

NORTH COAST CATHOLIC

The newspaper of the Diocese of Santa Rosa 🌟 www.srdiocese.org 🌟 MARCH 2015

Prominent Sonoma Citizen Passes at Age 94

Since his 1920 birth in Fortuna until his death around 10am on February 12, there was not much philanthropist Henry Trione did not do.



Henry Trione

into horse riding, duck hunting, and playing polo, which

He served in the navy, founded his own mortgage company, invested in timber and real estate, served as a founding shareholder of the Oakland Raiders, established Empire College, and owned a respected winery. All of this made him beyond influential. It arguably made him Sonoma County's greatest power broker.

Additionally he was

earned him a place in the Polo Hall of Fame in Wellington, Florida.

The diminutive "shrewd businessman" is perhaps the only man to have lived after telling an Italian joke to the late Frank Sinatra. "What do an Italian and an alligator have in common? They both have short legs, big mouths, and make great shoes."

However what he is perhaps most remembered for is his philanthropic work.

Trione financed Empire College, Annadel State Park, and the Wells Fargo Center. Additionally he donated land and helped build Star of the Valley Church in Santa Rosa, where his funeral took place. He also was a parishioner at St. Eugene Cathedral and was generous there, as well. He purchased the former county building exchange and donated it to Catholic Charities. Half of this building ultimately became the curial home of the Diocese of Santa Rosa.

At his requiem Mass, thirteen priests concelebrated the liturgy, including Fr. Angelito Peries, Msgr. Dan Walsh, Fr. Bill Donahue, Fr. Michael Kelly, Fr. David Shaw, Fr. Gary Lombardi, Msgr. Jim Gaffey. Bishop Robert F. Vasa and Bishop emeritus Daniel F. Walsh attended in their choir vestments.

(see *Prominent Sonoma Citizen*, p. 7)

Noticias en español, p. 19

Diocese Issues Updated Code of Ethics

Santa Rosa—On February 12, Diocese of Santa Rosa in California Bishop Robert F. Vasa released an updated Code of Ethics which clarifies an existing paragraph in the parochial school employee contract.

Like previous contracts, the new contract, effective for the 2015-16 school year, contains a reference to the changed Code of Ethics for Catholic school principals and teachers.

Although very similar to previous versions, what makes the revised contract and Code somewhat unique is the addition of a reference to the *Catechism of the Catholic Church*.

The revised Code of Ethics—particularly Principle 1—makes it clear that the *Catechism* is the source text for all references to Catholic teaching, values, and morals.

At the same time it takes a broader, more philosophical approach. It outlines personal and professional commitments and details acceptable understandings and corresponding behaviors for those entrusted with delivering Catholic education. It reminds diocesan school employees they are both educators and ministerial agents of the Catholic Church.

Promulgated by Pope St. John Paul II in 1992, the *Catechism* is the "authoritative exposition of the one, perennial, apostolic faith," and thus the source for the standards and statutes for the Santa Rosa diocese and its institutions.

The contract and code's release follows months of intensive discussions in collaboration with pastors and principals.

"I am very grateful to all who worked with me on this," said Vasa. "The suggestion that we link the contract to the entire *Catechism* came from pastors. This prudently avoids specific identification of polarizing issues, albeit without, at the same time, eliminating them."

Previously the requirement for Catholic schools in the Santa Rosa diocese has been, "The teacher must not teach, advocate, model, or in any way encourage beliefs or behaviors contrary to the teachings of the Church."

Generically stating "beliefs or behaviors contrary to the teachings of the Church" without further explanation could give the impression that these "teachings" are open to broad individual interpretation.

Clarifying that the "teachings of the Church" and the Code of Ethics are rooted in the *Catechism* assures that the terms of both are properly understood by all. Diocesan officials say all of this will help assure that terms and conditions previously open to an unduly broad interpretation will now rest on a firmer, more objective foundation.

Since the contract and Code's release, some in the media and some Catholics have chosen to focus on sexual issues. However the new Code makes clear it covers all public violations of Church teaching.

Over the last year, several other US dioceses have enacted similar measures, including Cincinnati, Columbus, Honolulu, San Francisco, and Oakland. Actively considering following suit are Little Rock, Cleveland, and Seattle.

Recently eight state lawmakers—all Democrats who represent territory covered by the Archdiocese of San Francisco—called upon Archbishop Salvatore Cordileone to rescind his contract revision. They essentially claimed that rights granted by California over the last 40 years trump the United States Constitution and the freedom of religion from governmental interference it allows. ❖

Measles and Church Teaching on Vaccines

Denver (CNA/EWTN News)—The recent measles outbreak has affected 87 people in seven states and Mexico. At least 73 of the reported cases are in California, a state with large pockets of people opposed to vaccination. Some places in southern California reach unvaccinated rates of double digits, sometimes tripling the state and national averages, which are around 3 and 5 percent, respectively.

As a result arguments surrounding the vaccination of children have resurfaced.

Dr. Paul Cieslak is a Catholic parent of six who has overseen the Acute and Communicable Disease Prevention section in the Public Health Division of the Oregon Department of Human Services (DHS) since 1995. He is also a member of the Catholic Medical Association, an organization committed to upholding the teachings of the Catholic Church while advancing the profession of medicine.

According to Dr. Cieslak, opposition to vaccines largely comes from misinformation regarding side effects.

"It is true that occasionally you can get a nasty side effect

from a vaccine, as from any medicine," he told CNA. "That said, the vaccines are very safe, tens or hundreds of millions of doses of this thing have been given with very little problem."

Others who oppose vaccines fall into the category of religious or conscientious objectors. Many who oppose vaccines on religious grounds do so because the cell lines of some vaccines were developed from cells of fetuses aborted between 1962-67.

Dr. Marie T. Hilliard is a canon lawyer and director of Bioethics and Public Policy at the National Catholic Bioethics Center (NCBC), a non-profit research and educational institute committed to applying the moral teachings of the Catholic Church to ethical issues arising in health care and the life sciences.

The NCBC, along with the Pontifical Academy for Life—a Vatican body established to provide information about issues in law and biomedicine—have studied the moral issues sur-

(see *Measles*, p. 7)

Late Archbishop Óscar Romero Declared a Martyr

Vatican City (*Catholic World News*)—The Vatican has formally recognized the martyrdom of the Servant of God Archbishop Óscar Romero, clearing the way for his beatification.

At a private audience on February 3, Pope Francis authorized a series of decrees by the Congregation for the Causes of Saints, including one proclaiming the martyrdom of Archbishop Romero.

The cause of Archbishop Romero, who was gunned down in March 1980 at the height of the civil war in El Salvador, had provoked some debate because of initial uncertainty as to whether he was killed out of contempt for the Catholic faith or for taking political positions against Salvadoran government and against the death squads that were operating in his country. As head of the San Salvador archdiocese from 1977 until his death, his preaching grew increasingly strident in defense of the country's poor and oppressed.

Pope Benedict XVI reportedly "unblocked" the cause for beatification of the Salvadoran prelate, and Pope Francis also indicated that he hoped the cause would advance quickly. The issue was settled in January, when panel of theologians appointed by the Congregation for the Causes of Saints concluded that Archbishop Romero had indeed been killed *in odium fidei* (i.e., "in hatred of the Faith").

Salvadoran rightists murdered His Lordship while he celebrated Mass at a hospital chapel in his nation's capital, San Salvador.

Benedict XVI told reporters in 2007 that the archbishop was "certainly a great witness of the Faith" who "merits beatification, I do not doubt." But he said some groups had complicated the

(see *Óscar Romero*, p. 7)

Making the Same Ol' Lent Different

From all appearances this Lent is no different from any other Lent. It has the same length. It terminates in Easter. The readings are the same. The color of vestments hasn't changed.

But while the season hasn't changed, the year is obviously different. As are you as you move through this Lent. Now is a season and opportunity of great grace. So often our minds and hearts are filled with good intentions. We experience this in a particularly poignant way each New Year. All those wonderful resolutions that ultimately end up on the cutting room floor. They are serious when made, but they often lack perseverance.

More telling, they lack grace.

Have you noticed in Lents past that it is somehow easier to go to Mass more often during the week over and above the Sunday obligation? Have you noticed a greater pull to prayer? Have you noticed a more frequent tug at your heart that says, "You know, it has been quite a while since I made it to confession"? Have you noticed a few more of those very good and wholesome "shoulds" that bombard us periodically?

These are graces. They are God's actual graces calling us to ongoing and deeper conversion. Since God totally respects our freedom, we can resist these "graced inclinations," claiming "conscience" or "autonomy" or what have you, but it costs us. We become less sensitive to these calls of grace. We become a bit more calloused to them. Fur-

thermore we run the risk of resisting them so consistently, we become *immune* to them.

During the Lenten season it seems God redoubles the weight of grace. He knocks a little harder and a little more

persistently at our doors. He permits additional influences to touch us in order that we might—freely—relent in our resistance and say, "Yes," to His call.

Allow me to hopefully be one of many who will serve as God's voice for you during this marvelous season of grace. Open your heart to the possibility of God in your life. Find a way to make a visit to our Lord in the Blessed Sacrament each week, in addition to Holy Mass. Take some time in quiet reflective prayer to ask yourself, in the light of God's grace, "Am I closer to God now than as a child? Am I closer to God now than a year or five ago?"

Lent is a great time to examine our spiritual lives, to see if our path is one directed toward or away from God. Are we closer to Him each day or do we keep Him at a safe distance?

Is our Jesus a near or a faraway God?

This "test" of the nearness of God is not a measure of emotionality. It has concrete signs, and we cannot fool ourselves into a kind of, "I love God, but ..." mentality.



From the Bishop

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

- *I love God but He certainly does not expect me to go to Mass each Sunday.*
- *I love God but not His teaching about the sinfulness of artificial contraception.*
- *I love God, but I will determine how He is to be worshipped and obeyed.*

God says, "If you love Me, keep My commandments." In effect, "If you love Me, then conform yourself to Me." We need to do a kind of violence to self in order to accomplish this.

Jesus tells us if we want to be His followers then we must deny ourselves, leave ourselves behind, die to self. These are not easy words. Jesus came to tell us He loved us too much to leave us where we are, and He went to the cross to prove it. In doing this, He died to himself before He died on the cross. In His human nature he dreaded the prospect of death and prayed that the need to do so be removed, Father, let this cup pass! Most importantly, he added what we must add: "Not My will but Yours be done." Then He says to us, "Follow Me!"

We often give up something for Lent. While we do need to "give up" something, we sometimes forget the purpose for doing so. The purpose is so we may be more detached from *things* in order to be more attached to *God*.

I pray all of you, my dear people, will find yourselves attached to our good God more than you can ever have imagined come Easter.

May the Lord bless and keep you and cause His face to shine upon you, now and forever. ❖

Haciendo la Misma Cuaresma de Siempre, Diferente

Según todas las apariencias en esta Cuaresma no es diferente de cualquier otra Cuaresma. Tiene la misma longitud. Finaliza en Pascua. Las lecturas son las mismas. El color de las vestiduras no ha cambiado.

Pero mientras que la temporada no ha cambiado, el año es obviamente diferente. Así como usted también cambia conforme se mueve a través de esta Cuaresma. Ahora es una gran temporada y oportunidad de gran gracia. Muy a menudo nuestras mentes y nuestros corazones están llenos de buenas intenciones. Experimentamos esto de una manera particularmente conmovedora cada Año Nuevo. Todas esas maravillosas resoluciones que finalmente terminan olvidadas. Son serias cuando se hacen, pero a menudo carecen de perseverancia.

Más revelador, carecen de gracia.

¿Ha notado en las cuaresmas pasadas que de alguna manera es más fácil ir a misa con mayor frecuencia durante la semana por encima de la obligación del domingo? ¿Ha notado una mayor atracción a la oración? ¿Ha notado una llamada con más frecuencia a su corazón que dice, "Sabes, ha sido un gran tiempo desde que he ido a confesarme"? ¿Ha notado un poco más de esos buenos y sanos "deberías" que nos bombardean periódicamente?

Estas son las gracias. Son gracias actuales de Dios que nos llama a la conversión permanente y profunda. Puesto que Dios respeta totalmente nuestra libertad, podemos resistir estas "inclinaciones agradadas", alcanzando la "conciencia" o "autonomía" o lo que sea, pero nos cuesta. Llegamos a ser menos sensibles a estas llamadas de la gracia. Llegamos a ser un poco más callosos a ellos. Además se corre el riesgo de resistirse a ellos de manera consistente, nos volvemos inmunes a ellos.

Durante el tiempo de Cuaresma parece que Dios redobla el peso de la gracia. Él toca un poco más y un poco más persistentemente a nuestras puertas. Él permite influencias adicionales para tocarnos con el fin de que podamos libremente ceder en nuestra resistencia y decir. "Sí," a su llamado.

Permítame ser esperanzadamente uno de muchos que servirá como la voz de Dios para usted durante este maravilloso tiempo de gracia. Abra su corazón a la posibilidad de Dios en su vida. Encuentre alguna manera de hacer una

visita a nuestro Señor en el Santísimo Sacramento cada semana, además de la Santa Misa. Tómese un tiempo en oración reflexiva y pregúntese, delante la luz de la gracia de Dios, "¿Estoy más cerca de Dios ahora que como cuando era un niño? ¿Estoy más cerca de Dios ahora que hace un año o cinco años?"

La Cuaresma es un buen momento para examinar nuestra vida espiritual, para ver si nuestro camino es uno dirigido hacia Dios o lejos de Él. ¿Estamos más cerca de Él cada día o mantenemos una distancia segura?

¿Nuestro Jesús es un Dios cercano o uno Dios lejano?

Esta "prueba" de la cercanía de Dios no es una medida de la emotividad. Tiene signos concretos, y no podemos engañarnos a nosotros mismos en una especie de mentalidad de..."Yo amo a Dios, pero..."

- Yo amo a Dios, pero el ciertamente no esperaba que yo fuera a misa todos los domingos.
- Yo amo a Dios, pero no a su doctrina sobre el pecado de la anticoncepción artificial.
- Yo amo a Dios, pero voy a determinar cómo Él debe ser adorado y obedecido.

Dios dice, "Si me amáis, guardad mis mandamientos." En efecto, "Si me amáis, a continuación, se ajusta a Mí." Tenemos que hacer un tipo de violencia a nosotros mismos con el fin de lograr esto.

Jesús nos dice que si queremos ser sus seguidores entonces debemos negarnos a nosotros mismos, dejarnos atrás a nosotros mismos, morir a sí mismo. Estas no son palabras fáciles. Jesús vino a decirnos Él nos amó demasiado para dejarnos donde estamos, y Él fue crucificado a la cruz para probarlo. Al hacer esto, Él murió para sí mismo antes de morir en la cruz. En su naturaleza humana que temía la perspectiva de la muerte y oró para que la necesidad de hacerlo sea removido. ¡Padre, que esta copa pase! Lo más importante, añadió lo que hay que añadir: "No se haga mi voluntad sino la tuya" Entonces Él nos dice: "¡Sígueme!"

A menudo renunciamos a algo para la Cuaresma. Aunque sí tenemos que "renunciar" a algo, a veces olvidamos el propósito para hacerlo. El objetivo es que podamos

estar más desapegados de las cosas con el fin de estar más unido a Dios.

Pido por todos ustedes, mi querida gente, que se encontrarán unidos a nuestro buen Dios más de lo que puedan haber imaginado en esta Pascua que viene.

Que el Señor los bendiga y les guarde, ahora y siempre. ❖

Chrism Mass Scheduled for Late March

Bishop Robert F. Vasa Rosa invites you to participate in the Mass of the Chrism at St. Eugene Cathedral in Santa Rosa on Thursday, March 26, 2015, at 5:30pm.

The Chrism Mass is celebrated once a year. During it, the bishop blesses the oil of catechumens, the oil of the sick, and the oil of chrism used during baptisms. Additionally, this Mass—in a beautiful and often awe-inspiring way—signifies the unity the priests and the bishop share in the same ministerial priesthood.

It is during this Mass that all priests in the diocese renew their commitment of priestly service.

If you have never seen this event, please make plans to do so. This liturgy is beyond beautiful. It is without a doubt one of the most impressive and memorable one will likely ever see.

Without exaggeration, it is a slice of heaven. ❖

Make Lent a Time of Giving

Lent is a time for reflecting on the enormous sacrifice our Lord made on Good Friday. It's also a time for making sacrifices of our own. One of the purest sacrifices you can make is also one of the most loving. And it begins when you show compassion to those in need.

Give to the pontifical Catholic Near East Welfare Association (CNEWA) during this Lenten season, and you'll spread your kindness among those who live in despair in Iraq, Libya, Egypt, Syria, Jordan, and elsewhere. In more than a dozen countries, in multiple ways, your generosity will help:

- Feed and protect families who suffer because of poverty, violence, or persecution.
- Care for the sick and the disabled at Christian hospitals and clinics regardless of religion or political belief.
- Lift children and young adults out of poverty by providing schooling and vocational training.
- Support the training of new sisters and priests, who will devote their lives to caring for people in need.

For more information, go to <http://www.cnewa.org>. ❖



Why Give Up Something for Lent?

Today we often hear people say, "Don't *give up* something for Lent. *Do* something for Lent. Help the poor, homeless, victims of domestic abuse. Donate to charity, etc."

This is valid ... to a point. After all, almsgiving is one of the three pillars of Lent (the others are prayer and fasting).

But the best summary of why to give up something for Lent was recently restated by a priest to a woman in Pennsylvania. By exercising the muscle required to say "No" to legitimate wants, to say "No" to self, we will better have the will to do something harder later, especially when it comes to resisting the temptation to do sin.

May God grant you a blessed and fruitful Lent. ❖

HSU Students Witness at Walk for Life

by Martin Anderson

San Francisco—Having left from St. Eugene Cathedral in Santa Rosa, a charter bus pulled up next to the San Francisco Civic Center Plaza on Saturday, January 24, around 11am. Roughly 50 priests, nuns, and lay people including students from the Humboldt State University Newman Center spilled out onto the sidewalk to join 50,000 other people.

For 11 years, pro-lifers have gathered to peaceably protest abortion at the Walk for Life West Coast. In the plaza, a news crew from EWTN interviewed people, and local television CBS-TV affiliate Channel 5 sent an anchor to report from the scene.

Furthermore Bernard Fosnaugh—husband of Newman director Regina Fosnaugh—shot footage which appeared on Eureka's Channel 3 news.

The actual march began at 1:30pm. Many held white on black signs that proclaimed "We are the Pro-Life Generation" in English and Spanish. Others brought their own signs.

As people marched down Market Street, pockets of counter protestors stood along the route. One man held a sign that read, "Kill the babies: Save the planet." As he screamed obscenities at the protestors, they responded by shouting, "Pro-life! Pro-life!"

The general mood of the marchers was both mournful for the lives lost yet hopeful that society would recognize the dignity of people, no matter what age or size they are.

"Pro-choice activists seemed angry and bitter, even though one would think that they are the victorious ones after Roe v. Wade," observed one HSU participant.

After the march ended at the Ferry Building, the Newman Center took the bus back to Santa Rosa. During the ride, a priest led passengers in a bilingual Chaplet of Divine Mercy, just as he had led them in a Rosary on the way to the march. ❖

Mr. Anderson, an HSU fisheries biology major, serves as president of his university's Newman Center.



St. David of Wales, Feast: March 1

Diocese Joins in Operation Rice Bowl

Baltimore (CNA/EWTN News)—Once again, the Diocese of Santa Rosa is joining in Catholic Relief Services' Rice Bowl program. This program is a 40 year Lenten tradition of supporting hunger relief, and one of its past beneficiaries is now a spokesman for the project.

"Many years ago when I was a hungry boy in Ghana and living without parents or family, the smell of food lured me to the village school. There I was nourished and lifted off the path of likely death," Thomas Awiapo said.

"That school food program existed because of the little box we call rice bowl."

An orphan in Ghana before age 10, Awiapo credits this Catholic Relief Services lunch program he discovered at age 12 with changing his life and the lives of his children.

"You can call me the poster child for CRS Rice Bowl, but we'd be closer to the truth if you called my children your poster children," he said.

"They have never experienced hunger in their lifetime, and today they attend university, high school, and secondary schools without missing a beat."

Awiapo now works for Catholic Relief Services and trains community leaders throughout Ghana and is presently touring the United States to speak about the program.

The mainstay of the program is a small cardboard box. Families and individuals, as well as parishes and schools, put in a small amount of money each day of Lent to help hunger relief around the world.

Since its creation in 1975, CRS Rice Bowl has raised \$250 million to fight hunger, the relief agency reports.

Last year the program added a new app to help people track their donations. The Rice Bowl app, available in English and Spanish, now has new Lenten reflections, integrated Twitter support, and improved tracking for Lenten sacrifices.

Other new material for 2015's rice bowl include the CRS Rice Bowl Global Kitchen Video Series featuring television personality and cook Fr. Leo Patalinghug teaching how to cook five meatless recipes from the five countries in focus this year: Tanzania, Nicaragua, Niger, Lebanon, and the Democratic Republic of the Congo.

Please donate to Operation Rice Bowl this Lent. It makes a world of difference. ❖

The Lent and Easter of Our Lives

The other day I happened to see pallbearers loading a casket into a hearse. Watching this was the widow, who was supported, I assume, by her daughters. The woman was sobbing, wailing. My heart broke for her, and I prayed for the happy repose of the deceased's soul.

Such a scene is not something I witness every day. Thus I found myself practically fixated on the memory of what I had just observed. Over and over it played in my mind like a tape on a continual loop.

Breaking my reverie was the abrupt ringing of a school bell nearby. Soon the air was filled with the sounds of unseen children exulting in their lunch break. I imagine nearly all of them were blissfully unaware of what had just transpired a stone's throw from their schoolroom door.

I thought, 'A widowed woman feels as though her life has ended. There now exists a gaping void in the lives of those who survive the deceased. And yet for these kids, they don't notice; they don't know. Life goes on.'

For the atheists or nihilists among us, this is proof positive of life's pointlessness. We exist, we die, the world continues apace. Existence is meaningless. Ergo, *carpe diem*. Seize the day, gather ye rosebuds while ye may, eat, drink, and be merry, for tomorrow holds nothing for us.

But as Christians, the scene I described above is proof positive of just the opposite.

Death, the natural result of original sin, does *not* finish the story. Hopefully this man—we pray he died in a state of grace, God rest his soul—lived with the baptismal promise that death is not the end. That if we endeavor to grow in holiness and reject Satan's wiles and the empty promises he holds out for us, we will rest eternal in the Beatific Vision. We will see the face of God and live.

The children's joyful play, on the other hand, also points to the baptismal promise. Heaven—a place of never-ending joy, complete happiness, and all-encompassing love—is the willed-by-God destiny of us all. Whether we merit or reject it or not is entirely up to us. But it is there, ours for the taking.

Life is Lent. Life is Easter. Our days have aspects of both. And our task, our duty as Christians, is to take the Lenten moments of life and sanctify them through our behavior and attitudes and thus grow in holiness.

Our job is to take its Eastertide moments and not see them as ends in themselves. That is simply consumerism by another name, and it will lead to a decidedly un-Easter-like unhappiness.

Instead we are meant to apprehend those fleeting Easter instances and use them as encouragement, just like a

runner in a long-distance race grabs a proffered Dixie cup of water and the cheers of the crowd to propel him toward the finish line. No runner—after months of grueling, painful training—contents himself with the Dixie cup or even a string of Dixie cups. No one pounds his or her body into submission just so he or she can collect some here-then-gone cheers.

No. It is crossing the goal that counts.

I pray all of us will use this Lent in such a way that it ultimately leads us to our finish line, the eternal Easter. ♦

Brian O'Neel is communications director for the Diocese of Santa Rosa, California



St. Jan Sarkander; Feast: March 17

Letters Policy

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Name, address, parish attended, and daytime phone number for verification required. Short letters only, no more than 150 words. Letters may be edited for clarity or space.

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

Catholic Terms to Know

Apostolate—According to *Catholic Dictionary* (Our Sunday Visitor, 1993), "Term derived from the [New Testament] word "apostle," referring to labors done in the name of Christ. Lay persons have for their apostolate the responsibility to preach Christ in their homes and workplaces." World-renowned Catholic convert and apologist Jimmy Aiken says, "the term apostolate at its base conveys the idea of in some manner promoting the work of the apostles or functioning in a capacity somewhat like that of the apostles." The Second Vatican Council taught laity, by virtue of their baptism, are called to evangelize and sanctify the world. Apostolate, therefore, typically refers to apostolic activity by lay people, while "ministry" as such refers to that activity performed by ordained ministers. ♦



St. Katherine Drexel; Feast: March 3

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ST. FRANCIS DE SALES, PRAY FOR US!

IN MEMORIAM

Fr. Francis J. Ralph
March 9, 1990

Fr. Mario Munari
March 11, 2003

Msgr. John P. Farrell
March 13, 1981

Fr. Roger Lamoureux
March 21, 2007

Fr. Michael Cleary
March 27, 2002

Fr. James Kiely
March 29, 1968

Fr. Justin McIntyre
March 30, 2012

CALENDAR

March 5

Class on the *Catechism*: Conscience

Thursday, 6:30-7:45pm

Presenter: **Bishop Robert F. Vasa**

Location: St. James Church Multi-Purpose Room
125 Sonoma Mountain Pkwy, Petaluma, CA 94954
No cost.

March 6

Catholic Cemeteries Monthly Mass of Remembrance

11:30 AM

Location: Holy Cross Chapel, Holy Cross Cemetery
2121 Spring St., Saint Helena, CA 94574

For more information, e-mail calvarysantarosa@sbcglobal.net or call: 707-546-6290

March 7

Consecrated Life in the Church Today

9:00-10:30am

Location: St. Eugene Cathedral Parish Life Center
2323 Montgomery Dr., Santa Rosa, CA 95405

This event is open to all men, women & teens interested in the finding out...

- How does someone know if they have a vocation to the consecrated life?
- How does consecrated life relate to the married state and priesthood?
- What is daily life like for a Religious Sister or Brother?

No cost.

Refreshments will be served.

March 13

Human Trafficking Is Modern Slavery informational conference

8:15am

Continental Breakfast & Registration

9am-3pm

Napa Valley College Performing Arts Center
2277 Napa-Vallejo Hwy., Napa, CA 94558

Conference features interviews with CONVICTED human traffickers

Box Lunch offered

For more information or to RSVP, contact Doris Gentry (dgentry@napavalley.edu)

March 14

Catholic Cemeteries Workshop: Discover and Share Your Legacy of Faith

9:30-11:30am

Madelyne's Chapel, Calvary Cemetery
2930 Bennett Valley Rd., Santa Rosa, CA

For more information, e-mail calvarysantarosa@sbcglobal.net or call 707-546-6290

March 12

Class on the *Catechism*: Conscience

Thursday, 6:30-7:45pm

Presenter: **Bishop Robert F. Vasa**

Location: St. Eugene Cathedral Parish Life Center
2323 Montgomery Dr., Santa Rosa, CA 95405

No cost.

March 21

Apologetics Conference with Jesse Ramirez: The Power & Truth of the Catholic Faith

9-10am; 10:30-11:30am

LUNCH: Bring a sack lunch

12:30-1:30pm; 1:45-2:45pm

Q&A 2:45-3:15pm

Location: Our Lady of Good Counsel Church
255 S Harold St., Fort Bragg CA 95437

For more information call 707-964-0229 or email Marianne olgcinfb@gmail.com.

March 21

Cardinal Newman Spring Legacy Gala—"Celebrating 50 Years"

5:00pm-11:00pm

Mary Agatha Furth Center

8400 Old Redwood Hwy., Windsor, CA

For more information, contact Terri Derr at derr@cardinalnewman.org or call 707-546-6470.

March 21

Day for Free Emergency Dental Treatment

Those who arrive first will be served first. Treatments begin at 8am. Limited appointments available.

Location: Dental Office of Dr. Andy McCormick, DDS
855 Fountaingrove Pkwy., Santa Rosa, CA 95403

For more information, call or 707-579-9993 or go to docmac.com.

March 27

First Annual ICF Lenten Fish Fry

Location: St. John the Baptist Church Hall
208 Matheson St., Healdsburg

For tickets, call Karla Lippincott at 237-1308 or Mary Madden at 431-0438.

May 2

St. Eugene's Respect Life Committee and the Diocesan Council of Catholic Women Spring Meeting

8:00am Mass; 8:30-9:30am talk

Speaker: Brian O'Neil

Topic: "The Saints, the Culture of Life, and the New Evangelization"

Cost: Free will offering

Drawing for quilt and gift baskets

Location: St. Eugene Cathedral Parish Life Center
2323 Montgomery Dr., Santa Rosa, CA 95405

For more information, call Betty Bjornstrom at 707-542-5060.

Fr. John Boettcher Returns to Diocese, Appointed to New Department

There is an old new face around the curia these days. After many years away teaching and studying, diocesan priest Fr. John Boettcher has returned to the diocese to take a new position created by Bishop Robert F. Vasa. NCC recently conducted the following interview with him.

NCC: What is your background, Father?



Fr. John Boettcher

FJB: I was born in Chicago and grew up in Saratoga. I graduated from UC, Berkeley, with a degree in physics. Then I worked in solar cell research for 4 years.

NCC: How old were you when you entered the seminary?

FJB: I was 23.

NCC: How did you discern that God wanted you to serve as a priest, that you had to do what He wanted?

FJB: I got there by a lot of steps, some big, some small. I went through a major turn-around in my last year of college, when I had been away from the Church for six years. While hitchhiking to join some party friends in the Sierras, three different people giving me a ride talked to me about Jesus Christ.

I got back home curious to read the Bible, started with the Gospel of John, and was really impressed with Jesus. Coming to the Passion, I realized that this humble, courageous person was doing something way beyond any mere mortal. This was God.

That's when I knew God was real, personal, and that I'd be a fool to try to hide anything or keep anything to myself. I laid my life at His feet, praying, "You show me what to do. If you don't want me to continue at college, I won't go back to class tomorrow."

I started praying the Our Father and reading the Bible every day. After about four months I felt God telling me to go back to Mass. So I did. The rest was a long process that took three years to unfold.

NCC: What were some important factors in your deciding to become a priest?

FJB: From the moment of that turning point in college, I only wanted to live my life for God, whatever form that took. I would have been happy to be married or celibate.

The pastor at my parish asked me if I would consider being lector, so I did. Later someone asked if I could take over their work taking bread to the poor in the housing projects (a very poor and violent neighborhood), which I did, and I enjoyed it thoroughly.

Then I was drawn into teaching kids their catechism, and became DRE. The organist went away, so I helped in music ministry with a seminarian, and when he left I became choir director.

So you can see, I was really active in my faith life, all while working a 50-hour week.

A decisive moment came in prayer one evening as I felt God saying, "I want to bless you in your life. Choose how that blessing will take shape."

It was clear God was talking about marriage or priesthood. I turned it back to God and asked, "Which is more full?" God made it clear that for me, it was priesthood, so I agreed and set my heart on it.

One day I was riding my bike to work, singing praise

to God, and the question floated into my mind, "Where is your heart?" Without hesitation I thought, "Back at my parish, loving people." So I cut back to half-time at work to have more time to think it out, and then started theological studies the following fall.

NCC: A lot of people know you as "Jesus" from the Lake County Passion Play. How did that come about?

FJB: The priest who had served in that role the first 10 years was going on sabbatical and asked me to take over. Not too long before that I had been on pilgrimage in Israel for five weeks, and then I had gone to see the Passion play in Oberammergau, Germany, so I was well prepared.

I ended up being in the play some 20 years. There were some awesome moments for me in the play. Like the sky getting dark just at the crucifixion. Or the sun breaking through again at the exact moment of the resurrection. It is a surprisingly powerful experience for anyone that sees it. I highly recommend it to everyone.

NCC: So now you are back in the diocese as director of the brand new Office of Spirituality. What are your plans for this department?

FJB: Simply to help people pray better and more often. We have such treasures in our Faith and so many are still hidden. I want to show the elegant simplicity of the spiritual life well lived, how awe, wonder, and beauty can be powerfully experienced in prayer. So I have set out to bring about some opportunities for some refreshing moments of prayer and gaining insights for spiritual growth.

NCC: How can the laity help you with this apostolate?

FJB: By listening to God, and what Mary said, "Anything whatsoever He tells you, do!"

NCC: Let's finish by asking: What are the big challenges you see for the diocese, and how can your office help address those?

FJB: It is a perennial challenge to keep praying and acting like we believe the gospel is really true. I'm hoping to help connect prayer with inspired action and action with inspired prayer. Ask me again after we've had a few months to move ahead with God's blessing. ❖

Second Collection for March

March 21-22—Catholic Relief Services and Catholic Campaign for Human Development



Bl. Maria Restituta Kafka; Feast: March 30

Editorial: Confusion in the Catholic Church About Homosexuality

by Joseph Sciambra

The co-chair of the Archdiocese of Los Angeles' ministry to lesbian and gay persons Frank McKown says he tries to teach people that being gay or lesbian "isn't a choice but an orientation and that we are all God's children."

It's odd that a prominent Church official would so baldly go against what the Church teaches. As the *Catechism of the Catholic Church* states, "Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained" (CCC, no. 2357, emphasis added).

As someone once active in the homosexual community, what I find most interesting and telling about this passage is that the Church purposely used the term "psychological" not "biological" when referring to the possible origins of homosexuality. Therefore the Church has clearly taken the stance that the root causes of homosexuality lies within the psyche and *not* with genetics.

Some of the evidence

Says who? Says the research.

From May 1989 through April 1990, 1,001 adult homosexual and bisexual men attending sexually transmitted disease clinics were interviewed regarding potentially abusive sexual contacts during childhood and adolescence. Thirty-seven percent of participants reported they had

been encouraged or forced to have sexual contact before age 19 with an older or more powerful partner. Some 94 percent of that contact occurred with men.

The median age of the participants at first contact was 10. Median age difference between partners was 11 years (cf. L.S. Doll, "Self-Reported Childhood and Adolescent Sexual Abuse Among Homosexual Bisexual Men," *Child Abuse and Neglect* 16, no 6. [1992] pp. 855-64).

The Archives of Sexual Behavior reports "One of the most salient findings of this study is that 46 percent of homosexual men and 22 percent of homosexual women reported having been molested by a person of the same gender" (Marie E. Tomeo, "Comparative Data of Childhood and Adolescent Molestation in Heterosexual and Homosexual Persons," *Archives of Sexual Behavior*, 30 [2001]: 539).

Since 1973, the American Psychiatric Association (APA) has revised their theory concerning the causes of homosexuality, and they chose not to relist it in the *Diagnostic and Statistical Manual of Mental Disorders (DSM)*.

Coincidentally that same year Drs. Marcel Saghir and Eli Robins published their landmark study, "Male and Female Homosexuality: A Comprehensive Investigation." In it they found that 18 percent of homosexual men and 35 percent of lesbians had lost their father through death or divorce by the age of 10. The figures for heterosexuals were 9 percent and 4 percent respectively.

Up to 70 percent of homosexual adults describe themselves as having been "sissies" or "tomboys" as children. Since the removal of homosexuality from the *DSM*, stud-

ies such as these have been difficult to fund and or get published.

However a new statement from the APA, which appears in a brochure called "Answers to Your Questions for a Better Understanding of Sexual Orientation; Homosexuality," states the following:

"There is no consensus among scientists about the exact reasons that an individual develops a heterosexual, bisexual, gay or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors."

Therefore, keeping in mind that even the APA has finally admitted that science has found no indisputable genesis for homosexuality, it is inadvisable for one with authority in a Catholic diocese to say publicly that those who experience same-sex attraction have no "choice" in the matter.

To do so is to equate homosexuality with such things as our height or our eye-color, that is, something over which we have absolutely no control.

More importantly, to pronounce we have no choice is to remove the power of one human being's faith to overcome. Even worse, it ultimately gives us an excuse to disregard the power of God. ❖

Ask the Institute of Psychological Studies (IPS)

Advice from psychological experts, drawing on Catholic faith and modern psychology

by William McKenna, MS

Q: During Lent, I find myself feeling constantly ashamed of my past sins. Is this healthy?

A: You are not alone in your concern. All too often, individuals feel inadequate when confronted with their sins and sometimes people can question God's love and mercy.

Now it is a good thing when a person feels an emotional response to disordered behavior because it allows them to recognize the wrong and seek forgiveness. When that person has repented and begins to believe they are a bad person because of past sins, however, then we have a bigger problem.

To understand why we must make a distinction between someone feeling guilt versus shame. Someone who feels shame because of their sins may say, "I'm a bad person who shouldn't be allowed in God's presence" or "I hate myself because of my sins."

On the other hand the guilty person may echo the words of Scripture by saying, "Have mercy on me, God, a sinner." Persons feeling guilt understand they are inherently good and tend towards sin because of the fallen nature of human beings. The shameful person believes he is inherently evil and no matter what, he will always be evil. More significantly, the shameful person believes they do not deserve the love of God.

Both the Church and psychology agree this sometimes blurred distinction between guilt and shame stems from a person believing he or she is not lovable. God created us to know Love, to be loved, and then to give love to others.

We use our early relationships as a guiding model for our later relationships. Oftentimes people develop early attachments that show that people can be counted on for love and support and tell us we are worthwhile.

When a person believes he has never been loved, however, he struggles to form relationships with others, even with God. This feeling is usually rooted in our earliest relationships as infants and very young toddlers. If a person does not feel secure and safe in an early relationship, it is harder for them later to feel loved and supported in adult relationships and even with God.

The Lenten season is a joyful time for it is a time of renewal and preparation for the wonder and the beauty of Christ's resurrection. While it is good and necessary to repent of our sins, we also recognize Christ paid those sins by dying on the cross. As the Church proclaims in the *Exsultet*, "Oh truly necessary sin of Adam, destroyed completely by the death of Christ! Oh happy fault that earned so great, so glorious a Redeemer!" ❖

Mr. McKenna is clinical extern at the IPS Center for Psychological Services. Have a practical question related to psychology and faith? Write to askips@ipsciences.edu.

Diaconate Candidates Instituted as Lectors

On a beautiful Sunday, January 26, 2015 the class of diaconate candidates took an important step in their development, education, and service to the Church when Bishop Robert F. Vasa presided at their rite of institution as lectors at St. Eugene Cathedral.

Comprised of 15 men, this class is midway through their third year of their formation, which consists of numerous classes and workshops. The Rite of Institution to the Ministry of Lector represents the first in a series of ceremonies that, God willing, will culminate in their ordination as permanent deacons within our diocese.

As lectors, candidates take a special office within the Christian community and receive a responsibility in the service of the Faith that is rooted in God's word. Their responsibility is to bring the message of salvation and assist others in coming to know God the Father and God the Son, Jesus Christ.

The institution weekend included other activities as well, since many of the class members and their families participated in the Walk for Life West Coast in San Francisco, united in their friendship and their determination to respect and honor all life. ❖



Bl. Clemens August Graf von Galen; Feast: March 22

2015 Hope Works Wonder Tour Dates

Join Catholic Charities for a tour of our programs, meet some of the people it serves, and learn about all the ways it serves our community.

While the tours last only an hour, the experience lasts a lifetime.

And the King will say to them in reply, "Amen, I say to you, whatever you did for one of these least brothers of Mine, you did for Me" (Matt 25:40).

Unless otherwise noted, all tours begin at 12pm.

Friday, March 6

Thursday, March 19 (6-7pm)

Wednesday, April 1

Thursday, April 16

Friday, May 1

Thursday, May 14 (5:30-6:30pm)

Friday, June 5

Thursday, June 18

(Editor's note: If there is any possible way you can take this tour, do yourself a favor and take it. You are likely to be amazed. Many people including this writer have been, surprisingly so.)

Seven years later, Pope Francis told reporters that “for me, Romero is a man of God.” However, he said at the time, “the process must go ahead, and God must give His sign. If He wants to do so, He will.”

Although not seen as exercising any pressure to move the cause forward, Pope St. John Paul II made it a point of praying at Archbishop Romero's tomb in the San Salvador cathedral during visits to the city in 1983 and again in 1996. ❖

Celebrant Msgr. James Pulskamp, Trione's former pastor at Star of the Valley, spoke of his friend saying, "Christ walked right beside him. (Christ was a little taller.) Henry was a humble man. He was very unassuming. He didn't care whether you were the pope or someone he met on the street. He never flaunted his achievements. His name is not on any of the facilities he financed. He was very loving, and he made people feel special. He was a very kind man, a *very* kind man. He financed our [after Mass] doughnuts. It didn't cost very much, but it was his kindness, the thought of doing something. Henry didn't just give of his things. He gave of his talent and he gave of his time."

Trione, said Bishop Vasa, “was a gentleman of the highest order. As many have noted he was a gifted entrepreneur, a hard working businessman, a generous benefactor to a number of charitable organizations, an extremely welcoming host, a man beloved by many, and deeply committed to the love of his family, his Church, and his community. He will most certainly be missed. The positive impact he has had on the community here, as well as in Humboldt and Mendocino Counties, will never be forgotten. I am very blessed to have had the opportunity to know him, albeit briefly.”

Eternal rest grant unto Your servant Henry, O Lord, and let perpetual light shine upon him. May his soul and all the souls of the faithful departed rest in peace. ❖

“The Pontifical Academy for Life determined that the good of public health outweighs the distanced cooperation in the evil of the abortions performed in the 1960s from which the cell lines were developed. No new abortions have been performed to maintain these vaccines, and no cells from the victims of the abortions are contained in the vaccines.

“One is morally free to use the vaccine regardless of its historical association with abortion,” reads a document from the NCBC based on the findings from the Pontifical Academy for Life. “The reason is that the risk to public health, if one chooses not to vaccinate, outweighs the legitimate concern about the origins of the vaccine. This is especially important for parents who have a moral obligation to protect the life and health of their children and those around them.”

The document goes on to say Catholics should express their opposition to vaccines developed from aborted cells, and that there is an obligation to use alternative vaccines, should they exist.

Still, Dr. Cieslak believes people should have the freedom to refuse vaccines if they yet cannot reconcile them with their consciences.

Barbara Loe Fischer, co-founder and president of the National Vaccine Information Center, agrees all parents should have the right to informed consent and should be allowed to determine which vaccines, if any, are right for their children.

She is concerned about the “blame and shame” poured out on the unvaccinated in the wake of the recent measles outbreak. She encourages parents to read the product manufacturer inserts of vaccines as well as medical literature and information available on websites such as the CDC’s.

While the new measles cases are cause for concern, the outbreak isn't nearly as bad as it could be, and that is thanks to vaccinations, Dr. Cieslak said.

"As a Catholic I would argue that it's a socially conscious thing to do," Dr. Cieslak said. "It's not only good for you, it's good for your fellow man."

The Pontifical Academy for Life's statement on vaccines can be found at <http://www.cogforlife.org/vaticanresponse.htm>. ♦

by Eileen M. Carol, RN, MPH, PhD,

Measles and all other infectious diseases were on a significant decline by 1940 because of public health measures—clean water, sewage, nutrition, child labor laws—long before any vaccine. Just a few hundred deaths year were occurring per year when vaccinations were introduced after 1963. Since 2003, we have had zero deaths in this country from measles versus 108 deaths from the vaccine. We had over 600 cases of measles in America last year, so even a thousand is not a huge number of cases. Yet witness the enormous alarm because of 123 cases this year.

By and large, however, informed consent doesn't exist. When were you last informed on the components, benefits, risks, and side effects of any vaccine you received? Non-consensual medical intervention (i.e., forced vaccination) is a violation of Article 7 of the 1966 International Covenant/Political Rights Declaration of the Geneva Convention, adapted following Nazi atrocities.

For decades pharmaceutical giant Merck suppressed information that several vaccines (rubella, chicken pox, shingles, hepatitis A) were developed from the tissue of aborted babies. Many infants were aborted before one was found sick enough with the disease for tissue to be used. Merck knew if this information was known, medical personnel would have to share it with patients. Many parents would then choose not to vaccinate their children. This information became public during congressional hearings in 2000, when National Institutes of Health scientists argued for federal funding for stem cell research. America is the only country in the world using aborted fetal tissue for vaccines, these fetal cell lines still being used today.

Furthermore vaccines are never risk-free. Mercury was removed from most vaccines by 1999. One Stanford molecular-cell scientist hypothesized the DNA of these aborted babies as a possible source of autism. It raises the question about defects being injected into children.

Unvaccinated children were blamed in the Disneyland measles outbreak, when in fact it was probably from a vaccinated child shedding virus. Science shows those immunized with live virus vaccines actually shed the virus from their throat for many weeks, infecting the vaccinated and unvaccinated alike. When was the last time you were told this when receiving a live virus?

What no one has said is that only 7.3 percent of measles cases were of the wild genotype (i.e., no vaccine) in the recent outbreak. The majority occurred in vaccinated children.

Additionally five decades using the same fetal cell lines has weakened these vaccines, causing huge mumps epidemics in the Midwest in 2006. Merck knew this. In renewing its vaccine production contract with the federal government in 2005, Merck could not maintain the 95 percent efficacy rate required. They fraudulently added rabbit anti-bodies to their study sera to obtain the required results.

Two of the company's virologists involved in this fraud filed a false claims lawsuit against Merck in 2010. The suit was suppressed by Merck and the government. We are still using this weakened vaccine today. When the media reports, "It's not the vaccine, it's the unvaccinated," they are wrong.

Individuals need to have more information on these and other factors. Without this, there can be no informed consent. Yet information is *always* being hidden from medical professionals and the public. No inserts in the boxes. No information in books, journals, medical conferences, or even the *Physician's Desk Reference*. That should concern Catholics. Plus the fact that some vaccines are no longer effective after repetitive use of the cell lines for almost 50 years.

We cannot allow this to continue. We can certainly have no effort by lawmakers to do away with parents' current right to conscientious objection to having their children vaccinated. That would truly be the wrong prescription. ❖

A white rectangular box with a dotted border. Inside, the text "Follow us on Facebook and Twitter!" is centered at the top. Below this, on the left, is the Facebook logo (a dark square with a white 'f'). To its right is the text "Catholic Diocese of Santa Rosa" followed by "(facebook.com/DioceseOfSantaRosa)" on the next line. Below the Facebook section, on the left, is the Twitter logo (a dark square with a white bird). To its right is the text "Diocese of Sta. Rosa" followed by "(@CatholicRosa)" on the next line.

Canada Legalizes Assisted Suicide

American Priest's Cause Among Those Advanced by Pope

Ottawa (AFP)—On Friday, February 6, the Supreme Court of Canada Friday unanimously struck down a ban on doctor-assisted suicide for mentally competent adults suffering from an incurable disease, reversing a decision that had been settled law since 1993.

The ruling was, however, suspended for one year to allow lawmakers an opportunity to enact new rules surrounding the divisive issue.

Sources tell *North Coast Catholic* the odds of them doing anything are practically zero. In 1988, the Court made the same provision when it overturned the nation's ban on abortions. Federal politicians did nothing to limit abortion procurement for fear of political reprisal. Today killing an *in utero* baby in Canada is legal up to the moment of delivery.

In the wake of the ruling, Archbishop Paul-André Durocher of Gatineau and president of the Canadian Conference of Catholic Bishops released the following statement:

Catholics are called by their faith to assist all those in need, particularly the poor, the suffering and the dying. Comforting the dying and accompanying them in love and solidarity has been considered by the Church since its beginning a principal expression of Christian mercy.

Helping someone commit suicide, however, is neither an act of justice or mercy, nor is it part of palliative care. The decision of the Supreme Court of Canada today does not change Catholic teaching. "[A]n act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, our Creator" (*Catechism of the Catholic Church*, no. 2277).

The bishops of our country invite Canadians, especially Catholics, to do all they can to bring comfort and support for all those who are dying and for their loved ones, so that no one, because of loneliness, vulnerability, loss of autonomy, or fear of pain and suffering, feels they have no choice but to commit suicide. The Canadian Conference of Catholic Bishops will continue to promote palliative and home care, and to encourage all the faithful to work for the betterment of the elderly, the disabled, the ill, and those who are socially isolated.

My brother bishops and I entreat governments and courts to interpret today's judgment in its narrowest terms, resisting any calls to go beyond this to so-called acts of "mercy killing" and euthanasia. We again call on provincial and territorial governments to ensure good-quality palliative care in all their jurisdictions. We also urge governments and professional associations to implement policies and guidelines which ensure respect for the freedom of conscience of all health-care workers as well as administrators who will not and cannot accept suicide as a medical solution to pain and suffering.

Californians Against Assisted Suicide also released a statement, saying, "The disappointing ruling from the Canadian Supreme Court should serve notice to Californians how quickly assisted suicide can be expanded. Today the Canadian court removed virtually all patient protections and has left people living with disabilities, as well as the elderly and ill, in a more vulnerable position."

"For example, according to a report from the BBC, the court ruled that doctor assisted suicide can be utilized by any 'patients who are consenting adults, who have a incurable but not necessarily terminal disease.' Despite a six-month terminal prognosis stipulation included in the proposed California legislation, such 'safeguards' have been routinely dismissed as shown now in Canada, Belgium and the Netherlands.

In the same BBC report, Grace Pastine of the British Columbia Civil Liberties Association stated, 'Physician-assisted dying is now recognized for what it is, a medical service.' ❖

Vatican City (CNA/EWTN News)—Servant of God Aloysius Schwartz is one of 11 causes for canonization recently advanced by Pope Francis, and with the Pontiff's recognition of his heroic virtue, he will receive the title "Venerable."

Pope Francis approved the advancement of the causes for canonization during a private January 22 audience with Angelo Cardinal Amato SDB, prefect of the Congregation for the Causes of Saints.

In addition to Fr. Schwartz, six other Servants of God were recognized for heroic virtue, while three have been acknowledged as martyrs. The Pope also recognized a miracle attributed to one Italian nun.

Fr. Schwartz was born in Washington, DC, in 1930 and received holy order in 1957. Six months after his ordination he moved to Korea as a missionary, and lived a life devoted to helping poor children.

He dedicated his life to the Virgin of the Poor after making several visits to a shrine where she had appeared in Belgium while he was in the seminary there.

In 1964, the priest founded the Religious Sisters of Mary in Busan, Korea, and in 1981 founded the Brothers of Christ in the South Korean capital of Seoul.

Together with both of his orders, Fr. Schwartz also helped to establish boystowns and girlstowns in order educate, care for, and help foster a brighter future for orphans and abandoned children, as well as those coming from extremely poor families.

He also worked in the building of sanatoriums and hospitals for the needy, hospices for the homeless and handicapped, as well as for mentally challenged youth and unwed mothers. He would often beg for funds in order to allow the poor to enter free of charge.

In 1989 Fr. Schwartz developed Amyotrophic Lateral Sclerosis (ALS) and was confined to a wheelchair for the remainder of his life. He died in 1992, and his cause for canonization opened in Manila, where his work had spread, in 2003.

His body resides at the Children's Village for Girls in Silang, Cavite, the Philippines.

Other Servants of God to receive the Pope's approval of their heroic virtue are Fr. Ladislao Bukowski, Ukrainian diocesan priest who lived from 1904-1974, and Cointa Jauregui Oses, who was a Spanish nun professed with the Company of Mary Our Lady.

Also among those whom Pope Francis recognized as having heroic virtue are four laypersons, including Teresa Gardi, an Italian woman who lived from 1769-1837 and



Venerable Msgr. Aloysius Schwartz; photo courtesy of Holy Name Catholic Church, Washington, DC (CNA 1/23/15)

was a member of the Third Order of St. Francis.

The other three laypersons include Spanish layman Luis De Trelles y Nuogero, who lived from 1819-1891 and founded the Nocturnal Adoration Society in Spain; Japanese laywoman Elisabeth Maria who lived from 1929-1958; and Bolivian laywoman Virginia Blanco Tardio, who lived from 1916-1990.

Pope Francis also recognized the martyrdom of three Servants of God, one of whom is South African layman Tshimangadzo Samuel Benedict Daswa, who was killed for the faith in 1990.

Spanish Servants of God Fidela—also known in her time as Dolores Oller Angelats—and two companions were also recognized as martyrs. Professed nuns with the Institute of Sisters of St. Joseph, the companions were killed in hatred of the faith in Spain between August 26-29, 1936.

Pio Heredia Zubia and his 17 companions, consisting of Trappist monks of Cantabria and Cistercian nuns of the Congregation of St. Bernard, were also recognized by the Pope as martyrs. The companions were killed in hatred of the faith in Spain in 1936.

One miracle has been approved of for Venerable Servant of God Maria Teresa Casini, allowing for her beatification. The Italian foundress of the Oblate Sisters of the Sacred Heart of Jesus was born in 1864 and died in 1937. ❖



St. Eugene eighth graders enjoy a day of paid dress down for a good cause

Movie Review: *Do You Believe?*

★★ 1/2

The movie *Do You Believe?* asks whether faith in Jesus compels us to sacrificial action or is faith/belief truly enough?

During a chance encounter on the streets of Chicago, an itinerant preacher teaches a lukewarm pastor a lesson: Only that faith which is expressed in action is worthy of the name.

The pastor takes this insight to his flock, and as they take the message to heart, a series of interactions between a dozen characters ensues. The disparate stories begin weaving together toward the climactic scene as each person is challenged to act in a Christ-like manner toward someone else.

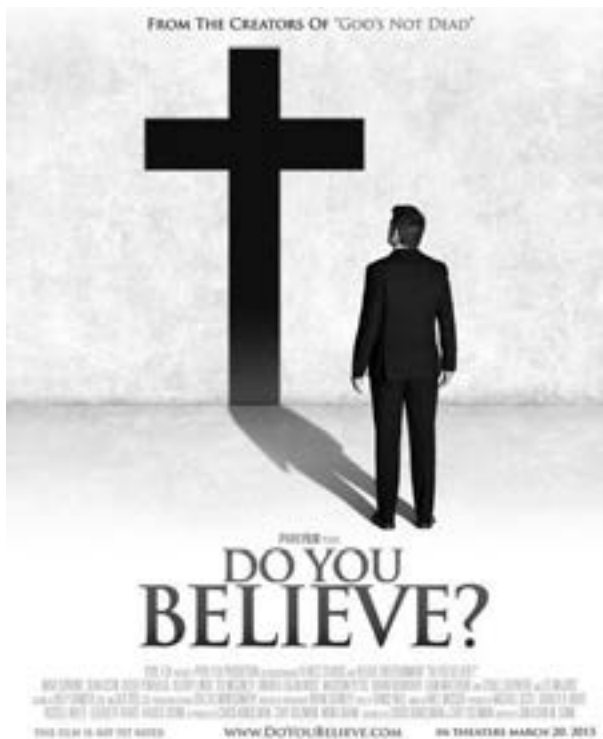
Whether sheltering the widow and orphan, holding to the Faith in the public square no matter the cost, risking one's life for another, or just saying prayers upon which others rely, the converging characters illustrate that faith will only save us if we act on it, at some cost to ourselves. Furthermore these actions are necessary to save others who do not yet know Christ's love.

Do You Believe? is capably acted by a veteran ensemble cast, working with dialogue that frequently (but not always) rises above the clunky exchanges of some other recent Christian "message movies."

That said, its plot suffers somewhat from being a series of vignettes that sometimes are awkwardly stitched together instead of being woven into a single well-organized story.

Nonetheless when it arrives, the climax is dramatically executed and inspires genuine interest in how each character answers the title question.

Those looking for a thought provoking movie should enjoy this film. ❖



Release date: March 20, 2015

Rated: Not yet rated

Director: Jonathan M. Gunn

Cast: Ted McGinley, Mira Sorvino, Andrea Logan White, Lee Majors, Alexa PenaVega, Sean Astin, Madison Pettis, Cybill Shepherd, and Brian Bosworth



Ven. Concepcion Cabrera Arias de Armida; Feast: March 3

Fifty Shades Rakes in Heaps of Dollars, Scorn

Denver (CNA)—Despite bad reviews, with one critic calling it "50 shades of boring," on the weekend of the Feast of St. Valentine, movie goers purchased some \$90 million in tickets to see *Fifty Shades of Grey*, a film many say romanticizes and attempts to normalize violence against women.

"It brands violence as romance, it teaches women that sexual abuse and being a victim is hot or sexy, and it's really the story of a seasoned predator," said Dr. Gail Dines, founder and president of the international feminist organization Stop Porn Culture.

The movie is based on the first installment of a three-book series by British writer EL James, which has topped best-seller lists all over the world, including in the United States and the United Kingdom. In the series, wealthy 27-year-old Christian Grey grooms naive 21-year-old Anastasia to engage in a sadistic conjugal relationship.

The books have sold more than 100 million copies worldwide in 52 different languages, but its reception has been fraught with controversy. Many groups – from feminist activists and organizations against domestic violence to Christian leaders and Catholic bishops – have spoken out about *Fifty Shades*' content, calling it misogynistic and a dangerous portrayal of violence as romance.

Lolo Jones, the beautiful United States Olympian and famous virgin took to Twitter, encouraging her fans to avoid the movie, writing, "Funny how some people think there's nothing wrong with *Fifty Shades of Grey* [sic]. God didn't create sex for that purpose. Watch another movie."

She subsequently tweeted, "Some ppl [sic] medicate pain by being more and more physical to where if they are ever alone they can't feel any peace."

In a letter to the US Conference of Catholic Bishops, Buffalo's Bishop Richard Malone invited his fellow clergy to "(r)emind the faithful of the beauty of the Church's teaching on the gift of sexual intimacy in marriage, the great dignity of women, and the moral reprehensibility of all domestic violence and sexual exploitation."

Dines and others in her organization became so incensed

by the media hype surrounding the film, they came up with a social media campaign to boycott the movie, but with an ingenious twist: Take the \$50 that would be spent on dinner and movie tickets for two, and instead donate it to a shelter for victims of domestic violence.

Together with other organizations such as London Abused Women's Centre and the National Center on Sexual Exploitation, they've been spreading the word with the hashtag: #50dollarsnot50shades.

"This is a protest to give the money to a battered women's shelter, because that's where Anastasia is going to end up," Dines told CNA. "She's not ending up in a beautiful lake house with a guy who adores her. If she's lucky she ends up in a women's shelter, and if she's unlucky she ends up in a graveyard."

Tanisha Martin, an empowerment coach and kung-fu master based in Colorado Springs, said the campaign was just the avenue she had been looking for to speak out against the film.

"I was seeing so many people excited to see the movie and reading the books and I thought, 'They're not seeing the real abuse side of it,'" she said. "There is real abuse and manipulation going on, so when I saw the #50dollarsfor50shade, I thought, 'I've got to do that for my local community.'"

For Martin, the story of Anastasia and Christian hits very close to home. Her ex-husband was abusive in many of the same ways, she said.

The media hype behind the series has been the most infuriating part to Dines, who said she's been walking around in a sort of "feminist rage" ever since the release of the first book in 2011.

"There's been a juggernaut of media behind this, and it's selling to women an image that somehow if you love a sadist out of his (abuse) you'll have a great life," she said.

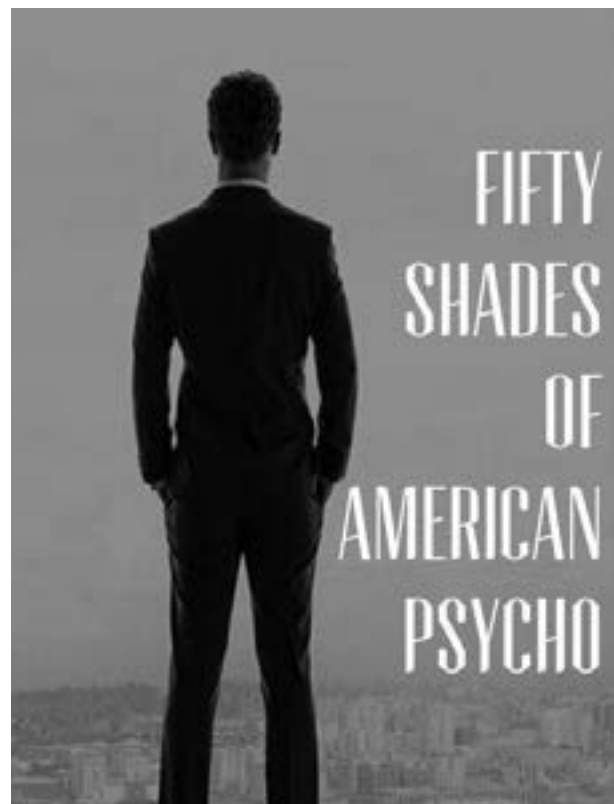
"When in reality, how *Fifty Shades* would end is that she's running for her life to a battered women's shelter, with children in tow, she's got her front teeth knocked out, she's

got cigarette burns up and down her arm...she's living off the grid without a bank account or a cell phone, because these sadists never let go."

On the Facebook page, one woman wrote, "I did not and will not see this movie (nor did I read the books), but I was married to a sociopath/psychopath, and from the reviews the main character in this movie mimics the qualifications."

Learn more about the #50DollarsNot50Shades campaign at facebook.com/50dollarsnotfiftyshades/info

To make a donation to a women's shelter operated by Catholic Charities, go to srcharities.org, and click on "Donate Now." ❖



British MPs Say Yes to Three-Person Babies

From the BBC and other sources

London (BBC)—The United Kingdom has set itself on a course to become the first nation to allow the artificial creation of babies with DNA from two women and one man.

On February 3, the House of Commons voted 382-128 in favor of the technique, which is meant to stop genetic diseases from passing from mother to child.

During the debate, ministers said the technique was “light at the end of a dark tunnel” for families.

A further vote is required in the House of Lords. If everything goes ahead then the first such baby could be born next year.

Proponents said the backing was “good news for progressive medicine” but critics say they will continue to fight against the technique they believe raises too many ethical and safety concerns.

Estimates suggest 150 three-person babies could be born each year.

Prime Minister David Cameron said, “We’re not playing God here, we’re just making sure that two parents who want a healthy baby can have one.”

God, evidently, was not available to the Prime Minister for comment.

Developed in Newcastle, England, the technique uses a modified version of IVF to combine the DNA of the two parents with the healthy mitochondria of a donor woman.

It results in babies with 0.1% of their DNA from the second woman and is a permanent change that would be passed down through the generations.

In the Commons debate, Public Health Minister Jane Ellison told the House: “This is a bold step for parliament to take, but it is a considered and informed step.... And for the many families affected, this is light at the end of a very dark tunnel.”

Fiona Bruce, the Member of Parliament (MP) for Congleton, countered: “[This] will be passed down generations, the implications of this simply cannot be predicted.

“But one thing is for sure, once this alteration has taken place, as someone has said, once the gene is out of the bottle, once these procedures that we’re asked to authorize today go ahead, there will be no going back for society.”

The debate in Commons also repeatedly struggled with whether the move would constitute “genetic modification”.

MP Robert Ffello, who represents Stoke-on-Trent South, said he feared “families will be let down tragically” due to the uncertainties in the technique and that society would be “up in arms” if this was a proposal for genetically modified crops.

The Catholic Church and Anglican Communion have gone on record saying the idea was not safe or ethical, not least because it involved the destruction of embryos.

Other groups, including Human Genetics Alert, say the move would open the door to further genetic modification of children in the future, so-called designer babies, genetically modified for beauty, intelligence, or to be free of disease. ❖

Pope Surprised by Misunderstanding of His Words on Family

Vatican City (CNA/EWTN News)—Pope Francis was surprised his words on responsible parenthood were not widely taken as he intended them, a Vatican official reports.

Archbishop Giovanni Becciu, substitute at the Secretariat of State, also told *Avvenire*, the Italian bishops’ publication, on January 22, the misunderstanding saddened the Pope.

“The Pope is truly sorry that it created such disorientation. He absolutely did not want to disregard the beauty and the value of large families,” Archbishop Becciu stated.

“Seeing the headlines, the Holy Father, with whom I spoke yesterday, smiled and was a bit surprised that his words were not fully contextualized with regards to a very clear passage of *Humanae Vitae* on responsible parenthood,” Archbishop Becciu stated.

Bl. Pope Paul VI’s 1968 encyclical on the regulation of birth *Humanae Vitae* said “responsible parenthood, as we use the term here, has one further essential aspect of paramount importance. It concerns the objective moral order which was established by God, and of which a right conscience is the true interpreter. In a word, the exercise of responsible parenthood requires that husband and wife, keeping a right order of priorities, recognize their own duties toward God, themselves, their families and human society.”

In the in-flight press conference back from Manila January 19, Pope Francis said, “some think that—excuse the language—that in order to be good Catholics, we have to be like rabbits,” an stressed that it was instead important to exercise “responsible parenthood.”

Archbishop Becciu said the Pope’s statement “must be interpreted in the sense that the procreative act of humans cannot follow the logic of the animal instinct, but it is instead the fruit of a responsible act that is rooted in love and in the mutual gift of the self.”

He then lamented that “unfortunately, very often the contemporary culture tends to diminish the authentic beauty and high value of conjugal love, with all the negative consequences that follow.”

The archbishop said the correct interpretation of Pope

Francis’ words comes from the teaching of Bl. Paul VI and from the ancient tradition of the Church, which Pius XI’s 1930 encyclical *Casti Connubii* reiterated.

He told of meeting a woman in Rome who have given birth to seven children by Caesarean section and was pregnant with an eighth.

“Does she want to leave the seven orphans?” he asked. “This is to tempt God. This is an irresponsibility.”

When asked about the idea that so many in the Philippines are poor because of the Church’s ban on contraception, the Pope replied, “God gives you means to be responsible. Some think that—excuse the language—that in order to be good Catholics, we have to be like rabbits. No. Responsible parenthood. This is clear and that is why in the Church there are marriage groups, there are experts in this matter, there are pastors, one can search; and I know so many ways that are licit and that have helped this. You did well to ask me this.

“Another curious thing in relation to this is that for the poorest people, a child is a treasure. It is true that you have to be prudent here, too, but for them a child is a treasure. Some would say ‘God knows how to help me’ and perhaps some of them are not prudent, this is true. Responsible paternity, but let us also look at the generosity of that father and mother who see a treasure in every child.”

Frances Phillips of the *Catholic Herald UK* expressed the thoughts of many when she said, “[W]hile I knew exactly what [he meant], I still groaned. ... Those people who read and listen to the secular press and who already have their own prejudices against Church teaching will remember and repeat the word ‘rabbits’ like a mantra, while we Catholics will sigh and point out as patiently as possible that that the Church has always taught ‘responsible parenthood,’ and indeed, the Pope mentioned this too, during that hour-long meeting with reporters on his flight home.”

Popular Catholic blogger and author Simcha Fisher said, “I guess if Catholics want the beautiful teaching of the Church to be better understood by a skeptical world, then it would behoove us to spend our energy, you know, using these dust-ups as an opportunity for sharing and explaining that teaching, rather than constantly [griping] about the Pope.” ❖

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News Briefs

Diocesan

Volunteer compliance training now online

Santa Rosa—The new online parish and school volunteer training is ready.

The diocese mandates that all staff, faculty, volunteers, coaches, and chaperones be fingerprinted and complete the online training program.

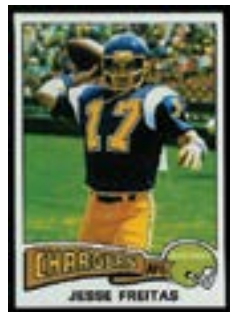
If you completed registration and training with “**Shield the Vulnerable**” prior to June 30, 2014, you already have a user profile and should have received an email assigning you the new training. If you were fingerprinted after June 30, 2015, you will need to create a new online profile. Please call the school or parish office if you need assistance or have any questions.

Everyone must retrain on the new program. It does not matter how recently you completed training with “Shield the Vulnerable.”

Here is the website for the new training: www.in2vate.com/catholicmutual.

Former NFL quarterback, daily communicant found dead

In **Petaluma** on February 8, former professional quarterback **Jesse Freitas Jr.**, passed away in his car. He was 63. The cause of death remained unknown at this writing.



Born in **San Mateo**, Freitas graduated from **Junípero Serra High School** where he played with future Pro Football Hall of Fame receiver **Lynn Swann**. Freitas had started his college career at **Stanford University** before transferring to **San Diego State University**, where he led the Aztecs to a 20-2-1 record over two seasons.

In 1973, his senior year, he threw for 2,993 yards and 21 touchdowns, which earned him the **Sammy Baugh Trophy**, awarded to the nation's top college quarterback.

Drafted in the sixth round by the **San Diego Chargers** in 1974, he played with the team for two seasons. Despite putting up stiff competition for the starting position, he became Hall of Fame quarterback **Dan Fouts'** backup, throwing for eight touchdowns, thirteen interceptions, 1,244 yards, and accumulating a career passer rating of 50.5.

He retired in 1976, and a former coach speculates this was when his battles with mental illness began, although until roughly 10 years ago, he kept things under control, raised a family in **Petaluma**, and held down a job. Nonetheless, he accumulated a lengthy rap sheet for petty crimes for what his brother **James Freitas** calls, “silly stuff.”

Over the last seven-plus years, he was in and out of jail, on and off drugs, and was for a time homeless. His most recent jail time was spent at Atascadero State Hospital, where the *Press Democrat* reported a judge sentenced him for lighting a fire in Santa Rosa.

James says his brother left his house two weeks ago to settle in Petaluma since his four children live in the area. Although **Fr. Sean Rogers** is now pastor at **St. John the Baptist Church** in **Healdsburg**, he was once parochial vicar at Petaluma's **St. Vincent de Paul Church**. He remembers Freitas was a daily communicant.

“He was a really good guy,” Fr. Rogers says.

The Freitas family has donated his brain to science to have it “tested for traces of **chronic traumatic encephalopathy (CTE)**, the progressive, degenerative brain disease that has been found in numerous athletes who have histories of brain trauma.” If he had this, it could explain his mental illness.

Freitas is survived by his four children, brother James, sister **Linn Nichols**, and father **Jesse Freitas, Sr.** The elder Freitas played professional football in the 1940s for teams such as the San Francisco 49ers and the original incarnation of the Buffalo Bills.

Long-time SVHS volunteer honored

On February 4, **St. Vincent de Paul High School** held a dedication ceremony tonight to honor **Jim Borjian** and his continued service to the school. Borjian has run the concession stand for school events since 2005. In anticipation of the event, **Jeremy Galten** built a beautiful new trophy case to honor Jim's unwavering support for the school.

Future engineers take trophies

From the office at **St. Eugene School** in **Santa Rosa** comes this: “Congratulations to our five **eighth graders** who represented St. Eugene School in the **National Engineers Week Future City Competition**. This educational program fosters interest in math, science and engineering through hands-on, real world applications. This year's theme was ‘Feeding Future Cities’, selecting a vegetable and a protein and designing a way to grow enough to feed future cities. The teams competed against 37 other teams from Northern California.

“The ‘Bear Republic’ City won the Best Future City Project Management award. They also took first place in Best Virtual City Design and fifth spot in overall competition.

“The ‘Gracelyn’ City won the best City in Protecting Public Safety and Welfare through Competent and Ethical Engineering Practices.

“We are very happy with the perseverance, dedication and teamwork of our teams. Again, congratulations and a big THANK YOU to the mentors for all their hard work.”

St. Francis scholars create museum-quality art

Sonoma—Fifth graders at **St. Francis of Solano School** in **Sonoma** have been working with the **Sonoma Valley Museum of Art** creating a class quilt out of gold foil. The theme of this season's museum piece is “Unconventional and Unexpected American Quilts Below the Radar.”

This theme fits with the colonial time period in fifth grade's social studies curricula. First the fifth graders had a visit from **Gery Rosemurgy** of **Broadway Quilts**, who showed them about 50 quilts from the 1600s all the way to modern times. Then with the help of **Rosemary McNeely**, the fifth graders sketched their ideas and used them to create quilting squares on gold foil.

The squares will be assembled into one big quilt that will be hung in the SVMA for their grand opening in April.

National

Archbishops Chaput, Gomez confirmed for Synod

Vatican City (CNA/ETWN)—The Vatican has confirmed the participation of 48 delegates chosen by bishops' conferences to take part in this year's **Ordinary Synod on the Family**.



Archbishop Charles Chaput

Included on the list are all those elected by the **United States Conference of Catholic Bishops (USCCB)**.

Archbishop José Gomez of **Los Angeles**, America's largest archdiocese, and **Archbishop Charles Chaput** of **Philadelphia**, where the upcoming **World Meeting of Families** will occur, will participate in the gathering, according to the Vatican document.

Other US delegates included are **Archbishop Joseph Kurtz** of **Louisville** and **Daniel Cardinal DiNardo** of **Galveston-Houston**, USCCB president and vice president, respectively.

Delegates listed in the announcement included seven from **Africa**; three from **Asia**; three from **Oceania**; seventeen from **Europe**; and ten from **Central and South America**.

This year's Synod on the Family will last from October 4-25. The theme is, “The vocation and mission of the family in the church and the modern world.”

The list also confirmed the participation of alternates, **Archbishop Blase Cupich** of **Chicago** and **Archbishop Salvatore Cordileone** of **San Francisco**, head of the USCCB's defense and promotion of marriage subcommittee.

Former aide: Obama dishonest re. union's position

Washington, DC—A former top campaign advisor **President Barack Obama** now claims that Chief Executive was dishonest with the American public in his first run for the White House.

In his new memoir, strategist **David Axelrod** said Obama always supported same sex unions in private. He wanted to publicly declare his support.

However Axelrod convinced the President to modify his position to merely claiming he supported civil unions because of the damage vocal support for so-called gay marriage would have done to his chances at achieving the White House.

Obama, however, says his former aide mixed “up my personal feelings with my position on the issue.”

“Having prided himself on forthrightness, though, Obama never felt comfortable with his compromise and, no doubt, compromised position,” Axelrod wrote in the memoir *Believer: My Forty Years in Politics*.

According to the Associated Press, “Axelrod's disclosure affirmed what was widely suspected for years: that Obama's May 2012 announcement that he supported gay marriage came long after the President had personally come to that conclusion. The year earlier, Obama and the White House had started saying his position was ‘evolving,’ leading many to believe he was holding off on a public embrace of gay marriage for fear it could damage his re-election prospects.

“If Obama's views were ‘evolving’ publicly, they were fully evolved behind closed doors,” Axelrod wrote.

Obama told *BuzzFeed News* that “I always felt that same-sex couples should be able to enjoy the same rights, legally, as anybody else, and so it was frustrating to me not to, I think, be able to square that with what were a whole bunch of religious sensitivities out there.” He added that he thought civil unions were “a sufficient way of squaring the circle,” but that “the pain and the sense of stigma that was being placed on same-sex couples who are friends of mine” changed his mind.

“I think the notion that somehow I was always in favor of marriage per se isn't quite accurate,” Obama said, apparently referring to same sex unions.



David Axelrod

International

Muslims killed during mosque attack

Peshawar, Pakistan (msn.com)—On February 13, at least 19 people were killed in the Pakistani city of **Peshawar** in a series of explosions targeting a Shi'ite mosque, in the latest sectarian attack to hit the southern Asian nation.

Radical Sunni Islamist groups often target mosques frequented by minority Shi'ites, whom they see as infidels.

Police said a group of armed men broke into the mosque where people were attending Friday prayers and opened fire, following which three explosions were heard inside the building.

ISIS kills Egyptian Coptic Christians

Tripoli, Libya—On Sunday, February 15, **ISIS** released a video of its **Libya-based** militants beheading **21 Egyptian Coptic Christian males**. Kidnapped on January 12, the Islamists likely killed the men on a Libyan beach sometime before February 13.



Pictures of the executions placed on **Twitter** before the video's release claimed that the deaths were in “revenge for the Muslim women persecuted by Coptic crusaders in **Egypt**.” This is an apparent reference to the wife of a Coptic priest who Egyptian Muslim militants are convinced left her husband to become Muslim and who they alleged was

subsequently forcibly returned to her home by her husband and relatives.

As reported by **Assyrian International News Agency**, “In the aftermath of the fall of [late Libyan dictator] **Muammar Gadhafi**, Libya has plunged into chaos with two governments claiming power with two armies and distinct militias. Within this framework the Islamic State managed to create a caliphate in the city of **Derna** and to extend its realm of action more or less as far as **Tripoli** and **Benghazi**. The Christian minority in Libya is increasingly at risk especially in the east of Libya where radical Islamists have grown more powerful and acts of intimidation and violence against Copts have risen. The kidnapped men, originally from the region of **Minya** in central Egypt, were abducted in the city of **Sirte**, Libya, Egyptian newspaper **Al Shourouk** reported.”

ISIS later affirmed it had killed the 21 men solely because they were Christians.

Several days later, CNN reported, “Reports that ISIS burned alive up to 40 people near the town of al-Baghdadi in Iraq’s Anbar province are true, an Iraqi official” said.

Pope: Humanity cannot exist without farmers

Vatican City (CNA/EWTN News)—**Pope Francis** told farmers in late January that in a world marked by wastefulness, they have the important vocation of caring for the earth and providing for all of humanity.

“Care for the earth. Make alliance with it in order that it may continue to be, as God wants, the source of life for the entire human family,” His Holiness said.

The Holy Father’s remarks were made in the **Clementine Hall** of the **Papal Palace** during a January 31 audience with members of Italy’s **National Federation of Farmers**, who celebrate their seventieth anniversary of their foundation this year.

The word cultivate, noted Francis prepared remarks, “calls to mind the care which the farmer has for his land because it gives fruit, and this is shared.”

The Holy Father said without farming, there is no humanity, and without good food, there is no life for “the men and women of every continent.”

He went on to describe farming as a true vocation that merits deserves to be recognized and valued. Francis warned against measures which penalize this “valuable activity” and dissuade new generations from taking an interest in this profession.

The Pope did note, however, that statistics indicate a growth in the number of students enrolling in agricultural studies.

Jesuit priest: Where is the news media?

Homs, Syria (Aid to the Church in Need)—“Most of them were students at the university, young people who had not left the city. So what sort of message does this attack send out now? I believe they were deliberately targeted.”

These were the words of **Fr. Hilal Ziad, SJ**, commenting on the January 21 midday car bomb explosion that killed 15 and wounded 50 others in the center of **Homs**. The killing was indiscriminate, and there were Christians among both the dead and the wounded.

The priest told international Catholic charity **Aid to the Church in Need** that “the attack was staged very close to our church and our aid center.”

“We do not know who was behind it, but it is a tragedy. The pictures of the attack are horrifying. We are visiting the families of the victims and trying to comfort them. But what can anyone say in such a situation? We are all deeply saddened and devastated.”

Newly under Syrian government control, Homs, the third-largest city in Syria, was for several years the site of a bloody stand-off between the regime and rebel forces of various stripes, both secular and Islamist.

Fr. Ziad is among a group of clergy caring for Christians who remained stranded in the town’s center. In April 2014, an unknown gunman assassinated **Fr. Frans van der Lugt, SJ**.

In the past year alone, 80,000 Christians had to leave

their homes. Thanks to the aid centers run by Fr. Ziad and his fellow clergy, thousands of victims have received food, clothing, and items of basic hygiene, regardless of their religion or political outlook.

Fr. Ziad expressed dismay at the lack of notice by the media: “Where is the reaction from the rest of the world?”

“After the attacks in **Paris** all eyes were on **France**. But here? As far as I am aware, there has not been any reaction by anybody. Not a word. Only silence. **Syria** and the daily sufferings of its people are forgotten.”

In October 2014, a double bomb blast killed 50 people.

It is estimated that some 200,000 people have died since the beginning of the Syrian civil war in 2011, among them many thousands of Christians.

Actress: “Women don’t want to be cardinals”

Rome (*Vatican Insider* blog)—**Gianfranco Cardinal Ravasi’s Pontifical Council for Culture** dedicated its recent plenary assembly to the theme of “Women’s cultures: equality and difference.”

The meeting took place February 4-7, and focused on aggression against women, the role of women in the Church, and plastic surgery as a “burka made of flesh.” A promotional video clip featuring Italian actress **Nancy Brilli** who is the face of the event, attracted both praise and criticism in the English-speaking world.

“The expression ‘women’s cultures’ does not imply any division from men’s cultures, but shows our awareness that there is a women’s ‘perspective’ on the world and all that surrounds us, on life and on experience,” the “outline document” for the plenary assembly read (one can see this at www.cultura.va).

The text was “composed by a group of women in the light of pastoral considerations sent in by [the] Members and Consultors” of the Pontifical Council.

The document presented four themes: “Between equality and difference: the quest for an equilibrium;” “Generativity” as a symbolic code; “The female body: between culture and biology,” which addressed domestic violence, plastic surgery, and how to avoid a purely functional approach to women and their bodies (e.g., seductive, metrification, marketing); and “Women and religion: Flight or new forms of participation in the life of the Church?” which asked, “What spaces are proposed to women in the life of the Church?”

“Women do not want to be cardinals. They simply want to be a part of this completely new attitude of openness adopted by [Pope Francis’] Church,” Nancy Brilli said at the press conference.

The Italian actress features in a promotional video clip that the dicastery published on its website some weeks ago.

Quoting the hashtag **#LifeofWomen**, the actress says, “[Where] are we today as women? I am sure you have asked yourselves many times who you are, what you do, what you think about your being a woman, your strengths, your difficulties, your body, and your spiritual life. If you want to, you can share your vision.”

The English version of the video was pulled due to “split reactions” in particular from the **United States, Canada, and Australia**, Ravasi told journalists. Conservatives saw it as “too progressivist,” while progressivists found it too “negative.”

Reactions to his initiatives have always been like this, he said, “enthusiasts on the one hand and on the other those who even saw satanic aspects.”

“You can never remove anything from the Internet. The video’s out there,” Brilli added.

“The growth in plastic surgery as a result of the desire to adhere to an extrinsic model—I am thinking of 18-year-olds who ask for breast augmentation as their birthday present—is shocking,” Cardinal Ravasi said.

“I am very involved with a plastic surgeon whose work is focused mainly on post-cancer reconstructive plastic surgery,” observed Ravasi. “The expression ‘new burqa’ refers to the fact that women very often try to conform in order to be accepted. But if a woman changes the body she is born with because she does not feel at ease with herself, I don’t see why she should be criticized for this.”

His Eminence announced that a permanent panel of female consultants will be created in the Pontifical

Council for Culture to investigate the question of the female approach in greater depth. The group will have a limited number of members with a variety of skills. Members will be predominantly but not exclusively Italian.

Palliums at home not Rome

Vatican City (CNA/EWTN News)—As a sign of “synodality” with local Churches, **Pope Francis** has decided that new metropolitan archbishops will officially be imposed with the pallium in their home diocese, rather than the Vatican.

“The meaning of this change is to put more emphasis on the relationship of the metropolitan archbishops – the newly nominated—with their local Church,” **Msgr. Guido Marini**, papal master of Ceremonies, told **Vatican Radio** January 29.

By having the official imposition ceremony in the archbishop’s home diocese, more faithful and bishops in dioceses under the archbishop’s jurisdiction will be able to attend the event, “which is so meaningful to them,” he said.

The pallium is a white wool vestment, adorned with six black silk crosses. Dating back to at least the fifth century, the wearing of the pallium by the Pope and metropolitan archbishops symbolizes authority as well as unity with the **Holy See**.

It also serves as a symbol of the metropolitan archbishop’s jurisdiction in his own diocese as well as the other particular dioceses within his ecclesiastical province.

The title of “metropolitan bishop” refers to the diocesan bishop or archbishop of a metropolis, namely, the primary city of an ecclesiastical province or regional capital.

Msgr. Marini said moving the official ceremony of imposition to the local level doesn’t take anything away, but rather “keeps the whole meaning of the June 29 celebration, which underscores the relationship of communion and also of hierarchal communion between the Holy Father and the new archbishops.”

At the same time, he noted, “this adds—with a significant gesture—this bond with the local Church.”

Eternal life from lengthening chromosomes

London (*The Independent*)—The key to eternal life could be a procedure to lengthen chromosomes.

The procedure would allow scientists to lengthen telomeres, the protective caps that are on the end of chromosomes and shorten with age.

The telomeres protect chromosomes from getting damage as cells divide and grow. But as they do, they slowly become shorter and eventually are unable to protect the chromosomes. When that happens, they are liable to deteriorate—thought to be a key part of the ageing process.

The new process allows scientists to lengthen the telomeres, effectively turning back the biological clock and making the chromosomes—and the people that are made out of them—younger.

When the cells have been treated, they behave as if they are younger and multiply quickly rather than stagnating or dying.

The procedure could eventually be used to treat patients with genetic diseases that lead to the telomere being shortened before it should be, such as **Duchenne muscular dystrophy**. It could also be used to treat more general symptoms of ageing such as diabetes and heart disease.

Synod prayer effort organized

Rome (CNA)—Amid concern over whether or not October’s **Ordinary Synod on the Family** will protect the Church’s teaching on marriage, one lay initiative is calling upon Catholics to put their words to better use—and pray.

Catholics worldwide are being invited to respond to **Pope Francis’** call to pray for the Synod on the Family by taking part in a nine-month novena of eucharistic adoration.

The novena, which will take place on the first Thurs-



Msgr. Guido Marini



Fr. Hilal Ziad, SJ

day of every month until October 1, is being organized by **Eucharistic Adoration Society for the Synod on the Family 2015**, an initiative founded by two laywomen in Rome.

The inspiration for the novena came after many Catholics expressed concern in the aftermath of last year's Synod, during which the question of admitting divorced and civilly remarried couples to Communion seemed to take center stage, especially in Western media.

The 2014 synod on the family last October, which served as a precursor to the gathering later this year "made people feel that not only was marriage seeming to be under attack, but also the sacrament of the Eucharist," said **Christine McCarthy**, the initiative's co-founder, in an interview with CNA.

Observing that last year's gathering "presented some very interesting perspectives," McCarthy said, any "positive aspects" it had tended to be overshadowed by its "negative aspects."

"I had curial officials...many priests, seminarians saying to me, 'What is going on? Where is the Church going?'"

Much of the concern was rooted in the suggestion made by some prelates that civilly remarried couples could in certain circumstances be admitted to receive the **Blessed Sacrament** without having received an annulment.

McCarthy echoed the Church's teaching that parishes should welcome persons living in such situations, but said "we also understand as Catholics, as just ordinary Catholics sitting in the pew, that that acceptance does not mean they can receive Communion.

"The circumstances are such—as they always have been—that they (must be) in the state of grace."

"In the end," McCarthy said, "we can talk, even gossip about this, make a lot of statements about what we or they should and should not be doing. But in the final conclusion, the only thing that is going to help is prayer."

McCarthy went on to explain the significance of the novena concluding on October 1, the feast of **St. Thérèse of Lisieux**, the novena's patron saint.

"She had a great devotion to the Lord in the Eucharist, she also as we all know has her little way of using the little things in life to bring one to perfection."

Looking ahead to the upcoming Synod, McCarthy expressed her hope October's gathering will be different from the last.

"I'm hoping a lot of this dissatisfaction has filtered through to those who are responsible for making decisions in that Synod, the hierarchy and the Holy Father. And that those who were said to be manipulating what was coming out of that Synod will—if we pray them into it—will hopefully make some different decisions."

"It's a very simple thing, adoration, and yet it has such a tremendous power," she said. "We are all praying as the Holy Father has asked us to do for this next synod."

For more information, go to **adorationforsynod2015.blogspot.it**.

Coming soon to the Vatican: haircuts for homeless

Continued efforts by the **Vatican** to help **Rome's** homeless have expanded beyond showers and bathrooms at **St.**



Archbishop Konrad Krajewski

Peter's Square, with a barber shop set to open soon.

"Our primary concern is to give people their dignity," **Archbishop Konrad Krajewski**, head of the **Office of Papal Charities**, told the Italian news agency **ANSA**.

In November, construction started on new showers and bathrooms for the homeless under the colonnades of St. Peter's Square. The archbishop, who oversaw the project, set aside space for a barber.

He noted the difficulty that the homeless face in washing themselves, which in turn helps cause others to reject them—or causes them to fear rejection.

"A person needs to keep their hair and facial hair tidy, also in order to prevent diseases," the archbishop said. "This is another service that homeless people do not have easy access to. It is not easy for them to enter a normal

shop because there may be a fear of customers catching something, like scabies for example."

The initiative will also help "the good of the city," said Krajewski, since homeless people often take buses and the subway and come into contact with others.

Pope: OK to spank kids "with dignity"

Vatican City—In his February 4 General Audience, **Pope Francis** made headlines when he said it was all right for parents to spank their children as long as they did so in such a way that their children keep their "dignity."

Speaking about what makes a good father, he said a man should forgive his offspring and "correct [them] with firmness, but not in such a way as to emotionally damage or discourage the young ones.

"One time, I heard a father in a meeting with married couples say, 'I sometimes have to smack my children a bit, but never in the face so as to not humiliate them.'

"How beautiful. He knows the sense of dignity. He has to punish them but does it justly and moves one."

German parents attacked at protest

Hamburg, Germany (Lifesite)—A peaceful demonstration in Hamburg in February by parents who are opposed to graphic sex education in German primary schools turned violent when they were pelted with bottles, firecrackers, and snowballs by counter-demonstrators, reports LifeSiteNews.

The *Besorgte Eltern* (Concerned Parents) group held the rally to voice their opposition to compulsory sex education that they claim begins the inappropriate sexualization of their children starting in day-care centers and continuing through kindergarten, primary, and secondary schooling.



"We go to the street because we care about our children, who are confronted too early with sexual issues," Matthias Ebert of *Besorgte Eltern* told the *Hamburger Morgenpost*.

About 150 parents holding placards with slogans such as "Stay away from our children," "Kindergarten is not a swingers club," and "Let our children be children" were attacked by what Russian news service RT Novosti described as "a colorful crowd, from sexual minorities carrying rainbow flags and hand-painted signs celebrating diversity and tolerance, to radical left-wingers and anarchists."

When the counter-demonstrators, who reportedly outnumbered the parents by 4 to 1, blocked the march route and attacked the group, police were called in to separate the attackers from the peaceful parents.

Pope to religious: Obedience key to joy, creativity

Pope Francis said Mass in St Peter's Basilica February 2, to mark the Feast of the Presentation of the Lord and the World Day for Consecrated Life—exactly one year ahead of the close of the Year for Consecrated Life, which opened on the First Sunday of Advent.

The blessing of the candles preceded the Mass—the candles that are sign and symbol of that Light, which is Christ, Himself—and then the liturgy began with a candle-light procession into the basilica, as the choir intoned the antiphon, 'Christ, light unto the Nations, and glory God's people, Israel.'

The focus of the Holy Father's homily was the virtue of obedience, keystone of the religious life.

"In persevering along the path of obedience," said Pope Francis, "personal and communal wisdom matures, and thus it also becomes possible to adapt rules to the times—for true aggiornamento is the fruit of wisdom forged in docility and obedience."

Pope Francis concluded his homily with an exhortation, directed especially to all those in consecrated life: "Let us bring others to Jesus, but let us also allow ourselves to be led by him. This is what we should be: guides who themselves are guided."

Inside the Vatican magazine picks 2014's Top 10 Figures Each year the incomparable *Inside the Vatican* magazine

picks the previous years Top 10 people. It released its list of 2014 notables on February 11.

1. Tugdual Derville

This French father of six has been a leader of the demonstrations in France against the new "gender agenda."

2. Eugene and Jacqueline Rivers

This American couple stunned the world with their powerful "Affirmation of Marriage" in Rome in November.

3. Archbishop Konrad Krajewski

This Polish archbishop, the Pope's almoner, has become the "hands" of Pope Francis toward Rome's poor.

4. Dr. Constantin Sigov

This Ukrainian Christian scholar, Russian Orthodox believer, and Ukrainian patriot is one of the leading Christian intellectuals of Europe.

5. Jaime Lucas Cardinal Ortega y Alamino

The Cardinal of Havana has spent a lifetime, including a year in prison, protecting his flock.

6. Maria Hildingsson

This Swedish woman, head of an all-European pro-family alliance, is one of the leading pro-family activists in the world.

7. Monsignor Duarte Nuno Queiroz de Barros da Cunha

A Portuguese monsignor, he serves as general secretary of the European Bishops' Conferences.

8. Arlindo Cardinal Gomez Furtado

This bishop from the Diocese of Santiago de Cabo Verde in the Atlantic Ocean island nation of Cabo Verde is a dedicated pastor and now one of the new cardinals in the Church. He is known as a "good shepherd."

9. George Cardinal Pell

Formerly archbishop of Sydney, Australia, Pell has emerged as one of the Pope's most trusted advisers.

10. Archbishop Carlo Maria Viganò

This Italian Church diplomat, now serving as the Holy See's nuncio in Washington, DC, has shown exemplary fidelity in his service to the Pope.

Catholic priest saves Muslims

Bangui, Central African Republic (aletia.org)—Fr. Bernard Kinvi is a 32-year-old priest from Togo who runs a mission in the Central African Republic. In early 2014, Fr. Kinvi singlehandedly saved the lives of more than 1,000 Muslims fleeing rampaging militias, gathering them from their homes and sheltering them in the local church. He did so at great risk to himself.

Christians and Muslims have generally coexisted in peace in the Central African Republic, but in late 2012, a largely Muslim rebel force known as Seleka took control of a number of towns before moving south towards the capital, Bangui. CAR President François Bozizé struck a deal with them, but the peace did not hold. By March last year the Seleka had overrun Bangui.

When violence reached Bossemptélé, about 186 miles northwest of Bangui, some injured Seleka fighters sought treatment at Fr. Kinvi's mission hospital.

"I had to forbid them to come to the hospital with weapons," Fr. Kinvi, who is of the Camillian Order, told *The Irish Times*.

"Local people were terrified of them and decided to rebel against them. Then they established the anti-balaka."

For his rescue work, Human Rights Watch honored Fr. Kinvi last fall with its Alison Des Forges Award. ❖

Meet *El Serio*: Gang Member Finds Power in a New Group



Transforming Force

In 2003, Jaime started *Fuerza Transformadora* (Transforming Force or FT), a movement to reach out to young people who were facing the same challenges he had faced. He asked for weekly meeting space at St. Vincent de Paul Church in Rogers.

After each of the Masses, he made announcements: "If you're struggling with your family or with drug problems, we have a group for you. Come see me."

He walked the streets, found addicts and talked to them. He went to high schools and gave presentations to students. The weekly meetings grew.

Jaime also brought his budding ministry to gang members in prisons. He asked the authorities for names of prisoners who had received no visitors and visited them.

When one of the authorities realized there was a warrant for Jaime's arrest for a past offense in California, the police, who had seen the positive impact of Jaime's work, settled the issue by asking him to do 250 hours of community service working with gang members. Jaime found more people to help.

Cooperating with the police gave Jaime new ideas. Whenever he spoke with young people on the street and the police approached, the young people would scatter. So he started planning events to bring the two sides together. He organized basketball games with police and gang members, and asked the police to bring pizza.

One time he organized a gathering he billed as a "car show." He had some cars to show, but the main, unadvertised attraction was a Mass and an anti-drug, anti-gang talk. Attendance was huge: 1,000 people. He also asked the police to come. The police were so impressed by the gathering, they helped Jaime organize a second car event.

Another time, in December, Jaime asked police to show him a "high violence" area. Once there he knocked on a door and asked the resident if he could organize a *posada*. A *posada*, the Spanish word for "inn," is a nine-day celebra-

tion, held between December 16-24, to remember Mary and Joseph's search for a place to stay in Bethlehem. They are common in Mexico and Guatemala.

As Jaime went door to door throughout the neighborhood, he found most people didn't know each other, but they were happy to bring tamales or enchiladas to a *posada*. The first year, 20 people gathered. Now more than 100 people in that neighborhood get together yearly for *posadas*. And many have joined *FT*.

Expanding Circles

Fuerza Transformadora has many programs. Typically, one starts out at a Survivor's Retreat.

"It's not a hard sell," Jaime said. "We just want to walk with people and tell them about alternatives."

Many attend a 20-week "Free for Life" program. For gang members and drug addicts, Jaime's testimony and message of hope are life changing.

For instance, Fernando went to a Survivor's Retreat after being addicted to drugs since age 15. He also had worked as a successful drug dealer. After failed attempts at rehabilitation, he met Jaime and the Survivor's Retreat struck a chord. Fernando quit drugs and dealing and has been actively involved in *FT* for eight years. It has become his family and network of supporters. Now, he is a group leader, is employed, and is happily married with children.

Currently there are eight branches of *FT*, seven in Arkansas and one in Texas, offering six retreats a year. Meetings are held once or twice a week at each location. At St. Vincent de Paul church in Rogers, roughly 80 people gather for *FT* every Friday night at 7pm for a couple of hours. To facilitate these meetings, Jaime trains leaders and provides them with booklets and guidelines for meetings.

There is often a strong faith component to this move-

(see *Meet El Serio*, p. 15)

When he was a teenager, Jaime Torres used his leadership skills to create a gang.

Now he uses those same abilities to lead gang members out of trouble.

At age 14 in 1986, Jaime moved to California with his parents and three brothers. His parents found work—as a janitor and seamstress—and sent the boys to school. As Jaime looked for something to cling to, he found a gang. He shaved his head, wore baggy clothes, and started writing rap songs about the power of gangs. But his gang didn't bring him power. He was still a "nobody," and it was dangerous.

So he started his own gang.

People followed him, but so did trouble. Drugs. Alcohol. Crime. Threats on his life. And worse, the death of friends.

Jaime's parents drove him to Rogers, Arkansas, to start a new life. Again Jaime was lost. He continued with gang life and drugs, and was arrested. He felt trapped. Desperate.

And then came a moment of grace. He joined a youth group at a Catholic church and something clicked. He realized "Jesus was looking for people in the streets, like gang members. Jesus was an ally."

Jaime begged Jesus to help him out of his situation.

"Jesus didn't want people in the streets to end up in a jail or cemetery," he said. Suddenly, Jaime imagined a new mandate: He could help Jesus find people on the streets and keep them safe and alive.

El Serio

Jaime took this mandate seriously. In fact he gave himself a nickname: *El Serio* (the Serious). As he explained, "When you're in a gang, it's serious. You could lose your life. If Jesus comes into your life, He's serious, and you need to listen."

He gave up drugs and alcohol and started writing a new kind of rap song, "*Jesus en el Barrio*" (Jesus in the 'hood). With his baldhead, sunglasses, and crucifix dangling from his neck, Jaime started performing "*Jesus en el Barrio*" to crowds that got bigger and bigger. To reach even more listeners, he produced a CD. People wanted to hear his song, but they also wanted to hear his story. And it turns out, they wanted help with their own problems.

Jaime knew he could do something.



CATHOLIC CEMETERIES Diocese of Santa Rosa

Lent... A season to clarify our focus and priorities as we seek to follow Christ. A time rich in graces to realize our eternal hope and prepare for our eternal destiny. The thought of our mortality is a difficult issue. Yet in our hearts we know we should prepare.

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As Saint Angela Merici, the founder of the Order of Ursuline Sisters said, "*Do Now – DO NOW – what you'll wish you had done, when your moment comes to die.*"

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Catholic Cemeteries... A Legacy of Faith

(Meet El Serio, cont.)

ment, which has already yielded two religious sisters and one seminarian. *FT* also holds meetings outside of churches and accommodates members who may not be comfortable with its faith component.

Fuerza Transformadora is making a difference. Drug addicts are quitting drugs. Gang members are leaving gangs. Domestic abusers are changing their behavior. Families are becoming more cohesive.

Armando and his wife Alexandra, who met Jaime at that first *posada* in their neighborhood, attend weekly meetings.

"Jaime taught me how to express myself, to show love, and how to treat my family," said Armando, who has been married 14 years and has three children. If things ever get tense at home, the children remind him, "Go to Fuerza."

"When Jaime starts to talk," said Alexandra, "you give him all your attention." He has made their family stronger, she explained, and brought religion into their home. "He lifts our faith," she added.

Gloria Morse, pastoral assistant at St. Vincent de Paul since 1995, has known Jaime for years. "Jaime is a visionary," she said. "He sees the whole picture. He knows that to help someone, you need to help families, too." Despite

"When you're in a gang, it's serious. You could lose your life. If Jesus comes into your life, He's serious, and you need to listen."

his soft voice, calm nature and gentle demeanor, "He is a warrior."

In addition to *Fuerza Transformadora*, Jaime now works with the Diocese of Little Rock. He is married and has a child. But despite his more mainstream activities, he remains in a class of his own. When he enters a room, people stop. With three CDs under his belt, he knows his audience. He knows his mission. He knows how to bring the Church into hostile territory – places of drugs, gangs, and violence – and how to find followers. He understands the importance of the Church adapting to those on the margins so they don't fall through the cracks.

Jaime was a finalist for the 2012 Catholic Extension *Lumen Christi* Award. ❖



Good King St. Gontram; Feast: March 28

Holy See to UN: Stop Ignoring Attacks on Christian Women, Girls

New York City, New York (CNA/EWTN News)—The Holy See's delegation to the United Nations has warned that Christians face "extinction" in some regions of armed conflict, with Christian women and girls particularly vulnerable.

Msgr. Janusz Urbanczyk, the chargé d'Affaires of the Holy See's Permanent Observer Mission to the United Nations, voiced concern about the "continued lack of attention" given to protecting women and girls who are "targeted and attacked purely because of the faith they profess."

"The lack of focus and priority for protecting them is troubling when Christians face extinction in some regions of the world and in other regions Christian schools for girls are targeted and attacked," he told the UN Security Council January 30.

"This is a shared reality of members of all faiths and therefore requires the shared commitment of members of all faiths and governments strongly to condemn and confront such violence."

The UN's top decision-making body was holding an open debate on the protection of civilians in armed conflict and post-conflict situations, with a special focus on protecting women and girls.

While Msgr. Urbanczyk did not name specific areas where Christians are vulnerable, many thousands of Christians have been targeted for violence in Iraq by the Islamic State group and other forces. In Nigeria, the Islamic extremist group Boko Haram kidnapped several hundred girls from a Christian school last year, drawing attention to another violent conflict.

The monsignor voiced the Vatican's opposition to using armed conflict "as a mean of solving disputes."

He stressed that armed conflict affects the family, forcing families to flee and causing stable communities to disintegrate.

"Ripped from their land and rich history families and entire communities are vulnerable and exploited as outsiders in foreign lands," Msgr. Urbanczyk said.

War also means that men primarily are called to fight, leaving their wives and daughters particularly vulnerable to exploitation and "gross human rights violations."

The monsignor lamented increases in "brutal and horrific" crimes against women including sexual slavery, rape and trafficking. Sexual violence against women "tears at the very fabric of society," he said.

Kidnapping and trafficking is "an abominable trade that must come to an end," Msgr. Urbanczyk continued.

He echoed Pope Francis' call to reject the "culture of enslavement," saying this must be replaced with "a culture of life and peace in which governments and the international community fulfill their fundamental responsibility to protect all people."

Msgr. Urbanczyk stressed the help that the Catholic Church is providing to women and girls victimized by war and conflict.

"The Catholic Church through her institutions and agencies around the world is providing assistance, care and support to thousands of survivors of sexual violence in situations of armed conflict," he said. "These institutions and their courageous individuals sacrifice themselves on a daily basis and many of these have paid dearly for their endeavors." ❖

Killed by Terrorists, Named a Martyr: The Life of Fr. Alessandro Dordi

Lima, Peru (CNA/EWTN News)—On February 3, Pope Francis recognized the martyrdom of Fr. Alessandro Dordi, an Italian priest whose work of evangelization with the poor cost him his life at the hands of a Communist terror group in Peru.

Fr. Sandro, as he was known, came to Peru in 1980, the year in which the Shining Path launched its violent campaign to bring Communism to power in the country, killing thousands. At the time, Peru was also experiencing a severe economic crisis.

Born in 1931 and ordained in the Italian city of Bergamo at the age of 23, Fr. Sandro fell in love with the people of Santa in Peru. He set about working to increase literacy, defend the dignity of women, teach catechesis and build chapels and parish buildings. His work drew the ire of the Shining Path, which relied upon hatred and discord among the people in order to recruit and maintain power.

In August 1991, Fr. Sandro learned of the killing of the Polish priests in a nearby town. In a letter to a priest friend, the future blessed wrote, "We are particularly anxious and concerned these days. You have certainly learned that the Shining Path killed two priests of the Diocese of Chimbote on August 9. They were two Polish Franciscans who worked in a valley like mine."

"You can imagine the anxiety we are experiencing. There are threats of more killings. The Shining Path, which seeks to gain power through terror, has set its sights on the Church....The situation in Peru is troubling. Each day we ask ourselves: Whose turn is it today?"

Fr. Sandro apparently sensed that he would be next. "Goodbye. I am going back now and they will kill me," he wrote.

On August 25, he was riding in a pickup with two seminar-



Fr. Alessandro Dordi

ians on his way to celebrate Mass when masked men from the Shining Path surrounded the vehicle and forced the two seminarians to get out. Fr. Sandro was shot three times and died.

Bishop Francesco Beschi of Bergamo thanked Pope Francis for recognizing Fr. Sandro's martyrdom.

"He gave the supreme testimony: that of shedding his blood and dying a martyr," the bishop said.

The martyrdom of Fr. Alessandro Dordi was recognized February 3 by Pope Francis, along with the martyrdom of the two Polish Franciscan priests, Frs. Michal Tomaszek and Zbigniew Strazalkowski, who were also killed by the Shining Path in 1991. ❖

So-called “Bling Bishop” Takes Vatican Post

Rome—Bishop Franz-Peter Tebartz van Elst, the former bishop of Limburg near Frankfurt, Germany, is to begin a new appointment at the Pontifical Council for Promoting the New Evangelization in March as a delegate on catechesis.

An official at the Pontifical Council has confirmed His Excellency was appointed in December on behalf of Pope Francis through Secretary of State Pietro Cardinal Parolin. It follows reports in the German press that the bishop had been appointed to the Council, but that the appointment had been subsequently withdrawn by Pope Francis, according to the *Frankfurter Allgemeine Zeitung*.

The Vatican Press Office refused to comment on the appointment, neither confirming nor denying it had taken place, although Archbishop Georg Gänswein unofficially confirmed the news to *Vatican Magazin* on February 7.

Bishop Tebartz van Elst was at the center of allegations that he had approved a \$40 million remodeling and building project in his diocese that included the bishop's residence. The expensive project had actually been ordered by his predecessor Bishop Franz Kamphaus, who retired in 2007.

Many believe Tebartz van Elst was the victim of a smear campaign and forced out because of his orthodoxy. In 2008, he drew the ire of some of his fellow German bishops when he dismissed a local priest for blessing a same-sex union. Some local priests also criticized his homilies and statements and drew up a petition.

Bishop Kamphaus, on the other hand, sparked controversy in the early 2000s by refusing to comply with several requests from St. John Paul II to stop issuing certificates that opened the way for women to have abortions.

The allegations against 55 year-old Tebartz van Elst also stand in contrast to the high spending of the Archdiocese of Munich and Freising which has just spent \$150 million on a new diocesan service center. Reinhard Cardinal Marx, the pro-Communion for divorced and civilly remarried couples prelate who heads the archdiocese, is president of the German bishops' conference, earns €11,500 per month (\$13,070), and owns—among others cars—a luxury 730i BMW, has also just had his residence renovated at a cost of \$9 million, paid for by the State of Bavaria. Unlike Tebartz van Elst, the media has said little about Marx's high spending.

The official at the Pontifical Council told the *Register* that Bishop Tebartz van Elst's position is a new one. He had been appointed because his “background is in catechesis.”

In the meantime, while Mass attendees dwindle in Germany (statistics peg Mass attendance at just 10 percent), questions have arisen once again over the controversial state-imposed church tax.

When Germans register as Catholic, Protestant, or Jewish on their tax forms, the government automatically



Bishop Franz-Peter Tebartz van Elst

collects an income tax from them which amounts to 8 or 9 percent of their total income tax, or 3-4 percent of their salary.

The “church tax” is given to the religious communities. The Church uses its funds to help run its parishes, schools, hospitals, and welfare projects.

Many Germans have de-registered in recent years so as to avoid paying the tax. The number of persons declaring their departure from the Church has been substantial. In 2010, the figure was more than 180,000.

The number of de-registrations has increased this year, as the church tax is now being withheld from capital gains, as well as from salary.

Many of those who have de-registered from the Church on the German government's forms continue to practice the faith, and have de-registered to avoid the tax altogether, or to support the Church with private tithes.

“We are in a time when more and more people realize that the financial apparatus Church works well, that the facade is optimal but what is behind it? Where is the true faith?” asked Martin Lohmann, Catholic publicist, author and spokesperson of the advocacy group Christian Action in Germany.

“While we have decreasing of Church membership,” he told CNA on February 9, “on the other side we have a rising Church tax.”

German Church officials maintain the tax is necessary as the Church gives a great deal to the disadvantaged. Matthias Kopp, the German bishops' spokesman, said 27 German dioceses offered €73 million for refugees who have sought asylum in Germany. The high expenditure of

various German dioceses, however, eclipses many projects for the poor.

To ensure that funds continue, the hierarchy appears willing to cooperate with secular trends. One example came to light last month when the European Union issued a directive mandating the morning-after pill to be available over the counter in all member states. Polish bishops reacted by issuing a strong statement calling its use a “grave sin” and the EU directive a violation of Polish criminal law. By contrast, the German bishops simply said they had “serious concerns.”

Other areas also point to compromises with secular values. It's highly likely the bishops will change the church's labor law to allow employment of divorced and remarried Catholics and those in same-sex relationships. Opponents fear the move would directly undermine church teaching in this area, but the bishops appear intent on passing the reform in April. They are also openly pushing for a change in the church's approach to remarried divorcees.

The Pope and Vatican officials, some of whom are sympathetic to the bishops' concerns, are unlikely to rein in the German Church. Their influence is likely to grow as the next synod draws closer. All of Germany's bishops are to meet the Pope in September on their *ad limina* visit, likely using the occasion to push their agenda.

Observers say the German Church is meanwhile moving slowly but irrevocably towards collapse.

“The autumn of Christendom in Germany has begun,” wrote editorialist Markus Günther in *Frankfurter Allgemeine Zeitung*. “The common faith has largely vanished into thin air.”

“But when we pose the question today in 2015, then we have to ask ourselves if the tax is still just and fair. Is it just, since only Church members pay the tax? The question is pressing,” Lohmann said.

In response, the German bishops—who each earn an average salary of €7,000 per month (some up to €14,000) – issued a decree in September 2012 calling such departure “a serious lapse” and listing a number of ways they are barred from participating in the life of the Church.

The decree specified that those who do not pay the church tax cannot receive the sacraments of confession, Communion, Confirmation, or Anointing of the Sick, except when in danger of death; cannot hold ecclesial office or perform functions within the Church; cannot be a godparent or sponsor; cannot be a member of diocesan or parish councils; and cannot be members of public associations of the Church. ♦

Pulled from National Catholic Register, Catholic News Agency, and columnist Edward Pentin.

Lawmaker Proposes Removing Fr. Serra Statue

Washington, DC—California State Sen. Ricardo Lara (D-San Diego) has proposed to the Legislature in Sacramento that the state remove the statue of Bl. Junípero Serra, OFM, and replace it with a representation of a less “controversial” figure.

That figure would be late astronaut Sally Ride.

Supporters say, however, that the soon to be canonized Fr. Serra played a pivotal role in the development of the United States as we know it today.

“[His] was the first contact that the Europeans made with the Native Americans,” in this state Msgr. Francis J. Weber, archivist emeritus of the Archival Center at the San Fernando Mission in Mission Hills, said of the missionary's work. “California today is what he started it out to be. Things have progressed a lot in 200 years, but he set the foundation.”

“When he died the Native Americans were terribly upset. He had become such a hero among them,” Msgr. Weber said.

Grazie Pozzo Christie, a Miami-born doctor who spent her childhood in Mexico, said Fr. Serra's canonization “means a lot” to Catholic Latinos as well.

Fr. Serra is “very much our very own and we love to see our own recognized and acclaimed,” she told CNA. “I saw his statue for the first time just last month in the Capitol. I was surprised and moved to see him. I felt like a true American.”

St. John Paul II beatified Fr. Serra in 1988. In January, Pope Francis praised Fr. Serra as “the evangelizer of the west” and announced his intention to canonize the Franciscan missionary during his scheduled 2015 visit to the U.S., during which he is scheduled to make a historic address to a joint session of Congress.

Fr. Serra's statue has been in the United States Capitol's Statuary Hall since 1931, where it sits beside Ronald Reagan's. Bl. Junípero's figure cradles a church in his left arm and holds a cross aloft with his right hand.

However, Sen. Lara characterized the priest as “a controversial figure.”

Msgr. Weber, though, rejected many of the claims against Serra. “You see all of these accusations against Serra, but not one of them can be validated by a responsible historian.”

The missionary, said Monsignor, despite a painful cancerous growth in his leg, walked most of the way to Mexico City to secure a bill of rights for the native community.

“The Native Americans, I think, are being utilized by these people who have a rather warped view of what evangelization is all about,” Weber said. “[The] questions about Junípero Serra are really not about Serra himself, who simply epitomized Catholic evangelization. I'm convinced that this is an attack on all of Catholic evangelization throughout the world.”

Some believe “the Church should not be out evangelizing people. But the problem is, we have to do that. That's what Christ told us to do: Go and preach the gospel to all people.”

Msgr. Weber also rejected claims of forced conversion by the missionaries.

“There's not a single case I've ever studied—and I've been around for a long time—where any missionary ever forced any Indian to become a Catholic.” ♦

This Month in History...

60 years ago this month ...

On St. Patrick's Day, March 17, restoration work began on Holy Trinity Church in Trinidad. The building had sat largely derelict and in disuse for 40 years up to that point. Nearby stands the granite Trinidad cross, a replica of the wooden one erected in 1775 by two Franciscan friars on the site of the first Mass celebrated in this part of the world.

50 years ago ...

"Reverend Pastors" were reminded that "March is Vocation Month. The prayers of the faithful are requested for an increase of vocations to the holy priesthood, sisterhood, and brotherhood."

The Sisters of St. Joseph, led by diocesan DRE Sr. Mary Justine, CSJ, were actively involved in planning upcoming Confraternity of Christian Doctrine and Music Institutes. Sr. Joseph Marie, SCJ, Robert Zeni of St. Eugene Cathedral, and St. Vincent de Paul Church parishioner Richard Krieg helped plan for the program held at St. Vincent de Paul High School, while Mother Marietta, OSU, helped plan for the institute at St. Mary of the Angels Church in Ukiah. The theme was, "The Child and the Adolescent—His Personal Commitment to God." Registration cost \$1 (\$7.41 today), and the music of pastor Fr. Rudolph O'Brien, OFM Cap, was premiered at the Ukiah workshop.

30 years ago ...

The Redwood Crozier reported that a friend of Bishop Mark Hurley, Sri Lankan priest Fr. Mary Bastian, aged 36, had been shot and killed evidently by soldiers, thus making him a casualty of his nation's civil war.

"My heart and prayers go out to Fr. Bastian's family in Massachusetts and to his [parishioners] in Vankalai[, Sri Lanka]. I hope, God willing, to visit both some day," said His Excellency.

Br. Dennis McManus, FSC, announced that Br. Martin Fallin, FSC, would replace him as principle at Justin-Siena High School effective July 1, 1985.

St. Vincent de Paul High School in Petaluma continued its exchange program with College du Sacre Coeur in Aix-en-Provence, France. For three weeks, SVHS families hosted 33 of the College's students. In return, French instructor Richard Cushman and Principal Sr. Maureen Sheehan, BVM, escorted St. Vincent scholars to France.

25 years ago ...

The Redwood Crozier said goodbye to Larry Poirier after two years of faithful volunteer service.

The paper featured a photo of Napa's St. John the Baptist School student officers Ayana Harris and Christian Pramuk standing with Mayor Ed Solomon († 1996) signing the city's proclamation of "Catholic Schools Week."



Mayor Ed Solomon signs Catholic Schools Week resolution



Front row (l to r): Nick Markovich, Danny Donofrio, Robert Balch, Kyle Warren, John Bracco. Rear (l to r): Kevin Green, Kevin Cerutti, James Albertoni, Bill Bracco, Joey Chapman
Credit: Argus-Courier photo by Scott Manchester

The Scouts at St. Vincent de Paul Church in Petaluma each won their *Parvuli Dei* badges and were recognized at a special Mass. The *Parvuli Dei* badge's purpose was to "help young boys explore a wide range of activities in order to discover the presence of God in their daily lives as members of their family and parish."

20 years ago ...

The Redwood Crozier reported that former diocesan priest and then-Bishop of Juneau, Alaska, Michael Kenney had passed from an aneurysm he suffered while visiting friends in Jordan.

Amidst a torrential rain on March 11 that caused mud slides and flooding, the diocese held its annual Religious Education Congress. Its theme: "Come Into the Light and Be Transformed."

15 years ago ...

On March 4, the diocese held its annual Congress. The theme was "Chosen to Carry the Covenant"/"Escogidos Para Realizar La Nueva Alianza."

Bishop emeritus Pierre DuMaine of the Diocese of San Jose celebrated the Rite of Election Masses in Eureka on March 18 and at the cathedral on March 19. Close to 100 catechumens and candidates participated in the weekend's events.

A now defunct group called *Fide Christo* which helped older Religious in financial need, donated a substantial check to Sisters at the Christ the King Hermitage in Sebastopol. The hermitage was established there in 1971.

Carol Howlett, who had taught social studies to seventh and eighth graders at St. Mary School in Arcata since 1988, received the Humboldt County Schoolmaster of the Year award.



Typhoon relief efforts

10 years ago ...

In December 2004, a tremendous typhoon hit Indonesia, Sri Lanka, and India. In response, the brand new principle of Ukiah's St. Mary of the Angels School, Mary Leittam-Thomas urged donations for relief of the tsunami's victims. Her efforts ultimately netted \$3,000. Principal Kathy Ryan at St. Rose School in Santa Rosa challenged her youngsters to raise \$1,000 by doing extra chores, prompting one parent

to match their contributions up to that point. Donations included cash brought by second graders who bravely pulled loose baby teeth to raise "tooth fairy money" for flood victims. Several bake sales at St. John the Baptist School in Healdsburg collected \$500.

5 years ago ...

North Coast Catholics took part in helping the millions of people effected by the 7.0 earthquake that rocked Haiti on January 12, 2010.

On March 19, friends of Sr. Noreen Duffy, CSJ, gathered to fete her at St. Eugene Cathedral Parish Center. Sister, who had given more than 50 years of service to Catholic schools as a teacher, including 25 in Eureka and 23 at St. Eugene School, retired at the end of the school year. ❖



Sr Noreen Duffy, CSJ



Annunciation of Our Lord; Feast: March 25

Concerned Catholics Plead for Clarity from Pope

by Edward Pentin

Vatican City (NewsMax.com)—As Pope Francis continues to hold an open debate over the Catholic Church's approach to marriage, the family, and human sexuality, many faithful are becoming concerned that immutable dogmas may be subtly changed or undermined.

As the discussions continue ahead of the second upcoming Ordinary Synod on the Family in October, prelates, clergy, lay individuals, and groups are making their voices heard, issuing public statements and sending open letters and petitions to Pope Francis.

Disquiet among the faithful was raised a notch last month when Lorenzo Cardinal Baldisseri, the chief administrator of the synod, told a conference that "dogma has its own evolution."

One of the latest interventions has come from Archbishop Henryk Hosier of Warsaw, Poland, who has said the Church has "betrayed" Pope St. John Paul II's teaching through pastoral practice proposals presented at last year's Synod.

He told the Polish news agency KAI it is a "false assumption" to consider such topics as the positive aspects of same-sex unions, cohabitation, or opening Communion for remarried divorcees because they assume "God's mercy without justice." Hosier urged a re-reading of John Paul II's teachings on the family.

Meanwhile, large numbers of faithful have signed a "filial appeal" asking Pope Francis to address a current state of confusion regarding Church doctrine on these matters. The appeal asks the pontiff to reaffirm "categorically the Catholic teaching that divorced and civilly remarried Catholics cannot receive Holy Communion and that homosexual unions are contrary to divine and natural law."

The petition, organized by *Filiale Supplica* ("Filial Supplication"), a group of "concerned lay Catholic leaders and pro-family organizations," had received over 71,000 signatures by February 5 and been signed by prominent Catholic figures such as Raymond Cardinal Burke, former United States Sen. Rick Santorum, and Austin Ruse, head of the Center for Family and Human Rights, a United Nations NGO.

The signatories note "with anguish" that for millions of faithful Catholics, the beacon of Church teaching on marriage, family, and sexuality "seems to have dimmed"

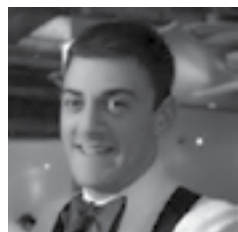
because of the "onslaught of lifestyles spread by anti-Christian lobbies."

It adds that a resultant confusion has now led to the Church discussing acceptance of adultery by permitting divorced and then civilly remarried Catholics to receive Communion, as well as virtually accepting homosexual unions which are "categorically condemned as being contrary to divine and natural law."

They are therefore imploring the Pope to "clarify the growing confusion amongst the faithful," prevent Christ's teaching from being "watered-down," and "dispel the darkness looming over our children's future should that beacon no longer light their way."

Asked why he put his name to the petition, Faith and Reason Institute President Robert Royal said the confusion "that is starting to grow" about Church teaching on marriage and all things sexual "cannot be ignored." He added these questions are just "too crucial" to everyday human life, let alone holiness. The letter "gently and sincerely" asks the Holy Father for a clarification, he said.

Royal also pointed out that as Pope Francis has admitted he is sometimes misunderstood, "it's not a bad idea for him to issue some sort of clarification before the political campaigns to influence the October 2015 [meeting] get into full swing."



Benjamin Harnwell

Another signatory, Benjamin Harnwell, founder of the pro-life think tank the *Dignitatis Humanae* Institute, said he was "very happy" to sign, principally because of its filial nature. As the petition publicly associated itself with the unchanging teaching of the Church, he said it clearly has "no intention" of "wanting to oppose what some speculate to be the will of the Pope."

He was also happy to see it supported by prominent mainstream Catholics in public life, led by Cardinal Burke. "I happen to think that Cardinal Burke will be remembered by future generations as one of the great pastoral minds of the modern age," Harnwell said. "He has the humility and principle of St. Thomas More, the incisiveness of thought and the clarity of expression of Ven. Archbishop Fulton Sheen, and the instinct to be on the right side of history like

St. Athanasius [the fourth century saint and Church Father and Doctor who went against his fellow bishops to oppose the Arian heresy]. In any case, he asked for support of this petition. What could I do but gladly respond?"

In addition to the appeal, German Catholic author and convert Dr. Maike Hickson has issued a *Cri de Coeur* (a cry of the heart) to the Pope.



Dr. Maike Hickson

A married mother of two who grew up in a broken home, Hickson writes in the open letter that allowing Communion for remarried divorcees would "bypass or offset sin—or even condone it." Such a path would "cause anarchy and destroy the moral foundation of the Catholic Church" and an "anything goes" mentality would soon become the dominant "ethos," she says.

She ends the letter by imploring the Pope to speak "the truth to the world" and show the world "where it goes wrong," even at the expense of losing his current popularity. By doing so, she says he will gain "much trust, an enhanced formative authority, and true respect."

Asked how the Vatican is responding to these concerns and whether they will be heeded, Vatican spokesman Fr. Federico Lombardi, SJ, said any requests should be addressed to the Synod secretariat "which certainly reports to the Pope and acts on his behalf" and is obligated to "integrate" ongoing suggestions.

He referred to the Pope's recent addresses on these issues, made in the Philippines and elsewhere. Lombardi further highlighted that Francis has often spoken about "correct spiritual attitudes and listening and trusting in the Holy Spirit," especially during his speech at the conclusion of last year's Synod.

With this in mind, the Vatican spokesman invited all those with concerns to listen to the Pope "seriously and with willingness" as they will then "probably find several answers to the concerns of which they speak." ♦

Edward Pentin began reporting on the Vatican as a correspondent with Vatican Radio in 2002. He has covered the Pope and the Holy See for a number of publications, including Newsweek and The Sunday Times of London.

Leave Your "Spiritual Box" Behind, Pope Tells New Cardinals

Vatican City (CNA/EWTN News)—At their installation consistory on Sunday, February 15, Pope Francis reminded the Church's 20 new cardinals that true honor is found in service, and urged them to follow Jesus in touching society's marginalized.

"Jesus is not afraid of scandal! He does not think of the closed-minded who are scandalized even by a work of healing, scandalized before any kind of openness, by any action outside of their mental and spiritual boxes," the Pope said.

Rather than seeking to conform to the norms of others or adhere to a ritualistic purity, Jesus seeks to "reinstate the outcast, to save those outside the camp."

The logic of Jesus and therefore of the Church is "not only to welcome and reinstate with evangelical courage all those who knock at our door but to go out and to seek, fearlessly and without prejudice, those who are distant," he said.

"Total openness to serving others is our hallmark, it alone is our title of honor... Truly the Gospel of the marginalized is where our credibility is found and revealed!"

Pope Francis addressed his words to the 20 new cardinals followed a two-day meeting in which cardinals from around the world gathered with the Pope to discuss the reform of the Roman Curia.

In his homily, Francis focused on the compassion of Jesus in the Gospel, taken from Mark, in which he heals a leper who approaches him and asks to be "made clean."

After doing this Jesus could no longer go about the town freely, and had to remain on the outskirts, since lepers

were considered unclean and were therefore ostracized, the Pope noted.

By healing the leper, Jesus not only shows the man compassion, but seeks to reinstate him into society, and identifies with the man's shame and suffering by becoming marginalized himself, Francis said.

Although Moses' law confined lepers to the outskirts of society in order to "safeguard the healthy," Jesus fulfills that law by showing that welcoming and healing the leper not only kept the healthy safe, but also gave them a new brother.

"Jesus revolutionizes and upsets that fearful, narrow and prejudiced mentality. He does not abolish the law of Moses, but rather brings it to fulfillment," the Pope said.

By answering the leper's plea without thinking of the potential consequences, Jesus shows that what is most important is "reaching out to save those far off," and he is not afraid to scandalize the closed-minded who are stuck inside the rigid confines of the law.

Pope Francis noted that there are two ways of approaching the faith in this regard, saying that the first is to think like the doctors of the law, who fear losing those who are already saved, and therefore cast out the diseased.

The second approach, he said, is to think like God, who embraces and welcomes the diseased man with mercy, and seeks to turn evil into good by reinstating him into society.

The path of the Church, the Pope observed, is not to "condemn anyone for eternity, (but) to leave her four walls behind and to go out in search of those who are distant,

those on the 'outskirts' of life."

Charity, the Pope said, "cannot be neutral, indifferent, lukewarm or impartial! Charity is infectious, it excites, it risks and it engages! For true charity is always unmerited, unconditional and gratuitous!"

He noted that charity must always be creative in finding the right ways of approaching those considered to be "untouchable," adding that "contact is the true language of communication."

"How many healings can we perform if only we learn this language! The leper, once cured, became a messenger of God's love," Francis said, and encouraged the cardinals to turn to Mary in learning how to embrace the poor and those cast-off from society.

He told them to seek the face of the Crucified Jesus in each marginalized and excluded person they meet, whether they are prisoners, sick, persecuted, unemployed or those who have turned away from the faith. ♦



Bl. Jozef Bilczewski; Feast: March 20



Invitación a Misa de la Crisma
Obispo Robert F. Vasa le invita a participar en la **Misa de la Crisma** en la **Catedral de San Eugenio** en **Santa Rosa** el **jueves, 26 Marzo, 2015, a 17:30.**

La Misa de la Crisma se celebra una vez al año y en ella el obispo bendice el aceite de los catecúmenos, el aceite de los enfermos y el aceite del crisma.

Esta Misa es una de las principales expresiones de la plenitud del sacerdocio ministerial que el obispo ha recibido y también significa la unidad de que los sacerdotes tienen con el obispo que comparten en el mismo sacerdocio ministerial.

Durante esta misa los sacerdotes diocesanos y religiosos renovarán sus compromiso de servicio sacerdotal.

Nuevo Cardenal mexicano condena “doble vida” de algunos políticos
Roma (ACI/EWTN Noticias)—Desde **Roma**, el recién creado **Alberto Cardenal Suárez Inda**, arzobispo de **Morelia** (México), ha condenado la “doble vida” de varios políticos de su país, que “van a Misa... y luego abusan de sus puestos de poder.”

En declaraciones a **ACI Prensa** el 16 de febrero, el Cardenal Suárez Inda dijo que “es triste que varios de nuestros políticos formados en universidades católicas o de carácter cristiano no han sido precisamente modelo de honestidad. No quiero dar nombres, porque no toca en ningún momento, pero todo el mundo percibe que tristemente hay una doble vida en muchos católicos que van a Misa, reciben los sacramentos y luego abusan de sus puestos de poder para robar y a veces para matar, y eso es conculcar la Ley Sagrada y contradecir el anuncio cristiano.”

El Cardenal respondía así a una pregunta relacionada con la corrupción en el país, subrayada por la desaparición de los 43 estudiantes de la **Escuela Normal Rural de Ayotzinapa**.

“Repito, la corrupción no es exclusiva de México y tenemos que irla corrigiendo a base de una evangelización más seria, una educación moral. Tristemente en México, también de parte del estado, se abandonó toda formación ética, se acabó con el civismo, una asignatura de las escuelas, y muchas veces los maestros tampoco se preocupan de la formación integral de las personas. Nos toca a todos como Iglesia: padres de familia, maestros, sacerdotes, buscar realmente una relación de justicia, verdad y confianza mutua. Porque a veces no estamos cuidando unos de otros y no nos cuidamos unos a otros,” remarcó el Purpurado.

En este sentido el Cardenal Suárez explicó que a partir de este “tristísimo” asesinato, la Iglesia se ha mantenido en una línea de libertad para analizar y tomar una postura de defensa de los derechos humanos y reconocer el gran dolor de los padres de familia y la terrible gravedad del crimen.

“¿Cómo puede ayudar la Iglesia a acabar con la corrupción? En primer lugar yo creo que siendo nosotros mismos ejemplos de conversión, porque la corrupción es una tentación que puede llegar a cualquier persona, y debemos ser testigos verdaderos de honestidad. Hay que ser servidores de formar mejor a nuestros laicos, sacerdotes para que sean honestos,” animó.

De acuerdo a esto, el nuncio apostólico en México **Mons. Christopher Pierre**, visitó el 22 de diciembre pasado la Escuela Normal Rural de Ayotzinapa para celebrar una Misa junto a los padres de familia de los 43 estudiantes desaparecidos, a quienes extendió el apoyo del Papa Francisco. Junto al Nuncio, también visitaron las instalaciones el arzobispo de **Acapulco Mons. Carlos Garfias Merlos**

y el obispo de Chilpancingo-Chilapa Mons. Alejo Zavala Castro.

¿Es el matrimonio la solución a “meter la pata”?
México, DF (ACI)—El Arzobispo de San Luis Potosí, **Mons. Jesús Carlos Cabrero Romero**, señaló que ante el aumento de los divorcios y el descenso de los matrimonios en ese estado mexicano, es necesario considerar algunos criterios para que las personas se casen siendo plenamente conscientes de lo que hacen.

Según señala el diario *La Jornada*, el arzobispo dijo que es importante que ya no haya el llamado “matrimonio exprés” o “por obligación” y que la gente tampoco se case porque “haya metido la pata,” sino que lo hagan con plena consciencia de lo que implica.

“La Iglesia no se desgarrar las vestiduras por estas cifras, tenemos que ser muy cuidadosos, con los sacramentos no se tiene que comerciar, tenemos que ser muy exigentes en los candidatos a matrimonio, que no se acerquen al matrimonio improvisados, sin tener los elementos necesarios para sustentar una decisión,” dijo el Prelado mexicano.

Mons. Cabrero explicó que los novios que desean casarse deben tener una madurez humana y psicológica básicas que les permitan el compromiso de por vida que van a asumir. No pueden decidir casarse solo “porque metieron la pata,” precisó.

El arzobispo dijo además que el matrimonio no es ninguna obligación derivada de “circunstancias biológicas.” No se trata de empobrecer el sacramento porque así se podría tener “un divorcio seguro.”

Los párrocos y sacerdotes tienen la obligación moral de “hacer una investigación exhaustiva de los candidatos a contraer matrimonio,” para que den su veredicto de que las personas son capaces de adquirir este compromiso.

Mons. Cabrero afirmó finalmente que “esto no es cosa de una plática de un día para otro, se necesita un tiempo considerable de preparación, los contrayentes tienen que descubrirse a sí mismos, en qué grado de madurez están para asumir una responsabilidad, no se vale traer al mundo más hijos sin padre responsable o sin madre, pues vale eso mismo.”

Con estas afirmaciones el Prelado se refirió a las cifras difundidas por el Instituto Nacional de Estadística y geografía (INEGI) que informó hace unos días que entre los años 2000 y 2007 los matrimonios se redujeron en 22,1 por ciento y los divorcios aumentaron en 127 por ciento. Y en 2011, por cada 100 matrimonios hubo 13 divorcios.

¿Cómo será tu Cuaresma? El Papa Francisco te da algunos consejos

Vaticano (ACI/EWTN Noticias)—El Papa Francisco habló en la homilía de la Misa de Santa Marta de este viernes sobre la misión a la que son llamados los cristianos, sobre todo en el tiempo de Cuaresma: amar al prójimo y apartar los egoísmos. Hizo además, una fuerte llamada a tratar bien a los empleados y velar por sus necesidades.

Comentó la primera lectura del profeta Isaías en la que el pueblo se lamenta porque no atiende a sus ayunos. Para el Señor, “no es ayuno, no comer carne” para después “litigar y explotar a los trabajadores,” afirmó. Y en esto se entiende por qué Jesús condena a los fariseos, que tenían “muchas observancias, pero son la verdad del corazón.”

El Papa indicó que el ayuno verdadero es el de liberar a los oprimidos, vestir a los desnudos y hacer justicia. Éste “es el ayuno que no es solamente externo, una observancia externa, sino un ayuno que es un ayuno que viene del corazón.”

“En las tablas de la ley se encuentra la ley hacia Dios y la ley hacia el prójimo y todos y las dos van juntos,” aseguró.

“Yo no puedo decir: ‘Pero, no, yo cumplo los tres mandamientos primeros... y los otros más o menos’. No, si tú no haces éstos, ese no puedes hacerlo y si tú haces ese, debes hacer esto otro. Van unidos: el amor a Dios y el amor al prójimo son una unidad y si quieres hacer penitencia, real no formal, debes hacerla delante de Dios y también con tu hermano, con el prójimo.”

El Papa afirmó también que se puede tener mucha fe, pero “si no haces obras, está muerta, de qué sirve.”

Y al que va a Misa todos los domingos y comulga se le puede preguntar: “¿Cómo es tu relación con tus empleados?, ¿le pagas en negro?, ¿les pagas el salario justo?, ¿tam-

bién para cotizar para la jubilación?, ¿y para asegurar la salud?”

“Cuántos, cuántos hombres y mujeres de fe, tienen fe pero dividen las tablas de la ley: ‘Sí, sí yo hago esto’. ¿Pero das limosna? ‘Sí, sí, siempre envió una asignación a la Iglesia’. ‘Ah, está bien. Pero a tu Iglesia, a tu casa, con aquellos que dependen de ti, sean hijos, sean nietos, sean los empleados. ¿Eres generoso?, ¿eres justo?’ se preguntó.

“No puedes ofrecer cosas a la Iglesia en los hombros de la injusticia que haces con tus empleados. Este es un pecado gravísimo: es usar a Dios para cubrir la injusticia.”

En este sentido, el Pontífice añadió que esto “es lo que el profeta Isaías en nombre del Señor nos hace entender: no es un buen cristiano el que no hace justicia con las personas que dependen de él.”

Y tampoco es un buen cristiano “el que no se desprende de algo necesario para él y se lo da a otros que tiene necesidad.”

Precisamente, la Cuaresma “es esto, es doble, a Dios y al prójimo: es decir, es real, no es una formalidad. No es no comer carne solamente el viernes, hacer alguna cosita, y después hacer crecer el egoísmo, la explotación del prójimo, la ignorancia a los pobres.”

Comentando que hay personas que no tienen cubiertas algunas necesidades, como una buena relación con un hospital para que les atiendan rápido, el Pontífice continuó explicando el sentido de este tiempo litúrgico. Advirtió que hay gente en Roma que vive así y que la Cuaresma sirve “para pensar en ellos: ¿Qué puedo hacer por los niños, por los ancianos, que no tienen la posibilidad de ser visitados por un médico?”

¿Cómo será tu Cuaresma?, preguntó a los fieles que le acompañaban en la Misa. “Gracia a Dios yo tengo una familia que cumple los mandamientos, no tenemos problemas...” “Pero, ¿en esta Cuaresma hay en tu corazón lugar para aquellos que no han cumplido los mandamientos?, ¿para aquellos que se han equivocado y están en la cárcel?”

“Con esta gente yo no...? ‘Pero él está en la cárcel’. Si tú no estás en la cárcel es porque el Señor te ha ayudado a no caer. ¿En tu corazón los encarcelados tienen un lugar? ¿Rezas por ellos, para que el Señor les ayude a cambiar la vida?”

Finalmente el Papa Francisco pidió al Señor que “acompañe nuestro camino cuaresmal para que la observancia exterior corresponda con una profunda renovación del Espíritu.” ❖



St. Angela de la Cruz Guerrero; Fiesta: March 2

CALENDAR

¡Atención! ¡Atención!
Televisión Católica **Saboreando la Verdad** con **P. Mario Valencia** todos los Domingos de 9:00 a 9:30 a.m. en Azteca América San Francisco. Síguenos en: youtube/saboreandolaverdad o radiocatalicasantarosa.podbean.com

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El Poder y la Verdad de la Fe Católica
20 marzo de la 19:00-20:30
21 marzo de la 17:00-18:00
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Lenten Customs

by Ward Pettibone

The time leading up to Easter is one of the most tradition-rich seasons in the Church calendar. From Shrove Tuesday (aka, Mardi Gras) to Good Friday, Catholics have many opportunities to deepen their spiritual lives, exercise the virtues, and ultimately grow closer to Christ. Although we should, of course, desire and strive for these things year-round, Lent in particular can help us focus our efforts to become “perfect, just as your heavenly Father is perfect” (Matt 5:48).

The last day before Lent begins is often called *Mardi Gras*, French for “Fat Tuesday.” Traditionally, the ingredients for rich foods would be used up on this day, as well as all meat and its derivatives such as dairy and eggs. Indeed, the word “carnival” comes from the Latin *carne vale*, or “farewell to meat.”

Mardi Gras is also known as Shrove Tuesday. “Shrove” comes from the verb “to shrive,” meaning to present oneself for confession, penance, and absolution. In preparation for the season of Lent, the faithful are called to receive the Sacrament of Confession in the days before Easter Sunday.

Ash Wednesday, the first day of Lent, is a day of fast and abstinence. On this day, Catholics receive ashes on the forehead as a sign of penitence, with the reminder that not only is man “dust, and unto dust you shall return,” but that God is gracious and merciful to those who repent.

These ashes come from burnt blessed palms used in the previous year Palm Sunday celebration, which have also been christened with holy water and scented with incense. Most Catholics choose to wear the ashes for the rest of the day, as a witness to others, as a prompt to constantly seek God’s mercy, and as a reminder that Lent has begun.

The 40 days of Lent recall both the Israelites’ 40 years of wandering in the desert and Jesus’ 40 days of temptation in the wilderness. During this time we observe the three pillars of Lenten observance: prayer, fasting, and almsgiving.

As Lent is intended to draw us closer to the Lord, time spent with Him in prayer is an especially worthy Lenten activity. In addition to year-round devotions such as the Rosary (during Lent, the Sorrowful Mysteries may be said on Sunday) or the Divine Mercy chaplet, prayers for grace to live out our baptismal promises are appropriate. We might also pray for those who will be received into the Church on Easter.

Another traditional Lenten prayer, the Stations of the Cross, invites the faithful to meditate on the passion, crucifixion, death, and burial of Jesus. One contemporary practice links the sufferings of Christ with those of His Body, the Church in the world today. This meditation can help us to recognize the ways in which we have failed to live up to the call to show Christ’s love to those in need, and to renew our determination to share the Good News.

Lent is about conversion, that is, turning back to Christ, away from sin. We should aim not just to abstain from sin during Lent, but to root out sin from our lives forever so as to fully embrace the new life promised by Christ in His Resurrection on Easter. In this spirit, every Catholic should take Lent as an opportunity to reflect on what is preventing full participation in Christian life.

In combination with this reflection, the practice of fasting can help us more closely align our will with God’s. Fasting can take many forms: during Lent, the Church “fasts” from the word “Alleluia,” so that it bursts forth even more forcefully on Easter when it is finally sung again. Similarly, veils are placed on crosses, pictures, and statues on Passion Sunday. The crosses remain covered until the end of the Lord’s Passion on Good Friday. The images are covered until the beginning of the Easter Vigil.

But fasting is most commonly spoken of as a fast from food. Although not widely known, *all* Fridays throughout the year are penitential days and in most parts of the world abstinence from meat is obligatory. It is in the United States, as well, but the nation’s bishops have decreed that Catholics may substitute a penitential practice of their own choosing, such as not drinking coffee. Nonetheless refraining from meat is still the ordinary abstinence. During Lent, however, Friday abstinence from meat is obligatory in the

United States as in the rest of the world.

Abstinence and fast are both required on Ash Wednesday and Good Friday. Some Catholics impose an even stricter fast of only bread and water. Because of this tradition, pretzels are often associated with Lent. They are made with flour and water, and their shape resembles arms crossed in prayer.

Making pretzels with this in mind can be a fun Lenten activity for Catholics of any age:

Dissolve 1 cake of yeast in 1½ cups of water.

Add 1 teaspoon of salt and 1 tablespoon of sugar.

Blend in 4 cups of flour.

Knead the dough until smooth. Cut into small pieces. Roll into ropes and twist into desired shape.

Place on lightly greased cookie sheet. Brush pretzel with beaten egg and sprinkle with coarse salt. Bake immediately at 425 degrees for 12-15 minutes.

Regardless of how strictly we choose to fast, our eating habits should be strikingly different from the rest of the year. Fasting and abstinence is meant to teach us self-control and solidarity with the poor and hungry. Most importantly, though, it draws us closer to our home in paradise.

With this in mind, we can meditate on Jesus’ words in the Gospel: “When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father Who sees what is hidden will repay you” (Matt 6:16-18).

The third pillar of Lent is almsgiving, a sign of our care for those in need and an expression of our gratitude for all that God has given to us. Lent can be a wonderful time to perform good works, such as volunteering at a soup kitchen or visiting residents in a nursing home. As with prayer and fasting, the practice of almsgiving should continue in some way after Lent.

In the Byzantine tradition, in place of the Lenten season is the Great Fast, which begins on Pure Monday, two days before the Roman Ash Wednesday. The Great Fast is similar to Lent in that there are components of both internal and external fast and self-denial, with an emphasis on the virtues and practicing good works.

Byzantine Catholics observe two types of abstinence. “Strict” abstinence forbids all meat and dairy. “Simple” abstinence is observed on Wednesdays and Fridays, and is similar to Roman meatless Fridays. As in the Roman rite, the goal of fasting is penitence and spiritual growth.

However in the Byzantine tradition, during Lent the Eucharist is only celebrated on Sundays, although there are additional devotions during Lent. One is the *Akathistos*, a hymn of praise to the Blessed Virgin Mary, sung during a special prayer service in her honor.

For all Catholics, Roman and otherwise, Lent ends on Holy Thursday, which marks the beginning of the Easter Triduum (Latin for “three days”). These three days—Holy Thursday, Good Friday, and Holy Saturday—immediately precede Easter, which is itself not merely a day but an octave. The eight days of the Easter octave lead to the Easter Season, the fifty day season that ends on Pentecost (“Pentecost” itself comes from the Greek word for “fiftieth day”). This feast celebrates the descent of the Holy Spirit and the “birthday” of the Church.

The traditions and customs of Lent give us abundant opportunities for grace. By incorporating these practices into our own Lenten observances, and sharing them with our families, friends, and fellow parishioners, we can deepen our commitment to live the Gospels and return to our Christian calling, so that we may be with Jesus “always, until the end of the age” (Matt 28:20). ❖

Mr. Pettibone is a graduate student in New York and son of Catholic Charities’ Margie Pettibone.

Pope Francis: “If Children Are Seen as a Burden, Something Is Wrong”

Vatican City (Zenit)—Being children is the fundamental condition to know the love of God, who is the source behind the miracle.

During a recent weekly General Audience, Pope Francis made this observation and stressed, “In the soul of every child, God puts a seal of his love, which is the basis of personal dignity, a dignity that nothing and no one can destroy.”

Continuing the catechesis on the family, the Pope reflected on the importance and role of children.

A society that does not like to be surrounded by children and considers them a concern, a weight, or a risk, “is a depressed society,” the Pope said.

“If children are seen as a burden, there is something wrong!” he exclaimed. “When life multiplies, society is enriched, not impoverished.”

The Pontiff stressed that children are a gift to society.

Reminiscing about his childhood, the Holy Father recalled his mother’s response when asked which of her five children was her favorite. She compared her children to fingers on a hand, stressing that even if they are all part of the person and of the hand, they are different and unique.

The Holy Father reminded the faithful of God’s infinite love, saying that “the beauty of being loved before: before having done anything to deserve it, before they can speak or think, even before coming to the world!” He compared this love to that of pregnant women who ask him for a blessing. This request, he said, shows the love they have for their children even before they are born.

“Children,” he said, “should not be afraid of the commitment to build a new world: is it right for them to want to be better than what they have received!”

“But this must be done without arrogance, without presumption,” he added, underscoring that children must honor and recognize the value of their parents.

This honor for parents, he said, affects every other relationship and ensures a sound future for society as a whole.

Continuing his catechesis, the 78-year-old Pontiff stressed that the Fourth Commandment calls on children to honor their parents.

“A society of children who do not honor” them, he decreed, “is a society without honor, destined to be full of barren and greedy young people.”

Today, he added, it seems more difficult for children to imagine their future because some fathers have “perhaps taken a step back” which makes it harder for children to progress.

“We can learn a good relationship between the generations by our Heavenly Father, that gives us freedom but never leaves us alone,” he said.

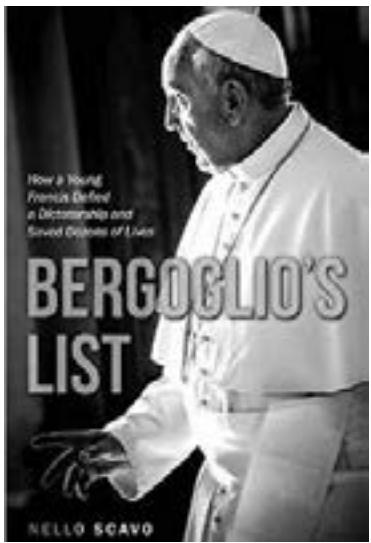
“If we fail,” Pope Francis concluded, “our Heavenly Father continues to follow us patiently without diminishing His love for us.” ❖



Bl. Metod Dominik Trčka; Feast: March 23

Bergoglio's List: An Unexpected Discovery

by K. V. Turley



How a Young Francis Defied a Dictatorship and Saved Dozens of Lives, by Italian journalist Nello Scavo, about then-Fr. Jorge Bergoglio, SJ, and the troubled events of his homeland some four decades ago, tells an impressive tale.

Many of the facts of this story seem to have been largely missed, or ignored, by the mainstream media, while distortions about what took place are readily publicized. The most prominent example of the latter is the allegation that in the 1970s the current Holy Father was somehow implicated in the events of Argentina's Dirty War. This insinuation, which was floated in the media within days of the election of Pope Francis and which has intermittently come and gone ever since, has rarely been challenged or researched in detail—until now.

Scavo writes for *Avvenire*, a Milan-based Catholic newspaper. Shortly after the last papal election and with the blessing of his editor, he set out to uncover the truth behind the rumors already circulating about the new pope. He did so without an agenda, but aware that he might discover something disturbing. In fact, it would be fair to say he had no idea what he was about to unearth. What he did find was as unexpected as it was remarkable.

The Dirty War

The book divides into three sections. The first is a brief overview of the Argentine military coup of 1976 and the resultant so-called Dirty War. This “war” consisted of a campaign of violence by that country's security apparatus waged against left-wing terrorism; however, it also consisted of a “war” on its own people, or rather anyone who dared, or was suspected of daring, to oppose the new regime. That regime was a military junta made up of a triumvirate of commanders from the Army, Navy, and Air Force. These military leaders ruled with an iron fist, and, like most dictatorships, their enemies were deemed to be as widespread as the propaganda that justified their campaign. The terms “leftist,” “guerrilla,” “subversive,” and so on, were liberally bandied around and, as a result, many people suffered. Scavo estimates that as many as 19,000 died and 30,000 disappeared during the conflict, with their families left to grieve and grow bitter. All this was in the name of a “National Reorganization Process,” the slogan for the regime's actions.

Death squads roamed the streets as military-run “detention centers” were busy in a trade that the author describes vividly as one of blood and disinfectant. Torture was widespread, with physicians turned into butchers—deaf to their maimed subjects' pleas for mercy. Prisoners were hooded and held in kneeling positions for long periods, very long periods in some cases. Other inmates were suddenly shown their wives and girlfriends before being told that their loved ones would be raped unless they “named names”; by all accounts, many were raped. Children were forcibly removed from their parents and given over to military families for adoption—some estimate at least 500 such cases. The firing squads worked overtime. In addition,

flights took off over the Atlantic with their doomed “payload”: bound and gagged prisoners who were subsequently thrown to their deaths in the ocean below. To this day the corpses of those so dispatched are still washing up on the Argentine shoreline.

The young Fr. Bergoglio

Into this world of violence, brutality, and death stepped a young Jesuit priest: Jorge Bergoglio. When the military coup took place, he was 39 years old and the Jesuit provincial for Argentina. It is in the second part of Scavo's book that we see Fr. Bergoglio enter into the dark shadows then cast over his homeland.

This part of the book consists of 12 personal stories. The people involved came from varied walks of life; some were political, some were just in the wrong place at the wrong time, some were religious, but most of them were trying to live as decently as they could. It was to make little difference—the events of the mid-1970s to 1983, when the regime ended, were to turn their lives upside down and in ways that reverberate to this day. The other link for all concerned is that they owe their lives in some part to the actions of Fr. Bergoglio.

Like an Argentine Scarlet Pimpernel, the provincial becomes involved in rescuing some of these people, while helping others to evade arrest or providing them with means to flee the country. Perhaps most striking of all, on occasion he is secreted into the palace of one of the country's rulers to confront him about what is happening.

Like Nazi-occupied Rome, which saw the heroic efforts of Fr. Hugh O'Flaherty, Buenos Aires under dictatorship had a priest similarly engaged, Fr. Bergoglio. Like the Irish priest some 30 years before, his Argentine counterpart was a man more concerned with action than speech-making. In fact, nowhere does he make political statements, remaining intent on doing what he can to aid others. In these accounts, Bergoglio may be a man of few words, yet one senses the strength of his determination in the face of so pressing a danger. We find him driving those hunted by the regime around the heavily militarized streets of the Argentine capital, and, with police and military circling nearby, telling his passengers to stay calm. They later remarked on how self-possessed their rescuer was throughout it all, regardless of the threat posed. Of course, if the car had been stopped and its occupants discovered, its driver would have found himself at one of the infamous detention centers with a military interrogator demanding answers, possibly accompanied by a solemn-faced surgeon ready to aid any interrogation with a scalpel.

We do not know for certain how many people he helped; Scavo sets his estimate at more than 100. Pope Francis, over the years, has said as little as possible about what he did. Nevertheless, even if, as one suspects, he continues to maintain his silence, those in the book give witness. His election to the See of Peter affected these witnesses in different ways. Some of those helped by Bergoglio—those whose stories are not in the book—when approached by Scavo told him to “let it lie,” apparently not wanting the publicity or to revisit the pain of those days. Those that did speak to Scavo have mixed views of Bergoglio's election as pope. For some, he is still Fr. Bergoglio, the brave priest who saved their lives; for others, his becoming pope is a logical step in the life of a unique and holy man.

A complicated history

Bergoglio's List is not an exhaustive study of the Dirty War. Its brief overview of the conflict focuses on the state's repressive actions while omitting the leftist terrorism that, to some extent at least, provoked those actions.

Nor is it a history of the Argentine Church during that period. It would be fair to say that the book's brevity is in the end a strength, as it is enough to give the reader

an appetite to learn more about those turbulent times in Latin America.

Importantly, it deals—as much as it can in the space allowed—with the disappearances of two Jesuits and their then-provincial's role in their ordeal. It is in regard to these cases that some in the secular media have alleged that Fr. Bergoglio did not do enough, perhaps that he was even complicit in the regime's activities. Scavo argues convincingly that Bergoglio was as active in those two cases as he was in any other when asked for help. Included in this volume are retractions of several negative statements made by some individuals involved in the cases during the heady days of March 2013, shortly after the election of the new pope.

There is a surprise ending, though. As already stated, the first segment of the book deals with historic and political background; the second part is the powerful, personal story of those Bergoglio helped. With that, I imagined the real drama of the book had ended. This was not the case, however, as what turned up in the final section proved to be the most riveting part of the book yet.

This final part consists of the transcript of the 2010 cross-examination of the then-cardinal archbishop of Buenos Aires, Jorge Bergoglio, about his role in the Dirty War, and about the abduction of his two Jesuit confreres in particular.

His questioners include a lawyer for the war's victims who is hostile both to the Church and to the witness. His questions are rapid and direct. The archbishop's responses are calm and equally direct. An intellectual and emotional contest plays out: The more agitated the interrogator becomes, the calmer and more reasonable his witness becomes.

By the end what is most noteworthy is the figure who emerges from these last pages: A priest with nothing to hide who did what he could for others at potentially great personal cost, essentially the same determined and clear-thinking individual who drove a sedan and its dangerous “cargo” through those dark streets of 1970s Buenos Aires. ❖

Bergoglio's List: How a Young Francis Defied a Dictatorship and Saved Dozens of Lives (St. Benedict Press, 2014), by Nello Scavo, paperback, 200 pages



St. Joseph; Feast: March 19

Prayerful Giants

by Matthew Kelly

Prayerlessness is one of the great torments of modern times. For decades the time we spend in focused prayer has been diminishing as our lives have become busier and busier. We have fallen into the tyranny of the urgent, which demands that we rush from one urgent thing to the next. The problem with this is that the most important things are hardly ever urgent. This can leave us always doing urgent things but never doing important things. It is these most important things that we are never getting around to in this cycle. Prayer is one of those important things, and among the highest priority. Prayer helps us to identify what matters most and strengthens our hearts and minds to give priority to those things in our daily lives. What could be more important than prayer?

Prayerlessness distorts the human person. Without prayer, over time we forget the attitudes and qualities that make us uniquely human (compassion, generosity, humility, fortitude) and we become more and more like mere animals.

Prayer leads us to catch a glimpse of the best-version-of-ourselves, and helps us to develop the virtue necessary to celebrate our best selves. If you watch your evening news tonight you will discover that the world desperately needs men and women of prayer and virtue. People in your neighborhood need your prayers, your parish needs your prayers, and your colleagues at work need your prayers.

Over the years I have encountered many great families in my travels. A number of years ago I started trying to work out what made these families so steadfast and full of life. Tolstoy begins the epic novel *Anna Karenina* with these lines: “Happy families are all alike; every unhappy family is unhappy in its own way.” What I have discovered is that all the great families I have encountered have a giant of prayer. These prayerful giants pray constantly for their families, surrounding them with God’s protection. Somewhere in their not-too-distant past is a person who was a prayerful giant.

A prayerful giant is a person who covers their family with prayer, anchoring the family in God’s grace. Sometimes it is the grandmother or grandfather, the mother or father, an uncle or aunt, and from time to time you have to go back two or three generations, sometimes more. But you always find a prayerful giant in their family tree. Every family needs a cornerstone of prayer to pray for the family, now and in the future.

I suppose if a family gets far enough down the road from that prayerful giant without raising up another, its members begin to lose their way. Does it take a generation or two, or three or four? I don’t know. I suppose it depends on many variables. But in each generation, each family needs at least one of these men and women of faithful prayer to guide and protect it.

Have you ever known a really prayerful person? What did you notice about that person? Your family, your parish, the Church, and the world need you to become a giant of prayer.

Personal prayer is a deepening of your relationship with God, discovering who God is calling you to be for him and for others. The liturgical prayer of Sunday Mass is the prayer of the whole Church gathered as a public proclamation of who we are as Catholics. What you bring to Mass on Sunday is your prayer life, and the deeper it is, the more deeply you can enter into the public expression of the faith of the Church. The Mass is not simply about you; it is the whole Church gathered as a sign of hope to the world. A community at prayer is a beautiful thing.

This Lent I encourage you to begin (or renew) your commitment to a life of prayer today. If you do, I am confident that you will find it is a faithful guide that will lead you deep into a lifelong friendship with God. What are you going to do in this life that is more fulfilling than developing a friendship with God?

One of the great moments in the life of a Christian comes when we realize, once and for all, that a life with prayer is better than a life without prayer.

Will this be just another Lent or a life-changing time of renewal?

The Story of a Prayerful Giant

I was at dinner last year in Los Angeles and I asked my hosts some questions about themselves and their lives. What I heard was the story of a prayerful giant.

My curiosity was piqued when I discovered that my hosts have six children and twenty-two grandchildren and they are all practicing Catholics. Wherever I go, I encounter parents and grandparents who are heartbroken because their children or grandchildren have left the Church. So I wondered who were the prayerful giants in the past and the present of this family. My hosts were Kathleen and Allen Lund. This is Kathleen’s father’s story.

On the afternoon of January 24, 1945, American soldier Eddy Baranski was executed at the Nazi concentration camp in Mauthausen after being brutally tortured for days. He was a son, a husband, and a father. His father never spoke his son’s name again for the rest of his life. His mother prayed for her boy every day for as long as she lived. His young wife, Madeline, had a vision of him smiling at her, at what she would later learn was the very moment of his death. And his daughter, Kathleen, who was just two years old when her daddy went off to fight Hitler, spent the next fifty years fatherless, unable to remember his voice, his touch, or his smell.

Fifty years later Kathleen’s daughter participated in a study abroad program in Austria, and while visiting her Kathleen decided to go to Mauthausen. There she stood in the basement where her father had been tortured and shot in the head. She stood there as if waiting for something—some feeling, some message—but there was nothing.

Returning home, Kathleen began inquiring more about her father. She spoke with relatives, wrote to the National Archives, to museums in Europe, and to the United States Army, and slowly, the story of a father she had never known began to emerge.

In 1945 Werner Muller, a German citizen, dictated an extraordinary document to an Austrian lieutenant. The multilingual Werner had worked as an interpreter under Heinrich Himmler. In October 1944 Muller was ordered to Mauthausen, where his job was to translate the interrogations of Allied prisoners. He described the next three months as a living hell. Muller remembered one prisoner above all: Eddy Baranski.

He described Baranski praying as a group of Nazi officers tortured him. The commandant asked the interpreter what he was saying, and when Muller revealed that he was praying the officers all burst into laughter. They then offered him a drink by placing water on a table, but the torture had left him incapable of raising his arms or hands, and they would not raise the water to his mouth. Muller described this as the most miserable afternoon of his life.

Little by little, the story of the father she had lost so early in life was coming together for Kathleen. A couple of years later she visited Piest, Slovakia, where her father had been captured, and the house where he was living at the time of his arrest. There she met Maria Lakotova, who wept when she remembered Eddy Baranski, who used to sing lullabies to her at night when she was a young child in that house.

“Your father would hold me. I would sit on his knees and he would sing to me.” Maria told Kathleen. “But I know he was not singing to me; he was singing to you, his little girl so far away.”

Kathleen never knew it, but her father was singing to her—and praying for her. Eddy Baranski was a giant of prayer. Every family needs at least one. Today Allen and Kathleen are continuing the legacy by praying for their children and grandchildren each day. ❖

This Is Not a Joke

by Pat Archbold

It almost sounds like a joke. So these traditional Catholics walk into a gay bar...

At the southern-most tip of France, between Marseille and Cannes, is the city of Toulon. Just meters away from the Mediterranean, you will find Église Saint François de Paule. Run by the Divine Mercy Missionaries, Église Saint François de Paule (St. Francis of Paola Church) is located in a part of the city that has long been a mecca for the same sex community. In fact, right next door to the church was the Texas Bar, a famous gay bar.

The Divine Mercy Missionaries had several times tried to buy the bar and close it down, to no avail. But recently the bar went bankrupt and the building went to auction during liquidation.

So a bunch of these Divine Mercy Missionaries walked into a gay bar. They were armed with a €15,000 donation from a priest in the diocese and many prayers. Some others at the auction were prepared to offer more money than these religious, but when they saw them praying there, they decided not to outbid them.

The clerics weren’t there just to buy the building to prevent it being re-opened as a gay bar, however. They actually want to use it to evangelize the entire community including its gay members.

In a statement released on their website the Fathers explained, “You will understand the importance of this place for our evangelization in the area. So the [homosexual] bar will become the pub of Mercy.” ❖

This report appears courtesy of Pat Archbold and the National Catholic Register.



Ven. Giuseppe Bartolomeo Menochio; Feast: March 25

PRIESTLY ORDINATION ANNIVERSARIES MARCH 2015

Fr. Michael Buckley, OCD	3/1/47	Oakville, CA
Fr. Patrick Stephenson	3/3/68	Retired, Napa, CA
Fr. Louis Coddair	3/5/78	Retired, Cottonwood, CA
Fr. Gary Lombardi	3/9/69	Petaluma, CA
Most Rev. Daniel F. Walsh	3/30/63	Retired, San Francisco, CA

Catholic Schools Week

St. Francis School Students Gathering Accolades

The St. Francis Solano School Geography Bee took place in late January and saw the fifth through eighth grade students participate in individual classroom competitions.

Ella Perkins and Maddie Grundgeiger took the top spot among the fifth graders, while Ryan Hengehold and Emma Routhier emerged as sixth grade champions. In seventh grade, it was Christopher Grundgeiger and Matthew Bauman who took the top spot, and Connor Havlek and Ali Perkins who bested their fellow eighth grade contenders.

Next these students competed against one another as Mr. Carlo Ligotti oversaw the school wide competition. In the end, Christopher Grundgeiger took third place, Ali Perkins took the silver, and Matthew Bauman came away with the 2015 St. Francis Solano School Geography Bee championship.

But wait, there's more. The Daughters of the American Revolution (DAR) essay recently held an essay contest, with sixth graders Emma Routhier and Angelo Martinez taking second and third place, respectively, seventh graders Ke'O-lani Weaver and Gabriella Lee placing second and third, and eighth graders Connor Robert Havlak and Luigi Albano-Dito placing second and third. Each was subsequently honored with certificates and medals at an event held the Napa Valley Unified School Board Room.



Sonoma County Science Fair participants

And St. Francis students competed at the Sonoma County Science Fair on Friday, February 27, 2015.

Among the 20 schools from all over Sonoma County who contributed over 140 projects, St. Francis students stood out, with all 12 of the schools participants placing. Furthermore of the eleven students chosen to represent Sonoma County at the California State Science Fair in May, SFSS has three, Sebastian Silva, who is an alternate, and Dante Cavaz and Alex Kirley, who each received scholarship money to travel to Los Angeles for the competition.

Budding Napa writers place

In the aforementioned DAR essay contest, the following students St. John the Baptist School in Napa placed:

- Fifth grade
- Jamie Pope, first place
- Sixth grade
- Connor Machado, first place
- Seventh grade
- Erica Ortiz, first place
- Eighth grade
- Mia Vlaming, first place

In fact, of the twelve elementary school prizes, all but two were won by students from Catholic institutions.

Get Up and move at St. Rose School

Santa Rosa—During Catholic Schools Week students and faculty St. Rose School in Santa Rosa took part in a fun diversion. Throughout the day music was played over the school wide PA system and students were invited to get up and move. Principal Kathy Ryan served as DJ.

Students did the Chicken Dance, the Cha Cha Slide, and grooved freestyle to a Taylor Swift song that morphed into a spirited conga line up and down the hallway.

Students at St. Rose are well-accustomed to movement during the school day. Several years ago the faculty read research that explained how boys learn differently from girls and how important it is to offer frequent movement activities to “wake up the brain.”

Teachers use a variety of techniques for their pupils to be physically active every 20 minutes or so. Students appreciate the opportunity and are able to get right back on task after the short break.

Teachers report higher student engagement and less unnecessary trips to the restroom.

Faith and Fun in Healdsburg

by Miss Keegan Smith

At St. John the Baptist School during Catholic Schools Week, students focused on how being faithful can be fun.

Every day we had different events in which the students and teachers participated reminded us about our faith, starting with Sunday Mass, which everyone in the school went to and sang in.

Monday was Field Day, and the whole school went to Badger Park as a family to play games the eighth graders organized. My favorite was the game that had us build a human ladder across the field which showed us it takes a community working together to succeed.

On Tuesday we had a poetry sharing, which showed us how to appreciate poetry and the effort and courage it takes to recite poems.

Wednesday was Special Persons Day, and each student brought someone special to remind them how much love they have in their lives.

On Thursday it was student appreciation day. Each student got treats from their teacher and cookies at lunch to show us our work at school does not go unnoticed.



Finally, Friday was teacher appreciation day, and we let all the teachers know how much we appreciate them and all they do, which is a lot.

This week helped to remind us that all the work that is done to help our education by our teachers, family, and even ourselves is meant to lead us to happiness, a good life, and God. That, after all, is why we come to school here. ❖

Miss Smith attends St. John the Baptist School.

Grandmother May Lose Everything for Declining Gay Wedding



Yakima, Washington (CNA/EWTN News)—If you walk into Barronelle Stutzman's floral business, you're probably going to get a hug. She puts her heart into her work, from making beautiful arrangements to making customers feel like family.

“The joy of being here for so long is you get to know people personally,” she said in a recent interview. “I don't consider the people that walk in the door customers, they're just people who want something to please someone else and that's my job.”

But that all might soon be taken away from her.

The 70-year-old grandmother and sole owner of Arlene's Flowers and Gifts in Richland, Washington, found herself the target of two lawsuits after she declined to make floral arrangements for the same-sex wedding of one of her long-time customers Robert Ingersoll. He and his partner Curt Freed took the case to court. The state of Washington soon followed, filing a suit after hearing about the story in the media.

It's been a difficult road. A state judge ruled February 18 that Stutzman must provide full support for same-sex weddings, even though they are contrary to her Christian faith. According to the court, Stutzman's refusal of a long-time customer to other businesses for floral arrangements for a same-sex ceremony violated Washington law. Both the state and the couple are seeking damages from Stutzman which would ruin her personally and professionally.

Stutzman didn't think it would come to this. She considers Rob a friend. She has served him for nine years, and they clicked over their shared creativity.

There have been blessings and curses from the battle. There's been a lot of hate mail. But there's also been encouraging notes from total strangers, and a big lesson in following Christ.

“I have to have faith that he's going to protect me and to give me the courage and the knowledge and the wisdom to stand firm on this,” Stutzman said.

“And also to help me understand what obedience is,” she said, fighting tears, “and what following Christ is. You can't sit on the fence. Like he says, you can't be lukewarm.” ❖



St. Benedetta Cambiagio Frassinello; Feast: February 21



Adult Faith Formation & Certification - 2015

Two Locations: Fort Bragg & Eureka

BASIC CATECHIST FORMATION

Held: *Our Lady of Good Counsel Church*
255 S. Harold St., Fort Bragg, CA

Saturday: 9:00am - 4:30pm

- ◇ TBA Orientation, Introduction, Spirituality & Methodology
- ◇ Jan 3, 2015 Creed I - IV
- ◇ Feb. 7 Liturgy & Sacraments I - IV
- ◇ Apr 18 Life in Christ, Conscience Formation & Cath. Social Teaching
- ◇ Jun 20 Christian Prayer, Observation & make up

Lunch: 12pm - 1pm
(On your own or bring a bag lunch)


- * Basic Catechist \$100.00/person for entire program. Includes all classes/topics.
- * There will be various books available to purchase. The class fee does not include the fee for these books.
- * For those interested in dropping in \$20 person/class.
- * Class can be used as credit towards Catechist Recertification.
- * Those who wish to attend and are not interested in receiving a California Basic Catechist Certificate are welcome.
- * Complete an application to begin the California Basic Catechist Process.

BASIC CATECHIST FORMATION

Held: *St. Bernard Catholic School*
222 Dollison St., School Library, Eureka, CA

Friday: 6:30pm - 8:30pm
Saturday: 9:00am - 3:00pm

- ◇ Mar 20 & 21 2015 Orientation, Introduction, Spirituality & Methodology
- ◇ May 1 & 2 Creed I - IV
- ◇ July 24 & 25 Liturgy & Sacraments I - IV
- ◇ Sept 18 & 19 Life in Christ, Conscience Formation & Cath. Social Teaching
- ◇ Oct 23 & 24 Christian Prayer, Observation & make up

 **Sponsored by the**
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To apply & for registrations, contact:
Carmen Aanenson
dre@srdiocese.org
(707) 566-3366 Fax (707) 542-9702
www.santarosacatholic.org

1/27/2015



24 Hours for the Lord: Pope Francis Encourages Global Participation

Rome (*Sydney Catholic*)—For the second year the Holy Father has welcomed the “24 Hours for the Lord” initiative to be celebrated during Lent.

This year the special time for prayer and confessions will take place on Friday, March 13 and Saturday, March 14.

The Pontifical Council for the Promotion of the New Evangelization has said the theme this year that will guide the reflection is “God: Rich in mercy” (cf. Eph 2:4)

Local churches around the world have been asked where possible to dedicate a full 24 hours to the sacrament of reconciliation ensuring the initiative coincides with eucharistic adoration.

Prior to the initiative last year, Pope Francis had often repeated that going to confession is not like a torture chamber.

He said at an audience, “You turn red once, you’re absolved of your sins, and you move on.”

The Pontifical Council of the New Evangelization wanted to reinforce that statement and when “24 Hours for the Lord” was introduced last year, it was received with great enthusiasm, with many people taking advantage of churches being open around-the-clock for reconciliation and adoration.

Once again in Rome Pope Francis will preside at a penitential service, “a celebration of forgiveness,” in St Peter’s Basilica in order to place the sacrament of reconciliation at the center of the Church’s mission of the New Evangelization.

This year Lent began on Ash Wednesday, February 18. “24 Hours for the Lord” on March 13-14 falls in the fourth week of Lent. ❖

Huge ICF Polenta Dinner Wows Arcata

Arcata—On Sunday February 22, Italian Catholic Federation Branch 144 of St. Mary Church, Arcata, served a delicious chicken and polenta dinner.

With two seatings—4:00pm and 5:30pm—some 300 guests arrived to enjoy this *bocatto di cardenale* (i.e., delicious meal). Diners came from as far away as McKinleyville and Ferndale. In attendance were Fr. Mike Cloney, pastor at Christ the King Church in McKinleyville, Fr. Greg Villacusa, administrator of St. Kateri Tekakwitha and chaplain of the Humboldt State University Newman Center, and St. Mary pastor Fr. Bala Govindu.

For several weeks in advance the parish’s Italian community announced that reservations would be taken in advance! Said one observer, “Just walking into Leavey Hall was a delight with the kitchen aromas!”

HSU Newman Center members assisted by providing a team of waiters. All waiters and cooks could easily be identified by their distinctive red and yellow aprons.

Earlier that afternoon as is customary every Sunday in Lent, the parish held a three-hour adoration of the Blessed Sacrament.

An attendee later noted, “Sharing the table is a sure and strong way to build and strengthen community bonding.” ❖



St. Patrick; Feast: March 17



Adultos Formación de fe y Certificación 2015

Dos ubicaciones/lugares: Fort Bragg y Eureka

FORMACION CATEQUISTA BASICA

dirección: *Our Lady of Good Counsel Church*
255 S. Harold St., Fort Bragg, CA

Sábado: 9:00AM - 4:30PM

- ◇ Se anunciara Orientación, Introducción, Espiritualidad y metodología.
- ◇ 3 de enero 2015 Credo I - IV
- ◇ 7 de febrero Liturgia y Sacramentos I - IV
- ◇ 18 de abril La vida en Cristo, Formación de la Consciencia y La doctrina social católica.
- ◇ 20 de junio La oración cristiana y observaciones.

Almuerzo: 12pm - 1pm
(Por su propia cuenta o traiga su almuerzo)

- * Catequista básico \$100.00/por persona para toda la serie. Incluye todas las clases y temas.
- * Habrá varios libros disponibles para comprar. La cuota de las clases no incluye el costo de estos libros.
- * Para aquellos interesados en ir a solamente una clase el costo es \$20 por clase.
- * Clase se puede utilizar para la recertificación del catequista.
- * Aquellos que deseen asistir y no están interesados en recibir una certificado de catequista son bienvenidos.
- * Llene una solicitud para iniciar el proceso de certificación de catequista Básica.

FORMACION CATEQUISTA BASICA

dirección: *St. Bernard Catholic School*
222 Dollison St., School Library, Eureka, CA

Viernes: 6:30pm - 8:30pm
Sábado: 9:00am - 3:00pm

- ◇ 20 y 21 de marzo 2015 Orientación, Introducción, Espiritualidad y metodología.
- ◇ 1 y 2 de mayo Credo I - IV
- ◇ 24 y 25 de julio Liturgia y Sacramentos I - IV
- ◇ 18 y 19 de septiembre La vida en Cristo, Formación de la Consciencia y La doctrina social católica.
- ◇ 23 y 24 de octubre La oración cristiana y observaciones.

 **Patrocinado por el**
Departamento de Educación Religiosa
Para mas información o para registrarse, póngase en contacto con:
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