wrangling has been going on for many years. And the result is always the same: gridlock and mutual recrimination.”

Chaput and many other U.S. bishops have frequently spoken out in support of immigrants and their families, calling for policies that respect human dignity and keep families united.

“Yet despite hundreds of painful stories” about the human cost of unjust immigration policies, “nothing substantially has changed about our immigration laws in the last 12 months, or in the last 24 or 36 or 48,” Chaput noted.

And while the Trump administration has recently
(see Migrant Family, page 8)



**Diocese of
Santa Rosa**

OFFICIAL APPOINTMENTS

Reverend Gordon Kalil - Retired from Active Pastoral Ministry effective Friday, June 1, 2018.

Reverend David Shaw - Retiring from Active Pastoral Ministry effective Monday, July 23, 2018.

Reverend Juan Carlos Gavancho - Returning to Chicago effective Friday, June 29, 2018.

Reverend Juan Carlos Chiarinoti - Service to the Diocese completed effective Monday, July 23, 2018.

Reverend Manuel Chavez - Pastor of St. Helena Parish, St. Helena effective Saturday, July 28, 2018.

Reverend Edilberto Ramon - Parochial Administrator of Saint Joseph Parish, Fortuna and in charge of Saint Patrick Mission, Loleta effective Monday, July 23, 2018.

Pending - Parochial Vicar for Saint Bernard, Sacred Heart and Saint Joseph, Eureka.

Reverend Oscar Diaz - Pastor of Resurrection Parish, Santa Rosa effective Monday, July 23, 2018.

Reverend Anthony Madanu, SVD - Parochial Administrator of Saint Mary of the Angels Parish, Ukiah and in charge of Saint Francis, Hopland and Saint Elizabeth Seton, Philo effective Monday, July 23, 2018.

Reverend Adam Kotas - Parochial Administrator of Our Lady Queen of Peace, Clearlake and in charge of Our Lady of the Rosary, Lucerne effective Friday, June 29, 2018.

Reverend Jose Isaac Alejandro de la Cruz - Parochial Vicar of Saint Mary of the Angels Parish, Ukiah, Saint Francis, Hopland and Saint Elizabeth Seton, Philo effective Monday, July 23, 2018.

Reverend Gabriel Barrera - Temporary Parochial Vicar for Saint Rose Parish, Santa Rosa.



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The worst part of this story... is that it's simply the latest chapter in an endless and often hypocritical struggle by both political parties over the details of immigration reform.

(Migrant Family, cont. from page 7)

“aggravated” the problem, “there’s plenty of blame to go around” for the political impasse when it comes to real immigration reform, Chaput added.

“The responsibility for fixing our immigration problems has always resided with Congress, not the White House, and over the past decade both political parties have excelled at the kind of calculating, partisan obstructionism that makes a fix impossible,” he said.

“We’re better than this as a nation. And if we really want to ‘make America great again,’ with a moral character that proves it, then the people who make and apply our laws need to act accordingly.” ❖

(Lay Ministry, cont. from page 6)

director of religious education is a good example here.

Yet, even then there remains a clear focus on a definite grouping of ecclesial ministries. When, however, the function of lay coordination and direction loses its focus, it becomes blurred and begins to take on the character proper to the ordained.

In this perspective, we can see that, properly defined, lay ministry is no threat to the ministry of the ordained. Indeed, the opposite is the case. Each type of ministry is directed to the other. Without the existence of ordained ministry, the ministerial role of lay persons would never come to be.

By the same token, the vocation of the ordained is to generate and promote the ministries of all the baptized. Indeed, one can say that the measure of effective ordained ministry is the extent to which it brings forth and activates the gifts and particular vocations of the laity.

This explanation satisfied my friend—to some extent. However, he thought that this casts the role of the ordained priest into no more than a purely functional manager or moderator of parish ministries.

Accordingly, I had to expand my explanation by pointing out that the priest is more than a managerial functionary. He is, in fact, called to the vocation of “ordering” the sacramental life of the parish. This is expressed most fully in the priest’s unique role in the celebration of the Eucharist, where he acts “in the person of Christ” in an irreplaceable manner signified by priestly ordination.

But, my friend asked again, do not all Christians act “in the person of Christ” in carrying out their baptismal vocations? Indeed, they do—but within the specific ministries to which they are assigned.

This explanation satisfied my friend—“for the moment,” he added. ❖

(Infant Baptism, cont. from page 6)

this’ or ‘I repudiate this,’” she added.

In the same interview, she said that the Church must respect the right of Catholics to dissent from Church teaching.

“Let’s be frank about it, very little of the magisterium—there are elements of it that are obviously infallible, things like the teaching on Christ and his divinity—but there are other things that over many, many centuries were taught with great passion that quietly now have been abandoned by the very magisterium that taught them.”

McAleese, who has previously advocated publicly for ending abortion restrictions in Ireland, same-sex marriage, and women’s ordination to the priesthood, drew headlines earlier this year when she spoke March 8 at a women’s conference in Rome held outside the Vatican.

The annual conference, “Voices of Faith,” had previously been held in the Vatican City State. In 2018, Cardinal Kevin Farrell, prefect of the Vatican dicastery for Laity, Family and Life, objected to some speakers, including McAleese, and would not approve use of the Vatican’s space for the conference. Organizers moved the event to the headquarters of the Society of Jesus.

“We are here to shout, to bring down our Church’s walls of misogyny,” McAleese said at that conference.

Referring to the Church hierarchy, she added that “I hope that all the hearing aids are turned up today!”

The Catechism of the Catholic Church calls on parents to baptize their children as soon as is possible after they are born.

“Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called,” the Catechism says.

“The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism.” ❖



August 2: Our Lady of Angels

Religious Sister from Iraq Again Denied Entry to UK

Erbil, Iraq, Jun 25 (CNA/EWTN News) - Sister Ban Madleen, a Dominican sister from Iraq who had to flee ISIS, has once again been denied entry to the United Kingdom.

Madleen was attempting to visit her sick sister, who lives in the country, but immigration officials said that she had not provided enough evidence that she was not going to overstay her visa and attempt to live in the U.K. permanently. Madleen runs a kindergarten in Iraq and belongs to a religious community there, the Dominican Sisters of St. Catherine of Siena.

The religious sister first attempted to obtain a visa to the U.K. in April, but was denied. Government officials said that she had failed to demonstrate that she made a sufficient income as a school principal, and she had not shown that her community would be funding her trip. The denial letter also questioned why she had not visited the U.K. since 2011, when she was last granted a visa.

Madleen, along with the rest of her community, was forced to flee the Christian town of Qaraqosh in 2014 when ISIS took over their convent. She has since been living in the city of Erbil, in northern Iraq.

ISIS controlled the convent until late 2016, when the sisters were finally able to return to visit their

now-demolished church.

The news of her most recent denial was shared on Twitter by Fr. Benedict Kiely, the founder of Nasarean.org, which seeks to assist persecuted Christians in the Middle East.

“The U.K., has, for the second time, denied a visa to my friend, Iraqi nun Sister Ban Madleen—driven out of her convent by ISIS but unacceptable for a month’s visit to the U.K.,” Kiley wrote on Twitter.

Other Catholic religious from Iraq have also encountered problems while attempting to visit the U.K. and other western countries. One of Sr. Madleen’s sisters, Sr. Diana Momeka, was initially denied a visa to visit the United States to testify before Congress. She eventually received permission after an uproar.

In 2017, the Institute of St. Anselm, a theology school for priests and nuns formerly located in Kent, was forced to relocate to Rome after experiencing significant issues with acquiring visas for foreign students, the Catholic Herald reported.

The U.K.’s Home Office withdrew the school’s license for visas after more than 10 percent of applications were denied. Among the reasons listed for the denials was a concern that a priest was unmarried, and that a religious sister did not have a personal bank



Among the reasons listed for the denials was a concern that a priest was unmarried, and that a religious sister did not have a personal bank account.

account. According to Fr. Kiely, a nun with a PhD in theology from Oxford University was similarly barred from visiting the U.K.

In 2016, the U.K. denied entry to three archbishops from Iraq and Syria. They were invited to attend the consecration of London’s Syriac Orthodox Cathedral, and were supposed to meet with Prince Charles, according to the Catholic Herald. The Home Office said there were significant concerns that the three would be unable to support themselves. ❖

Worldly Prudence and Supernatural Prudence

By Alice von Hildebrand / Dr. Alice von Hildebrand

I am sure that, like most people, you have often been tempted to confuse the prudence practiced by “children of the world,” and the type of prudence advocated in the gospel: “Be prudent like the serpent.” In both cases, a person carefully steers clear of what is rash, unwise, and impulsive; every decision is carefully gauged, and examined from every angle. Therefore, the similarity is striking.

But there is a chasm separating the first from the second, still the first can copy the second so well that we need to sharpen our attention in order to be able to distinguish between them.

The gentle Saint Francis of Sales used to say that he had scant sympathy for the virtue of prudence, “this poor virtue which he had such difficulty loving,” and when he managed to love it, “It was out of pure necessity” (*L’esprit de St. Francis of Sales*, Msgr. Camus, p. 246). Commenting upon the gospel urging us to be prudent like serpents and simple like doves, he remarked that the proportion between “the serpent” and the “dove” should be ten to one. To keep them in equal balance is bound to have a harmful consequence, namely that the serpent will devour the dove;

the dove on the other hand, cannot be a threat to the serpent. This gentle saint was clearly referring to the fact that the virtue of prudence can easily degenerate into “worldly prudence” (which he detested); we must therefore be constantly on the watch to avoid this dangerous pitfall.

He relates that after the success enjoyed by his introduction to the devout life, his “prudent” friends advised him never to write another book: “It would be difficult for the sequel to match your masterpiece, and consequently any further publication would tarnish your now well-established reputation as an outstanding writer!”

Saint Francis of Sales’ answer was that if his first book had been acclaimed because it had pleased God that it should gain recognition, he saw no reason why his majesty could not do the same for the second work. His treatise on the love of God turned out to be another masterpiece.

What is worldly prudence? While claiming to be “a virtue,” it is in fact nothing but disguised self-interest; it is a clever gauging of one’s own advantage, so that whichever way the tide goes, one will be on the winning side. In every situation, the “prudent” man calculates

whether a particular action, or spoken word, will cater to his interest, both immediate and future. The one thing that he is concerned with is to avoid anything which might have adverse consequences for him.

The man who navigates by the laws of worldly prudence seems to have a radar warning him whether an event might run counter to his personal safety. He then steers clear of it with a remarkable adroitness and alacrity.

Politicians major in worldly prudence, for to win in the political arena, (Or even to remain alive); one must learn to survive under any foreseeable or unforeseeable contingency. They often practice to perfection the principles on which any successful insurance company is based: whatever happens, it will remain the winner. Clever politicians will carefully cater to the powers that be, while keeping in mind that this power might not last; consequently, they should draw as much advantage from this present situation as possible while carefully avoiding compromising themselves, should the wind change direction. They can be compared to hounds whose instinct un-

(see Worldly Prudence, page 15)

Meet Sair Del Toro: Hispanic Evangelist Extraordinaire

By Mary Rezac



She was scheduled to speak for two hours. She spoke for four - "because they needed more help than we were thinking." But by the end, she says, God had converted the room.

Los Angeles, Calif., Jun 24 (CNA) - If you ask Sair del Toro to tell you her story, she tells you the stories of other people. Women who have escaped abusive relationships. Gang members who have given their lives to Jesus. Teenagers who found healing after abortion.

She hardly mentions her role in those stories. But her role should not go unnoted. Those stories of conversion, or healing, or freedom, have one thing in common: Sair del Toro.

"I think when you give yourself freely to the Lord, beautiful graces and things come out, you can be a witness," Del Toro told CNA.

Del Toro is director of Magnifica, the Spanish-language apostolate of Endow, a ministry that forms study and fellowship groups for women. She also hosts a daily radio show on Radio Guadalupe in Los Angeles, where she talks about theology, philosophy, Mary, the saints—"any subject."

But Del Toro wasn't always working for the Lord.

From wedding planner to bride of Christ

Although she grew up with a Catholic mother, Sair and her siblings withdrew from the faith. At one time she hated the Church, she said, because she was only paying attention to the bad news about it.

By the time she was 28, Del Toro was a well-known secular radio personality and wedding planner in Seattle, Washington. She drove a new Mercedes and had an apartment on the top floor with a view of the lake.

"Everything was perfect," she said, "But I had something missing, I didn't have love, I just had money. So every time that I was walking in my condominium I was like oh my God, I'm missing something."

It was then that she started to ask God: "Where are you? Who are you?"

She started going back to church. Someone told her that if she wanted to find God, she should look to the Blessed Sacrament. So one day, she says she snuck into the adoration chapel to hug the tabernacle, wanting to see if God was really in "the little box."

"I walked in there, I hugged Jesus Christ, and he came out and he hugged me. And I felt the presence of him in my heart and in my brain and in my soul - he was hugging me. It was the biggest hug of my life," she said, and that love that she felt would forever change her life.

She left her high-paying job and swanky apartment and decided to join a convent in Omaha, Nebraska.

Del Toro's mother was not so convinced of her

quick conversion.

"My mom thought that I was crazy," she said. So crazy, in fact, that she says her mother took her to be examined at a psychiatric hospital, which turned out to be run by nuns.

Del Toro said she was questioned by the doctor about whether she listened to God, heard his voice, loved him - questions she was afraid to answer honestly, if it meant she'd end up in a psych ward.

Still, she felt God urging her to tell the truth, so she responded—"Yes." The doctor concluded that she wasn't crazy—she was just in love with God.

After spending a few years in religious life, Del Toro felt God calling her to marriage. She left the convent and moved back to her home in Mexico, where she worked for several Catholic ministries, including the Mission for the Love of God, a ministry that aims to consecrate political leaders to the Sacred Heart of Jesus.

Over the course of three years, she says the ministry helped convince 75 percent of Mexico's governors to consecrate themselves, their families and their work to Jesus.

"Most of the governors are secular, they're totally opposite of what we do in the Catholic Church," Del Toro said. "I used to somehow convince them to consecrate their work, family and all their soul to the Lord, which is crazy in Mexico because the majority of them are Masons."

In 2013, Del Toro moved back to the United States to teach Theology of the Body to couples in the Archdiocese of Los Angeles, before taking her current position with Magnifica.

Converter of gang members

When Del Toro isn't converting governors, she's converting rooms full of hardened ex-gang members.

A few months ago, Del Toro was asked to give a presentation to a group in Houston—200 people, mostly Hispanic men, who were hardened, tattooed ex-gang members and drug dealers.

"It's very hard when you walk into a room like that," Del Toro recalled. "I was thinking—'What is God going to do to me now?'"

She was scheduled to speak for two hours. She spoke for four—"because they needed more help than we were thinking." But by the end, she says, God had converted the room.

"We consecrated all of these people which was a miracle, because most of these people...have killed people, they were involved in very dirty and heavy business, they sold drugs, so for them to say yes to the Lord, it's not like for you and for me, it's a completely different thing," she said.

"These people that we never thought would be consecrated to the Lord, they're changing their lives and their families too," she added. Del Toro said she

(see Meet Sair, page 16)

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NFP 'Changed Everything'

This is the seventh in a series on the 50th anniversary of the papal encyclical "Humanae Vitae."

By Valerie Schmalz, Catholic San Francisco

Lisa and Jack Murphy did not start out their married life using natural family planning. In fact, they saw nothing wrong with the birth control pill, even though NFP was bought up at their Engaged Encounter. "We weren't paying attention," Lisa Murphy said.

Through a series of circumstances, the Holy Spirit, Lisa says, the couple found themselves using NFP. The family lives in Mill Valley, but has been involved with telling other couples about their experiences through Bill and Pat Turrentine, who are NFP teachers at St. Dominic Parish.

"It changed everything. It changed our marriage. It changed how we viewed sex ourselves and, even though it was just quote unquote 'birth control,' it affected how we saw sexuality," Lisa said.

Jack Murphy said when the couple speaks about their experience, "we always make a point that it's amazing we live in this part of the country where everyone is super focused on health and well-being."

"Meanwhile, all these women are doing pretty tough things to their bodies – or at least putting their bodies through a lot of hurdles," Jack said. "This is the most organic, natural thing you could be doing as a woman other than nothing at all. And all it is, is paying attention to the natural biorhythms of your body."

The Murphys had two children, but Lisa had some precancerous cells discovered after the first baby so she shifted from taking hormonal birth control to an IUD. (The Pill has been implicated in increased risk for some kinds of cancer.) Jack always wanted

four children, but coming from a traditional Catholic back-ground in Long Island, he thought of NFP as an easy way to end up with 10 children, Lisa said.

"When my youngest child was about 2, I started to feel a tug at my heart," Lisa said, and told her husband, "I think we are called to have more kids. He said, no, we can't afford another kid."

"We were in very different places. I said to him I won't bring it up. Promise me that you won't close your heart," Lisa said. Meanwhile, about three quarters of a year later, "I discerned God saying to me, 'How can you say you want more kids if you are 99 percent blocking me from blessing you?'"

Lisa began researching NFP on her own, reading books. "I was really convicted by them." She felt she should talk to her husband. "I think it was the Holy Spirit. He said, you are clearly right. We have been clearly brainwashed by our culture and this is wrong and we should stop." They found the Couple to Couple League and met the Turrentines. Along the way, the Murphys decided to have another baby, because they felt it was right

"rather than just looking at the physical metrics of finances."

"He is almost 4. We have continued to use NFP" and times have been rocky financially. But the Murphys are convicted of the power of NFP to help their faith and their marriage.

"I think especially for me as a woman, it makes a huge difference to really respect the power I have in my body for life," Lisa said.

"We see it as a more cooperative relationship be-



Lisa and Jack Murphy and family

tween us and God," Lisa said.

Before, said Jack, "My perspective was I never needed to be involved."

Today, Lisa texts her temperature to her husband and he records it so that they are both taking time out of their day to monitor her fertility. "As a guy not only does it tune you into your natural cycle and tune you into your wife," Jack said. "It enlists a man."

The couple is open to discussing this very personal turn their marriage has taken because others' testimony affected them, Lisa said. "A friend had shared in a moms' group that she used NFP. I remember thinking she was crazy. When I started discerning, that was who I turned to. That's why I am not shy to talk about it. "It's such a big deal." ❖

Supreme Court Returns Case of Florist Who Declined Gay Wedding to Lower Court

Washington D.C., Jun 25 (CNA/EWTN News) - The U.S. Supreme Court on Monday vacated a Washington state ruling against local florist Barronelle Stutzman, who in 2013 declined to make flower arrangements for a same-sex wedding.

The U.S. Supreme Court sent the case back to the Washington Supreme Court, instructing that the case be reconsidered in the light of Masterpiece Cakeshop decision earlier this month.

In the Masterpiece case, the U.S. Supreme Court sided with Christian cake baker Jack Phillips, who had declined to make a wedding cake for a same-sex couple. The Supreme Court ruled that the Colorado Civil Rights Commission had shown an impermissible hostility toward religion in their handling of the case.

Stutzman's attorneys have argued that a similar hostility against religion was on display in the handling of Stutzman's case by Washington's attorney general.

"While the attorney general failed to prosecute a



For him, this case has been about making an example of me—crushing me—all because he disapproves of what I believe about marriage.

business that obscenely berated and discriminated against Christian customers, he has steadfastly—and on his own initiative—pursued unprecedented mea-

sures to punish Barronelle not just in her capacity as a business owner but also in her personal capacity," said Kristen Waggoner, senior vice president of Alliance Defending Freedom, the group defending both Phillips and Stutzman.

"In its Masterpiece Cakeshop ruling, the Supreme Court condemned that sort of one-sided, discriminatory application of the law against people of faith," Waggoner said.

"Also, in the legal briefs that the attorney general has filed in Barronelle's case, he has repeatedly and overtly demeaned her faith. He has compared her religious beliefs about marriage—which the Supreme Court said are 'decent and honorable'—to racial discrimination," Waggoner continued.

"This conflicts with the Supreme Court's recognition in Masterpiece Cakeshop that it was 'inappropriate' for the government to draw parallels between those religious beliefs and 'defenses of slavery'."

(see *Case of Florist*, page 14)

Supreme Court Sides with Pro-Life Pregnancy Centers in California Abortion Case

Washington D.C., Jun 26 (CNA/EWTN News) - The Supreme Court on Tuesday blocked a California law requiring pro-life pregnancy centers to post information on programs to obtain a free or low-cost abortion.

The 5-4 ruling in *National Institute of Family and Life Advocates (NIFLA) v. Becerra* sent the case back to a lower court to be reconsidered, in light of the Supreme Court's finding that "We hold that petitioners are likely to succeed on the merits of their claim that the FACT Act violates the First Amendment."

Lower courts had rejected a petition to temporarily block the California law while it was being legally challenged. The Ninth Circuit Court of Appeals ruled that the case against the law was unlikely to succeed on its merits.

The Supreme Court reversed that ruling, saying that the Ninth Circuit was wrong to treat the speech of pregnancy centers as a lesser category of free speech simply because it is "professional speech."

California's "Reproductive FACT Act" requires pregnancy centers that do not perform abortions

to display a notice informing patients about California programs that, among other things, can provide a free or low-cost abortion for eligible women. The notice must include a phone number for a county office that would refer women to Planned Parenthood or other abortion providers.

The law also mandates that any non-medical pregnancy center, such as one that distributes free maternity clothing or baby items to a pregnant woman, must display a notice explaining that it is not licensed as a medical facility in the state of California. There is no current licensing scheme in the state of California for non-medical facilities who distribute baby supplies.

The Reproductive FACT Act was passed in 2015. The California legislature said that 200 pregnancy centers used "intentionally deceptive advertising and counseling practices" that confuse and misinform women and intimidate them "from making fully-informed, time-sensitive decisions about critical health care."

NIFLA, a group that works with pro-life pregnancy centers, filed suit shortly afterwards.

The U.S. 9th Circuit Court of Appeals upheld the law. Judge Dorothy W. Nelson, writing for the unanimous three-judge panel, said the state of California has "a substantial interest in the health of its citizens, including ensuring that its citizens have access to and adequate information about constitutionally protected medical services like abortion," according to the *New York Times*.

Judge Nelson said the notice "informs the reader only of the existence of publicly funded family-planning services" and "does not contain any more speech than necessary, nor does it encourage, suggest or imply that women should use those state-funded services."

But Alliance Defending Freedom, which represented NIFLA, argued that the law constitutes viewpoint discrimination and illegal government infringement upon the right to free speech.

"Forcing anyone to provide free advertising for the abortion industry is unthinkable—especially when it's the government doing the forcing," said Kevin Theriot, senior counsel with Alliance Defending Freedom.

"This is even more true when it comes to pregnancy care centers, which exist specifically to care for

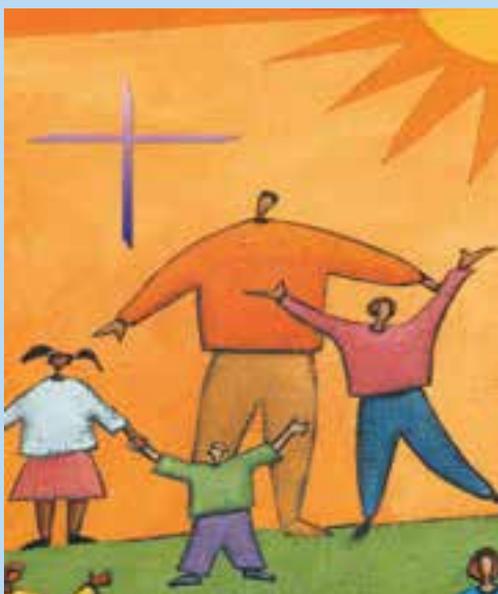


The government doesn't need to punish pro-life centers for declining to advertise for the very act they can't promote," Theriot said.

Child & Youth Protection

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Julie Sparacio, Director
Child and Youth Protection
707-566-3309
jsparacio@srдиоese.org

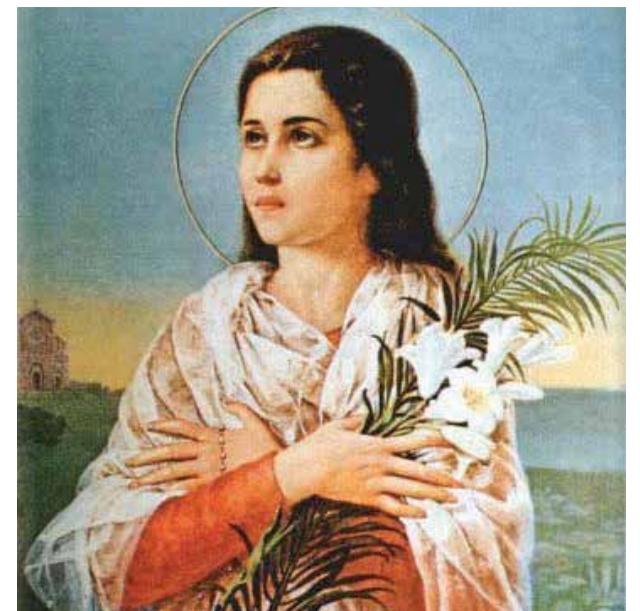


women who want to have their babies."

Given that information about abortion is already widely available, "the government doesn't need to punish pro-life centers for declining to advertise for the very act they can't promote," Theriot said.

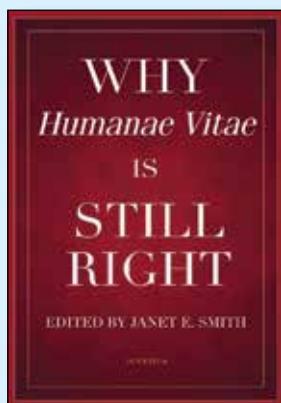
Pro-life pregnancy centers are often located near abortion facilities and sometimes provide sonograms and other medical care for pregnant women, free of charge. They do not provide abortion services or abortion referrals, and counselors at these centers encourage a woman to continue her pregnancy.

Similar laws in Maryland, Texas, and New York have been struck down in courts as unconstitutional. ❖



July 6: St. Maria Goretti

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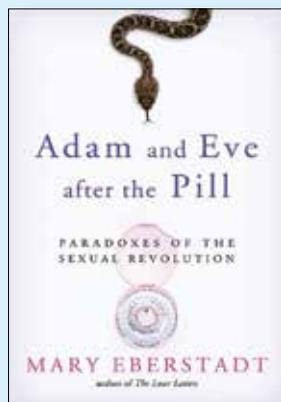
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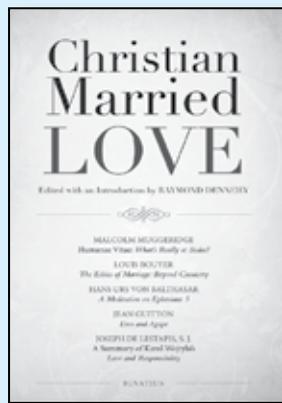


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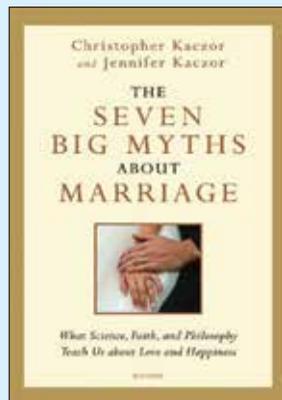
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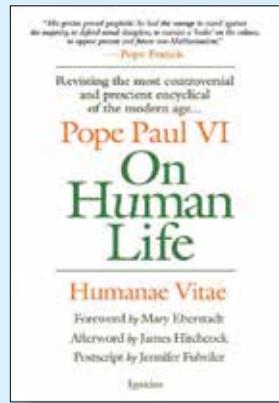


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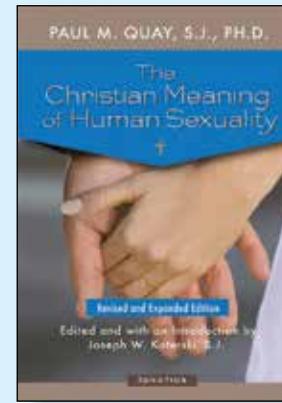


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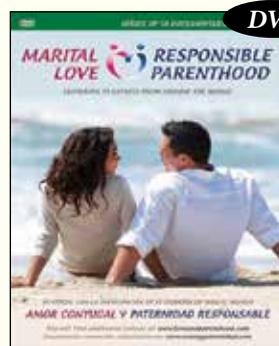


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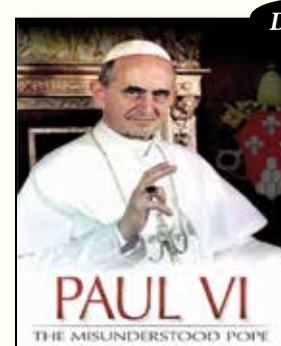
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Update from the Family Life Office

Greetings from the Family Life Office! We are both excited about this opportunity to work as the Co-Directors of the Santa Rosa Diocese Family Life Office and are thankful for the many well wishes we received after we made the front page of last month's North Coast Catholic. We thought that we would fill you in on what we have been doing so far and what we hope to accomplish in the months to come.

In our first couple of weeks on the job, we were able to meet with the Family Life Directors of San Francisco, Oakland, and Sacramento. They were all very helpful in answering many of our questions and guiding us in setting priorities. Best of all, we were able to establish a constructive working relationship with each. There is so much in common with the work for all Family Life Directors it is nice to be able to call on others in sharing information.

It is a priority of Bishop Vasa for us to facilitate development of a "Marriage Preparation Policy" for the entire Santa Rosa Diocese and so that is where we have been putting much of our effort. It is planned that a Diocese-wide policy will help each parish in directing couples desiring to be married in the Church through a meaningful preparation process. As we all know, marriage as a sacrament is a life-time commitment, so in professing one's wedding vows, having full knowledge of what "I do" really means will encourage a life full of love and grace in the vocation of marriage.

The Bishops of California have established the

"California Catholic Conference" and part of that group includes the annual gathering of the 12 Family Life/Respect Life Directors throughout California. We attended this annual gathering in southern California in May and were overwhelmed with the magnitude of work being done under the guidance of Family Life offices! It was all very exciting and quite inspiring. It gave us both a real insight to the importance of the work in the Church in providing support to families and respect life causes.

Perhaps one of the most helpful undertakings for us so far was in making a presentation at the recent Priest's "Presbyteral" Assembly in Ukiah. Bishop Vasa gave us a spot on the agenda to share our Family Life work goals with the clergy. Our desire was to get their input as to "What are your Family Life Office needs" and "How can we help you in your parish?" We got some valuable input and will use that to guide us in our work. It was very apparent that developing a solid, faith-based marriage prep program should be a priority.

It has been an honor for us to be working as the Family Life Co-Directors out of the Chancery Office. But even more so, we are getting to do work that we believe is really important in life and work that guides us to holiness in our Catholic faith. We will try to keep you all informed as to what we are doing and certainly, if you have any questions, please don't hesitate to contact us (familylife@srdiocese.org). Pax Christi! ❖

—Carlin & Deacon Dave Gould

Upholding Free Speech Rights of Crisis Pregnancy Centers

SACRAMENTO - The Most Rev. Jaime Soto, Roman Catholic Bishop of Sacramento and President of the California Catholic Conference, released the following statement today concerning a US Supreme Court ruling overturning a California law restricting the free speech rights of crisis pregnancy centers. The law, called the "California Reproductive Freedom, Accountability, Comprehensive Care and Transparency Act" ("FACT Act"), singled out crisis pregnancy centers and required them to post signs and provide information about the availability of abortion services.

"The First Amendment to the United States Constitution may be the most precious, because it protects and enshrines our right to free speech, peaceful assembly and the free exercise of our religion.

"Today's decision by the Supreme Court rejecting the State of California's legal attempts to muzzle the free speech of women's health clinics and pregnancy crisis centers shows why.

"The Court specifically noted the FACT Act 'burdened free speech,' and imposed a 'government scripted' disclosure requirement, but 'left unburdened those speakers whose messages are in accord with its own views.'

"This is a victory for reason over ideology. This is a victory for women, offering them hopeful alternatives to abortion. And it's a victory for children, who will no longer be taken from their mothers because of a senseless governmental preference for abortion." ❖

(Case of Florist, cont. from page 11)

The Washington case centers around 73-year-old Barronelle Stutzman, owner of Arlene's Flowers in Richland, Washington.

In 2013, Rob Ingersoll, a long-time friend and customer of Stutzman, asked her to arrange flowers for his same-sex wedding ceremony.

Stutzman knew that Ingersoll was gay, and had always been happy to create flower arrangements for birthdays and other special occasions.

However, because she believes marriage to be a sign of the relationship between Christ and his Church, she told Ingersoll that she could not make a flower arrangement for a same-sex wedding.

Ingersoll initially said that he understood and asked her to recommend another florist. Later, however, his partner posted a message on social media about Stutzman declining to take part in the wedding, and it went viral. Soon afterward, she was informed that she was being sued by the Washington State attorney general and the ACLU.

Stutzman, who is Southern Baptist, has said that she views weddings as more than just a job. She spends months or even years getting to know the bride and groom, to understand their vision and what they want to convey.

Because her wedding arrangements are such a deeply personal labor of love, she said that she felt that she could not in good conscience design flower arrangements for a same-sex wedding.

In February 2017, the Washington Supreme Court upheld a lower court ruling against Stutzman. She then appealed to the U.S. Supreme Court to hear her case.

While the actual damages being sought by the gay couple are only around \$7—the mileage cost of driving to another florist—Stutzman could be responsible for more than \$1 million in legal fees to nearly a dozen ACLU lawyers opposing her in the case. Her home, business, savings, and personal assets are all at risk in the case.

Over the last four-and-a-half years, Stutzman said

she has received an outpouring and support and messages of encouragement from 58 countries, but also death threats that have required her to install a security system and change her route to work.

In a statement earlier this month, Stutzman said that she serves all customers, but cannot create products for events that conflict with her deeply-held religious beliefs.

She said the Washington attorney general "has always ignored that part of my case, choosing to vilify me and my faith instead of respecting my religious beliefs about marriage."

"When the state trial court ruled against me at the attorney general's request, I wrote the attorney general a letter urging him 'to drop' the personal claims that risk stripping away 'my home, business, and other assets,'" she said.

"He didn't do that. For him, this case has been about making an example of me—crushing me—all because he disapproves of what I believe about marriage." ❖

News Briefs

Northern California

Relics of Saint Pio of Pietrelcina to visit the Archdiocese of San Francisco

The relics will be at the St. Mary Star of the Sea Parish (Sausalito) of the Archdiocese of San Francisco, on Saturday, September 8, 2018, from 8 a.m. to 4:30 p.m., and on Sunday, September 9, 2018, from 8 a.m. to 12 p.m.

The relics of Saint Pio that will be available for public veneration will be the following: Saint Pio's glove; Saint Pio's crusts of the wounds; Cotton-gauze with Saint Pio's blood stains; A lock of Saint Pio's hair; Saint Pio's mantle; Saint Pio's handkerchief soaked with his sweat hours before he died;

A mass in honor of Saint Pio will be celebrated on Saturday, September 8, 2018, at 5 pm. The Saint Pio Foundation, which is sponsoring the tour on the occasion of the 50th commemoration anniversary of his passing, will sell books and items related to Padre Pio in the church hall.

St. Pio was born on May 25, 1887 in Pietrelcina, Italy, and baptized Francesco Forgione. He first expressed his desire for priesthood at age 10. In order to pay for the preparatory education, his father, Grazio Forgione, emigrated in the United States on 1899, where he worked for several years.

The future saint entered the Capuchin order at age 15, taking the name Pio. He was ordained a priest in 1910 at the age of 23. During his lifetime, Padre Pio was known as a mystic with miraculous powers of healing and knowledge, who bore the stigmata. Stigmata is the term the Catholic Church uses to speak about the wounds an individual receives that correspond to the crucifixion wounds of Jesus Christ. They can appear on the forehead, hands, wrists, and feet.

His stigmata emerged during World War I, after Pope Benedict XV asked Christians to pray for an end to the conflict. Padre Pio had a vision in which Christ pierced his side. A few weeks later, on September 20, 1918, Jesus again appeared to him, and he received the full stigmata. It remained with him until his death on September 23, 1968. Pope John Paul II canonized him in 2002.

In the Catholic Church, relics are physical objects associated with a saint or candidate for sainthood – part of the person's body or something with which he or she was in contact. Relics are not worshiped, but treated with religious respect. Touching or praying in the presence of such an object helps a faithful individual focus on the saint's life and virtues, so that through the saint's prayer or intercession before God, the individual will be drawn closer to God.

The Saint Pio Foundation is a premier national charitable organization that promotes awareness of Saint Pio and his mission by working with institutions and individuals who share the same vision to serve "those in need of relief of suffering." Funds raised by the Saint Pio Foundation are used to provide grants to American Catholic healthcare, educational, social, religious, and cultural partner organizations. More

information about Saint Pio Foundation can be found at <http://www.saintpiofoundation.org>.

Please help us plan a successful veneration by making a reservation (optional) @ <https://padre-pio-relics-sausalito.eventbrite.com>

Hanna Institute Receives \$650,000 Tipping Point Grant to Collaborate with Sonoma Valley Partners in 2017 Wildfire Recovery Efforts

SONOMA, CA — June 21, 2018 — The Hanna Institute at Hanna Boys Center received a \$650,000 grant from the Tipping Point Community to support a strategic collaborative of Sonoma Valley organizations responding to the widespread trauma that is impacting tens of thousands of North Bay Area residents following the wildfires in the fall of 2017.

This grant will allow the Hanna Institute, in partnership with the International Trauma Center, to provide trauma-informed strategic planning, consultation and community-based support for the most at-risk survivors and their caregivers in the Sonoma Valley. This strategic collaborative will operate over the next two years, and is expected to benefit staff at Tipping Point's grantee organizations and many Sonoma Valley nonprofits and agencies.

Hanna Boys Center CEO Brian Farragher noted the crucial need for this work in the wake of the region's recent disaster, "While much of the North Bay is busy rebuilding homes and businesses lost to the fires, the full effects of the trauma from this event are only now starting to be felt. And remember, many parts of Sonoma County were already suffering from high levels of toxic stress and adversity, which the fires just exacerbated. We are so grateful for this generous grant from Tipping Point, which will allow the Hanna Institute to play a key role in restoring the mental health and functionality of tens of thousands of North Bay residents impacted by this tragedy."

Dr. Robert Macy, CEO of the International Trauma Center, shared Farragher's sentiment, "As enormous as the physical loss from the fires was, it's nothing compared to the hidden but devastating psychological damage done to those living in the area. My hat is off to Tipping Point, which truly understands all this and is willing to make significant investments in the long-term mental health and stability of the community."

California Catholic Conference Announces New Executive Director



Rivas will replace Edward "Ned" Dolejsi, who announced his retirement earlier this year.

field of candidates," said Bishop Jaime Soto, president of the California Catholic Conference. "He knows California politics, he knows Washington politics and, more importantly, he is devoted to the mission of the Catholic Church in California." He will be a valued co-worker for the special ministry that is the California Catholic Conference"

Sacramento, CA—The Most Rev. Jaime Soto, Bishop of Sacramento and President of the California Catholic Conference (CCC), announced today that Andrew Rivas has been named Executive Director of the California Catholic Conference. He will assume his position in August at the end of the legislative session.

"Andy stood out in an exceptionally qualified

Rivas will replace Edward "Ned" Dolejsi, who announced his retirement earlier this year.

Rivas brings more than twenty years of leadership and ministry experience to CCC, most recently as the Director, Office of Government & Community Relations for the Archdiocese of Los Angeles. Previously, he served as Executive Director of the Texas Catholic Conference; Policy Advisor in Domestic Social Development with the U.S. Conference of Catholic Bishops; as an Advocate for Catholic Charities USA in Alexandria, VA.

"Andy has been a friend and colleague for many years, since we served together in Texas. He has been a blessing to my ministry and to the family of God here in Los Angeles," said Los Angeles Archbishop José H. Gomez. "We are going to miss him here, but I know he will do great things in Sacramento for the whole Church in California."

Rivas earned a Bachelor of Arts degree from UCLA and a law degree from Catholic University in Washington, D.C. He has served on numerous boards and committees. A photo is available on request. ❖

(Worldly Prudence, cont. from page 9)

ingly leads them to the prey they want to catch. These people know when to speak and when to remain silent; when to seem to approve, when to seem to disapprove, when to be frank and when to equivocate, but in such a fashion that if the situation changed, they could never be accused of having been on the wrong side of the fence.

Some politicians practice this art to perfection; this is why we see that many ex-communists in the eastern bloc, are now heads of state in several of the countries liberated from the communistic yoke; they only needed to change their outfits; now they wear the democratic vest; but basically they remain the very same individuals whose only concern is their personal interest.

Because man is a fallen creature, he can easily lie to himself and persuade himself that he is in fact supernaturally prudent, while in fact the subtle poison of worldly prudence is corroding his actions.

Supernatural prudence is, of course, at the antipodes of these calculating maneuvers. But it is a virtue which is very difficult to attain because of man's craftiness; to be truly supernatural it must be free from any worldly alloy. Holy prudence is basically both a mistrust of our own fallen nature, coupled with a wise and recollected concern with God's glory. The truly prudent man puts all his talents at God's service: using his mind and his heart to discover how the divine master is best served. His leitmotif is how best to be instrumental in serving God's glory: either by word, by action, by patient waiting, or by silence and prayer. This inner attitude eliminates temperamental haste, impatience, impure motives; it is essentially receptive to the rhythm. The prudent man will always be on his guard, fully aware how tricky his nature is, and how easily man can lie to himself. Holy prudence means essentially to hold fast to God's hand, and never rely on one's own strength. ❖

Footnote: We do not thereby deny that there are cases in "prudence" which is not supernaturally motivated, and legitimate: for example, when a father prudently provides for his children's education.

(Meet Sair, cont. from page 10)

looked for common ground with the ex-gang members, and told them that the hierarchy of the Church was much like the hierarchy of a gang - but on the side of the Lord rather than on the side of death and despair.

“So when you teach them how the church works, how God works, how the respect works, it’s actually the same thing but into the army of God,” she said.

“I’m telling them...your life is going to change, because you’re going to...be happier than ever, you’re going to be with the truth of grace, and you’re going to live forever. So they feel like they really have something now, they’re worth something...we give them the hope of life, of eternity,” she added.

Del Toro takes little credit for her own efforts - it’s the work of God, she says.

“I can’t convince them, that was God doing his work.”

Magnifica miracles

Del Toro says she gets a front-row seat to the work of God through her work with Magnifica. One woman, Rachel (whose name has been changed), approached Del Toro recently to tell her the story of her life.

When Rachel was just 14, she snuck out of her parents house to go to a party. That night, she was kidnapped and brought from Mexico City to the U.S. border, where she was sold to a man who kept her in captivity for 10 years.

Rachel had two little girls by her captor, and was never allowed outside. Eventually, a neighbor called the police, and Rachel and her daughters were rescued. She connected with Del Toro through her Theology of the Body classes, and is now finding help and healing in the Church through her Magnifica group.

“The beauty of this one is that they were never mad at anyone,” not even their captor, Del Toro recalled. “She’s always happy, always smiling, thanking God for everything.”

There are many other stories like this, of women like Rachel who have experienced domestic violence and don’t know where to turn until they start building trust with people like Del Toro. According to the National Latin@ (sic) Network, one in three Latinas have experienced domestic violence.

Another woman, Monica (whose name has been changed), approached Del Toro after meeting her through Magnifica.

Like Rachel, Monica had been kidnapped for several years by her ex-husband. He abused her and used her body to extinguish cigarettes; he also drove screws into her skin.

Although she was able to leave him, her second husband was also abusing her “almost every day,” recalled Del Toro. “Her body is completely destroyed, but you never see that because she’s always covered,” Del Toro said. “But every time that I think about her, I feel like she is like Jesus Christ, she was put...on that cross.”

Monica’s husband is now in jail, and she now works to help other women that she meets through Magnifica groups.

“She helps others with smaller problems without (talking about her past),” Del Toro said.

“She is absolutely amazing, and that’s when God shows you hope for humanity, because when you see someone in bad shape with that kind of problem, you’d think they would want nothing to do with God, but that’s not true,” she said. “These people want everything to do with God and they want to help others.”

“So there’s always hope out there,” she added, “and God through these programs has been giving us so

much grace to help others without doing too much. He does his work and he does it well, so you just need to sit next to him and enjoy the miracles that he’s doing all around us in our Church.”

Del Toro said Magnifica groups have been specifically designed to meet the spiritual, and practical, needs of Hispanic women, especially those who are immigrants to the United States.

When she approaches Hispanic women about Magnifica, Del Toro first gets to know them, asking them about their families and their lives. Most women who begin attending Magnifica are looking for a community, she said. “We meet and read for an hour and a half and then we have food, we have a party, all of us together with the kids,” she said.

She also has to train her Magnifica facilitators to be prepared to help women who are dealing with domestic violence, post-abortion trauma, and other serious issues that are prevalent among women participating in Magnifica groups.

“Hispanic mothers, they have a harder time here, they’re coming from the low class... so we have to be patient, we have more single mothers in our program, we have more abortions,” she said, because abortion clinics often intentionally build facilities in lower class neighborhoods.

“I have to make sure my facilitators understand all of this, because they are not jumping into a regular reading group, we’re talking about serious problems,” she said. “And I always say to them, you might find out horrible things, but no matter what you find out, it’s always the Lord next to you, and next to them. That’s why these girls are walking into your group, so give thanks to the Lord because these girls are getting into your groups.”

Lessons for the Church

Del Toro’s ministry experiences with Hispanic Catholics offer lessons for the Church in the United States, which is increasingly made up of people of Latin American origin.

Hispanics made up about 40 percent of the Church in the United States in 2016, with especially large representation among youth and young adults: 50 percent of Catholics ages 14 to 29 are Hispanic; and 55 percent of Catholics under 14 are Hispanic. Though immigration rates from Hispanic countries have begun to slow in recent years, the percentage of Hispanic Catholics in the US is expected to continue growing during the next decade.

Del Toro is a leader with V Encuentro (Fifth Encounter) a national gathering of U.S. Hispanic leaders and ministers held in order to consult with Hispanic Catholics and respond to their pastoral needs, the next of which will be held in Texas in September.

“The culture is completely different,” Del Toro said of Hispanic/Latino culture versus white Americans.

For example, and as evidenced partly by her own success stories, “A Latin opens their heart very easily and they give themselves to the Lord right away,” she said. “They’re more affective than Americans, Americans have to think. A Latin is just like, this is what I feel, so I’m jumping, no matter if it’s right or wrong.”

There’s also a stronger cultural devotion to the faith - and particularly to the Blessed Virgin Mary - beginning in the home for many Hispanics, she said.

“You listen to your mother pray the rosary your whole entire life,” she noted. “Americans in general, they’re not very close to the rosary, but for us it’s normal to always have a rosary and pray it throughout the day your whole life.”

In fact, she said, Mary is usually the best place to begin the evangelization of Hispanics.

“Our Lady is always around us, Our Lady of Guadalupe is in every single street corner, you have her in houses, everywhere, we are very connected to her. So when you work through her, very few people will close the door to her...sometimes they reject Jesus, but if you work through Our Lady? Piece of cake.”

In her work with V Encuentro, Del Toro said she tells her groups to be aware of the different problems that Hispanic women face, like domestic abuse, increased rates of single motherhood, and abortion.

“They need help and they need big protection, because if we don’t protect these women, the next generation is going to become worse and worse, so this is the time to do something real.”

Del Toro said the two biggest mistakes she sees the Church making today, especially when it comes to evangelizing to Hispanics, are failing to be direct about sin, and not taking the time to develop real relationships with people. When Catholics stop talking about what “the Church” should be doing and instead focus on what they can be doing as Christians, it’s much more effective, Del Toro said.

“You think that a program will change them? No, they need to feel the love, and if you don’t feel the love from someone else in there, you’re not going to change,” she said. “Another thing is stop to talk about the Church only. Why not give the example? Why not live the life you’re supposed to live? Because to talk about the Church is very easy. But follow the Gospel? That’s the hard part.”

“Listen to them first of all,” she said, to understand them and their lives. Only after you listen can you talk to them about God.

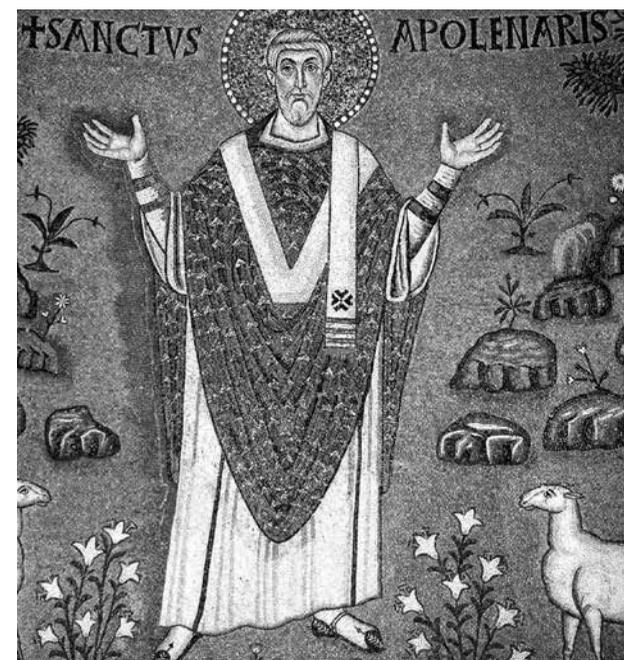
“Give them a good example. Hug them. Ask them —what can we do for you? How can I help you? How often do we ask that?” she said. “We don’t want to have the trouble, we don’t want to have one more thing because (we’re) so busy, so we forget very easy things that are the basic things. Simple things like that would make a huge change in the community.”

That’s what Del Toro has been striving to do during her many years in ministry.

“The people that know me know that what I do I do through my heart, otherwise I could be doing different things for a lot of money,” she said. “But my (goal) is heaven and I want to be a saint, I really want to be a saint. So I just relax, letting God do whatever he wants to do with me.”

But she’s called in a special favor from heaven. She needs Mary’s protection.

“I told Mary - don’t leave me alone my entire life!” ❖



July 20: St. Apollinaris

The Saints of Fort Ross

History, Traditions

By Daniel J. Demers (Guerneville, CA)

One came by schooner, and then horseback. Two came by steam locomotive, and then stagecoach. Holy men on a mission—they came, they prayed and departed. Their presence at Fort Ross, Russian colony turned California State Park, is exceptional. It is the only public park in the United States that has been graced by three saints. In a sense, Fort Ross is a kind of hallowed ground.

St. Innocent

Ioann Veniaminov, a 39 year old Russian Orthodox priest, departed Sitka, Alaska onboard a Russian schooner on July 1, 1836. Alaska was then a Russian colony. On the second day at sea, Veniaminov related in his journal, “we received a tailwind and the weather was good. The weather stayed with us all the way and was so favorable that we raced across a distance of 150 to 200 miles per day.” Fifteen days later he disembarked at Bodega Bay, California and spent the next five hours on horseback riding at “a moderate gait.” When he arrived at Fort Ross that July afternoon, he had traveled 1,100 miles.

Veniaminov, who spent five weeks at the fort, was only the second Orthodox prelate to visit the colony since its founding in 1812. While there he celebrated the liturgy and gave communion, performed and blessed marriages, heard confessions, baptized and taught religion preparatory to the various sacraments. He blessed the stream and the fort. He liked Fort Ross, admitting “the healthful air, the pure blue sky, the geographical position and native vegetation struck and captivated” him. Although he was disappointed with the chapel which he found “rather plain.”

He was an inquisitive man “full of scientific curiosity, observant, tireless and exact in collecting data.” He was also a gifted linguist. He left Fort Ross by horse, traveling to San Francisco. He spent another two weeks in the San Francisco Bay Area, visiting and befriending Catholic padres at four Franciscan missions (San Rafael, San Francisco’s Mission Dolores, San Jose and Santa Clara.). It took 30 days to sail back to Sitka.

Back in Alaska he took the time to use his mechanical skills, building two small pipe organs which he donated to two of the California missions he had visited (San Jose and Santa Clara)—“a rare gesture of ecumenical goodwill for the time.”

In 1841—the same year the Russians abandoned Fort Ross—Father Veniaminov was made Bishop of Kamchatka and the Kuril Islands of Russia and the Alaskan Aleutian Islands. As is the custom in the Russian Orthodox Church, he chose the Bishopric name of Innocent. In 1850 he was elevated to Archbishop and in 1869 was appointed Metropolitan of Moscow, the highest rank in the Russian Orthodox Church. He died in 1879 at the age of 82. He was canonized a saint in 1977.

Blessed Dabovich

Jovan Dabovich was born in San Francisco in 1863 to Serbian immigrant parents. He was ordained an Orthodox priest in 1892. He was the first American

to be ordained an Orthodox priest. Upon ordination he took the name Sebastian. In 1897 the young priest accompanied his Bishop Nicholas Ziorov on a trip from San Francisco to Fort Ross. The trip included a ferry boat ride from San Francisco to Sausalito, California. There the clerics boarded a train which took them over the coastal range along Tamales Bay, California and inland to Cazadero, California. From Cazadero they took a stagecoach up Fort Ross Road. The entire trek from San Francisco took about fifteen hours.

Bishop Ziorov has left us an accurate account of the trip and his impressions. They only spent a day and a night at the Fort. Like St. Innocent, he enjoyed the trip and surroundings; “Such air, such nature, an enchantment!” he wrote. He gasped when he caught his first sight of the fort: “It stands on a hillock as if in the (palm) of God’s hand above the ocean.”

Ziorov and Dabovich were disappointed with the condition of the chapel and cemetery, both of which had degraded significantly in the fifty odd years since the colony was abandoned by the Russians. The chapel, in disrepair, had been turned into a barn for animals. When they visited the cemetery they saw further disrepair with “only insignificant remains” of unkempt graves. Dabovich “emotionally” performed an Orthodox religious rite over the cemetery graves—“with difficulty he pronounced the prayers.” Ziorov expressed anger at “the desolating sacrilege in a holy place.” Dabovich wrote in the Fort Ross Hotel Register, “I have had the honor to visit this place and pray in the old cemetery yonder on the hill.” He laments that he couldn’t pray in the chapel “which is now a house of cattle.”

Dabovich had an interesting religious career after his visit to Fort Ross. He spent time in Minnesota, returned to San Francisco and organized the first Serbian Orthodox church in Jackson, California. Later he spent time in Alaska, Chicago and New Jersey. In 1914 he became a chaplain in the Serbian Army and after World War I served the remainder of his life in Yugoslavia. He died there in 1940 at the age of 77. In 2007 his remains were unearthed in Serbia and brought back to California. They were reinterred at St. Sava Church in Jackson. He is currently being considered for Canonization as a Saint in the Orthodox Church. If and when “sainted,” he will be the first American so honored in the Russian Orthodox Church.

St. Tikhon

Basil Belavin was born in Russia in 1865. He was ordained a Russian Orthodox priest in 1891, taking the name Tikhon. He was consecrated a bishop in 1897. In 1898 he was promoted to head the Orthodox Church in North America. Well liked, he was made an honorary citizen of the United States in 1900.

Bishop Tikhon visited Fort Ross in 1905 with Father Theodore Pashkovsky. The duo was pleasantly surprised to find the Chapel had been returned to a religious theme. Father Pashkovsky commented on “the cleanness of the chapel.” “Gone was “the desolation of

a holy place”, as Bishop Nikolai had commented only eight years before. The improvements had resulted from the acquisition of the Fort by the State of California which turned it into a state park.

Like Bishop Nicholas and Father Dabovich, Bishop Tikhon and Father Pashkovsky spent the night at the Fort Ross Hotel and returned to San Francisco the following day.

He was reassigned to Russia in 1907 and in 1913 was assigned to the Bishopric of Lithuania. On 1917 on the eve of the Russian revolution he was elected to be Metropolitan of the Russian Orthodox Church. As the church’s Patriot he was the highest ranking cleric of the church. During his tenure he witnessed the Great Russian Civil War and rise of the Communist Party which repressed the Church. The Soviets confiscated Church property and persecuted and imprisoned thousands of the clergy. Thousands of churches were forcibly closed by the Soviet government. Bishop Tikhon himself was imprisoned for over a year.

He died in Russia in 1925 at the age of 60. He was canonized a saint in 1989.

They Walked the Walk

In retrospect St. Innocent, Blessed Dabovich and St. Tikhon had their trips to Fort Ross in common with their sainthood. They all took the time to record their observations for posterity. Since 1900, hundreds of Orthodox clerics tens of thousands of believers and Russian citizens have visited the “rather plain” chapel perched on the promontory overlooking the mighty Pacific Ocean. The distinctive chapel has been repaired and rebuilt. The cemetery has been studied by scholars and partially reclaimed. In 1897, Bishop Ziorov observed that looking back from the cemetery towards the Fort was “a charming picture.” He enjoyed the murmuring brook and open field “covered with a motley rug of green and flowers and the setting sun with slanted rays that gilded the ocean, the Fort, the forest and us.” Amazingly, things haven’t really changed much since then.

The Author acknowledges and thanks Mikhail Pashkov and Alex Liberovsky for their assistance.

See more at http://www.pravdareport.com/history/09-12-2014/129254-saints_fort_ross-0/ ❖



July 26: St. Joachim and St. Anne

La Misericordia es el Mensaje

Como señalé el mes pasado, nuestra Peregrinación Litúrgica no excluye la necesidad de un continuo arrepentimiento, reconciliación y cambio. Seguir el camino de perfección está más allá de nuestra capacidad.

Caminamos en este peregrinar como seres humanos imperfectos y por lo tanto estamos propensos a caer en pecado. Si bien debemos tener en nuestro peregrinar una comprensión clara de lo bueno y lo malo, es igual y tal vez aún más importante, tener una correcta comprensión y aprecio por la misericordia de Dios.

Prestemos atención en la Santa Misa al número de veces que el sacerdote o la congregación menciona la palabra 'misericordia'. Seguramente recordamos el *Kyrie Eleison* o Señor, ten piedad. Solamente esta oración es dicha por el sacerdote tres veces y por la congregación otras tres veces.

Inmediatamente después el sacerdote ruega, 'Que Dios Todopoderoso tenga misericordia de nosotros...' El Gloria a Dios incluye: 'Tú que quitas los pecados del mundo, ten piedad de nosotros' y de nuevo 'Tú que estás sentado a la diestra del Padre, ten piedad de nosotros'. Las Plegarias Eucarísticas con frecuencia nos recuerdan el pedir a Dios Todopoderoso su misericordia.

Con frecuencia me encuentro reflexionando sobre el mensaje de la misericordia por el Santo Papa Juan Pablo II, es decir, en su encíclica de 1980 titulado, Rico en Misericordia (*Dives in Misericordiae*). En esta Encíclica, después de una reflexión del Hijo Pródigo,

escribe: "La parábola del hijo pródigo expresa de manera sencilla, pero profunda la realidad de la conversión. **Conversión es la expresión más concreta de la obra del amor y de la presencia de la misericordia en el mundo humano. El significado verdadero y propio de la misericordia en el mundo no consiste únicamente en la mirada, aunque sea la más penetrante y compasiva, dirigida al mal moral, físico o material: la misericordia se manifiesta en su aspecto verdadero y propio, cuando revalida, promueve y extrae el bien de todas las formas de mal existentes en el mundo y en el hombre.**

Así entendida de esta manera, constituye el contenido fundamental del mensaje mesiánico de Cristo" (mi énfasis) (*DM*, 6)

Él continúa: "Por lo tanto, la Iglesia profesa y proclama la conversión. La conversión a Dios consiste siempre en descubrir su misericordia, es decir, ese amor que es paciente y benigno a medida del Creador y Padre; el amor, al que 'Dios, Padre de nuestro Señor Jesucristo' es fiel hasta las últimas consecuencias en la historia de la alianza con el hombre; hasta la cruz, muerte y resurrección de su Hijo. La conversión a Dios es siempre fruto del reencuentro de este Padre, rico en misericordia" (mi énfasis) (*DM*, 13)

Él continúa: "El auténtico conocimiento de Dios, Dios de la misericordia y del amor benigno, es una constante e inagotable fuente de conversión, no solamente como momentáneo acto interior, sino también como disposición estable, como estado de ánimo.



Desde el Obispo

Mons. Robert F. Vasa es el sexto obispo de la Diócesis de Santa Rosa en California.

Quienes llegan a conocer de este modo a Dios, quienes lo 'ven' así, no pueden vivir sino convirtiéndose sin cesar a Él. Viven pues in *statu conversionis* (estado de conversión constante); y es este estado el que traza la componente más profunda de la peregrinación de todo hombre y mujer por la tierra in *statu viatoris* (un estado de caminante—peregrino)" (*DM*, 13).

Una adecuada comprensión de la misericordia lleva consigo mucho más que simplemente disfrutar de la amable benevolencia de Dios. Pedir misericordia y ser el recipiente de la misericordia significa hacer el intento de responder adecuadamente a esa misericordia. La respuesta adecuada a la misericordia es la conversión o por lo menos un esfuerzo legítimo para caminar por el sendero siendo fiel y constante. Cualquier sugerencia de que Dios, en la expresión de la misericordia, condona el mismo comportamiento que conduce a la necesidad de la misericordia es una falta de reconocimiento de la conexión necesaria entre la misericordia y conversión. Misericordia conduce al alma a un deseo de rechazar el pecado y se esfuerza por evitar las ocasiones de pecado. Este deseo nace del crecimiento del alma en el amor del Padre que se manifiesta como el amoroso y misericordioso. La respuesta adecuada a la misericordia es amor auténtico y el amor se manifiesta al tratar de hacer la voluntad de Dios. "Si me amas, guardaréis mis mandamientos" (Juan 14:15).

No cabe duda que Dios es un Dios de amor y que Él es benevolente y misericordioso. El hecho de que dio a su Hijo unigénito es la prueba de la profundidad de ese amor. Su misericordia es prueba de Su amor por nosotros. Nuestra respuesta, nuestra búsqueda a la conversión, es prueba de nuestro amor por Él. ❖

Priest Plants Himself at Popular Music Festival, Goes Viral On Reddit

By Mary Rezac

Jun 1, 2017 (CNA/EWTN News) - What's a good way to reach a lot of young people all at once? Plant yourself at an entrance of a popular music festival with a sign, some free stuff, and a smile. That's what Catholic priest Fr. David Jenuwine did last weekend, at BottleRock Napa, a three-day music festival with roughly 30,000 in attendance. His sign read simply: Catholic priest. Blessings, Prayers, Confessions, Answers.

Fr. Jenuwine, parochial vicar at St. Apollinaris Parish in Napa, California, told CNA that he had been trying to brainstorm creative ways to reach out to young adults when he heard about the music festival. He said he was inspired after hearing a talk on evangelization a few weeks ago by EWTN personality Fr. Mitch Pacwa. "My youth minister said well, BottleRock is this weekend, but it's chaos," he said. "And

I went, alright, let's do it!"

Fr. Jenuwine placed himself on one side of the festival, while his St. Paul Street Evangelization team camped out on the other side. They prayed for 20 minutes before the Blessed Sacrament before hitting the streets, "begging for the graces we need and to get ourselves in the zone," Father said.

Besides prayers and answers, they offered rosaries, prayer cards and miraculous medals. They went fast. "That first night we gave away every rosary, every prayer card, every miraculous medal we had, but sure enough we found more, so we went out again Sunday," Fr. Jenuwine said. They stayed at the festival for about five hours on Saturday, and another couple hours on Sunday.

The responses varied widely, the priest said. "I

pretty much just made eye contact with people and said 'Hi, how're you doing?'" Father recalled. "And some people were like, 'Is he really a priest?'" Others greeted him warmly: "Hi Father! Nice to see you out here." Some were more skeptical. When one of the St. Paul team handed out a rosary, the recipient asked, "Does it come with a lecture?" "There was one guy who said, 'What are you bringing this here for?'" Father recalled. "And I said, 'We're here to tell you God loves you.' And he said, 'I already know that.' So I said, 'Well good! You're one of the few.'" Others tried to avoid him by pulling out their phones and pretending to be busy. "But even in that, if they were purposely ignoring us then we made an impression, because they knew we were out there," he said. There

(see *Music Festival*, page 20)



Noticias en Español



Noticias

Niño Cae De Noveno Piso Y Despierta Del Coma Cuando Su Madre Cantaba a La Virgen María

BUENOS AIRES (ACI Prensa) - Ya pasó un año de la milagrosa recuperación del pequeño Martín Chaín, quien con solo 3 años de edad cayó desde un noveno piso mientras jugaba en el balcón de su departamento en San Miguel de Tucumán, Argentina.

El accidente del 7 de junio de 2017 dejó al pequeño al borde de la muerte, sin embargo, demoró solo 20 días para recuperarse y no presenta secuelas a largo plazo, es por eso que fue apodado por los médicos como el “nene milagro”.

“Yo estaba trabajando cuando me llegó un mensaje de voz de Máximo, mi marido. Estaba a los gritos. Me decía que Martín se había caído del balcón”, relató la madre del menor, Florencia Núñez, al diario Clarín.

El día del accidente, el padre de Martín preparaba algo para comer cuando el pequeño fue solo hasta el balcón y, jugando, se trepó a la baranda. Acto seguido, el menor cayó casi 30 metros a un patio del edificio sin que nada amortiguara el golpe.

“Al asomarse, Maxi vio a Piti (Martín) boca abajo, tirado sobre un sector de tierra mojada, entre escombros. Y lo vio moverse”, detalló Núñez.

El padre bajó de inmediato a buscar a Martín y lo llevó al Hospital de Niños de San Miguel de Tucumán, donde fue atendido de urgencia. Los médicos se sorprendieron al ver al pequeño consciente que lloraba pero sin ninguna fractura.

Pese a eso, la situación seguía siendo grave, ya que el niño sufrió traumatismos en el abdomen y el cráneo, además de una contusión pulmonar que le generó problemas respiratorios.

Durante semanas estuvo bajo un coma inducido, conectado a un respirador artificial y con sondas de alimentación. Florencia recordó que “no paramos de rezar y Piti de a poco empezó a mejorar. Un día, mientras le cantaba una canción de la Virgen, finalmente despertó”.

Desde ese momento Martín comenzó a recuperarse. Primero pasó a terapia intermedia, luego le

sacaron el respirador y finalmente fue dado de alta. Solo presentó algunos problemas para caminar que se solucionaron con fisioterapia y también asistió a psicólogo y controles físicos durante un tiempo.

La directora del hospital, Cristina García de Alabarse, dijo al diario Clarín que pese a ser una “mujer de la ciencia” jamás escuchó “un caso similar. Es, como mínimo, poco habitual que una persona pueda caer desde semejante altura y presentar tan pocas secuelas”.

“Hay veces que a nosotros, como profesionales, no nos queda otra que ponernos en manos de Dios. Soy católica y creo que los milagros existen. Acá algo hubo”, sostuvo García.

A un año de este episodio, Florencia Núñez dijo a ACI Prensa que “Martín quedó sin ninguna secuela”.

Explicó que “las únicas cicatrices que tiene son las de los drenajes que le pusieron en el hospital. No tuvo ninguna quebradura ni ningún problema a largo plazo. El después de estar internado volvió a su vida normal”.

“Hace poco cumplimos un año del accidente e hicimos una Misa especial y unas tarjetas de agradecimiento para la gente que rezó por él”, expresó la madre del menor.

Cientos De Fieles Peregrinan Por La Unidad De La Iglesia en China

ROMA (ACI Prensa) - De cara a la Solemnidad de San Pedro y San Pablo, cientos de fieles de China realizaron una peregrinación para pedir la intercesión de ambos apóstoles por la unidad de la Iglesia en el país.

Según informó la agencia vaticana Fides, los fieles pertenecen a la parroquia de Hou Ba Jia, dedicada a San Miguel, en las afueras de Beijing.

La peregrinación comenzó al amanecer del sábado 23 de junio y terminó al día siguiente, en la fiesta de San Juan Bautista, en el santuario de los mártires de Zhu Jia He ubicado en la provincia de Hebei.

Fides indicó que este templo es “un lugar muy querido para los católicos chinos por el testimonio martirial de fe y amor a Cristo de los misioneros franceses San León Ignacio Mangin y San Paul Denn”.

En julio de 1900, estos dos misioneros acogieron a miles de mujeres y niños que escapaban de la persecución perpetrada durante el Levantamiento de los bóxers, también conocido como el Levantamiento Yihétuán.

Cuando los boxers atacaron la iglesia donde estaban reunidos, el P. Mangin dio la absolución a todos los presentes. Cuando los atacantes ingresaron al templo, asesinaron a P. Denn, que repartía la Comunión, y a todos los fieles. Luego quemaron el sitio.

San León Ignacio Mangin y los 55 compañeros mártires de la masacre de Zhu Jia fueron canonizados por San Juan Pablo II en el año 2000. Sobre el lugar del martirio se construyó el santuario actual, donde los católicos de la parroquia de Hou Ba Jia realizaron su peregrinación.

Fides informó que la iniciativa fue convocada a través de Wechat, una de las redes sociales más utilizadas por los jóvenes en China.

La comunidad parroquial es muy joven y activa. Allí se desarrollan actividades como catequesis, cursos de formación para niños y matrimonios jóvenes, campamentos y peregrinaciones.

Las relaciones diplomáticas entre China y el Vaticano se rompieron en 1951, dos años después que los comunistas tomaron el poder. Las nuevas autoridades

chinas expulsaron a los clérigos extranjeros.

Desde entonces, China solo permite el culto religioso a través de la Asociación Patriótica Comunista China, leal al gobierno y que rechaza la autoridad del Vaticano en el nombramiento de obispos y en la conducción de la Iglesia.

Los obispos legítimos que permanecen fieles al Papa viven una situación cercana a la clandestinidad y permanentemente asediados por las autoridades comunistas.

Corte Suprema De Estados Unidos Emite Importante Fallo Provida Y Contra El Aborto

WASHINGTON D.C. (ACI Prensa) - La Corte Suprema de Estados Unidos falló este martes 26 de junio contra una ley que exigía a los centros de ayuda a las embarazadas de California proporcionar información sobre acceso al aborto gratuito o barato.

El fallo, de cinco votos a cuatro, se refiere al caso del National Institute of Family and Life Advocates (NIFLA) vs Becerra. Ahora el caso deberá ser enviado nuevamente a una corte menor para su reconsideración.

El fallo señala que la ley de California llamada Reproductive FACT act (Ley Reproductiva FACT) viola la Primera Enmienda de la Constitución de Estados Unidos que rige desde 1791 y que protege los derechos a la libertad de religión y la libertad de expresión.

La ley fue aprobada en 2015 y no solo exige dar información sobre el aborto, sino que obliga a los centros de ayuda para embarazadas -como aquellos que proporcionan ropa o artículos para los bebés-, a mostrar un aviso precisando que no tienen licencia de instalación médica en California, pese a que esta figura no existe legalmente en el estado.

El caso de NIFLA vs Becerra llegó a la Corte Suprema luego que la juez Dorothy W. Nelson, de la corte del 9º circuito de apelaciones, estableció que el estado de California “tiene un interés esencial en la salud de sus ciudadanos, incluyendo asegurarles que tengan acceso a información sobre servicios protegidos por la Constitución como el aborto”.

Sin embargo, la Alliance Defending Freedom, que representa a NIFLA, denunció que la ley es discriminatoria y una acción ilegal del Gobierno contra la libertad de expresión.

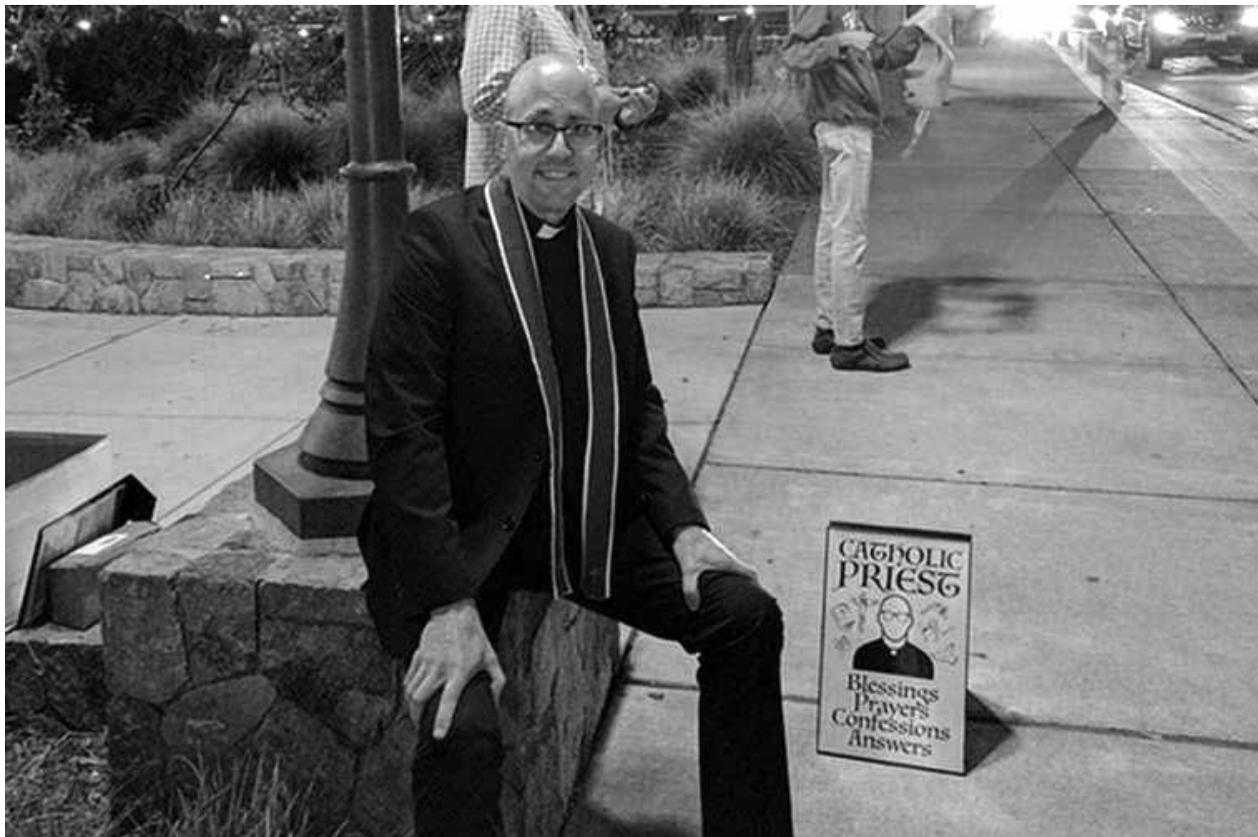
“Obligar a alguien a proporcionar publicidad para la industria del aborto es impensable; especialmente cuando es el Gobierno quien fuerza la medida”, denunció Kevin Theriot, consejero senior de la Alliance Defending Freedom.

Por su parte, el Cardenal Timothy Dolan, Arzobispo de Nueva York y presidente del comité de actividades provida del Episcopado estadounidense, afirmó que la decisión de la Corte Suprema es “una importante victoria para los derechos de la libre expresión de las organizaciones provida”.

La decisión del más alto tribunal del país, continuó, “protege el derecho de todas las organizaciones de elegir por ellas mismas no solo qué decir, sino que no decir”.

“Esto incluye permitir a los centros provida de ayuda a embarazadas que sigan proporcionando el apoyo a la vida de la madre y el niño, sin ser forzadas por los gobiernos a proporcionar publicidad gratuita para el acto violento del aborto en directa violación de las convicciones de los centros a favor de la vida”.

El Arzobispo de Nueva York resaltó que “la decisión (vea Noticias en Español, página 20)



Fr. David Jenuwine. The biggest takeaway, he said, was “how easy it was.” “I think too often we get tied up in planning, planning, planning. Credit: Dominic Figueroa / SPSE Napa.

(Music Festival, cont. from page 18)

were also some people who got blessings on Saturday that came back for another on Sunday. “There were some people getting out of their Uber and they said, ‘Hey he’s still here! Father, can we get a blessing?’”

“I even heard a couple confessions,” he said, though the confesseees were people he already knew. And although he advertised “answers” on his sign, there was one thing people asked that Father didn’t know: “Where is the parking lot?” “I said I promised I’d try, but I do not know where the parking is,” Father said, laughing.

His youth minister, Dominic Figueroa, snapped a

photo of Father hanging out under his street lamp with his sign, and Father posted it on Facebook. Yesterday, friends started to realize that the post was trending on Reddit. It now has more than 640 votes and nearly 100 comments. It’s an evangelization experience that he and his St. Paul team are looking to do again. They already have an event scoped out this weekend.

“I think we made a little splash,” Father said. “In a sense, this kind of started something for us.” The biggest takeaway, he said, was “how easy it was.” “I think too often we get tied up in planning, planning, planning. But when the Spirit moves, go with Him! No excuses.” ❖

Bishop Christian Ordination Emphasizes Service

June 6, 2018 Christina Gray (Catholic San Francisco) - The episcopal ordination of Bishop Robert F. Christian, OP, as the Archdiocese of San Francisco’s 18th auxiliary bishop on June 5 emphasized service over honor and achievement.

Priests and deacons numbering almost 300 including some 100 Dominicans and more than 20 bishops joined with family, friends, women and men religious and the local interfaith community at St. Mary’s Cathedral for the ordination of a fourth-generation native son of San Francisco.

Before being appointed bishop by Pope Francis in March, Bishop Christian, a Dominican priest for 42 years, was most recently master of students for the Dominican Western Province at St. Albert’s Priory in Oakland.

“Father Robert, your diligence in teaching the faith of the Apostles through instruction and formation of future church leaders will serve you well in your new episcopal ministry among us,” said Archbishop Salvatore J. Cordileone in his homily. “We give thanks to God and to Pope Francis for electing you to this

office which you will exercise as a good shepherd, seeking the good of your people and not worldly gain or honor.”

Noting that the day was Election Day in San Francisco, the archbishop said that in the Bible, election is the action of God, a call to service. “To be God’s elect entails a form of existence different from that of the rest of the people,” he said, but not for the purpose of making oneself out to be better than others. “Separation from, is also a separation for.”

Bishop Christian is the first Dominican bishop to serve in San Francisco since Archbishop Joseph Sadoc Alemany, also a Dominican, became the first archbishop of San Francisco in 1850. Archbishop Cordileone thanked the Order of Preachers for what he called the “exemplary leadership and tireless pastoral care” it has provided since then to the people of the Archdiocese of San Francisco and beyond.

For more see: <https://catholic-sf.org/news/ordination-mass-for-bishop-robert-f-christian-emphasizes-service-over-honor> ❖

(Noticias en Español, cont. de pagina 19)

es un desarrollo importante para proteger los centros provida para embarazadas ante futuras iniciativas que busquen afectar la libre expresión en violación de sus creencias más profundas”.



Arquero de Nigeria celebra victoria.

Rusia 2018: Arquero de Nigeria celebra victoria mostrando su rosario al mundo

Su primer partido fue contra el campeón de África, Camerún. En este encuentro tuvo un desentendimiento con el delantero Vincent Aboubakar, debido a su costumbre de llevar un rosario consigo.

Según indica el sitio The Line Breaker, como suele hacer en cada partido, Ezenwa colocó su rosario cerca al arco, pero el atacante camerunés lo vio y se lo quitó “para que no fuera de ayuda para su rival”. Tras ello, el arquero respondió al atacante: “Si conocieras el significado del rosario, no lo habrías sacado”.

La fe católica se fue consolidando en la vida de Ezenwa desde su niñez, cuando servía como monaguillo en la iglesia de St. Philips, en Port Harcourt.

Ezenwa cuenta que escogió ser arquero “porque me permite hacer algo que me alegra: salvar a mi equipo. Lo comparo con salvar las vidas de las personas a través de la Palabra de Dios y permitir a las personas que encuentren su salvación”.

Cristianos perseguidos en Nigeria

Nigeria es uno de los países donde los cristianos son perseguidos por su fe.

Según el último Informe sobre la Libertad Religiosa en el Mundo, publicado en 2016 por la fundación pontificia Ayuda a la Iglesia Necesitada (ACN), los siete países donde se persigue más a los cristianos son Afganistán, Arabia Saudita, Corea del Norte, Irak, Nigeria, Siria y Somalia.

Los dos grupos que más persiguen a los cristianos en Nigeria son los terroristas musulmanes de Boko Haram, vinculado al Estado Islámico, y los fulani.

Recientemente, en una entrevista con ACN, el Obispo de Makurdi, Mons. Wilfred Chikpa Anagbe, denunció la existencia de un “plan para islamizar” varias regiones cristianas de Nigeria.

En mayo los obispos nigerianos condenaron la violencia de los grupos radicales musulmanes del país.

En un comunicado denunciaron que la pobreza, el desempleo y la falta de escuelas en Nigeria permiten el aumento del fundamentalismo musulmán.

Los obispos pidieron a los católicos que “trabajen constantemente con los musulmanes amantes de la paz” para superar las causas que “alimentan el fundamentalismo” islámico. ❖

Father Weinandy Discusses Gnosticism Today



Denver, (CNA/EWTN News) Father Thomas Weinandy, OFM Cap., is a member of the Vatican's International Theological Commission, an accomplished professor of theology, and a prolific author. His most

recent book is *Jesus Becoming Jesus: A Theological Interpretation of the Synoptic Gospels*.

CNA Editor-in-Chief JD Flynn interviewed Father Weinandy about "Gnosticism Today," an essay published earlier this month at *The Catholic Thing*:

Your essay, "Gnosticism Today," says that the attitude commonly described as neo-Gnosticism has "little to do with its ancient antecedent." What is Gnosticism? What is the origin of the Gnostic heresy?

As I said in my essay, gnosticism is basically the notion that one is saved by "knowledge" (gnosis). While, especially during the second and third centuries, there were many different forms, sects or schools of Gnosticism, all were concerned with addressing the problem of evil in the world and the eternal destiny of humankind. For the Gnostics the source of evil was the material world, often thought to be created by an evil deity.

The reason the Gnostics thought that matter was evil can be found, to some extent, in Platonism. Plato did not believe in an evil creator god. However, Plato did believe that truth is unchangeable—what is true is always true. Unlike what is true, matter is always changing—a tree grows and then dies, the human body is healthy and then gets sick. Moreover, human beings are slaves to bodily passions and desires—filled with greed, lust, anger, despair, etc. Because matter always changes, it cannot be the source of what is true, which never changes. The Gnostics, and other sects similar to them, concluded that matter is evil.

From a philosophical point of view, for Plato, one needs to intellectually escape the world of matter and rise up through one's intellect to the unchanging world of ideas—the perfect unchanging idea of a tree, or dog or human being. In later Platonic thought these perfect ideas were considered divine ideas. (By way of an aside, while Plato and the later Platonic schools were correct in thinking that truth does not change, they were obviously wrong in thinking that the cause of evil—what is not true—is due to matter. Aristotle, Plato's student, recognized that one comes to know the truth through coming to know the material world.)

Within Gnosticism, this Platonic tradition merged with other pagan thought, eastern mystery religions, astrology as well as Jewish and Christian ideas. Gnosticism in the end was very synchronistic—pulling together different philosophic and religious

ideas.

The overriding claim of the various Gnostic sects was that they provided the knowledge by which one is able to extricate oneself from the evil world of matter (the body) and ascend into the eternal spiritual world of divine truth. There were also various Gnostic redeemers—those first enlightened so as to know the truth, thus empowering them to pass this gnosis, knowledge, on to others. Within various forms of Christian Gnosticism, Jesus was often seen as one of the many Gnostic redeemers.

Today Gnosticism is found in the New Age movement. Here, as in ancient Gnosticism, one becomes "enlightened" so as to be elevated to the spiritual cosmic realm and so leave the confines of this material, evil world.

Why are some contemporary Catholics characterized as "neo-Gnostics?" What attitudes are conflated with Gnosticism?

This is a very complex question. St. Irenaeus (c. 130-200 AD) wrote five large volumes, "Adversus Omnes Haereses" ("Against All of the Heresies"), attempting to answer this kind of question. Irenaeus knew that at first sight one might ask: Is not Christianity gnostic? Do not Christians "know" truths that others do not know, and did not Jesus reveal this knowledge to Christians? Was not Jesus a Gnostic redeemer? Here we must make some very important distinctions—distinctions that Irenaeus made.

Jews and Christians believe that all that God created is good precisely because he is the perfectly good and only God. There are not "bad" gods who create evil matter. Thus, matter is good and the body is good. Evil does not find its source in matter but in the free misuse of what is good. For example, sexuality is good, but it can be freely used in an evil manner—adultery, fornication, pornography, homosexual acts, etc. Food is good, but we can freely become gluttons.

What is needed for salvation is not simply knowledge, but more important, the means to overcome moral evil and the empowerment to live freely holy lives. Christians believe that God ultimately achieved our salvation by sending into the world his Son who became incarnate by the Holy Spirit in the womb of Mary. Now Jesus did teach us many things (like the Beatitudes), however, his most important he performed saving acts—his passion, death, resurrection and the pouring out of the Holy Spirit. Through his loving sacrificial death on the cross, Jesus freed us from the evil of sin and death. By rising gloriously from the dead, he made possible our own resurrection into eternal life. By sending forth the Holy Spirit, Jesus made it possible for us to become holy children of the Father and so empowered to live holy lives.

Of the utmost importance is our union with the risen Jesus as our Savior and Lord. We can only participate in the salvation that Jesus offers when we are united to him. We are united to him first through faith and baptism. This communion with the risen Lord Jesus is furthered through our prayer and the

other sacraments—especially in the Eucharist.

Within Gnosticism, the Gnostic Redeemer does not do anything other than give knowledge and once he has given us knowledge, his importance ceases. (All world religions are Gnostic, except Judaism and Christianity. Mohammed simply informs people what they are to do if they are to please God. Buddha, similarly, tells us what we should do in order to live properly. Once they have done so, their contemporary importance ceases because we now "know" what we are obliged to do.)

The problem facing humankind is not ignorance, but sin. Within Christianity, Jesus' saving presence is everlastingly necessary for we must always be united to him, even in heaven, as members of his body, if we are to reap the saving benefits of his salvific work. Unlike all forms of Gnosticism, we must have a personal relationship with Jesus through the indwelling of the Holy Spirit so as to be in communion with God the Father.

Christians, in faith, hold all of the above to be true – this is why we recite the Creed every Sunday during Mass. What we know are the saving mysteries of our faith—the Trinity, the Incarnation, the sacraments, Jesus' real presence in the Eucharist. Moreover, we believe that we can lovingly obey God's commandments (the Ten Commandments) because we now live in Christ Jesus our Savior and Lord. Christians are Christians precisely because they believe in Christ—the eternal Spirit-filled incarnate Son of the Father.

Sadly, and even troubling, some people today, even in high places within the Church, accuse some Catholics of Gnosticism because these so-called Gnostic Catholics believe they "know" the truth and look down upon their fellow Catholic brethren who seemingly do not keep God's commandments. But such an accusation is slanderous. Some Catholic may be arrogant in their faith and prideful about their presumed holiness, but this is not Gnosticism – this is the sin of judgmentalism, self-conceit and egotism.

So-called Catholic Gnostics today do not hold and teach anything other than what Jesus has revealed and the Church authoritatively teaches. On the whole they are simply ordinary faithful Catholic bishops, priests and, most of all, laity. To call the faithful Catholic laity Gnostics is an egregious falsehood. It is an insult to their Catholic integrity.

Your essay claims that those who accuse others of neo-Gnosticism often propose a kind of moral relativism, in which the conscience supersedes Catholic doctrine. How does that viewpoint relate to Gnosticism?

Many of the controverted issues within the Church today revolve around questions of sexual morality—adultery, fornication, contraception, abortion, homosexual acts, etc.

While the Church has always condemned such actions as sinful because they are contrary to what it means to be truly human and so actions that God

(see *Father Weinandy*, page 22)

— CALENDAR —

July 8th - 16th

Novena to Our Lady of Mount Carmel

The Discalced Carmelite Nuns cordially invite you to attend their annual Novena to Our Lady of Mount Carmel from July 8th to the 16th at 7:30pm each evening, in the monastery chapel. This year's Novena will be conducted by Rev. Jose Luis Ferroni and Rev. David Costello. We hope you will join us for these nine days of prayer and reflection. Carmelite Monastery of the Mother of God 530 Blackstone Drive San Rafael, CA 94903

July 10th

Saint Paul Street Evangelization

Founder and President Talk and Dinner. Steve Dawson, founder and president of the Saint Paul Street Evangelization from Bloomington Indiana will be at St. Apollinaris on July 10, Tuesday to give a talk with Q & A. There will be dinner at 6:00 and then Steve will talk after dinner. Learn how to better evangelize. Be a part of the New Evangelization. No charge, but donations accepted to defray food costs. RSVP by Monday July 9. Text or call Paul (707)501-8059

July 15th - 20th

Eureka Mission Trip Saint Bernard Parish

Service oriented mission trip for grades 10-12 in Eureka at St. Bernard with Betty Chinn. Information at <http://www.sryouth.org>. Call 566-3343 or email: dsryouth@srdiocese.org for more information.

July 16th - 19th

Catholic Baseball Camp

9am-3pm Cardinal Newman High School. Baseball camp and sports ministry for youth in grades 5-8. Information at <http://www.sryouth.org>. Call 566-3343 or email: dsryouth@srdiocese.org for more information.

July 21st

Discernment Day for Women

Making summer plans? Plan to discern God's will for love in your life! The Dominican Nuns of Corpus Christi Monastery in Menlo Park, California are hosting a 'Come and See Day' on Saturday, July 21st, 2018 from 8:00 a.m. to 5:30pm Single, Catholic women, 18 to 38 years are invited to learn more about discerning God's call and to experience a taste of the life of a cloistered Dominican nun. No cost for the day, and breakfast and lunch are provided. Contact Sister Joseph Marie, at vocations@opnunsmenlo.org or visit www.opnunsmenlo.org to learn more.

July 22nd

Marian Sisters of Santa Rosa Annual BBQ

We Invite you to join us for an afternoon of food and fellowship on Sunday, July 22, 2018 3pm at The Smith Family Ranch 5390 Washington Street Napa, CA 94558. Barbecue Tri-Tip or Chicken, Chili, Salads, and all the trimmings, Fine Napa Valley Wines, Great Desserts, Sparkling conversation, Elegant surroundings
Games for the Children/petting zoo, Raffle Items from the Sisters, Raffle (Courtesy of Ignatius Press), Instant Wine Cellar Raffle, (3 cases of the finest Napa Valley Wines), \$25 per ticket or 5 tickets for \$100, Cost in advance is \$50 per person and \$90/family Cost at the door is \$60 per person and \$110/family. Please click here to RSVP via email to Carole Duncan at dincan@aol.com By July 10, 2018

July 23rd - 27th

Vacation Bible School

Vacation Bible School is coming to St. Eugene's in July! The theme will be "Surprise! Stories of Discovering Jesus." This fun learning experience will take place from July 23-27, from 9am-12 noon. for grades K-5. The cost will be \$15.00. If you would like to volunteer, sign up or would like more information, please call Anna at 539-5185.

July 27th - 29th

Steubenville NorCal San Mateo Convention Center

Steubenville Youth Conference for high school youth grades 9-12 at San Mateo Convention Center. Profoundly impact and jump start your faith journey by attending. Don't miss this unique opportunity to draw closer to Christ. Information at <http://www.sryouth.org>. Call 566-3343 or email: dsryouth@srdiocese.org for more information.

August 5th

Sacred Heart Festival

Sacred Heart Church, Eureka, CA 10-6pm Tacos, Chicharrones, Tamales, Burritos, Elotes, Frutas, Raspados, Postres, Games 2085 Myrtle Ave, Eureka, California 95501 (707) 443-8429

August 5th

Knights of Columbus BBQ St. Eugene's

The Knights of Columbus will be having their Annual Fundraiser Chicken Barbecue on Sunday, August 5, from 10am-2pm. Menu includes half a chicken, coleslaw, beans, bread roll & ice cream for \$16. Tickets will go on sale Sunday, July 8th, in the PLC from 8:00 am -12:00 noon and in the Parish Office starting July 9, from 9:00 am-4:00 pm. (707) 542-6984

August 18th

Religious Education Congress "Called to be Holy Families"

8:30am-4:30pm Diocese of Santa Rosa Department of Religious Education
Presents its annual Religious Education Congress "Called to be Holy Families" Held at Cardinal Newman School, 50 Ursuline Rd., Santa Rosa
Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese. Speakers: John Galten, Deacon David & Carlin Gould, John Hamlon, Steve Patton, Jesse Romero

August 24th - 26th

Marriage Encounter Weekend

A Marriage Encounter weekend is an amazing opportunity to get away with your spouse and to focus on your relationship with each other and with God. Learn tools needed to deepen these relationships. The next weekend is August 24-26 in Sacramento. For information call (916) 489-3464 or go to: <http://www.sacramentowme.org>.

Ongoing

Thursdays 7:00pm "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**

Ministry Job Opening



St Elizabeth Ann Seton Catholic Church in Rohnert Park is looking for a Coordinator of Children's Faith Formation for grades 1-5. This job would be coordinating: registration, leading the adult teachers in their faith formation, and organizing the curriculum. Also organizing a Liturgy of the Word program for the 10:30 Mass on Sundays for children 5-8 years old. The coordinator must be a practicing Catholic and working on a Catechist Certification unless it has been already given. The job is part time and the salary is negotiable. The parish is also looking for an adult coordinator of Adult Faith Formation to lead the RCIA, those coming into the church as adults. If you are interested please phone Fr. Thomas Diaz, the pastor at 707-585-3708.

(Father Weinandy cont. from page 21)

himself has condemned, some within the Church today claim that, given particular circumstances, such acts may no longer be sinful for some people in certain situations- they may even be good actions.

Those who disagree with such arguments are often called Gnostics because they think they have all of the right answers. They know the truth. Again, this is a false accusation, for such accused people only hold what the Church has always taught. If such people are Gnostic, then the entire Catholic Church has been Gnostic from the time of the apostles.

Actually, those who claim that their now "enlightened" conscience allows them to supersede God's previous revelation and the Church's constant teaching are the real Gnostics, for they now claim to have knowledge that most of the Catholic faithful do not possess. In a way, such "enlightened" Catholics have fallen into the moral relativism of the secular world, where everyone is permitted to do what they feel is personally right for them. There is no such thing as unchanging "truth." But this is to deny God, who is the ultimate source of all truth. ❖

Californian to honor the past on 800-mile pilgrimage to each of the 21 California Missions

Website: www.Missions1769.com



Clifford teaches at Serra High School in San Mateo. Next year marks its 75th anniversary.

San Mateo, CA Christian Clifford, author of three books about Spanish-Mexican history in California, has been on a quest to visit all twenty-one California missions, on foot! When asked why he is doing it, he shared, “I am part of a group called the California

Mission Walkers. We enjoy following in the footsteps of the padres. I’ve visited all 21 missions by car so now I thought it would be nice to walk the entire chain, God willing. Being a Catholic school teacher for over twenty years, my hope is to get as close to the lives of the amazing people who were the first Catholics in California—Indigenous, Spanish, mestizo—with the hope of being a better Catholic and teacher.” Clifford teaches at Serra High School in San Mateo. Next year marks its 75th anniversary. You may have noticed him walking our local byways recently. On May 4, Clifford began the California Missions Trail at Mission San Francisco Solano State Historic Park in Sonoma. Specifics for his pilgrimage so far are 89.3 miles walked over 7 days, approx. 37 hours walking, and four missions visited.

Another reason that he is walking is to bring attention to a mission that is close to the hearts of many California mission aficionados, Mission San Antonio de Padua. Founded in 1771 by Junípero Serra, the third of the twenty-one California missions is the remotest and for many a favorite because of its authenticity. “When at Mission San Antonio de Padua the sounds one hears early in the morning are probably the same sounds the friars and Catholic Indians heard nearly 250 years ago. When walking many parts of the California Missions Trail today, it may be hard to connect to the past because of the noise of vehicles whooshing by. At San Antonio, one feels like they are stepping back in time.” Clifford con-

tinues that the Mission is in dire need of help. “The government is demanding the Mission to do retrofit repair and a campaign is underway to preserve the structural integrity. This gem must not be forgotten. Future generations must know of the roots of modern California and the Spanish missions are those roots.”

In addition to bringing attention to Mission San Antonio de Padua, Clifford hopes for people to get to know the founder of the California missions better. “For those who do not know Junípero Serra or would like to get to know him better, I hope they do so by reading the friars own writings. The Writings of Junípero Serra are free online through the HathiTrust Digital Library.”

Pope Francis shared on September 23, 2015 in the homily for the Canonization Mass for Junípero Serra, “He [Serra] kept moving forward, because the Lord was waiting. He kept going, because his brothers and sisters were waiting. He kept going forward to the end of his life. Today, like him, may we be able to say: Forward! Let’s keep moving forward!” Clifford believes that with every step he takes, he walks with his Catholic ancestors who came before him—in a special way, the Indigenous, Spanish, and mestizo who peopled the California missions.

For more information about Christian Clifford, visit www.Missions1769.com and The Campaign for the Preservation of Mission San Antonio de Padua Foundation at www.preservemissionsanantonio.org. ❖

Summer 2018 Youth Ministry Events

Diocese of Santa Rosa Youth Ministry Office invites you to stay up to date with our programs, prayers and reflections.

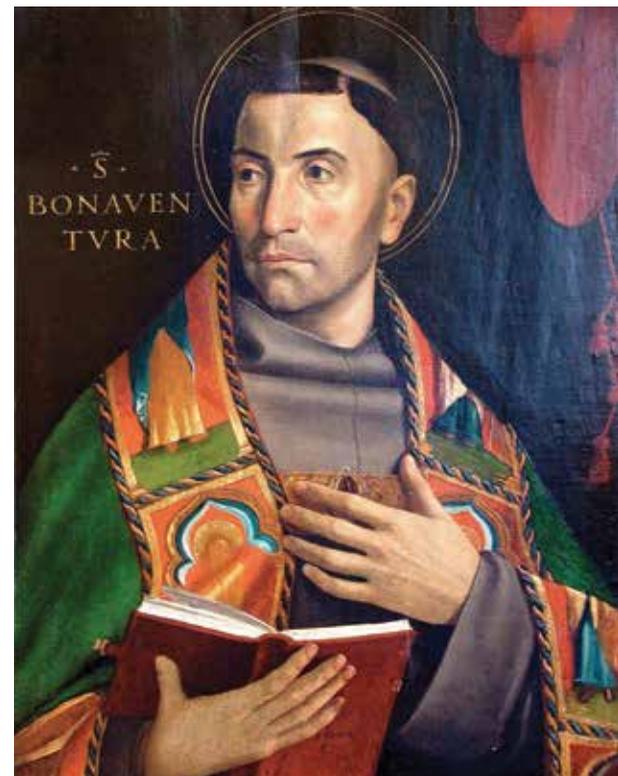
July 8th - 13th Little Flower Camp (5th - 12th grade girls)

July 15th - 20th Eureka Mission Trip @ St. Bernard, Eureka with Betty Chinn (9th - 12th grade) Service

July 16th - 19th (9a - 3p) Catholic Baseball Camp @ Cardinal Newman high school (5th - 8th grade) - Sports Ministry

July 27th - 29th Steubenville Nor Cal @San Mateo Convention Center (9th - 12th grade) - Sacramental, Evangelical, Charismatic Renewal

TEXT: “SRYOUTH” to 84576 to stay in touch



July 15: St. Bonaventure



Diocese of Santa Rosa - Department of Religious Education
Presents its annual
Religious Education Congress - "Called to be Holy Families"
Saturday, August 18, 2018 8:30am - 4:30pm
Held at Cardinal Newman School, 50 Ursuline Rd., Santa Rosa



Diocese of Santa Rosa
Department of Religious Education
dre@srdioocese.org (707) 566-3366
Fax (707) 791-7495 www.santarosacatholic.org

On Saturday, August 18th, the Diocese of Santa Rosa will present a day of prayer and fellowship for all adults in the Diocese.

This year's congress will have a different format than previous years we will not break away from the larger conference to the smaller workshops. However, we will still offer a variety of speakers throughout the day and they are excellent resources for formation and enrichment for you and for your communities faith. The opportunity to listen and be renewed by the wisdom offered truly a gift and a blessing.

WE ARE PLEASED TO PRESENT OUR SPEAKERS: ·John Galten ·Deacon David & Carlin Gould ·John Hamlon ·Steve Patton ·Jesse Romero

Information:

Location:

SR Congress is held at Cardinal Newman High School Campus, located in Santa Rosa. The gym is one of the main locations of congress events. Includes opening liturgy, speakers and exhibitors. The gym is located at 4300 Old Redwood Hwy. Santa Rosa.

Cost:

The registration fee for Congress covers admission (**tickets are required**), liturgies and exhibits. Fees for the Congress is:

\$30 - Early bird registration by August 1st deadline.

\$35 - after August 1st and at day of event.

Registrations received after Aug. 11th are at risk of not being processed.

Menu: if you are interested, place your order on the registration form. **Cost: \$10.**

A lunch ticket will be returned with your congress ticket. Lunch pick up at the School Caf e.

- **Roast Turkey Sandwich** with Jack Cheese, Tomato & lettuce on Ciabatta Bun. Bag of Chips, Fresh baked cookie & bottle water.
- **Grilled Chicken Caesar Wrap**, Bag of Chips, Fresh baked cookie & bottle water.
- **Vegetarian Sandwich** with Sundried tomato pesto spread with three kinds of cheese, Fresh Tomatoes & Lettuce on a Dutch Crunch Roll. Bag of Chips, Fresh baked cookie & bottle water.

Exhibit Information: There will be Exhibitors showcasing Books & Gifts. Time will be available to visit exhibitors after Mass, after each presentation and during lunch.

Facility:

Coffee, & doughnuts will be provided at the School Caf e. Bottle water will be available in the gym.

Reminder: Congress is an adult only religious education event. We are unable to offer child-care this year. If you must bring your child(ren), they must be registered and they must accompany you. We ask that they be your sole responsibility so they do not disturb the other delegates.

Schedule Saturday, August 18, 2018

- 7:30AM On site Registration & Program book pickup
- 8:30 AM Holy Mass (gym)
- 10:00 AM John Galten
- 11:15 AM John Hamlon
- 12:15PM Lunch/Visit Exhibits
- 1:00 PM Jesse Romero
- 2:15 PM Steve Patton
- 3:30 PM Deacon Dave & Carlin Gould
- 4:30 PM Closing Prayer and Raffle

Registration:

- Registration is open. Easy to register. Just fill out the registration below and return to the Dept. of Rel. Ed. office. Due to limited seating please register early. **Early bird registration \$30. Late & at door \$35**
- Pre-order & pre-paid **Lunch \$10.00.**
- Tickets will be mailed until 8/4/18 after this date the tickets will be kept at the **will call** table.
- At Congress, be sure to pick up your Program Book.

Make check to Dept. Rel. Ed.

Mail the registration with Check or Cash to:
Department of Religious Education
P.O. Box 1297, Santa Rosa, CA 95402
Attention: Carmen Perez Aanenson

Congress Registration Form: Please print clearly your name & contact information. Ticket(s) will be mailed to address below.

Name			
Address, City & Zip			
Tel. #		Email	
Parish		Lunch orders must be pre-ordered & prepaid. If you wish to purchase a lunch please check your choice below and add \$10.00 (per person) to your fee check.	
Turkey Sandwich		Qty.	Reg. Fee: \$30 per person
Chicken Wrap		Qty.	Lunch: \$10 per person
Vegetarian Sandwich			Total



La Di cesis de Santa Rosa - Departamento de Educaci n Religiosa
Presenta su anual
Congreso de Educaci n Religiosa - "Llamados para ser Familias Sagradas"
S bado, 18 de agosto 2018 8:30am - 4:30pm
Tendr  lugar en La escuela Cardinal Newman, 50 Ursuline Rd., Santa Rosa



Di cesis de Santa Rosa
Departamento de Educaci n
dre@srdioocese.org (707) 566-3366
Fax (707) 791-7495 www.santarosacatholic.org

El 18 de agosto, la Di cesis de Santa Rosa ofrecer  un d a de oraci n y compartimiento para todos los adultos en la Di cesis.

El congreso de este ano tendr  un formato diferente que anos anteriores no nos separaremos de la conferencia mas grande a los talleres mas peque os.

Sin embargo, todav a ofreceremos una variedad de presentaciones durante el d a es valiosa.

Recursos de formaci n y enriquecimiento para ustedes y para sus comunidades de fe.

La oportunidad de escuchar y de renovarse con la sabidur a ofrecida por los conferencistas es un verdadero don y una bendici n.

Estamos contentos presentar nuestros presentadores: ·Oswaldo Guzm n ·Alfredo Melgoza ·Padre Daniel Roa ·Jesse Romero ·Rafael Hernandez

Informaci n:

Lugar: El Congreso de Educaci n Religiosa tendr  lugar en las instalaciones del Colegio Cardinal Newman en Santa Rosa. Liturgia se celebrara en el gimnasio. Los presentaciones en espa ol se celebrara en el centro atl tico. El gimnasio y el centro se encuentran a 4300 Old Redwood Hwy., Santa Rosa.

Costo: El costo de inscripci n cubre la admisi n a todos los eventos: exposiciones, liturgias y las conferencias (**debe de presentar sus boletos de inscripci n para entrar al evento**).

\$30 - antes del 1 de agosto de 2018 fecha l mite.

\$35- despu s de 1 de agosto de 2018

Las inscripciones recibidas despu s de 11 de agosto corren el riesgo de no ser procesados.

El Men : Cada persona pueda traer su comida. Se veneran almuerzo, debe ser ordenados y pagados con anticipaci n. Si desea comprar un almuerzo por favor marque su preferencia y a ada la cantidad de \$10 a su cheque de la cuota de inscripci n. Recibir  un boleto para almuerzo junto con su b telo. El almuerzo lo podr  recoger en la caf  de la escuela.

- Un s ndwich de pavo asado con queso, tomate y lechuga en un pan ciabatta. Un bolsa de sun chips, galletas horneadas y botella de agua.
- Una envoltura de cesar de pollo a la parrilla. Un bolsa de sun chips, galletas horneadas y botella de agua.
- Un delicioso s ndwich con salsa de pesto con tres quesos diferentes, Tomates frescos y lechuga en un pan tostado holand s. Un bolsa de sun chips, galletas horneadas y botella de agua.

Informaci n sobre exposici n: Habr  una secci n de exhibici n de libros regalos. Hemos programado tiempo para visitar a los expositores despu s de la Misa, y despu s de cada prestaci n y durante el almuerzo.

La Facilidad: Caf  y pan de dulce se ofrecen durante el d a en la caf  de la escuela. Agua de botella estar  disponible en el gimnasio.

Un recordatorio: El Congreso es un evento de educaci n religiosa para adultos solamente. No podemos ofrecer cuidado de ni os este a o. Si usted debe traer a sus ni os, ellos deben ser registrados y deben estar acompa ados de un adulto. Le pedimos hacerse responsable de ellos para evitar distracciones a otros delegados.

Horario S bado, 18 de Agosto de 2018

- 7:30AM Inscripciones y Recoja su libro de programa
- 8:30 AM Santa Misa (en el gimnasio)
- 10:00 AM Jesse Romero (en el centro Atl tico)
- 11:15 AM Alfredo Melgoza
- 12:15PM Almuerzo/Vista a Exhibiciones
- 1:00 PM Oswaldo Guzm n
- 2:15 PM Jesse Romero
- 3:30 PM Padre Daniel Roa
- 4:30 PM La Oraci n de clausura y rifa

Registraci n:

- Se puede registrar ahora. F cil a registrarse. Solo llene el registro y regrese al Departamento de educaci n religiosa. Como tenemos una cantidad limitada de asientos por favor reg strese temprano. **Si se registra temprano, el costo es \$30. El d a del evento el costo es \$35.**
- El precio de la comida por adelantado ser  de **\$10.00.**
- Los boletos ser n enviados hasta el 8/4/18 despu s de esta fecha, los boletos estar n en congreso en la mesa de "pre-registro". Por el nombre del registrante.
- En el congreso, ser seguro de recoger su libro del programa.

Envi  esta forma de Nuevo con su Cheque o giro postal a:

Department of Religious Education
P.O. Box 1297, Santa Rosa, CA 95402
Atenci n: Carmen Perez Aanenson

Forma de Inscripci n: Por favor usar letra de molde.

El nombre de registrante y la informaci n de contacto donde los billetes deben ser enviados.

Nombre			
Domicilio/Estado/Zona			
Tel�fono		Email	
Parroquia		Se veneran almuerzo, debe ser ordenados y pagados con anticipaci�n. Si desea comprar un almuerzo por favor marque su preferencia y a�ada la cantidad de \$10 (por persona) a su cheque de la cuota de inscripci�n.	
S�ndwich de pavo asado		cantidad	registro: \$30 por persona
Envoltura de tortilla de pollo		cantidad	almuerzo: \$10 por persona
Vegetariano s�ndwich			Total