

Lake County
Passion Play
May 18th, 19th
Page 7



Being a Christian
Always a
Challenge
Page 11



Representación
De La "Pasión De
Cristo"
Página 18



NORTH COAST CATHOLIC

The Newspaper of the Diocese of Santa Rosa ♡ www.srdiocese.org ♡ MAY 2019



The cardinals who led the process of drafting the new papal document on curial reform have disclosed details, ahead of its pending publication. Photo credit: Bohumil Petrik/CNA

By Edward Pentin

Vatican Reform Plan Takes Shape: Evangelization Prioritized Over Doctrine

VATICAN CITY April 26 (National Catholic Register) Pope Francis' new apostolic constitution for the Roman Curia is stirring up concerns as well as eager anticipation ahead of its expected publication in two months' time.

The exact details of the document, called *Praedicate Evangelium* (Preach the Gospel), are unclear and are expected to remain so while bishops' confer-

ence presidents and Vatican heads review it before its expected release on June 29.

But its content was spotlighted this week, after some media outlets reported on comments made about the document by two key members of the Pope's Council of Cardinals in an upcoming April 27 [article](#) in the Spanish weekly magazine Vida Nueva. The council (see *Vatican Reform*, page 4)

Noticias en español, pgs. 18-20

Lent Is Over. Now What?

By Matt Hadro

Washington D.C., April 26 (CNA) - Chocolate bunnies and marshmallow Peeps have graced the shelves of U.S. stores for weeks in anticipation of Easter, but now that the actual Easter Season has begun, how should Catholics observe it?

"We cannot, as Christians, walk out of Easter liturgy and wash our hands of the business. Our life is forever changed, and it can never be what it was, if we believe that a man has walked out of the tomb," said Fr. Hezekias Carnazzo, director of the Institute of Catholic Culture.



"I would think the first best way to celebrate the season is to go to daily Mass. That is bar none, the best," Fr. Chrysostom said. "Because it really puts you in the mind of the Church, with regard to the season. The prayers change every day, but they're all focused on the Resurrection."

Easter Sunday begins the liturgical season of Easter, which continues through the celebration of the Ascension to Pentecost Sunday, 50 days in all. Each day of the Octave of Easter, the first eight days of the season, is a solemnity, ending on the Second Sunday of Easter, or Divine Mercy Sunday.

The Easter Triduum follows the 40-day penitential season of Lent, which is marked by penance, prayer, and almsgiving.

However, once the Triduum is over and Catholics cast off their Lenten penances, what comes next? Was

(see *Lent is Over*, page 5)

Additional Information Regarding the Diocese of Santa Rosa's Outreach to Victims of Childhood Sexual Abuse



Q1 Are any priests who are credibly accused of sexual abuse still in public ministry?

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

Q2 What are the criteria for inclusion on the Diocese of Santa Rosa list?

A2 The names on the Diocesan list are included for a variety of reasons. First, the names of those clergy who, in the judgment of law enforcement or the Diocesan Review Board, have a substantiated claim against them are listed.

(see *Outreach to Victims*, page 8)

We Have Heard You, We Believe You, We Affirm You

I noted in my January article, which included a long list of priests accused of sexual misconduct with youth, that I would give a periodic update. While the topic of the sexual abuse of children is painful it cannot be avoided. As I noted then: "My primary goal in releasing the names of accused priests and deacons who served in Santa Rosa in this public fashion is to give to all the victims of clerical sexual abuse the assurance that they have been heard and that the Church is very much concerned for their well-being and healing. It is my deepest prayer and hope that this release of names in a consolidated fashion says to any of you who are victims, we have heard you, we believe you, we affirm you in your trauma and we want to help with a healing process."

Since that release of names in January there have been two additions and one change. After the January listing an accusation was brought against Wilfred L. Sheehy who died in 2014. There had been no previous allegations against him. Also added was Joseph (Jesse) Gutierrez, who was formerly a Religious Brother, but at the time of the accusation had already left his religious community. He was not included in our files as an employed Religious. These two additions are coupled with a change regarding Celestine Quinlan who died in 1970. In January we reported that there

were no allegations against Quinlan but, following the revelation of his name an accusation was brought forward for the time he served in the Diocese of Santa Rosa. Additional victims have come forward as a result of seeing the names of accused priests listed in January and this is a sign to us that the desired effect, that is, providing a path to healing, is actually occurring.

A number of Dioceses in the United States have retained the services of Professional Firms to design, implement and administer Victims' Compensation Programs to facilitate the submission, evaluation, and settlement of individual claims of sexual abuse of a minor. After consultation with the Diocesan Review Board and other Diocesan Committees it has been decided that the Diocese of Santa Rosa will oversee its own "in-house" Victims' Compensation Program. The Professional Firms rely on the Diocese to provide initial victim information. Since we already have

some form of connection with those who will be served by such an outreach and since we have often provided counseling and compensation to those who have come forward, an "in-house" approach was preferred. The Diocese will work with victims and counselors to review the eligibility of individual claims and, if applicable, the determination of an appropriate compensation.

While the Diocese has consistently provided counseling and compensation for victims, even when the statute of limitations has expired, this Program is intended to provide an ordered pathway by which counseling and compensation can be requested and provided. It is a sign of the ongoing willingness of the Diocese of Santa Rosa to deal with the serious problems which have occurred in the past. At the same time the ongoing outreach to victims of child abuse by Church personnel serves as a constant reminder for us in the Church that we cannot and will not diminish our vigilance in regard to the present safety of children. It is my founded hope that the Protocol prepared by the Diocese will strengthen the message to victims of childhood sexual abuse that: we have heard you, we believe you, we affirm you in your trauma and we want to help with a healing process.

Victims who desire to receive an explanatory packet are asked to call: Julie Sparacio, Victim Assistance Coordinator, Diocese of Santa Rosa (707) 566-3308 or email to JSparacio@SRDiocese.org.

The Easter Season, like the Lenten Season, spans a period of seven weeks, forty days between the Resurrection and the Ascension and an additional ten from the Ascension to the coming of the Holy Spirit at Pentecost. During these days of rejoicing and hope, I pray that the many victims of childhood sexual abuse may find in the Church a safe refuge and through the Church a path to healing and peace. We continue to hold the intention of healing and reconciliation in our daily prayers throughout the entire Diocese of Santa Rosa. ♦



From the Bishop

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

CONTENTS

VATICAN REFORM PLAN TAKES SHAPE: EVANGELIZATION PRIORITIZED OVER DOCTRINE	1
LENT IS OVER. NOW WHAT?	1
ADDITIONAL INFORMATION REGARDING THE DIOCESE OF SANTA ROSA'S OUTREACH TO VICTIMS OF CHILDHOOD SEXUAL ABUSE	1
WE HAVE HEARD YOU, WE BELIEVE YOU, WE AFFIRM YOU	2
INJUNCTION AGAINST TITLE X FUNDING RULES DRAWS PRO-LIFE CRITICISM	3
MARY TAKE OVER	6
LETTER TO THE EDITOR	6
WE ALL KNOW	7
THE LAKE COUNTY OUTDOOR PASSION PLAY IS NOW READYING FOR ITS 39TH CONSECUTIVE PRESENTATION	7
MARRIAGE & FAMILY LIFE OFFICE: UPDATED MARRIAGE PREPARATION POLICY PROMULGATED	9
'LAY CO-AGENTS ESSENTIAL FOR CHURCH LEADERSHIP' DETROIT ARCHBISHOP SAYS	10
BEING A CHRISTIAN HAS ALWAYS BEEN CHALLENGING, POPE FRANCIS TELLS YOUTH	11
COMMENTARY: SRI LANKA, MARTYRDOM, AND THE LIGHT OF FAITH	11
ANALYSIS: CURIAL REFORM AIMS FOR UNITY IN SERVICE, NOT A TEAM OF RIVALS	12
TO RENEW THE CHURCH WE MUST BE GUIDED BY HER FAITH, MORALS—CARDINAL MÜLLER	13
SELF-EVIDENT TRUTHS NOW REQUIRE 'AIR QUOTES' SENATOR WARNS	14
NEWS BRIEFS	15
BISHOP FRANCIS ANTHONY QUINN'S FUNERAL MASS, SEVENTH BISHOP OF DIOCESE OF SACRAMENTO, CA	17

LES HEMOS ESCUCHADO, LES CREEMOS, LES AFIRMMAMOS	18
LA IGLESIA DE NUESTRA SEÑORA DE GUADALUPE ANUAL REPRESENTACION DE LA "PASIÓN DE CRISTO"	18
NOTICIAS EN ESPAÑOL	19
INFORMACIÓN ADICIONAL CON RESPECTO DE CONTACTAR A VÍCTIMAS DE ABUSO SEXUAL DE MENORES EN LA DIOCESIS DE SANTA ROSA	21
CALENDAR	22
EMPLOYMENT OPPORTUNITIES	22
YOUTH & YOUNG ADULT MINISTRY FUNDRAISER	23
OUR LADY OF GUADALUPE CHURCH ANNUAL "PASSION OF CHRIST" PLAY	24



May 31: The Visitation of Mary

NORTH COAST CATHOLIC
The newspaper of the Diocese of Santa Rosa

Most Rev. Robert F. Vasa
PUBLISHER

Christopher Lyford
EDITOR
May 2019
Volume 10: Issue 5
(USPS 1880)

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

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

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

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

© North Coast Catholic, Diocese of Santa Rosa.
ST. FRANCIS DE SALES, PRAY FOR US!

PRIESTLY ORDINATION ANNIVERSARY

Rev. Mike Cloney,
May 11, 1968

Rev. Juan Ramon Diaz de Leon,
May 21, 1972

Most Rev. Robert F. Vasa,
May 22, 1976

Rev. Thomas Diaz,
May 30, 1981

Rev. Gerard Gormley,
May 4, 1985

Rev. Michaelraj Philominsamy,
May 26, 1991

Rev. Bernard D'sa, SFX,
May 1, 1994

Rev. Gordon Kalil,
May 28, 1994

Rev. Loren Allen,
May 30, 1994

Rev. Ray Rioux,
May 31, 1994

Rev. Robert Torczynski O. Cart.,
May 21, 1997

Rev. Carlos Ortega,
May 22, 1999

Rev. Luis Penalosa,
May 30, 1999

Rev. Edilberto Ramon,
May 22, 2004

Rev. David Roa,
May 16, 2008

Rev. Eliseo Avendano,
May 22, 2010

Rev. Adam Kotas,
May 22, 2010

Rev. Mario Valencia,
May 22, 2010

Rev. Gabriel Barrera,
May 24, 2014

Rev. Andrew Pacheco,
May 28, 2016

Prayer for Priests

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

Injunction Against Title X Funding Rules Draws Pro-Life Criticism

By Kevin J. Jones

Portland, Ore., April 25 (CNA) - Pro-life advocates have lamented a federal judge's preliminary injunction against the federal Protect Life Rule, which bars family planning funds for clinics at the same location as abortion providers and for those which refer for abortion.

"Abortion is not healthcare, and that's how we evaluate these kinds of decisions," Todd Cooper, executive director of the Oregon Catholic Conference, told CNA.

"Coming from that perspective, it's troubling," he said. "I ask myself: why would medical professionals want to refer women to something that would cause untold harm and result in the death of a child?"

Lois Anderson, executive director of Oregon Right to Life, agreed.

"Abortion is not healthcare nor is it family-planning," she said April 24 statement, characterizing abortion as "big business."

"Planned Parenthood performs almost 40 percent of abortions in the country. They have a financial interest in keeping Title X funding coming their way," she said. In her view, the new regulation would not cut any money from family planning, and "reflects the original intent of the program: helping people plan their families."

Title X is a federal program created in 1965 that subsidizes family planning, including contraception and other health screenings, for low-income families. It has been frequently updated and subject to new regulations.

The Protect Life Rule, finalized in February, requires that there be a physical and financial separation between recipients of Title X funds and facilities that perform abortions. Clinics that provide "non-directive counseling" about abortion can still receive funds, but cannot refer for abortion.

Planned Parenthood, the largest abortion provider in the country, is expected to lose about \$60 million in federal funds due to its intention not to comply with the rule change, which would make it ineligible for funds for its family planning work.

On April 24 U.S. District Judge Michael McShane issued a preliminary injunction against the new rule's ban on taxpayer funding for clinics that refer for abortion, calling it a "ham-fisted approach to public health policy," The Oregonian reports.

Twenty states, including Oregon, and the District of Columbia, have challenged the rule change, joined by Planned Parenthood affiliates and the American Medical Association.

Fourteen other states back the rule change, which had been set to take effect May 3.

The plaintiffs in the case had sought a national injunction, but McShane said he was reluctant to set "national health care" policy. He said he would describe the injunction's scope in a forthcoming formal written opinion.

The U.S. Justice Department has asked that the injunction apply only to the plaintiffs. There are four similar lawsuits pending in other states.

In his discussion of the case, McShane said the ban



The Protect Life Rule, finalized in February, requires that there be a physical and financial separation between recipients of Title X funds and facilities that perform abortions. Clinics that provide "non-directive counseling" about abortion can still receive funds, but cannot refer for abortion.

on abortion referrals prevent doctors from behaving like medical professionals. He ruled the new regulation would remove the full range of medical options for low-income women, create a "geographic vacuum" in reproductive health care, and would likely increase abortion numbers due to more unwanted pregnancies, The Oregonian reports.

The rule's prohibition on federal funding for family planning clinics housed in the same location as abortion providers will also be the subject of an injunction, the judge said.

Attorney Andrew Bernie argued on behalf of the federal government, saying there was no proof of "irreparable harm" to the plaintiffs. The administrative record did not show a political motive for the changes.

Further, the changes are in line with the 1991 U.S. Supreme Court decision *Rust v. Sullivan*, which upheld federal regulations barring abortion counselling by employees of federally funded family planning facilities. The Department of Health and Human Services holds that the new rules best reflect a Title X section which bars abortion as a family planning method, said Bernie.

McShane, however, said "good health outcomes" are the standard.

"Are these rules going to bring about good health outcomes?" he asked Bernie, according to The Oregonian.

The judge said the government hadn't provided data to counter medical experts' claims that the rule's restrictions on medical professionals regarding abortion referral would result in unwanted pregnancies, ineffective contraceptive use, and an increase in sexually transmitted diseases.

Cooper, of the Oregon Catholic Conference, questioned the judge's conclusion.

"Abortion is not a good health outcome," he told CNA, asking for more evidence for the claim that the rule could result in more abortions.

Attorney Alan Schoenfeld, who represented Planned (see Title X Funding, page 5)

(*Vatican Reform, cont. from page 1*)

has been in charge of drafting the new document.

The Register asked Bishop Marcello Semeraro of Albano, secretary to the Council of Cardinals, which has been devising the document for the past 5 years, if he could confirm the contents of the draft, but he declined, stressing it is a “working draft” still subject to a “confidential consultation.”

Media reports indicated the constitution is likely to entail the creation of a “super dicastery” for evangelization. This, in turn, will potentially dwarf the Congregation for the Doctrine of the Faith and relegate it to lesser status.

The new “super dicastery” will be an amalgam of one of the largest and most ancient dicasteries, the Congregation for the Evangelization of Peoples, and the new Pontifical Council for Promoting the New Evangelization, created by Benedict XVI in 2010 under the recommendation of Cardinal Angelo Scola.

The new constitution also reportedly involves merging the Congregation for Catholic Education and the Pontifical Council for Culture under a “Dicastery for Charity.” As well, it reportedly will grant curial status to the Pontifical Commission for the Protection of Minors, created in 2014 by Pope Francis to advise him regarding the formulation of clergy sexual abuse policies. Currently the abuse commission is not formally part of the Roman Curia, and the change would be intended to enhance its authority.

Once the constitution comes into force, all Vatican departments will also be known as “dicasteries” rather than the current “congregations” (ancient, executive bodies) or “pontifical councils” (advisory ones that grew out of the Second Vatican Council).

Evangelization Emphasized

The underlying reason for this change is to indicate that the Roman Curia is at the service of local bishops as well as the Pope. But at a deeper level, the reforms are reportedly being made for two reasons: to place evangelization at the heart of both the Church’s and Vatican’s mission, and to serve as a reminder that acts of charity are a key element of the faith.

Despite a paucity of publicly available detail and the unwillingness of Bishop Semeraro to speak, the coordinator of the Council of Cardinals, Honduran Cardinal Oscar Rodriguez Maradiaga, and fellow member, Indian Cardinal Oswald Gracias, both spoke freely to *Vida Nueva* about the new document.

“Pope Francis always underlines that the Church is missionary,” Cardinal Rodriguez Maradiaga told *Vida Nueva* in the April 25 article, obtained by the Register. “For this reason, it’s logical that we put in the first place the dicastery for Evangelization and not the one for the Doctrine of the Faith. In this way, the Holy Father marks a significant sign of reform for all the People of God.”

He also said that bishops are not “below” curial officials, meaning bishops have the same hierarchical power as a prefect of a Vatican dicastery.

Cardinal Gracias, similarly stressing the Pope’s wish to put “mission” at the center of the new curia, said it “won’t only be a cosmetic change” but rather “the impetus for a change of mentality that is already underway.”

Supporters are praising the proposed reforms as of practical necessity, and vital to making the Church’s mission more effective.

Professor Massimo Borghesi, author of *The Mind of Pope Francis: Jorge Mario Bergoglio’s Intellectual Journey* believes the changes are about “rationalizing and bringing together” administrative bodies to

avoid “unnecessary multiplication” but also to focus on what is “most necessary” to mission, consistent with Francis’ 2013 apostolic exhortation *Evangelii Gaudium*.

In that document, the Pope speaks about not being “obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed,” but instead about letting the “basic core” of the faith “shine forth,” Borghesi told the Register.

Papal biographer Austen Ivereigh believes the new constitution is born not just of the Pope’s own thinking, but also of the consequential 2007 meeting of the Latin American Church in Aparecida when bishops “took stock of the consequences of liquidity and globalization”—liquidity referring to rapidly changing societies and cultures.

In April 24 comments to the Register, Ivereigh insisted “this is a deeply Catholic reorganization,” one that is responding to these consequences and to a world where Christianity has “been expelled from law and culture.” No longer, he believes, must the Church depend on the state or powerful institutions, but rather “the encounter with God’s saving mercy in Christ (the kerygma)” —a “direct experience of Christ” that they had in the early Church.

Borghesi similarly sees the reform in line with the Pope’s orientation which, he says, is “radically Christocentric,” and encourages Christians to live as “credible witnesses” in the world.

Cardinal Müller

But reports of the constitution are drawing concern. Cardinal Gerhard Müller, prefect emeritus of the CDF, told the Register April 23 that it would be a “scandal” to make the CDF—the “Suprema” dicastery until Paul VI’s reforms of the 1960s—less important.

The proposal, he said, appears to show “no ecclesiological understanding” as it fails to see that the “Curia Romana must serve the Pope as he who has the highest responsibility of unity of the faith and upholding the truth of the faith.”

The Roman Curia, he said, “doesn’t have to serve local bishops” who have “their own curia, their own presbyterium [college of priests in active ministry].”

The function of the papal magisterium, or teaching authority, “cannot be given to bishops,” he stressed. “They have their own magisterium but in unity with other bishops and with the Pope.”

The German cardinal reiterated that the Pope “cannot distribute specific roles, applicable to him, to other bishops.” Such a proposed approach is “totally wrong,” he said, a consequence of “thinking in worldly categories” that erroneously sees the Vatican as simply an “administrative apparatus.”

“They say: ‘We have power and we must distribute power,’ but it’s not power, it’s spiritual authority,” he said, adding that their proposal is “like a Protestant model,” based on how one would “organize an enterprise, state or international organization” rather than the Church.

A Dominican theologian, speaking on condition of anonymity, shared the cardinal’s concern, saying the draft constitution “overlooks” the important fact that Vatican officials have had “special jurisdiction and power” precisely because they have shared “in the Pope’s own universal jurisdiction—which is above every other bishop.”

For the correct ecclesiology, Cardinal Müller recommends the Council of Cardinals read the Second Vatican Council’s Dogmatic Constitution of the Church, *Lumen Gentium*, and specifically No. 23. That articles states that the Roman Pontiff “is the

perpetual and visible principle and foundation of unity of both the bishops and of the faithful” and that, although individual bishops represent each his own church, “all of them together and with the Pope represent the entire Church in the bond of peace, love and unity.”

Downgrading Doctrine?

Capuchin Father Thomas Weinandy, a former executive director of the U.S. bishops’ committee on doctrine, expressed misgivings over the document’s ambiguity, as reported so far.

If evangelization is being emphasized over doctrine in order to give evangelization priority, Father Weinandy said he would have “no problem” with that as it would be in keeping with Christ’s command and the Church’s tradition.

But if, within such a stress on evangelization, it meant Church doctrine would not be emphasized at the same time, then that would not be a “true evangelization” as the Church’s doctrines “are at the heart of evangelization.”

“Without doctrine there is no evangelization!” he said.

Another “part of the problem,” Father Weinandy believes, is that Pope Francis “consistently uses the term ‘doctrine’ in a derogatory manner.”

Doctrines are seen as “lifeless, sterile and wearisome dead letters,” Father Weinandy lamented, when in fact “what could be more life-giving and more exciting” than the mysteries of the Trinity, the Incarnation and the Eucharist.

“Setting evangelization against doctrine makes no sense,” agreed George Weigel, distinguished senior fellow of the Ethics and Public Policy Center in Washington D.C., “in that evangelization requires evangelizers who are committed to the full symphony of Catholic truth.”

But Ivereigh, author of *The Great Reformer: Francis and the Making of a Radical Pope*, believes the solution lies in encounter, from which doctrine and ethics must flow. Without it, “doctrine becomes merely an idea or even an ideology,” he said, recalling Benedict XVI’s comment in the introduction to his 2005 encyclical *Deus Caritas Est* that Christian faith begins not with an idea or ethical proposition but with an encounter. “That’s what the curial organization recognizes,” Ivereigh said.

More Concerns

Both Ivereigh and Borghesi also reject accusations that the new structures are a means of introducing doctrinal innovation.

But Cardinal Müller disagrees, and believes without the Pope exercising his “highest responsibility” of “unity and truth of the faith,” it would lead to a “disorganized plurality of bishops.”

Father Weinandy was similarly pessimistic, saying although he would “love to see” diocesan bishops leading the Church’s new evangelization, he is concerned that the present state of the Church means that any emphasis of evangelization over doctrine could result in bishops proclaiming “their own” erroneous doctrines, which would “undercut” authentic evangelization and “cause chaos within the Church.”

The Church’s doctrine “is not a matter of local options,” warned Weigel, adding that “wherever that has been tried, as in Germany, the results have been pastorally catastrophic.”

He also wondered about the seriousness of the current consultation with bishops, as it takes place in the (see *Vatican Reform, page 5*)

(Lent is Over, cont. from page 1)

Lent just one big detox program, and is the Easter Season a marathon of steak dinners, chocolate eggs, Netflix binges and bigger bar tabs, while practices of daily Mass and prayer are neglected?

Not so, said liturgical experts, who stressed that Catholics can both celebrate Easter and also grow in their spiritual life.

How do we do that? First, Catholics must remember the spiritual focus of the season, which is on Christ's Resurrection and the evangelization that immediately follows from it, Fr. Chrysostom Baer of the Norbertines of St. Michael's Abbey in Orange County, Calif., told CNA.

"The apostles were trying to convert the world because Jesus rose from the dead. And they really got the impulse to go at Pentecost, but the message is 'Jesus died and rose,'" he said.

This evangelization was powered by a type of "evangelical poverty," he said, pointing to the Acts of the Apostles: "The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all."

While Easter is not a time for hairshirts and fasting, he clarified, Catholics shouldn't feel like they must abandon good Lenten practices during Easter, if those practices help them be better Catholics—especially if they gave up things that were occasions of sin for them.

The Resurrection should change everything about our lives, Fr. Hezekias insisted, because in the words of St. Paul, since Jesus rose from the dead, "death no longer has dominion over Him."

"It's no great mystery that God is not able to be controlled by death. The great mystery is that a man walked out of the tomb that day. He was filled with Divine life. He's the God-man. His divinity destroyed the power of death, but destroyed the power of death over us," he said.

"We can say now, we who have been baptized in Him, death no longer has dominion over us," he said. "Easter, *Pascha*, is the Christian life. Death no longer has dominion over us."

This means that the created world has been brought back "into communion with God," he said, and that realization should change how we see everything.

"I would think the first best way to celebrate the season is to go to daily Mass. That is bar none, the best," Fr. Chrysostom said. "Because it really puts you in the mind of the Church, with regard to the season. The prayers change every day, but they're all focused on the Resurrection."

Catholics should also continue any good practices they fostered during Lent like prayer or almsgiving, he insisted, and should give attention to virtues they cultivated from Lenten penance.

"The Easter Season is for fostering those virtues that you've planted during Lent, and allowing them to grow," he said. This requires taking "concrete steps" and not just vague promises to ensure that good habits are maintained, he added.

For instance, if someone gave alms during Lent, they could resolve to give money to the poor a certain number of times per week, he said.

However, Easter shouldn't just be lived at church, but "it's got to live out in our everyday lives," Fr. Hezekias told CNA. There must be a "more intense realization that every aspect of my life has come into

communion with God."

"What about reading the Gospel in our homes or singing the Gospel in our homes before we bless the food at the dinner of that Sunday?" he suggested.

Another way to do this is for Catholics throw a party, he said, which we can enjoy in a new way having first fasted during Lent.

"The reason the Church has us set aside meat [during Lent] is because we've become dependent on those things," Fr. Hezekias explained. "The key to the celebration of Easter and *Pascha* is the re-ordering in our life, that now I eat meat as a gift from God," he said.

If someone has given up meat for 40 days, he explained, they will appreciate its goodness all the more: "Suddenly they take a bite of meat, and what do you say? 'Thank you, God!'"

And Catholics should party together.

"I think what makes a feast really a feast is that it's shared, with friends," Fr. Chrysostom said, and where drinks served "heightens the conviviality and the joy."

"Everyone should be asking themselves right now, who should I invite to my home [during the Easter Season]?" Fr. Hezekias said. They should also consider inviting the newly baptized at their parish over to their homes.

"We've forgotten our ability as Christians to go out and really have a party," he said. "Our society is starving because of that. We're the ones who are supposed to be showing everyone else what true joy is, but unfortunately we've forgotten it ourselves."

"We've got to re-discover that for the sake of society." ♦

This article was originally published on CNA April 18, 2017.

(Title X Funding, cont. from page 3)

Parenthood and the American Medical Association, said all Planned Parenthood providers would leave the Title X program because the rules, which they consider a "gag rule," require unethical health care practice. Planned Parenthood operates about 40 percent of health care clinics in the U.S. If they reduce or close operations, Schoenfeld argued, some communities could not replace the resulting vacuum in health care, which would reduce low-income women's access to cancer screening and other health services.

Anderson of Oregon Right to Life, however, rejected this argument. The refusal of Planned Parenthood to comply would mean the money would go to federally-qualified healthcare clinics, of which there are over 13,500 across the U.S., she said.

"In Oregon alone, there are 24 (federally-qualified healthcare clinics) for every single Planned Parenthood clinic," said Anderson. "The idea that there would be a dearth of providers should this rule take affect is an outright lie."

Enacting the rule, she said, "would ensure that family-planning funds go towards actual family-planning, not killing members of families."

Oregon Attorney General Ellen Rosenblum argued against the rule in court, saying that Title X funds are "a true safety net for low income individuals and those who would not be able to access care, due to a lack of insurance or other barriers."

After the finalized rule was announced in February, Archbishop Joseph Naumann of Kansas City in Kansas, the chairman of the U.S. bishops' Committee on Pro-Life Activities, praised the Trump adminis-

tration for "reaffirming that abortion is not family planning."

"Abortion ends the lives of families' most vulnerable members, as well as damaging the spiritual, mental and physical health of mothers," said the archbishop.

Previous regulations, written under President Bill Clinton's administration, not only allowed for health clinics that were co-located with abortion clinics to receive funds, but also required that Title X recipients refer patients for abortions. That rule kept some organizations opposed to abortion from applying for grants.

Cooper gave an overview of the pro-life cause in Oregon, which he described as "difficult territory."

"It's just a challenge out here, because abortion supporters really want unfettered access to abortion," he said. "They want to force this on society, they want to force this on women, they even want to force this on medical professionals."

"For Catholics and many others here in Oregon that do not support abortion for different reasons, this is a battle that we are never going to give up on, regardless of where it goes in the near future. This is something that we'll be relentless in fighting because of the harm it does to women."

"Who wants a world where only certain children are welcome?" Cooper asked. "That's not a world that is a good place to be."

He pointed to efforts like the Renew Life Oregon coalition, which includes Oregon Catholic Conference and the Archdiocese of Portland.

"There are a lot of very committed people who are working in the trenches to support life, and ultimately help people recognize and understand the harm that

abortion causes society and women in particular, and obviously the children who are being killed in their mothers' wombs."

According to Liberty Pike, communications director for Oregon Right to Life, almost 50 percent of abortions in the state are taxpayer-funded.

State law required all insurance plans to cover abortions without any deductible. A Catholic health care provider only secured an exemption after it threatened to leave the state.

"We are already spending an exorbitant amount of tax dollars on abortion," she said.

Pike argued the new rule would not even force Planned Parenthood out, given it has a choice to give up the Title X funding or to comply with the funding rules. ♦

(Vatican Reform, cont. from page 4)

space of just six weeks.

Cardinal Müller was also disappointed that no cardinals were consulted apart from those heading curial dicasteries, which limited the perspectives that were communicated to the drafters of the document.

These gaps in consultation were especially concerning to him as he believes none of the Council of Cardinals is expert enough in ecclesiology.

"They want reform," he said, but from what he knows so far, it seems to him to be "actually a deformation of Catholic ecclesiology." ♦

Edward Pentin is the Register's Rome correspondent

Mary Take Over

By Chris Lyford

Though many try, it's quite impossible to keep track of all the news coming out of each of the mainstream media sources. And what if you or I were actually able to keep track of every single bit of news, both ecclesiastical, and secular, regarding our stumbling human story? What difference would that make? Nothing, if we don't actually pray! And I firmly believe that my prayers for the world do make a difference, but to make the difference, I actually have to pray. As the Apostle James said: "faith without works is dead!"

This Newspaper you are reading has stories and information about our Church, both local, and global, but the point of publishing is not to simply disseminate information; it's to focus our prayer on the areas of most need!

We are called to pray as we read about Sri Lankan Easter bombings, Synagogue shootings, clergy abuse reports, burning cathedrals, and religious freedom restrictions. But we are also called to do more than just pray. Now more than ever, we are called to make

a choice and take a stand. We are called to stand up and show up: show up to Sunday Mass, daily Mass, parish events, prayer rallies, and the like. In short, we are called to choose. Or more precisely we have been called to be conscious that whatever we are (or aren't) doing, makes a difference.

A difference for those we share (or don't share) our gifts with, as well as a difference for our own immortal soul. And of course if we choose to do nothing, we will be judged accordingly. We are going to fail at whatever we do because we are imperfect. But we are not called to success, just faithfulness. We are called to try and to help each other in our trying.

If you are baptized in Christ, you are a member of His body. As such you have unique gifts having been created from all eternity to exist in order to employ your gifts for the building up of the Body.

Your Parish and your Diocese needs you! You are missed if you aren't there. Your sacramental well-being depends on your local parish, in particular,

the ministry of your local priest. But your parish, and your priest also need you!

We shouldn't need a disaster to happen in order to snap into action as a parish, but sadly sometimes it's not until then that we actually experience the mystery of the fact that there are many gifts, but one Lord.

Take a good look at the snapshot of the church that the contents of this month's North Coast Catholic creates, then imagine what it will look like five years from now (even one year from now). The way that image looks will depend on you. Let's reflect on the priceless gifts of Mercy and Grace we have been given by the ministry of the Church, and realize that though God's grace we can accomplish more than we think. Each new day this May let's ask our Mother Mary to help us by offering up the child-like prayer "Mary take over!" ♦

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

Letter to the Editor

After listening to our bishop's homily at the Chismom Mass last Thursday regarding the importance of praying for our priests, I needed to share this with all parishes in our dioceses. I started the Apostolate in my parish of St. Elizabeth Ann Seton in Rohnert Park last August. We were the first parish to do so in California. There are more now in Southern California and in other areas of California. Thank you for your consideration.
Evelyn Estrella 707-228-5746

The Seven Sisters Apostolate began in June of 2012 with seven parishes in the Archdiocese of St. Paul, Minnesota. It has now spread worldwide with close to 900 parishes participating. Their mission is committed prayerful support toward a parish pastor through the assurance of the offering of at least one Holy Hour every day of any given week for that pastor alone (the mission now also serves individual Archbishops, bishops, associate priests, retired priests, hospital chaplains, Seminary Rectors, spiritual directors- all priests.) for detailed information and how to start an Apostolate in your parish, the website is www.sevensistersApostolate.org

Mission and Structure

The Seven Sisters Apostolate is a call to strengthen the Church by ensuring that a Holy Hour is prayed each day of the week for the sole intention of a specific priest or bishop—a "holy wasting" (cf. Mt. 26:10) or lavishing of prayer for his deeper conformity to Christ.

Seven Women

A Seven Sisters group begins when at least seven women respond to a call to the mission of the apostolate. If more than seven women desire to pray in this manner, a core group of seven should be designated while others may substitute or provide additional hours of prayer. The coordinator of a group is known as the Anchoress.

One Priest

The initial recipient of a Seven Sisters group should be their parish pastor. After the pastor has a committed group, subsequent groups may be formed for others, such as the parochial vicar, a retired priest, a priest serving in a non-parish assignment, or a bishop.

The group's intention is directed towards the office of the shepherd more than the individual. In other words, the group prays for the priest until he is reassigned, at which time his successor becomes the recipient of those prayers. This helps us to guard against an undue attachment to a certain priest.

One Hour, One Day

Each member commits to a Holy Hour on a distinct day of the week, thus covering a complete week. The commitment is to that day; the Seven Sister may pray at any time on that day. If she is unable to offer her Holy Hour, she is to secure a substitute, explaining the Apostolate's mission. The substitute need not be a woman. If unable to arrange a substitute, the member should contact the Anchoress for assistance.

Holy Eucharist

The Holy Hour is ideally prayed in the presence of the Blessed Sacrament—either in an Adoration Chapel or in front of a Tabernacle—but not restricted to the parish of which the Seven Sister is a member. Thus, one can remain faithful to the

commitment when traveling, when a parish does not offer Perpetual Adoration, or when there is limited access to a particular church.

One Year

This generous commitment of one hour per week of prayer is asked for a period of one year, but can remain open-ended in time as each individual discerns her call to continue. A group may begin at any time of year. The normal commitment extends from June to June, the month of the Sacred Heart. Ideally, the commitment prayer itself would be made on the Solemnity of the Sacred Heart of Jesus. It is fitting that this commitment happens as a group, but it may be made individually if members are not able to gather together. A discernment period to continue or end a current commitment to the Apostolate precedes this during May, the month of the Immaculate Heart.

If someone assumes another's Seven Sister position outside of the month of June, the Anchoress may either suggest an abbreviated or extended length of commitment. For example, if an intercessor cannot continue past March of a particular year, the Anchoress can suggest the new Seven Sister intercessor commit to 14 months versus 12. Likewise, if a new Seven Sister is secured in November, the Anchoress may suggest she commit to through the following May, discerning then as to a further commitment of prayer.

Starting a Group

If you feel called to begin a Seven Sisters group for your parish pastor or associate, a priest serving in a non-parish setting, a retired priest, or a bishop, you must contact the Seven Sisters Coordinator in order to be officially recognized as members of this apostolate. If you are ready to go, fill out the "Start a Group" form on our contact page to begin the process! The website is [sevensisters Apostolate.org](http://sevensistersApostolate.org) ♦

We All Know

By Julie Sparacio

As I write this article, I am aware that I am about to say things that some people may disagree with. I am hopeful that you will read it carefully, so you really understand what I am saying. I have received a number of calls in recent months about the list that Bishop Vasa released in January of priests accused of sexual abuse of children. Many of my callers have had the same basic question—why were these priests not kept away from children?

The evil that is sexual abuse of children by clergy, or anyone for that matter, is never acceptable or okay. It is evil. In the past we didn't know the impact that it can have on children. We didn't know the devastation that it can wreak through a lifetime. We didn't know how it could decimate a faith, and leave a person drifting, without the anchor of God. We also didn't know, in most cases, that it was happening. I read in one study that children who were sexually abused by clergy, on average, waited 25-30 years to report the abuse. So when people call me and ask why this priest wasn't removed, why did the

Church continue to let him access children, sadly, my answer is often because we didn't know. Not always, but in many of the calls, I am talking to people who were abused before anyone told, when we still believed that no priest would ever behave in such a way.

I am not excusing the Bishops who knew. I have tried to understand, and I think I do, their ignorance. Someone comes to you and reports that Father touched a child, your first reaction is likely, what in the world are you talking about? Because unless you had been a victim yourself, or you too were someone with those same inclinations, it would never have occurred to you, back in those early days, that anyone, much less a priest, would EVER do anything so awful. So that works for the first report, and maybe even first reports on more than one priest. But by the time you

have heard three, then four—ignorance is no longer the case. You know. You know that some priests do these evil things. So when a bishop heard the same story about a priest a second or third time, allowing

that priest to continue to work around children was inexcusable. That's not what I am talking about. I am talking about NOT knowing. In most cases, we just didn't know. It doesn't make it okay, it's still evil. But maybe it explains how that priest was able to continue in ministry—until someone told. Ignorance doesn't excuse or erase the evil, but perhaps it explains the lack of zero tolerance—in the 60's, 70's and 80's. In the 1990's—during that decade—the Diocese of Santa Rosa removed three priests from public ministry, because the truth came out.

The difficult thing to remember is that what we know today is not what we knew in the past. The Church made terrible mistakes in the past, handled things badly. But this is not then. I think it is important to remember going forward that we know now. We all know. We know that anyone could perpetrate this evil. We know the impact that this can have on a life. Our understanding of sexual abuse has expanded; we understand how devastating it can be. We know the signs of grooming behavior and boundary violations. We are all on the lookout for things that are inappropriate. And we all know to report it. The Church, specifically in the Diocese of Santa Rosa—we are all working hard to see that children will be safe in our parishes and schools now and going forward. ♦



Guarding the Vulnerable

Julie Sparacio is Diocesan Director of Child and Youth Protection.

The Lake County Outdoor Passion Play Is Now Readying for Its 39th Consecutive Presentation

The performances over the past 38 years have not only been an awesome religious experience for the cast and crew, but also for the thousands of people from far and near, who have witnessed this unique drama portraying and reliving the last days of Jesus' life on this earth.

Inspired and deeply moved by the power of this annual presentation to touch the hearts and souls of so many, the Passion Play Board of Directors is determined to continue promoting and developing the Lake County Passion Play.

The Passion Play grounds consist of 85 acres on the shores of Clear Lake. Approximately 20 acres of the grounds are used for the actual presentation and for the audience. The remaining 65 acres are used for parking and for the Passion Play animals—sheep, llamas, and horses. On the 20 acres, there is a large 'Garden of Gethsemane,' plus the 'House of Caiphas,' the 'Last Supper' stage, 'Pilate's Judgment Hall' and 'Herod's Palace.' The 'Via Dolorosa' is a 615 foot climb to the crucifixion scene.

Two of the stages—the 'Last Supper' and 'House of Caiphas'—had to be completely rebuilt in 2007 at a cost of \$6,000. The labor involved in the construction was donated by a local contractor and some volunteers. These stages are magnificent and should be



Saturday, May 18th, and Sunday, May 19th, 2019 The Passion Play in Lake County continues due to loving support from many.

there for many years to come.

Another pressing issue was the installation of new entrance gates to the Passion Play grounds. The gates were installed prior to the 2007 performances. The gates are built of steel, anchored on 6-inch steel pipes, immersed in 5 feet of concrete, and are encased

above ground in 3-foot by 3-foot solid stone pillars. Two 20-foot solid stone walls extend from the pillars to the roadside, connected by two smaller stone pillars. The gates measure approximately 24 feet in width and weigh approximately 1,000 pounds. They have been powder coated in an off-white color. The construction included the addition of large blue metal letters which read "Lake County Passion Play." The gates cost \$10,000 to build and install. They are dedicated to the memory of a woman deeply committed to the Passion Play from its inception: Helen Burzynski.

If anyone wishes to share in the joy of the Passion Play's presentation, please feel free to help us by making a tax-deductible donation to:

Lake County Passion Play
P. O. Box 386
Lakeport, CA 95453 ♦

(Outreach to Victims, cont. from page 1)

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

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

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

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

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

Q3 Why didn't the Diocese deal with this much sooner?

A3 Victims of child sexual abuse often take many years to come forward. Many of the claims made against the men on the Diocesan list were received after an accused priest was deceased or after the criminal statute of limitations had passed. In those instances, a state criminal investigation is impossible. Since the goal of the Diocese today is healing our *Protocol* gives a substantial benefit of the doubt to the victim.

Q4 Are any further actions being considered?

A4 The Diocese has tried most diligently to be very thorough in generating a list of the accused. As other Dioceses and Religious Communities release names the Diocese of Santa Rosa will be vigilant to assure that anyone on those newly revealed lists who has an association with the Diocese of Santa Rosa will be added to the Diocese of Santa Rosa list. Further, as new allegations surface, once the allegation is determined to be credible, names will be added.

Q5 Is possession of child pornography considered abuse?

A5 Yes, absolutely. One of the names listed came to our attention precisely because of a child pornography related conviction. The newly Revised *Diocesan Policy for the Protection of Children and Young People* states: In this Policy every reference to child abuse includes any illegal activity related to minors including the use or possession of child pornography.

Q6 The list indicates that approximately 25 priests were accused of having abused children while serving in the Diocese. How many total victims have come forward in the Diocese?

A6 The records have been searched and the names of approximately 100 victims of child sexual abuse in the Diocese have been discovered. This is a shocking number and they represent a major portion of the reason for the present disclosures. More than half of these victims (63) suffer as a result of the actions of 4 priests. While even a single act of abuse of a minor

is unacceptable, the actions of these four have done more harm to children than all of the other priests of the entire Diocese combined.

It must be remembered that 14 of the clergy included on the Diocese of Santa Rosa list are named because there were accusations against them either before or after they served in the Diocese of Santa Rosa. For these the list notes: No known accusations in the Diocese of Santa Rosa. If accusations are received regarding these priests then this notation will be amended.

Q7 What Policies does the Church have to keep children safe today?

A7 The Catholic Dioceses of the United States including the Diocese of Santa Rosa have adopted a zero-tolerance policy regarding instances of sexually abusive conduct involving a member of the clergy and a minor. These same policies apply to lay employees and volunteers.

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

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

Q8 Are preventative measures making a difference?

A8 According to recent data the number of alleged offenses reported since 2004 are dramatically different from the number reported from 1965 to 1990. In those years there were as many as 300 allegations per year. From 2005 to 2017 the annual average is 17 (Source: America Media: A Jesuit ministry). While a number of other factors may affect this number it is reasonable to attribute a major portion of the reduction of accusation to the preventative measures taken by the Church.

Q9 How does the Diocese determine when to report an allegation of child sexual abuse?

A9 The policy of the Diocese is to report every accusation of child abuse to state authorities and to allow the proper law enforcement agencies to conduct suitable investigations. Civil authorities follow their own protocols and policies. The Diocese stands ready to cooperate fully in law enforcement investigations. If your abuser is deceased a report is not made to Law Enforcement since there is no one to prosecute for the crime. However, when you contact the Diocese with an allegation of abuse by a priest who is now deceased, a report is provided to Sonoma County District Attorney.

Q10 What happens when a claim is received against a priest still in ministry?

A10 When a claim involving the abuse of a minor is made against a priest, employee or volunteer connected with the Diocese the allegation is immediately reported—verbally and in writing—to law enforce-

ment. This is primarily the responsibility of the person observing or receiving the first complaint of the abuse but the Diocese is ready to assist in assuring that a report is properly filed. The Diocese fully cooperates throughout the investigation. Upon receipt of a claim involving sexual misconduct with a minor, the accused is suspended from ministry pending the outcome of the investigation unless such an action would interfere with the law enforcement investigation.

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

The results of the Diocese's internal investigation are presented to the Diocesan Review Board. The members of this Board include professionals from the fields of psychology, law enforcement and human resources. The Review Board helps determine if a claim is credible and makes its recommendation to the Bishop. No one who has a substantiated claim of sexually abusing a minor or vulnerable adult is allowed to remain in public ministry.

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

Q11 What happens when a new victim comes forward accusing a priest who is deceased or after the civil statute of limitations has expired?

A11 The answer to this question is the reason for our *Victim Compensation Protocol*. While neither criminal prosecution nor civil lawsuit is not possible, the Diocese still wants to fulfill its obligation to make amends for past harm. The *Protocol* is intended to be pastoral and healing. By way of this program we hope to further assure victims of childhood sexual abuse that: we have heard you, we believe you, we affirm you in your trauma and we want to help with a healing process.

In order to do this we need to engage with you in a process which provides us with some required information so that we can discern together what form this healing process should take.

Q12 What is the role of the Diocesan Review Board?

A12 The Diocesan Review Board helps the Bishop determine the credibility of claims and is also proactively engaged in helping to determine improvements to Policies of the Diocese regarding the protection of children, including this *Protocol*.

In terms of this *Protocol*, the Review Board will be convened to review the Information provided about the abuse suffered. They will then help determine what actions should be taken by the Diocese in regard to providing healing to those abused. The Victim Assistance Coordinator also consults with the Diocesan Review Board in the course of continued contact with victims about the type of support which should be offered.

Q13 Why didn't the Church do something about this 40 years ago?

A13 Recognition of the nature, frequency and damage of abuse is developing both in the Church and in society. One example stands out. State laws continue to change. The first mandatory child abuse reporting law in California was enacted in 1963. That law applied only to physicians. Over time the list of

(see *Outreach to Victims, page 9*)

Marriage & Family Life Office: Updated Marriage Preparation Policy Promulgated

What a glorious and blessed time of year! The joy of experiencing Easter and the risen Christ just seems to set the tone for spring on the north coast. The days are warming, flowers are blooming everywhere (especially the poppies!), redwood trees are springing forth with new growth, bees are buzzing, and the birds are singing. And a reason for our excitement in the Marriage and Family Life Office is the promulgation on April 22nd of the newly updated *Marriage Preparation Policy* for the Diocese of Santa Rosa.

Promulgation? What you may ask? The word *promulgate* comes from the Latin word *promulgatus*, meaning “to make publicly known.” This is the formal act of announcing a policy or law publicly, with the effect of requiring its compliance from the date endorsed. It is a term commonly used within the Church by bishops (including the pope) in declaring a new decree or directive within a diocese. So for us in the Diocese of Santa Rosa, Bishop Vasa has “promulgated” the updated policy for how the parishes within the diocese are to accomplish preparing engaged couples for marriage. As we joke, “the gavel has hit the table!” In reality, the Bishop’s decree promulgating the policy on April 22nd allows time to implement the changes, “*becoming fully effective and mandatory on January 1st, 2020.*”

This is certainly exciting for us as we have been researching various approaches and programs for marriage preparation in the Catholic Church for many months now, talking with many different dioceses around the country about their policies and what they do, trying to figure out what is working and what is not. We have researched many marriage preparation programs available on the market and feel, with



Marriage & Family Life Office

Deacon Dave, and Carlin Gould are Directors of the Santa Rosa Diocesan Office of Marriage and Family Life

Bishop Vasa’s support, that this newly updated policy will guide engaged couples to a deeper understanding of the Sacrament of Marriage, an understanding that we hope will lead them to a life in the joy of Christian married love.

The former policy addressing marriage preparation has been in use since July of 2002. There have been substantial changes in our culture in the past 18 years. In 2015 Bishop Vasa assigned John Galton, long time parishioner within the diocese, to conduct a survey of every parish to determine how well engaged couples were being prepared for marriage and exactly what programs were being used. In the fall of 2016, Sister Caritas Marie (of the Marian Sisters) was hired to establish the new “Marriage and Family Life Office” with a priority of evaluating the data as found in the Galton Report and then, based on the input from the pastors from all the parishes, update the marriage preparation policy. Sister was re-assigned as the

Director of the Development Office in fall of 2017 and then in April of 2018, Bishop asked us to take over the Marriage and Family Life Office as Co-Directors and pick up the work started on the updated policy. So we have now, after many reviews and discussions, the “hot off the press” updated *Marriage Preparation Policy*. Hurrah! Ok, you may not be too jazzed about this, but we really are!

There are so many wonderful marriage prep programs out there it was really difficult to determine what would work for our diocese. Plus there were some conditions that guided us in our efforts. One is that each component of the preparation process had to be available in both English and Spanish. The language breakdown for our diocese is rough 40/60

for weddings in English/Spanish. So finding good and effective programs in two languages was difficult at times. Then, with our beautiful but geographically challenging diocese (6 counties and about 400 miles long), we needed to find opportunities for programs that could be done on-line or without too much demand on a parish, especially the rural parishes. An important aspect for the pastors was that, although they want to participate in the preparation process, they, with their already taxing duties, could not have the program rest completely on their shoulders. And finally, all components of the marriage preparation process needed to express the beauty and goodness of the Church’s teaching on marriage that will guide the couple to a full understanding of the mission of a married couple in the Church and society. We are happy that this updated policy fulfills all these conditions.

We have much work to do now in sharing this updated policy with all the people involved in marriage preparation throughout the Diocese of Santa Rosa. We were invited to make a presentation at the Priest’s Workshop in January and that helped us fine-tune the draft policy at that time. And now that Bishop Vasa has promulgated the policy, we are holding workshops throughout the diocese for the Deacons, parish staff, and any laity who are involved in the marriage preparation process. And we have put the policy on the Marriage and Family Life page of the Diocesan website (www.santarosacatholic.org) for anyone to review, especially couples looking to get married in the Diocese of Santa Rosa.

With June being the traditional month for weddings, we will share some of the new components of the Marriage Preparation Policy in our article next month. There are some new and exciting components that are included in the policy and we look forward to sharing them with you. ♦

—Pax Christi, Carlin & Deacon Dave Gould,
Family Life Office Co-Directors

(Outreach to Victims, cont. from page 8)

mandated reporters was expanded. At the same time there was a broadening of the concept of reportable maltreatment to include sexual abuse, emotional maltreatment, and neglect. Prior to 1980, in California, these reporting laws applied only to physicians.

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

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

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

Q14 What do you hope to accomplish by this new

Protocol?

A14 The Church recognizes with great shame the extent of abuse which some of Her priests have perpetrated and recognizes Her duty to make amends. While lawsuits are one method of seeking justice, as a Church, we believe that healing can better be accomplished by working together.

The call for greater transparency has been heard by the Church and the Church has responded. The perception that the Church is sheltering abusers of children needs to come to an end. Such a perception harms the Church, it further distresses victims, it harms the People of God and it harms our priests. This *Protocol* takes us to the next step.

We recognize that the People of God expect and deserve not only greater transparency but also greater compassion. We hope that our transparency and this *Protocol* will help victims and their families realize that the Church is serious about being a source of healing as it has, often unwittingly, been the source of

harm. Fuller accountability of the Church means not only listing names, but also reaching out to victims for engagement in the healing process.

Q15 Why didn’t the Diocese of Santa Rosa contract with a Professional Firm for this outreach?

A15 The Diocese of Santa Rosa carefully considered the proposal which was made to all the Dioceses of California and determined, in consultation with the Diocesan Review Board and the Diocesan Finance Council, that the number of victims we anticipate coming forward did not justify the enormous expense of a Professional Firm. The Firm would rely on the Diocese to generate the names of prospective contacts and would then make the necessary contacts. Since many victims associated with the Diocese of Santa Rosa are already known to our Victim Assistance Coordinator, the involvement of a disinterested third party did not seem to us to be a good use of limited resources. ♦

'Lay Co-Agents Essential for Church Leadership' Detroit Archbishop Says

By Christine Rousselle

Washington D.C., April 25 (CNA) - The role of the laity is crucial to the Church's efforts to combat clerical sex abuse, Archbishop of Allen Vigneron said Thursday morning.

Speaking at The Catholic University of America on April 25, the Detroit archbishop explained that in his own ministry he had seen how lay collaboration is essential in Church governance, and has a natural place with the Church's hierarchy.

"In order to act well, I recognize that I am in need of what I might call 'co-agents'—others who help me by thinking and acting along with me," said Vigneron.

These "co-agents" take the form of both members of the clergy and laity, he explained, and could even include non-Catholics.

Vigneron was speaking at an event titled "The Way Forward: Principles for Effective Lay Action," part of a series organized by The Catholic Project, Catholic University's program dedicated to helping shape the Church's response to the sexual abuse crisis.

The archbishop identified three particular areas in which co-agents were crucial to his own ministry, including the review board and finance council, and the archdiocesan synod which was convened in 2016.

Recalling that when he arrived in Detroit in 2013 the archdiocese faced a financial crisis, Vigneron said it was his lay advisors who were crucial in rescuing the situation.

"Without the wise advice of the [finance] council, I would not have been able to endorse the course that enabled us to avoid financial disaster," said Vigneron, adding that the experience gave him confidence that lay co-agents had an equally important role to play in solving the present sexual abuse crisis.

Vigneron also identified "victim-survivors" of clerical abuse as indispensable guide to helping him understand the trauma of abuse.

Meeting abuse survivors had, he said, "provided a unique and painful perspective of the enormity of the sins perpetrated against these innocents."

"I hear incredible anger and disappointment, especially from those victim-survivors who have been driven away from the sacraments for the rest of their lives," he said, while expressing gratitude and admiration for the many who had told him they remained committed to the Church.

One of the key points of discussion in the ongoing debate about enhanced lay participation in Church accountability is the strain it could place on the hierarchical nature of the Church. The office of bishops to lead and govern the Church is divinely instituted, and many—including in Rome—are reluctant to pursue reforms which could be seen to undermine episcopal authority.

Vigneron rejected the idea that effective lay involvement would necessarily supersede or undermine his role as a bishop.

"It is the final firm determination of the bishop that secures the stable basis for consistent acting," he said.



Collaboration would be most fruitful and effective, explained the archbishop, when "any actions taken to respond to the challenges of the current crisis are parts of a greater whole" which is in harmony with the Church's essential nature.

"And no healthy approach to lay-clergy collaboration can contradict this aspect of Christ's constitution of his Church."

Collaboration would be most fruitful and effective, explained the archbishop, when "any actions taken to respond to the challenges of the current crisis are parts of a greater whole" which is in harmony with the Church's essential nature. The "greater whole," he said, is the entire work of the Church for the salvation of souls, final responsibility for which rests with the bishop.

"It is the particular competence of the diocesan bishop to be the trustee of this common good and to ensure that all particular ecclesial acts contribute to this end."

Speaking after the event, Vigneron told CNA that he was preparing for the release of a report into clerical sexual abuse by the Michigan attorney general and that "there will be a great involvement of the lay faithful helping us as this unfolds."

While the laity could play unique and expert roles in many areas according to their skills and experience, Vigneron said that it is vitally important that all the faithful maintain their prayer lives and work to hold people accountable for inaction.

The archbishop told CNA that healing the scandal of sexual abuse in the Church was a spiritual as well as structural labor.

"All the laity can continue to be engaged at the spiritual level, to realize that if there's going to be change in the Church, part of it has to be that we all pray for that to happen," he said.

"The other thing is to continue to hold the pastors accountable, to urge us to do what we need to do to advance the purification of the Church and to support us as we're engaged in those challenges." ♦

Making visible the reality of God's love

Marian Sisters of Santa Rosa

Visit our new website www.mariansisters.com

All for Jesus, all through Mary Making visible the reality of God's love

**Communications Director
Seeking Housing in Santa Rosa!**

Email Chris Lyford:
clyford@srdiocese.org if you have
a lead or can help. Thanks!

Follow us on Facebook & Twitter!

Catholic Diocese of Santa Rosa
facebook.com/DioceseOfSantaRosa

Diocese of Santa Rosa
[@CatholicRosa](https://twitter.com/CatholicRosa)

**For Advertising Information,
Please contact Patty Brooks
advertising@srdiocese.org
(714) 323-9972**

Being A Christian Has Always Been Challenging, Pope Francis Tells Youth

By Hannah Brockhaus

Vatican City, April 26 (CNA) - Pope Francis said Thursday that although today has its challenges, especially with the sexual abuse crisis, it is not more difficult to be a Christian now than in other periods over the last 2,000 years.

"The current context is not easy, also because of the painful and complex issue of abuses committed by members of the Church," the pope said April 25. "However, I would like to repeat to you that today it is no more difficult than in other eras of the Church: it is only different."

Speaking to a group of young people from France, the pope underlined the beauty of their effort to strengthen their faith through a pilgrimage to Rome "with the apostles Peter and Paul and all those witnesses, including some young people, who suffered martyrdom for choosing to remain faithful to Jesus Christ."

"This is even more important because many people think that today it is more difficult to call themselves Christians and live faith in Christ. And you are certainly experiencing these difficulties, which sometimes become tests," he said.

The group of young people came from the Diocese of Aire et Dax, in the south of France.

Their bishop is Nicolas Jean-Marie Souchu. His predecessor, Bishop Herve Gaschignard, was asked to submit his retirement in 2017 at the age of 57 over allegations of "inappropriate" gestures and words



In their audience, Francis advised the French youth to take advantage of their pilgrimage to rediscover that the Church "has been walking for two thousand years, sharing the joys and hopes, sadness and anguish of men."

towards young people in the diocese, according to the Associated Press.

Gaschignard's resignation was immediately accepted by Pope Francis. Before 2012, and his promotion to bishop of Aire and Dax, there had been similar suspicions against him in his previous position as an auxiliary for the Diocese of Toulouse.

In their audience, Francis advised the French youth to take advantage of their pilgrimage to rediscover that the Church "has been walking for two thousand years,

sharing the joys and hopes, sadness and anguish of men," as he wrote in *Christus vivit*, his post-synodal apostolic exhortation on young people.

Looking at the young people gives him hope, the pope said, because he knows that the Lord will never abandon his Church, and that he renews it through "your youth, your enthusiasm and the talents that he has entrusted to you."

He urged reception of the sacraments, reading Scripture, fraternal life, and service to others as ways to stay close to Christ, following the example of their pastors, elder brothers and sisters in the faith, and the saints, who all faced difficulties in

their own times and places.

"In the Church, holy and composed of sinners, may you recognize what that word is, that message of Jesus that God wants to address to the world through your life," he said.

Recalling the image of the pine of Landes, France, Pope Francis said, "root yourself in the love of God to ensure that, where you live, the Church is loved."

"I count on you. The Church needs your impetus, your intuitions and your faith!" he concluded. ♦

Commentary: Sri Lanka, Martyrdom, And The Light of Faith

By Ed Condon

Washington D.C., April 24 (CNA) - On Saturday night, the Church celebrated its most solemn and joyful liturgy.

As it does every year, the Vigil Mass of Easter began when the paschal candle was lit from a fire burning outside the church.

That candle led the assembly in silent procession into the darkened church. The priest turned toward the faithful and announced "The light of Christ!"

"Thanks be to God," responded the assembly, as the light of the paschal candle was passed throughout the assembly, flooding the darkened room with the new light of the resurrection, aglow in the small flames of hundreds of candles.

At the same time I attended the Easter Vigil Saturday night, a series of suicide bombs exploded in churches across Sri Lanka, killing nearly hundreds. The attacks were timed to coincide with Easter Sunday celebrations.

The transition of the vigil liturgy, from darkness to light, reflects the procession of the Church from death

to life, illuminated by the light of the Resurrection.

The Easter Exsultet, sung across the world as the bombs detonated in Colombo, hailed the arrival of the "night in which Christ has destroyed death."

Of course the blood-spattered walls and ceiling of St. Anthony's Shrine in Sri Lanka offered what appeared to be a macabre juxtaposition to the empty tomb of the gospel. But through the eyes of faith, and of the Church, the horrific violence was a witness to the Resurrection of Christ.

Those Catholics mourning in Sri Lanka know that light—the light—has come into the world, and darkness cannot overcome it.

Sri Lanka is not the only place where churches are burning and Christians are dying. From Mosul to Cairo, to France, to Kaduna and Columbo, Christians, the world over, face violence and persecution. But somehow, in many parts of the West, that reality goes unseen.

The reason is complicated.

The Anglican Bishop of Truro, Philip Mountste-



The first Easter vigils in Rome were held in catacombs not cathedrals; an empire was converted by the witness of uncounted martyrs, whose unshakable confidence that Christ had risen, destroying death, was a sign of contradiction to the pagan world.

phen, has been charged by the British government with reviewing its foreign policy failures to address the persecution of Christians worldwide.

Ahead of the publication of his conclusions, and before the Easter bombings, he told the Times that there is an indifference in the secular liberal establis-

(see Sri Lanka, page 17)

Analysis: Curial Reform Aims for Unity in Service, Not A Team of Rivals

By Ed Condon

Vatican City, April 26 (CNA) - Pope Francis is widely expected to approve a new structure for the Roman curia in the near future. While the apostolic constitution outlining that structure is not expected to be released for several more weeks, many Church-watchers have begun speculating about what the reorganization could look like, and what it might mean.

Evangelium praedicate, as the constitution is expected to be entitled, will be the culmination of six years of work undertaken by Francis's Council of Cardinals to better structure curial offices to the current needs of the Church.

Among its provisions, the new constitution is expected to fold the work of various smaller departments into the larger ones. This would be an extension of previous moves by Francis over the last several years, which have already seen various pontifical councils merged into the more well-known congregations, often under a new heading of simply "dicastery."

One of the most anticipated and commented upon changes is the expected creation of a "super-dicastery" that would come through the merger of the Congregation for the Evangelization of Peoples, usually known as Propaganda Fide, with the much smaller Pontifical Council for the Promotion of the New Evangelization, created by Pope Benedict in 2010.

In reality, this would be an acquisition, not a merger, as Propaganda Fide, charged with the Church's missionary works and territories, has a much broader portfolio, and significantly more administrative responsibility, than the council on the new evangelization.

Still, the prediction of a more prominent role for Propaganda Fide is curiously pitched. Already one of the largest curial departments, it has a size and scope far exceeding almost any other.

Its apparently pending expansion into a so-called "super-department" comes as something of a surprise to those experts and curial staffers who consider that it has been, in fact, a "super-department" of the Vatican for several hundred years.

The beneficiary of centuries of dedicated legacies and bequests, Propaganda Fide is also the most financially autonomous curial department. During Francis's early attempts to impose financial transparency on the curia, one staffer at the Prefecture for the Economy noted that Propaganda Fide probably had a larger asset portfolio and discretionary budget than APSA, the Vatican's central bank.

While it is hard to see how such a department could get measurably "bigger," much of the commentary surrounding its supposed elevation in the coming reforms seems to suggest a change in seniority. Some have described it as "replacing" the Congregation for the Doctrine of the Faith as the Vatican's "supreme" department. Such predictions appear to reflect a viewpoint out of step with how the curia is constituted and actually functions.

The traditional billing of the CDF as the "supreme" congregation was rooted in a now dormant custom by which the pope personally served as the department's head. That practice, along with the use of the word



While one or another department's work might appear prioritized according to the circumstances of the time, suggesting that one expression of papal authority "outranks" any other is simply contradictory to the Church's expressed self-understanding.

"supreme" in its title, was dropped decades ago.

The very idea of a fixed departmental hierarchy misunderstands the Church's own conception of the curia, which exists only as an extension of the papal office, at the service of the whole Church.

In the current apostolic constitution organizing the Vatican, Pastor bonus, Pope St. John Paul II describes the curia as being at the service of unity, working to strengthen the unity of the world's bishops and dioceses with the pope and with each other in the threefold communion which defines Catholicism: communion of faith, of sacraments, and of discipline.

In 1198, Pope Innocent III described curial officials as "extensions of our own body," charged with tending to those things the pope would handle himself if time allowed. Throughout history, different departments have appeared to have more or less prominence, depending on the priorities of the pope at the time and the situation he was addressing.

Having no inherent authority of their own, and being only a practical creation of ecclesiastical (not divine) law, every curial department exists as an expression of the pope's own authority. While one or another department's work might appear prioritized according to the circumstances of the time, suggesting that one expression of papal authority "outranks" any other is simply contradictory to the Church's expressed self-understanding.

The specific comparison of Propaganda Fide with the CDF offers a useful illustration of the essentially complementary work of all the Vatican departments.

The CDF's responsibility is, at its core, vigilance. Concerned with protecting the Church from error in faith and morals, it handles matters ranging from the vetting of theological works to judging canonical crimes against the faith—including sexual abuse.

But as an office of vigilance, the work, in a sense, comes to it. The CDF does not have geographic ter-

ritory or a "missionary function." It does not post officials around the world to carry out its work.

Propaganda Fide, on the other hand, has a dynamic and global function. Charged with the whole of the Church's missionary outreach, and with oversight of the Church's institutional presence in large swathes of the globe, including—for example—China, and other places where dioceses have either not been erected or are not yet self-sustaining.

At a time when much of the Church's concern focused on a world that was institutionally Christian but prone to great doctrinal controversies, especially in the centuries following the protestant reformation, the CDF's role was of special significance.

As the Church enters the third millennium explicitly focused on a "new evangelization" of a secularized culture, Propaganda Fide's mandate has a near universal applicability—something already reflected in the relative size of its staff and resources compared to other departments.

Suggestions that future curial changes in emphasis are reflective of a shift in core Church priorities would seem to mistake the essential unity of the curia's work in service to the Church's basic mission to announce the gospel always and everywhere.

Viewing, for example, Propaganda Fide's work as somehow separate, subordinate or superior to that of the CDF seems to suggest a mistaken understanding that the act of preaching the good news is in conflict with the content of the message.

While the publication of the final document is not expected before next month, Francis has repeatedly stated his aim for curial structures to be better organized to serve their intended purpose and reflect the evangelical mission of the Church.

That mission will be served better by a curia constantly reoriented to its purpose, but achieving that requires a right understanding of the curia's nature. ♦

To Renew The Church We Must Be Guided By Her Faith, Morals—Cardinal Müller

Rome, Italy, April 26 (CNA) - Countering critics of Benedict XVI's recent essay on the scandal of sex abuse in the Church, Cardinal Gerhard Müller on Friday emphasized that Church renewal must be centered on Christ and his teaching.

"Rebuilding and renewing the whole Church can only succeed in Christ—if we get our bearings by the Church's teaching on faith and morals," the prefect emeritus of the Congregation for the Doctrine of the Faith wrote in an essay published April 26 at First Things.

Benedict's essay looked at the abuse crisis in the context of the sexual revolution of the 1960s, the concurrent collapse in moral theology, and their effect on priestly life and formation. Some responded to his thoughts as though he were setting himself against Pope Francis.

Müller reflected that "Benedict was and is the most important figure in the Church's fight against this crisis," given his role in drafting the Church's 2001 norms on the gravest of crimes: "He has the widest view of and deepest insight into this problem, its causes and history."

Benedict, he said, "is in a better position than all the blind who want to lead other blind people," and he added that critics of the emeritus pope "lack respect and are ideologically blinded."

The Vatican summit on abuse of minors and the Church "should have signaled the beginning of getting to the roots of the evil of abuse," which is necessary for the Church to be credible, he said. "Unfortunately, the practical conclusions drawn from this assembly have not yet been made public, so the U.S. Bishops' Conference cannot yet put its suspended measures into practice."

Müller called the "generalized and noncommittal analyses" of some speakers at the summit "distressing", calling it "a consequence of the assembly not allowing some of the most competent cardinals to speak," citing Cardinal Sean O'Malley of Boston and Cardinal Luis Ladaria, prefect of the CDF.

He said that seeing the problem as one of clericalism, or of celibacy, is a buzzword-infused ideology which undermines "zero tolerance as the only correct policy."

"Sexual abuse of adolescents or even adult seminarians cannot be tolerated under any circumstances, even if the perpetrator wants to excuse himself by pointing to mutual consent between adults," said Müller.

Yet some prominent bishops have insisted on distinguishing between the sexual abuse of minors and sexual misconduct between adults, arguing that potentially consensual sexual misconduct by clerics should not be accorded the status of a major crime.

True clericalism, Müller recalled, characterizes the bishop who "demands that his clerics are to distribute Holy Communion to persons not in full communion with the faith of the Church, or to those who need to be absolved from grave sin through penance before they can approach communion... He abuses the authority conferred on him by Christ in order to force others to act against Christ's commandments."

In these cases obdience to God rather than men



Sexual abuse of adolescents or even adult seminarians cannot be tolerated under any circumstances, even if the perpetrator wants to excuse himself by pointing to mutual consent between adults," said Müller.

"applies also in the Church," he stated.

Seeking in the clerical state the roots of the abuse of minors is vain, Müller said, for "crimes in no way originate in the Church's sacramental structure, but contradict it."

The negative reaction to Benedict's essay, he said, is evidence of his "diagnosis that a type of moral theology, which for a long time has not been Catholic, has collapsed."

Müller denounced those who, "on the backs of young victims of sexual crimes, [try] to substitute the Church's moral teaching, grounded in natural law and divine revelation, with a self-made sexual morality according to the egotistical pleasure principle from the 1970s."

Reflecting that many abusive priests "did not have a sense of guilt, and did not know or directly rejected the teaching according to which sexual acts with adolescents, or with adult persons outside marriage, are morally reprehensible," he asked: "Who deformed their conscience to such a degree that they no longer knew what the serious sins are by which 'neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals... will inherit the kingdom of God'?"

According to Müller the height of the scandal is "when the blame is not laid upon those breaking God's commandments, but instead the commandments themselves are made responsible for their transgression: The cause of sin becomes God, who is allegedly overtaxing us."

While it is not put like this directly, he said that "the Church is accused of interpreting God's commandments in an outdated fashion. Therefore, it is said, we now need to invent (or, as the euphemistic language puts it, 'develop further,' meaning 'falsify') a new sexual morality that agrees with the findings of modern human sciences, which morality 'philanthropically' leaves untouched the factual reality of people's lives."

But these proposals forget that "empirical science without any presuppositions does not exist, and that the underlying anthropology always influences how research data are interpreted."

"Morality is about distinguishing good and evil," he stated. "Can adultery be good only because a de-

Christianized society thinks about it differently than the Sixth Commandment puts it?"

St. Paul's writings against sodomy must be taken at face value, Müller emphasized: "How do exegetes know that behind the obvious meaning of these words, something else, even the total opposite, is intended? In immoral acts, especially against matrimonial love and its fecundity, Paul detects a denial of God, because the will of the creator is not recognized as the measure of our doing good."

The consequence for the Church's life is that "we can only admit to ordination candidates who also possess the natural prerequisites, are intellectually and morally capable, and show the spiritual readiness to give themselves totally to the service of the Lord."

"We can only turn away from false ways if we understand male and female sexuality as God's gift, which does not serve narcissistic pleasure but has its true goal in the love between spouses and the responsibility for a family. Only in the wider context of Eros and Agape does sexuality have the power to build up the human person, the Church, and the state. Otherwise it brings about destruction."

Seeing celibacy as the cause of sexual crimes against adolescents can only arise from a "materialist and atheistic point of view," he said. "There is no proof for that; statistical data about sexual abuse say the opposite."

Such an atheistic view is also found "in the arguments of those who blame abuse crimes on an invented 'clericalism' or on the sacramental structure of the Church." He said that clerics are not mere "officials", but are meant to minister to the people of God.

Seeing clerics as "power-fixated functionaries ... is possible only in a secularized Church," Müller concluded.

"Instead of surrounding ourselves with media consultants, and seeking help for the Church's future from economic advisers, all of us... have to refocus on the origin and center of our faith: the triune God, the incarnation of Christ, the outpouring of the Holy Spirit, the closeness to God in the Holy Eucharist and in frequent Confession, daily prayer, and the readiness to be guided in our moral life by God's grace. Nothing else provides the way out of the present crisis of faith and morals into a good future." ♦



May 1: St. Joseph the Worker

Self-Evident Truths Now Require 'Air Quotes' Senator Warns

By Christine Rousselle

Washington D.C., April 27 (CNA) - The founding principles of American politics are at risk, Utah's Senator Mike Lee told CNA April 26.

"There's the problem of people's reluctance these days to recognize truth—when it's not accompanied by air quotes," the senator told CNA.

"There really are some truths that are self-evident, and they exist not because any government declares them to exist, but because God made them that way," he added.

Speaking to CNA about the launch of his new book on the Declaration of Independence, the senator said he is concerned that public respect for objective truth and basic freedoms has been lost in the face of an expanded role of government in American society.

Lee said that an erosion of freedom in American society is fueled by a growing ignorance of the nation's founding documents, as well as a cultural shift away from the meaning of truth, including those which the Declaration held as self-evident: the equality of all people under God, and the rights to life, liberty, and the pursuit of happiness.

He told CNA part of the inspiration behind his new book, "Our Lost Declaration," was his desire to recover the self-evident truths laid out in the Declara-



The loss of a common recognition of objective truth, according to Lee, has led to an over-reliance of government to take its place - expanding to absorb what were once non-political areas of society.

tion, and what they mean for civil society.

Lee said that individual liberties require space to be exercised, a space he claims expanding government structures are beginning to monopolize. To fix this, the senator proposed a cultural reset focused on a closer study and adherence to the country's founding documents, especially the Declaration of Independence, which he described as the "older sister" of the U.S. Constitution.

The loss of a common recognition of objective truth, according to Lee, has led to an over-reliance of government to take its place - expanding to absorb what were once non-political areas of society. This expansion, he argues, will have the unintended consequence of crowding out the exercise of individual rights.

Stephen White, Fellow in the Catholic Studies Program at the Ethics and Public Policy Center in Washington, said that Lee's vision has some similarities to the Catholic understanding of political thought.

"Catholic social teaching is full of stern warnings about what happens when government and the civil law are not bound to higher truths," White told CNA.

"Pope John Paul II, for example, warned that, unless democracy was rooted in the right understanding of the human person, it could easily turn into open or thinly disguised totalitarianism. He knew this from history and from his own experience."

Lee cautioned that losing an objective understanding of truth and freedom to a subjective definition through government action could become "the high road to tyranny." "That worries me," Lee said.

"Whenever government acts, they do so at the expense of the liberty and the dignity of individual human beings--and of families, of neighborhoods, of synagogues and churches, and other communities," said the senator.

"When we allow government to get too big, this is the kind of thing that gets harmed—our most fundamental rights, including our religious freedom—they get trampled," he said.

The senator said oversized government influence does accidental harm even when it seeks to act positively. "I sometimes explain it as when the Stay

Puft Marshmallow Man steps on your house, it's not because the Stay Puft Marshmallow Man necessarily hates you or singled out you for an attack," said Lee.

"It's because he's huge. He's the size of Godzilla, and your house happens to be in the way."

The senator said that valuing the self-evident truths of the Declaration of Independence means respecting the freedom of individuals to live according to their beliefs and the dictates of the conscience, something constricted by a political culture which prioritizes the government's right to intervene.

"We assume that government has the first right to act, rather than have to justify their actions," explained Lee.

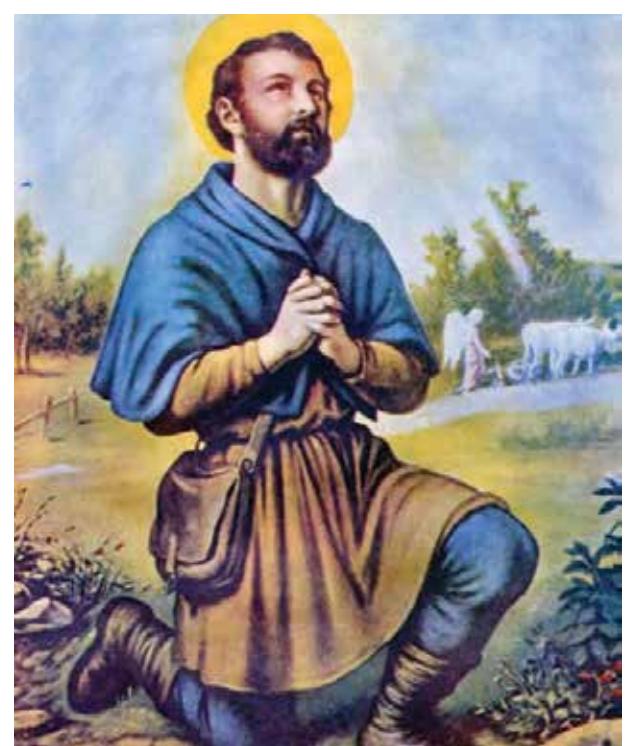
"If we reconnect with these founding documents, as my book helps people to do, I think culturally, we can get to the point where we can reclaim the rights and get back the kind of government that we need, that we want, that we deserve, and that will respect our religious and our other freedoms."

While government can be harmful when it detaches from a proper understanding of human dignity and freedom, White told CNA that there was a risk of viewing government as necessarily opposed to the common good and individual liberty.

"The Catholic Church—even long before there was such a thing as 'Catholic social teaching'—has always insisted that political authority has a natural and necessary role in ordering and governing human society for the common good," White said.

"Government exists to be a guarantor of precisely that space in which true human freedom—freedom in solidarity, freedom for the good—can flourish."

"Like all good things, government can be made to serve wicked ends. But government itself isn't an obstacle to a healthy human society; it's a necessary prerequisite of it." ♦

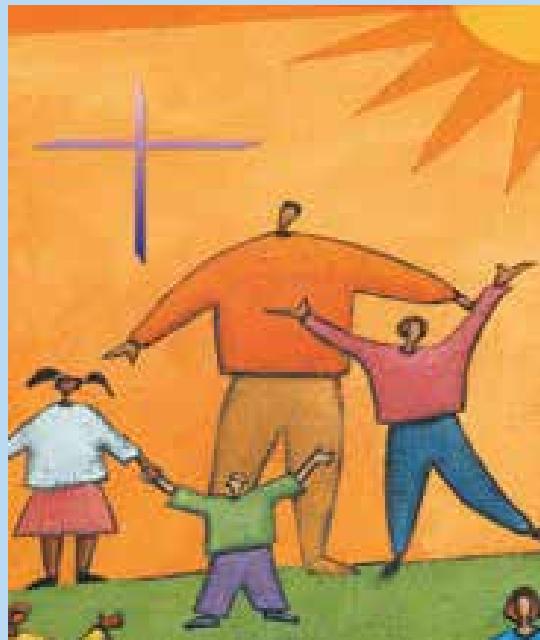


May 15: St. Isidore the Farmer

Child & Youth Protection

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

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



News Briefs



Local

Young Ladies' Institute Santa Rosa Diocese Golden Jubilee Burse

The Golden Jubilee Burse Presentation for the Santa Rosa Diocese was held at St. Sebastian's Church in Sebastopol on Wednesday, April 3, 2019. Mass was celebrated by Bishop Robert Vasa, Rev. Gerald Gormley and Deacon Juventino Vera. Approximately 25 members from St. John's YLI #26 in Napa, St. Sebastian's YLI #116 and St. Teresa Benedicta YLI #252 in Novato attended the event. A salad bar luncheon was held in the Parish hall and following the luncheon, District Deputy Maryanna Bettencourt from St. Teresa Benedicta YLI #252 presented Bishop Vasa with a check in the amount of \$1,875, donated by members from St. John's YLI #26 in Napa and St. Sebastian's YLI #116 in Sebastopol. Bishop Vasa thanked YLI for our continued support of our Seminarians as well as our continuing work done for our parishes and communities.

A Case for Christ Behind the Redwood Curtain

By Debbie David

St. Bernard Parish in Eureka had a great kick start to the Lenten Season with Patrick Madrid, a popular Catholic radio host, apologist, EWTN personality, and renowned speaker, both nationally and internationally. St. Bernard Parish was fortunate to be able to host a speaking arrangement with Mr. Madrid on March 15th. "The beginning of Lent seems perfectly fitting," remarked Fr. Bernard D'Sa, Pastor of St. Bernard.

While Patrick Madrid has a variety of topics on which he speaks. We chose "The Case for Christ, Evidence of His Existence, Resurrection and Divinity". The Case for Christ! Something to contemplate, not only for Catholics and all Christians, but also for agnostics, and atheists. We invited the community, hoping to attract like minded, but also hoping to capture a few lost souls. Our results? We packed the house! Literally. People came from Crescent City, the San Francisco Bay area, Yuba City and from throughout Humboldt County. As Fr. Mike Cloney, former pastor of St. Bernard Parish, and our local hometown (retired) priest stated, "I have never seen so many

people in a church so totally focused on the speaker". The following week, Patrick Madrid, himself, commented on his Relevant Radio program, The Patrick Madrid Show, "It was a great time", with over 500 people in attendance.

The evening started with fast paced hour long discussion, filled with facts and details, followed by a question and answer session. We heard questions from a young woman, a neophyte from Crescent City, who had come into the church last Easter. We heard questions from a young teenager girl who was pursuing Catholicism against the desires of her parents. A father asked questions that his child had been asking, some of the same questions that many of us ask ourselves every day. The list went on. Mr. Madrid, in a very welcoming and engaging fashion addressed each person, each question, with compassion and dignity. He is well versed in scripture and our Faith, and is kind hearted in presentation.

A reception followed in the parish hall accompanied by sales and a book signing of Patrick's most recent publication: "Why Be Catholic? Ten Answers to a Very Important Question". The personal interaction was enjoyed by all.

The Patrick Madrid event was a great way to kick start our parish's season of Lent. It was inspiring to have so many people come together to enhance our own personal reflection, renew our trust in scripture and tradition, and share our questions. We gained new reading material. Relevant Radio has most likely gained new listeners. That is a good thing.

Debbie David is from St. Bernard Parish, Eureka and is the Pastoral Council Chair.

National

IRS Grants Satanic Temple Recognition as A 'Church'

Washington D.C., April 25 (CNA) - A satanic group has announced they have been granted recognition as a church by the Internal Revenue Service.

In a statement published Thursday, the Massachusetts-based Satanic Temple said that they have received notice from the IRS and that the decision would grant the organization equal legal footing with other religious groups.

"This acknowledgement will help make sure the Satanic Temple has the same access to public spaces as other religious organizations, affirm our standing in court when battling religious discrimination, and enable us to apply for faith-based government grants," the statement said.

The IRS has not commented on any conferral of status for the group, but guidance published on its website confirms that churches benefit from special tax rules, including automatic exemption from federal income tax.

IRS regulations draw a clear distinction between "churches" and other religious organizations. A church must have certain characteristics, according to IRS requirements, including: a recognized creed and form of worship; distinct ecclesiastical government; formal code of doctrine; ordained ministers selected after completing prescribed courses of study; established places of worship and regular religious services.

Despite its overtly demonic allegiance, the Satanic Temple was founded by professed atheists and articulates a set of secular humanist beliefs. Its satanic imagery appears to many to be a deliberate provocation in response to what the group perceive as

interference by religion in the public square.

In a 2013 interview, the group's spokesman, Douglas Mesner, described their intention to be a "poison pill in the Church-State debate." They have previously mounted lawsuits to display satanic images and statues on public property alongside traditional Judeo-Christian symbols, such as the Ten Commandments.

In February of 2019, the Missouri Supreme Court ruled against a self-professed member of the Satanic Temple who claimed that a state law on "informed consent" before an abortion violated her religious beliefs.

Mary Doe, as the plaintiff was listed in that case, argued that a booklet distributed to all women seeking abortion in the state was a violation of her religious beliefs and an articulation by the state of an alternative religious creed.

The case focused on the booklet's statement that "The life of each human being begins at conception. Abortion will terminate the life of a separate, unique, living human being."

The apparent recognition of the IRS comes after members of the Satanic Temple have had to defend themselves against accusations that their "church" is essentially a political stunt. A recent documentary entitled "Hail, Satan?" presented the group as sincere, despite ongoing suggestions that the temple was founded to make a "mockumentary" film and is essentially performance art and political theatre.

Whatever the sincerity of its founders, its conflict with the Catholic Church have been real.

In May 2014, the Satanic Temple was part of an attempt to organize a "black mass" on the campus of Harvard University. A spokesman for the group initially told the media that a consecrated Host would be desecrated during the event, although the temple and the Harvard club hosting the event both later denied this.

Following sustained outcry from Catholics and other religious groups, the event was first moved off campus and eventually cancelled.

After Order to Vacate Residential Area, Mcallen Catholic Immigration Center to Move Downtown
Brownsville, Texas, April 26 (CNA) - After a close vote, McAllen, Texas officials approved a new downtown location for a Catholic immigration relief center that was ordered by the city in February to leave its location in a residential neighborhood.

On Monday, the city commissioners voted 2-3 to move the Respite Center of Catholic Charities of the Rio Grande Valley during a contentious public meeting in the border city of less than 150,000. The center will have to move to a new location downtown by June 15.

Following complaints from several residents, the immigrant service center was notified earlier this year that it would have to abandon its current location at a former nursing home. Neighbors claimed that foot trafficking from the Respite Center was disturbing the area's peace.

Before moving to the residential area, the center had functioned downtown for a few years - first at Sacred Heart Catholic Church and then at a rented space near the courthouse.

Overseen by Sister Norma Pimentel, the Respite Center has helped an estimated 150,000 migrants since 2014, sometimes up to 300 a day. Most of the clients are women and children who are waiting on court dates in asylum hearings.

The center provides temporary housing to people
(see News Briefs, page 16)

(News Briefs, cont. from page 15)

who often move onto find families or sponsors in cities throughout the US. It also offers food, medical attention, and hygienics. The facility even has a chapel where the clients can pray.

Asylum seekers are dropped off at the McAllen center shortly after being released from the custody of federal authorities. Located right on the Mexican-U.S. border, McAllen is a hub for immigrants and concerns have been expressed by locals about the transient population of asylum seekers and other immigrants in the town.

"The need for care and support has far outpaced the capacity of the current facility," said a statement from CCRGV.

According to The Monitor, City Manager and Police Chief Victor Rodriguez has also expressed concern about the city's immigration. He said he has requested federal authorities to release immigrants at the nearby towns of Harlingen and Brownsville.

Although the city is overwhelmed, he said, it is still the responsibility of the town to keep everyone safe.

"Nobody would be happier than people here at city hall for somebody else to be responsible for this," he said.

"It's our responsibility not only to keep those immigrants safe, but to keep the people that don't want them here safe," he further added.

In response to the immigration crisis, Catholic Charities plans to build a new humanitarian respite center on a piece of land already purchased by the organization. To fulfill this initiative, an architectural design competition is currently underway.

"In this time of crisis, providing migrants with hope for their future and working to restore their human dignity has become a national imperative," read CCRGV statement.

"To continue to effectively serve, CCRGV plans to build a new Humanitarian Respite Center capable of serving all those who come to its door and bring respite to the most vulnerable."

International

Religion 'Less Important' to Most People Than 20 Years Ago, Surveys Find

Denver, Colo., April 27 (CNA) Participants in a study spanning 27 countries say that religion plays a less important role in public life than it once did, though in many parts of the world, participants said that religion's importance is on the rise, or that they would like to see an increased role for religion in society.

In the study, conducted by the Pew Research Center, 37% of respondents say religion plays a "less important role" in their countries than it did 20 years ago, while 27% say it plays a more important role.

Nearly 40% of respondents said they favor an increased role for religion in society.

In addition, Pew studies suggest that although fewer people in the US and Canada believe that religion plays an "important role," a majority of respondents in several Asian and African countries say religion's role in their lives has become more important in recent years.

Fifty-eight percent of Americans surveyed and 64% of Canadians say religion has a "less important role" than 20 years ago, Pew says. Roughly half of Europeans said the same thing, and 1 in 5 Europeans said there has been no change in the role of religion over the past 20 years.

By contrast, more than half in Indonesia (83%),

the Philippines (58%) and India (54%) believe that religion has a bigger impact on their country today than it did 20 years ago, Pew says.

In the Philippines, young adults are 15% more likely to favor an increased role for religion than older people.

Sixty-five and sixty percent, respectively, of people in Nigeria and Kenya favor a greater role for religion in society. In addition, 96% and 93% respectively in those countries said religion is "very important" in their lives.

In contrast, people tended to say religion has become less important or there has been no change in South Korea, Japan and Australia.

In Nigeria, where Christians and Muslims have clashed in recent years, a majority of Nigerian Muslims—88%—are in favor of a more important role for religion, while a smaller majority of Christians—61%—say the same, Pew says. However, more Christians than Muslims are inclined to say there has been no change in the relative importance of religion in Nigeria.

The Pew authors noted that some countries have a large majority of respondents "concentrated at one end of the question of how important religion is to them," which makes a reliable analysis of the question difficult.

"For example, so many survey takers in Indonesia, Kenya, Tunisia and Nigeria say religion is very important to them that there is a lack of respondents who say religion is 'somewhat' or not too important," the authors wrote.

"The reverse is true in countries with less religious publics. An overwhelming majority of Swedish and Japanese respondents say religion is less important to them."

Sri Lankan Police Chief Resigns Over Bombings

Colombo, Sri Lanka, April 26 (CNA) - The Sri Lanka chief of police resigned this week after bombings left dead more than 200 Christians on Easter morning. An official at the defense ministry has also stepped down.

Pujith Jayasundara stepped down April 25, and the announcement was made the following day.

Earlier this week, the country's president, Maithripala Sirisena, had requested Jayasundara's resignation, citing mishandled information related to the bombings.

According to CNN, in weeks prior to the attack, Indian intelligence agencies had shared relevant information with Sri Lanka. The data had been extracted from a member of the Islamic State with connections to Zahran Hashim, who is believed to be one of the people behind the attack.

Jayasundara had issued a memo of caution April 11, but government officials said neither the prime minister nor other top administrators were made privy to the information.

"It was a major lapse in the sharing of information," said Deputy Defense Minister Ruwan Wijewardene, according to the Journal.

Cardinal Malcom Ranjith of Colombo said that the Church had also not been given this information, Reuters reported.

"We didn't know anything. It came as a thunderbolt for us," he said.

Before 9 am, suicide bombers attacked during Easter Mass at St. Anthony's Shrine in Colombo and St. Sebastian's in Negombo. Another attack occurred at an evangelical Zion Church in Batticaloa at the same time. Later in the afternoon, a zoo, private resi-

dent, and three luxury hotels were also bombed.

Previously, figures stated that 359 people were killed by the attacks, but the number is now considered to be wrong due to distortions of the mangled bodies causing an inaccurate calculation. A correction has been issued and the death toll is an estimated 253.

Funeral Masses were held for the victims of the churches in Negombo and Colombo April 23.

Shortly after the attack, the authorities blamed National Thowheed Jamath, a local Islamist group, but Islamic State issued a video Tuesday taking responsibility for the attack. No proof has been provided that the group is behind the attack.

In the video, Hashim is seen at the center of seven masked men, who are allegedly the suicide bombers. Reportedly, he has posted numerous radical teachings online.

More than 70 people have been arrested in correlation to the attack and thousands of soldiers have been deployed for security purposes throughout the island. Nightly curfews and other safety measures have also been put in place.

French Bishops Defend Natural Law, Human Dignity Against 'Law Of Nature'

Paris, France, April 26 (CNA) - The bishops of France have published a new document offering a summary of the Church's teaching on the dignity of human nature and the importance of natural law in society. The document, titled "What is man that you keep him in mind? Elements of Catholic anthropology," was published April 23 by the permanent council of the Bishops' Conference of France. It is intended to articulate a framework for discussion of the Church's moral teachings and how they should be applied to wider human society.

In a foreword to the text, Archbishop Michel Aupetit of Paris said that the Church's voice and wisdom were essential to preserving human dignity in society.

"To those seeing her from outside, the Church appears in the West as an old and shaken institution of scandals," Aupetit said, while warning against the "myth of progress" in Western society "that is invoked without knowing exactly where it leads."

"But the Church is beautiful—in the face of her saints, in the immense mantle of tenderness which she spreads over the world, especially over the most neglected of men. She is the 'expert in humanity' because her faith is based on God's Covenant with His people, fulfilled in the Incarnation of Christ and Salvation by the Cross, open to the multitude of men 'of every race, language, people and nation.'"

The Bishop of Blois, Jean-Pierre Batut, said at the document's release that moral discussion had been distorted by relativism, and that without an understanding of the common dignity of human nature it was impossible to present the Church's teaching in its fullness.

"There is a great need today, not for a moral discussion, but for one that is anthropological," Batut said.

The bishop, who authored the afterword to the document, said that the spiritual crisis in France—illustrated by declining Mass attendance and vocations to the priesthood—was itself rooted in an "anthropological and civilizational" crisis through a loss of understanding of the natural law.

Natural law must be understood as the moral framework for all humanity, the bishops wrote, and not confused with the "law of nature," which would place mankind on the same moral level as animals.

(see News Briefs, page 17)

Bishop Francis Anthony Quinn's Funeral Mass, Seventh Bishop of Diocese of Sacramento, CA

By Deacon Stan Thompson-Short, St. John the Baptist Catholic Church, Napa



Bishop Quinn was the Bishop of Sacramento Diocese from 1979 through 1993. He was the 7th Bishop of the diocese.

This is noteworthy because Bishop Quinn spent thirteen years on an Indian Reservation near Tucson on mission to the Indians. This mission was greatly admired by Bishop Kicanas who told us he learned how to be a better Bishop by observing Bishop Quinn, even in his retirement. Several Indians from that reservation were also in attendance of this funeral Mass.

Bishop Emeritus Daniel Walsh of our diocese was also in attendance.

Jamie Soto, the current Bishop of Sacramento Diocese presided over the Funeral Mass. Bishop Soto

I attended Bishop Francis Anthony Quinn's Funeral Mass at the Cathedral of the Blessed Sacrament in Sacramento on Monday, April 1, 2019. The Mass was held at noon. I joined about twenty other deacons with vestments of alb, cincture and White Stole. There were also about sixty priests and about twelve Bishops from throughout the United States in attendance. Bishop Gerald Kicanas, Bishop of Tucson was one of them.

welcomed me before the Mass noting I was the only Deacon from outside his diocese.

Bishop Quinn was the Bishop of Sacramento Diocese from 1979 through 1993. He was the 7th Bishop of the diocese. Bishop Quinn does have a connection to Napa, CA. He lived in Napa with his mother and brother after the death of the husband (father) in Los Angeles, where Bishop was born. Bishop Quinn graduated from our very own St. John the Baptist Catholic School in 1935. It can certainly be safely stated that his strong, positive and optimistic outlook and matching character were initially forged at our school.

In keeping with this idea, the homilist at the Mass of the Bishop, Reverend Steven Avella, Professor of History at Marquette University, Milwaukee, Wisconsin, stated Bishop Quinn had a strong commitment to the service of his community as well as his "perpetual smile" and "accommodating personality". And further, "He was our Bishop, our shepherd, our friend."

Reverend Avella went on even further to say that "Bishop Quinn touched so many lives, that almost everyone here could tell a story of how he touched them personally."

I certainly have a story to tell about how this man touched me in such a powerful way. For example, he welcomed me to the Catholic Church in this same Cathedral as I was about to enter it through the RCIA

program in The Spring of 1989, in Davis, CA. Davis is part of the diocese of Sacramento. He also confirmed both of our Children, Justin and Megan in Davis in 1988, and 1989, respectively.

I received much support and encouragement from the Priests and Deacons at St. James Catholic Church in Davis, who were either appointed by him and / or encouraged by this Bishop to send the faithful on their way to all that God has in store for them. For me, that included moving to Napa, CA, in 1999, and becoming a deacon in the diocese of Santa Rosa in 2012, and working at St. John the Baptist Catholic Church since then.

The Sacramento Bee ran two major articles with front-page stories with colorful pictures stating "The Bishop who was a Beacon to the Capital has died", and most recently (April 2, 2019), "Capital Mourns Bishop Quinn during Downtown Funeral Service."

Bishop Quinn's Episcopal Motto was "Love God, Love one Another." Thank-you Bishop Quinn! You will be sorely missed!

If you would like to make a donation in Bishop Quinn's memory to our school so we can continue to form and inspire great leaders in the future in our community, state, nation and world call deacon Joe Oberting, principal of St. John the Baptist Catholic School, Napa, CA. His number: (707)396-0175. ♦

(News Briefs, cont. from page 16)

"From the point of view of humans, there is no point in learning whether monogamy or homosexuality exists among the animals. Animals do not even understand the prohibition against incest," the bishops wrote.

Chad Pecknold, associate professor of systematic theology at The Catholic University of America, told CNA that the concept of natural law is essential to human dignity.

"The French bishops are exactly right that our moral disputes need to be rooted in shared premises about human nature," Pecknold said. "We need to start with the understanding of the human person as a rational, relational, and religious creature made for happiness."

Pecknold said that the French bishops were also right to avoid being drawn into "moralizing discussions" about a law of nature which, he said, are "so often rooted in reductionist and materialist conceptions of human nature."

The French bishops wrote that "natural law is a law of human nature, which explains what is right for human beings to do in order to achieve happiness."

This, Pecknold said was a crucial distinction to make, since true happiness comes from the free choice to pursue the good in imitation of God.

"If we want to propose a true understanding of natural law as an ordinance of reason for the common good and flourishing of people, then we have work to do in helping our neighbors understand the reality of the human person as created in God's image for a higher happiness than physical pleasure." ♦

(Sri Lanka, cont. from page 11)

ment to the plight of Christians around the world. It is, he suggested, a studied indifference, which misunderstands the Christian faith as "an expression of white western privilege," undeserving of protection.

In a western secular culture defined increasingly by anti-Christian moral norms, the slaughter of Christians—or "Easter worshippers" to those too squeamish to use the word—presents a paradox: how can the religion of white western wealth and privilege be the faith of poor minorities around the globe? Can the suffering of Christians be legitimately understood as persecution?

"Actually," Mountstephen observed, "the Christian faith is overwhelmingly a phenomenon of the global poor and people who, by their very socio-economic status, are vulnerable."

Pope Francis has spoken often of his desire to see "a poor Church of the poor." In reality, this is what the Church already is.

The killing of the Sri Lankan Mass-goers, like the execution of the Coptic martyrs in 2015, is a sign of contradiction to a world ready to believe—and in some cases to print—that Christianity is inseparable from a kind of capitalistic white supremacy. But the Church is called to be a sign of contradiction, and such a sign can bear great fruit.

The first Easter vigils in Rome were held in catacombs not cathedrals; an empire was converted by the witness of uncounted martyrs, whose unshakable confidence that Christ had risen, destroying death, was a sign of contradiction to the pagan world.

In his recent essay on the root causes of the sexual abuse crisis, the pope emeritus noted the "today's

Church is more than ever a 'Church of the Martyrs' and thus a witness to the living God." Joseph Ratzinger also famously recalled looking around the Vatican as a young priest and foreseeing a time in which the signs of wealth and status would be stripped away.

Caught between the hammer of violent oppression in many parts of the world and the anvil of a secularized West suspicious if not downright hostile to the Church, many Catholics see a besieged faithful fighting for survival.

But in reality, in the gathering darkness, the light of the faith—like the hundreds of candles light during the Easter vigil—becomes ever brighter. The violence of persecution stokes the fires of faith.

Many alive now may live to see Ratzinger's prediction come true: Francis' poor Church of the poor once more gathered in the catacombs, real or metaphorical.

While the world will, like the pagan emperors before, scorn her seeming defeat and irrelevance, the Church will instead draw renewed strength as she becomes ever more truly herself.

The witness of its suffering—as in Sri Lanka—offers the same witness the martyrs of the early Church offered pagan Rome, and it will achieve the same result. The experience of the Church in the first centuries of the third millennium will likely come to resemble that of the first centuries AD. And from the forge of persecution will come a New Evangelization to rival the old.

Wedded to her risen spouse and called to share in his glory, those now confidently burying the Church as a remnant of history are destined to find her tomb empty. Through death, Christ has already conquered death, and with him the Church rises victorious. ♦

Les Hemos Escuchado, Les Creemos, Les afirmamos

He señalado en mi artículo de Enero, el cual incluyó una larga lista de sacerdotes acusados de abusos sexuales con jóvenes, que les daría una actualización periódica. Aunque el tema del abuso sexual de los niños es doloroso no puede evitarse. Como lo señalé: "Mi objetivo principal al dar a conocer los nombres de sacerdotes y diáconos acusados que sirvieron en Santa Rosa de esta manera pública es darle a todas las víctimas de abuso sexual clero la garantía de que han sido escuchados y que la Iglesia está preocupada por su bienestar y sanación. Es mi oración y más profunda esperanza que esta versión de nombres de manera consolidada les pueda decir a ustedes que son víctimas, les hemos escuchado, les creemos, y afirmamos su trauma y queremos ayudar con un proceso de sanación."

Desde la publicación de nombres en Enero ha habido dos agregados y un cambio. Después de la publicación del listado en Enero ha habido una acusación en contra de Wilfred L. Sheehy que murió en el año 2014. No había ninguna denuncia anterior contra él. También se ha agregado José (Jesse) Gutiérrez, que era un Hermano Religioso, pero en el momento de la acusación ya había dejado su comunidad religiosa. El no estaba incluido en nuestros archivos como un empleado religioso. Estas dos adiciones se juntan con un cambio con respecto a Celestina Quinlan, quien murió en 1970. En Enero reportamos que no había denuncias contra Quinlan pero, tras la publicación de su nombre

se hizo una acusación durante el tiempo que sirvió en la Diócesis de Santa Rosa. Mas víctimas se han dado a conocer como resultado de ver los nombres de sacerdotes acusados en Enero y esta es una señal que realmente se está produciendo el efecto deseado, que es, proporcionar un camino a la sanación.

Un número de Diócesis en los Estados Unidos ha conservado los servicios de Empresas Profesionales de diseñar, implementar y administrar Programas de Indemnización de Víctimas para facilitar la presentación, evaluación y solución de reclamaciones individuales de abuso sexual de un menor de edad. Despues de consultar con la Junta Diocesana de Revisión y otros Comités Diocesanos se ha decidido que la Diócesis de Santa Rosa estará a cargo del Programa de Compensación para sus propias víctimas "desde dentro". Las Firmas Profesionales dependen de la Diócesis para proporcionar información inicial de la víctima. Puesto que ya tenemos algún tipo de conexión con los que se servirán y puesto que a menudo hemos proporcionado asesoramiento y compensación a quienes se dan a conocer, el enfoque "desde dentro" se ha preferido. La Diócesis trabajará con las víctimas y consejeros para revisar la elegibilidad de reclamaciones individuales y, en su caso, la determinación de una indemnización adecuada.

Mientras que la Diócesis ha proporcionado sistemáticamente consejería y compensación para las

víctimas, incluso cuando el estatuto de limitaciones ha expirado, este Programa está diseñado para proporcionar un camino ordenado por el cual consejería y compensación pueden ser solicitadas y proporcionadas. Es un signo de la voluntad permanente de la Diócesis de Santa Rosa para hacer frente a los graves problemas que han ocurrido en el pasado. Al mismo tiempo el continuo contacto a las víctimas de abuso sexual por el personal de la Iglesia nos sirve como un recordatorio constante de que en la Iglesia no podemos ni tampoco disminuiremos nuestra vigilancia con respecto a la seguridad actual de los niños. Estoy muy esperanzado de que el Protocolo preparado por la Diócesis fortalecerá el mensaje a las víctimas de abuso sexual de menores de que: les hemos escuchado, les creemos, y afirmamos su trauma y queremos contribuir con un proceso de sanación.

Víctimas que deseen recibir un paquete explicativo pueden llamar a: Julie Sparacio, Coordinadora de Asistencia de Víctimas, Diócesis de Santa Rosa (707) 566-3308 ó al correo electrónico JSparacio@SRDiocese.org.

El Tiempo de Pascua, como el de Cuaresma, abarca un periodo de siete semanas, cuarenta días entre la Resurrección y la Ascensión y otros diez más desde la Ascensión hasta la venida del Espíritu Santo en Pentecostés. Durante estos días de regocijo y esperanza, ruego que muchas de las víctimas de abuso sexual de menores pueden encontrar en la Iglesia un refugio seguro y a través de la Iglesia un camino hacia la sanación y la paz. Continuaremos manteniendo la intención de la sanación y la reconciliación en nuestras oraciones diarias a lo largo de toda la Diócesis de Santa Rosa. ♦



Desde el Obispo

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

La Iglesia De Nuestra Señora De Guadalupe Anual Representacion De La "Pasión De Cristo"

Como católicos, estamos muy familiarizados con la historia de la pasión de Jesucristo. El tema está cubierto en detalle en los cuatro Evangelios en nuestra Sagrada Biblia. Durante la semana Santa, el texto de dos de los Evangelios se presenta a la congregación verbalmente varias veces, con el sacerdote, el diácono, el conferenciante y la congregación recitando el texto apropiado. La mayoría de las iglesias católicas tienen representaciones de las 14 estaciones de la Cruz (en nuestra Señora de Guadalupe tenemos una vidriera de cada estación), y rezar las estaciones de la Cruz es un ritual muy común. Además, la mayoría de nosotros hemos visto películas o versiones televisivas de la historia de la pasión.

Todos estos enfoques de la historia de la pasión están destinados a ayudarnos a visualizar el sacrificio que Cristo hizo por nosotros.

Pero nada se acerca a darte una idea de lo que debe haber sido presenciar realmente la pasión de Cristo como lo que sientes al presenciar una recreación en vivo, de cerca y personal. En la iglesia católica de nuestra Señora de Guadalupe, somos muy afortunados de poder hacer precisamente eso.



El Viernes Santo de este año, como lo han hecho durante los últimos 7 años, los miembros del Ministerio de jóvenes adultos hispanos en OLG han presentado una actuación en vivo de la pasión de Jesucristo.

El Viernes Santo de este año, como lo han hecho durante los últimos 7 años, los miembros del Ministerio de jóvenes adultos hispanos en OLG han presentado una actuación en vivo de la pasión de Jesucristo. Los miembros de este Ministerio, principalmente hombres y mujeres jóvenes en sus 20 y 30

años, realizan todas las actividades necesarias para producir la obra. Construyen y ensamblan los escenarios, crean los trajes y actúan en todos los roles. La obra es atendida por cientos de personas—tanto los feligreses hispanos como los no hispanos, así como los individuos de otras parroquias.

En OLG, tenemos un gran estacionamiento rectangular, cerrado, situado directamente detrás de la iglesia y los edificios del centro Mary Agatha Furth. Hay árboles plantados a lo largo de tres lados del perímetro del lote—un lado contiene olivos maduros. El Viernes Santo, todo el lote se transforma en el escenario para la representación de la pasión.

Frente a la línea de olivos, se crean "sets" para representar a Getsemaní (el Monte de los olivos), la residencia del sumo sacerdote, la residencia de Poncio Pilato, la corte de Herodes y el Gólgota (lugar de la crucifixión). La procesión del camino de la Cruz sigue alrededor del perímetro restante del lote.

A medida que comienza la obra, la audiencia se encuentra en un área paralela en donde se llevará a cabo la acción, desde el momento en que Jesús

(vea Pasió De Cristo, página 24)



Noticias en Español

Noticias

Universidad Católica Argentina Impartirá Curso Sobre Cuidado Y Promoción De Ancianos

(ACI Prensa) - "Familia y Ancianidad ¿Cómo cuidar a nuestros ancianos?" es el nombre del curso que dictará el Instituto para el Matrimonio y la Familia de la Pontificia Universidad Católica Argentina (UCA).

El curso tiene por objetivo ofrecer respuestas a los desafíos sociales, familiares y pastorales de la ancianidad, incentivar una "vejez activa" y promover el cuidado familiar y el acompañamiento de los ancianos.

Desde el 29 de abril y durante seis encuentros semanales los participantes se capacitarán en salud de la ancianidad.

Cambios físicos normales y patológicos, cómo ayudar a los ancianos dependientes, psicología de la ancianidad, como afrontar los cambios psicológicos y el cuidado de quienes cuidan a las personas mayores son algunas temáticas.

También se desarrollará el sentido, valor y proyecto de vida en la ancianidad, cómo fortalecerlo y renovarlo.

Miles Marchan Por La Familia Y Los Valores En Paraguay

REDACCIÓN CENTRAL (ACI Prensa) - Miles de personas participaron este domingo 28 de abril en la caminata "Un paso por mi familia" en el marco del día de la Familia que se celebra el cuarto domingo de abril en Paraguay.

La actividad se realizó simultáneamente en Asunción y en las otras 13 diócesis y los dos vicariatos del país.

La jornada se inició en Asunción a las 8:00 a.m. en la casa Turista Róga de la Secretaría Nacional de Turismo (Senatur) con un festival de cantos y bailes.

Después se realizó la caminata, que partió desde este lugar hasta la rotonda de General Santos y la Avenida de la Costanera, para luego retornar al mismo lugar.

A las 11:00 a.m. el Arzobispo de Asunción, Mons. Edmundo Valenzuela, presidió una Misa tras lo cual se firmó un compromiso de las "fuerzas vivas" de la sociedad paraguaya en pro de la promoción y vivencia de los valores humanos y cristianos en el seno de la familia.

Mons. Guillermo Steckling, Obispo de Ciudad del Este, dijo en su intervención en el Colegio Gimnasio del Saber que "es muy importante que diferentes sectores como los educadores, los que profesan su fe de otra manera por no ser católicos, los jóvenes, todos apoyemos a la familia porque es un valor muy grande".

"No basta que esté en la Constitución Nacional. No basta la declaración universal de los derechos humanos. Tenemos que dar vida a nuestra opción por la familia. Lo hacemos como Iglesia desde la fe".

En Ciudad del Este, el Prelado dijo además que este día "recordamos mucho en la Iglesia el hogar de Nazareth. Recordamos a la Virgen María: su concepción, su nacimiento, su Asunción. Dios creó al ser humano hombre y mujer y así como hombres y mujeres, como familia, somos su imagen y semejanza".

"Tenemos que defender la familia. ¡Qué lindo escuchar ese espíritu de no rendirnos! Hay fuerzas

grandes, que a veces esconden la cara o la mano, que agreden a la familia. No es por voto popular. Nosotros necesitamos pronunciarnos", alentó.

Mons. Steckling dijo también que "la familia necesita ser sostenida. Tiene que ser prioridad política. Faltan fuentes de trabajo, falta salud, presupuesto para la educación. Apoyamos a los que trabajan en ese sentido".

El Obispo de Ciudad del Este indicó asimismo que en la Iglesia "estamos en la parte final del trienio de la juventud en Paraguay. Que los jóvenes sientan la familia que van a fundar como una vocación. Que confíen en Dios que no va a abandonarles nunca".

Hace unos días, Mons. Valenzuela animó a participar de este evento, para que las familias proclamen "sus valores, su identidad y su misión hoy en nuestro país, para ser un grito de esperanza en el Continente latinoamericano y el Caribe".

"Paraguay les dice, con verdad y firmeza: no al aborto, no a las ideologías de género. No a introducir en las escuelas de nuestros hijos, una educación sexual distorsionada, manipuladora, sin ninguna base científica ni ética ni moral. No a la colonización ideológica sostenida tenazmente por hermanos que, lamentablemente han perdido la noción de la naturaleza del varón y de la mujer", agregó.

"Decimos no al maltrato y a la violencia contra la mujer. Aprendemos de nuestros errores difundiendo la prevención de abusos de menores en nuestras instituciones eclesiásticas, pero también con la misma fuerza en las familias y en las varias instituciones de nuestro país", remarcó el Prelado.

De acuerdo al decreto ley N° 5425 de 2015, el Día Nacional de la Familia se celebra el cuarto domingo de abril.

La ley reconoce "la unión estable del hombre y de la mujer, a los hijos y a la comunidad que se constituya con cualquiera de sus progenitores y sus descendientes".

"Todas las instituciones educativas y culturales del país deberán realizar en esa fecha o en sus proximidades, actividades que contribuyan a valorar y visibilizar la importancia de la familia y la necesidad de estimular con acciones concretas su fortalecimiento, promoción y protección integral", describe el documento.

En tanto, el Ministerio de Educación y Cultura inscribió la fecha en el calendario escolar para impulsar "acciones pertinentes para asegurar su conmemoración en todos los centros educativos del país, incluyendo actividades curriculares y extracurriculares sobre el tema".

Corazón Ardiente: Piden ayuda para terminar cinta sobre Sagrado Corazón de Jesús

MADRID (ACI Prensa) - La productora audiovisual Goya Producciones está recaudando fondos para finalizar la película "Corazón Ardiente" que trata sobre la devoción al Sagrado Corazón de Jesús en el mundo y está prevista que se estrene en varios países de manera simultánea en noviembre de 2019.

España celebra durante todo el 2019, el Año Jubilar por el primer Centenario de la Consagración al Sagrado Corazón que tuvo lugar el 30 de mayo de 1919 por parte del rey Alfonso XIII.

Como parte de este gran aniversario, la productora audiovisual Goya Producciones ha comenzado el rodaje de la película "Corazón Ardiente" que tratará, según afirman en un comunicado, "sobre el Sagrado Corazón de Jesús, su misteriosa fuerza y sus extraordinarios efectos".

La película tendrá una duración de "85 minutos

trepidantes que culminarán de modo inesperado abriéndonos el interior de ese corazón herido que alberga todos los secretos y todos los amores".

Para la finalización de "Corazón ardiente", Goya Producciones ha lanzado una campaña de recogida de fondos y asegura que la película "inyecta optimismo" e invita a "contribuir a la victoria final".

Andrés Garrigós, director de "Corazón Ardiente" y de Goya Producciones, aseguró que su objetivo "es ayudar a descubrir a la gente de hoy el amor infinitamente apasionado de Jesús y su Sagrado Corazón. Un Corazón misericordioso, en el que cabemos todos y que puede ser nuestra casa definitiva, nuestro Cielo".

Según precisan, la película engarza una parte de ficción otra documental en donde se suceden numerosos testimonios, así como las apariciones de Jesús a Santa Margarita María de Alacoque y al Beato Bernardo de Hoyos.

Además, también aseguran que en ella se vislumbrará "la acción a nuestro alrededor de poderosas fuerzas del mal. Ellas pretenden desesperarnos con un mundo sin amor y sin misericordia, en una confrontación incesante".

Garrigós precisa que "Corazón Ardiente" muestra que "ese Sagrado Corazón es Amor, y de Él nace la Iglesia, la Eucaristía, la Misericordia, el Perdón. Y tampoco el Corazón de Jesús 'compite' con el de María, Fátima o Lourdes, sino que ambos corazones laten al unísono. Y es la Madre quien nos lleva al Hijo".

Goya producciones ha realizado películas como "Fátima, el último misterio", "Luz de Soledad" o "Historias del Rosario", entre otros.

Cardenal Müller Responde A Críticos De Benedicto XVI Por Documento Sobre Abusos

VATICANO (ACI Prensa) - Al ofrecer una clara respuesta a quienes han criticado al Papa Emérito Benedicto XVI por su documento sobre el origen de los abusos sexuales, el Cardenal alemán Gerhard Müller afirmó que la renovación en la Iglesia Católica debe centrarse en Cristo y sus enseñanzas.

"Reconstruir y renovar a toda la Iglesia solo puede tener éxito en Cristo, si es que nos orientamos por la enseñanza de la Iglesia sobre fe y moral", escribió el Prefecto Emérito de la Congregación para la Doctrina de la Fe en un artículo publicado el 26 de abril en la revista First Things, con el título "Benedicto y sus críticos".

El documento de Benedicto XVI publicado por ACI Prensa el 10 de abril analiza la crisis de los abusos sexuales en la Iglesia a la luz de la revolución sexual de la década de 1960, el colapso de la teología moral y sus efectos en la vida de los sacerdotes y de la formación de los seminaristas.

Tras su publicación, algunos han criticado su aproximación como si el Sumo Pontífice Emérito hubiese manifestado una postura contraria al Papa Francisco.

Además del Cardenal Müller, el analista italiano Giulio Meotti también salió en defensa de Benedicto XVI con un escrito titulado "El 68 de los pedófilos", en el que explica cómo los intelectuales de izquierda de la década de los 60's y 70's defendieron y promovieron la pedofilia como parte de la revolución sexual, identificada por Benedicto XVI como el origen de los abusos sexuales en la Iglesia Católica.

En su escrito del 26 de abril, el Cardenal Müller destacó que "Benedicto es la figura más importante en la lucha de la Iglesia contra esta crisis" por su papel en la elaboración de las normas eclesiásticas en 2001 para luchar contra los crímenes más graves: "Él tiene la visión más amplia y más profunda en cuanto a este

(vea Noticias en Español, página 20)

problema, sus causas e historia”, dijo el Purpurado alemán.

Benedicto “está en una mejor posición que todos los ciegos que quieren guiar a otros ciegos”, indicó el Cardenal. Quienes critican al Papa Emérito, agregó, “le faltan el respeto y están ciegos ideológicamente”.

De otro lado, el Purpurado precisó que ver el problema de los abusos como algo que tiene su origen en el clericalismo o en el celibato, resulta ser una ideología que socava “la tolerancia cero como la única política correcta”.

“El abuso sexual contra adolescentes o incluso seminaristas adultos no puede ser tolerado bajo ninguna circunstancia, incluso si el perpetrador quiere excusarse señalando que puede haber consentimiento entre adultos”, continuó.

El verdadero clericalismo, explicó el Cardenal Müller, caracteriza al obispo que “exige que sus clérigos den la Santa Comunión a las personas que no están en plena comunión con la fe de la Iglesia o a aquellos que necesitan ser absueltos de un pecado grave a través de la penitencia”. Si un prelado hace eso, entonces “abusa de la autoridad que se le confirió por Cristo y obliga a otros a actuar contra los mandamientos del Señor”.

En opinión del Prefecto Emérito, la reacción negativa de algunos ante el documento de Benedicto XVI evidencia “su diagnóstico: que un tipo de teología moral, que durante un buen tiempo no ha sido católica, ha colapsado”.

El Purpurado también denunció a quienes, “sobre las espaldas de las jóvenes víctimas de abusos sexuales, tratan de sustituir la enseñanza moral de la Iglesia, fundada en la ley natural y en la revelación divina, con una moral sexual propia acorde con el principio egoísta del placer de la década de 1970”.

Ante quienes culpan a la Iglesia de “interpretar los mandamientos de Dios de una manera pasada de moda” y que exigen una nueva forma “acorde con las ciencias humanas modernas”, el Purpurado alemán resaltó que “la moralidad siempre será la distinción entre el bien y el mal”.

En ese sentido, el Cardenal cuestionó: “¿El adulterio puede ser bueno solo porque una sociedad descrisianizada cree algo que es distinto a lo que establece el sexto mandamiento (No cometerás actos impuros)?”.

“En los actos inmorales, especialmente contra el amor matrimonial y su fecundidad, (El apóstol San) Pablo detecta una negación de Dios porque la voluntad del creador no se reconoce como la medida de nuestras obras buenas”, continuó.

En ese sentido, el Cardenal explicó que una consecuencia concreta para la vida de la Iglesia es que “solo podemos admitir a la ordenación sacerdotal a candidatos que tengan los prerrequisitos naturales, que sean intelectual y moralmente capaces, y que muestren la disposición espiritual para entregarse totalmente al servicio del Señor”.

El Purpurado resaltó asimismo que considerar que el celibato es la causa de los abusos en la Iglesia es algo que solo puede surgir de “una perspectiva materialista y atea”. “No hay prueba de eso. La estadística sobre el abuso sexual indica lo contrario”.

Esa perspectiva atea, continuó, también se encuentra “en los argumentos de quienes culpan a un inventado ‘clericalismo’ o a la estructura sacramental de la Iglesia como origen de los abusos”. Recordó además que los clérigos no son meros “oficiales”, sino aquellos que deben servir con su ministerio al pueblo de Dios.

Finalmente, precisó el Prefecto Emérito de la Congregación para la Doctrina de la Fe, “todos nosotros

tenemos que volver a centrarnos en el origen y centro de nuestra fe: el Dios Trino, la encarnación de Cristo, (...) la cercanía a Dios en la Santa Eucaristía y la confesión frecuente, la oración diaria, y la disposición para ser guiados en nuestra vida moral por la gracia de Dios”.

“Ninguna otra cosa nos dará la forma de salir de la crisis actual de fe y moral hacia un buen futuro”, concluyó.

¿Te has consagrado a la Virgen María? Aquí un “método” seguido por grandes santos

(ACI Prensa) - En su “Tratado de la verdadera devoción a la Santísima Virgen”, San Luis María Grignon de Montfort propone un método de consagración a María seguido por grandes santos, con el cual el Movimiento Lazos de Amor Mariano (LAM) prepara a miles de fieles en diversos países que desean consagrarse a la Madre de Dios.

En declaraciones a ACI Prensa, Wilson Tamayo, Subdirector General de LAM, explicó que en la historia de la Iglesia siempre se han dado actos de consagración a la Virgen, pero “lo que hace San Luis de Montfort es dar un paso más, y decir que esta consagración no solamente es un acto devocional, sino que es un acto de entrega verdadera, de entrega total”.

En este sentido, los temas de preparación que San Luis propone en su Tratado son desarrollados y profundizados durante 33 semanas en los grupos de consagración de Lazos de Amor Mariano. Esto toma providencialmente 9 meses, por lo que es entendido simbólicamente como “una especie de gestación en María para nacer en Jesucristo”, señaló Tamayo.

Los contenidos que se trabajan se dividen en cuatro bloques y son en referencia al conocimiento del mundo, de uno mismo, de la Virgen y de Jesucristo. Al final los participantes realizan su consagración, generalmente en una fiesta mariana especial y con una Eucaristía solemne.

Dentro de los Papas y Santos que han destacado la Consagración a la Virgen María a través de este método se encuentran el Beato Pío IX, quien afirmó que la verdadera devoción propuesta por San Luis es la mejor y más aceptable, mientras que San Pío X aprobó la fórmula de consagración del Santo.

San Juan Pablo II expresó en la encíclica Redemptoris Mater que le era grato recordar “la figura de San Luis María Grignon de Montfort, el cual proponía a los cristianos la consagración a Cristo por manos de María, como medio eficaz para vivir fielmente el compromiso del bautismo”.

Más adelante, al final de su vida, en una carta dirigida a la familia montfortiana (2004), contó que en su juventud la lectura del “Tratado de la verdadera devoción a la Santísima Virgen” le ayudó mucho, porque allí encontró la respuesta a sus dudas sobre el temor del culto excesivo a María que podría dejar de lado la supremacía del culto a Cristo.

“Bajo la guía sabia de San Luis María comprendí que, si se vive el misterio de María en Cristo, ese peligro no existe. En efecto, el pensamiento mariológico de este santo está basado en el misterio trinitario y en la verdad de la encarnación del Verbo de Dios”, señaló el Pontífice polaco.

Luego explicó que el lema “Totus tuus” que aparecía en su escudo episcopal se inspiraba en las enseñanzas de Montfort. “La doctrina de este Santo ha ejercido un profundo influjo en la devoción mariana de muchos fieles y también en mi vida. Se trata de una doctrina vivida, de notable profundidad ascética y mística, expresada con un estilo vivo y ardiente, que utiliza a menudo imágenes y símbolos”.

¿Cómo acceder a la preparación?

Los interesados en consagrarse a María según el método de San Luis María Grignon de Montfort pueden contactarse con el Movimiento Lazos de Amor Mariano, que actualmente se encuentra en varias ciudades de Colombia, Ecuador, Estados Unidos, Venezuela, Panamá, Uruguay, Brasil, México y Perú.

Asimismo, con el objetivo de que más personas se consagren, el Movimiento ha creado la consagración online donde los fieles que tengan dificultades para unirse físicamente a algún grupo, pueden prepararse a través de internet con videos formativos y tutores virtuales, quienes los acompañarán en su proceso.

“No tengan miedo de recibir a María en su casa, de abrirle las puertas de par en par. Ella lo único que sabe hacer es llevarnos a Jesús y esta consagración es un tesoro de la Iglesia”, puntualizó Wilson Tamayo.

Lazos de Amor Mariano es una Asociación Privada de Fieles que nació en Colombia el 16 de julio de 1999, día de la Virgen del Carmen, encabezada por su actual director general Rodrigo Jaramillo. El movimiento se ha expandido rápidamente y a través de sus misioneros promueve el amor a la Virgen María, Jesús Eucaristía y al Papa.

Más información en: <https://www.facebook.com/Mov.LazosdeAmorMariano>

Hoy Hace Un Año Murió Alfie Evans, El Pequeño Guerrero Que Unió Al Mundo En Oración

REDACCIÓN CENTRAL (ACI Prensa) - Hoy hace exactamente un año, el 28 de abril de 2018, murió Alfie Evans, el pequeño guerrero que unió al mundo en oración tras la batalla emprendida por sus padres para mantenerlo con vida.

“Hoy hace un año exhalaste tu último aliento a nuestro lado, hace un año te di el último aliento a tu lado, hace un año escuchamos (la canción) Kingston town por última vez. ¡Hace un año hoy tu mami y yo perdimos una inmensa parte de nosotros!”, escribió el padre del pequeño, Thomas Evans, este domingo 28 de abril en la cuenta de Facebook de Alfie’s Army (El ejército de Alfie).

“Tú Alfie eras nuestra roca, el futuro de nuestra vida. ¡Todavía podrías estar aquí! ¡Todavía deberías estar aquí! Te extrañamos todos los días y le hablamos de ti a tu pequeño hermano!”, continuó.

Finalmente, Thomas escribió: “¡Extrañamos tus caricias, tus besos, tus abrazos, todo lo que tiene que ver contigo y siempre lo haremos! Eras un niño muy especial Alfie y siempre serás el héroe de mami y papi. Te amamos infinitamente”.

El caso de Alfie Evans

El pequeño Alfie Evans falleció el sábado 28 de abril de 2018. Tenía 23 meses de edad y permanecía hospitalizado desde diciembre de 2016 en “estado semi-vegetativo” debido a una condición neurológica degenerativa desconocida.

Durante meses los padres sostuvieron una batalla legal con el hospital Alder Hey de Liverpool –donde se encontraba el pequeño–, debido a que el centro médico deseaba desconectarle el soporte vital y dejarlo morir, argumentando que era lo mejor para Alfie.

Ambos padres recurrieron sucesivas veces a los tribunales de Reino Unido y al Tribunal Europeo de Derechos Humanos de Estrasburgo para que les permitieran llevar al niño a otros centros médicos que se ofrecieron a acogerlo, entre ellos el Hospital Pediátrico Bambino Gesú de Roma y el Instituto Neurológico Carlo Besta de Milán. Pero todos sus pedidos fueron rechazados por los jueces.

(vea Noticias en Español, página 21)

(Noticias en Español, cont. de página 20)

El Papa Francisco también se pronunció y solicitó escuchar el clamor de los padres, e incluso el Gobierno de Italia le concedió la nacionalidad italiana y preparó un avión para que lo llevase a este país.

Sin embargo y después de denodados intentos para mantenerlo con vida, el pequeño Alfie murió.

En una entrevista al sitio web italiano In Terris, el Presidente Emérito de la Pontificia Academia para la Vida y experto en bioética, Cardenal Elio Sgreccia, señaló que el caso de Alfie Evans constituye “un ataque a la institución familiar” y advirtió que “la dignidad de la persona se mantiene en cada fase de la vida, ya sea cuando está sana o cuando se encuentra a punto de morir. Sin embargo, es el beneficio económico lo que prevalece. Se deja morir a una persona porque la asistencia tiene un costo: se deja morir para ahorrar”.

En ese sentido, denunció que el caso del pequeño Alfie es el resultado de “una dictadura económica sobre la vida humana: se trata de una perversión y debe ser considerada así”.

Secretario De San Juan Pablo II: Lo Serví Como Hijo Porque Era Un Padre Para Nosotros

REDACCIÓN CENTRAL (ACI Prensa) - El Arzobispo Emérito de Cracovia (Polonia), Cardenal Stanislaw Dziwisz, afirmó que sirvió durante 40 años al Papa San Juan Pablo II como su secretario personal “como hijo porque era un padre para nosotros”.

Al cumplirse cinco años de la canonización de San Juan Pablo II el 27 de abril de 2014, día que se celebró la fiesta de la Divina Misericordia, y en ocasión de su cumpleaños 80, el Cardenal Dziwisz recuerda que el Papa peregrino fue uno de sus instructores en el seminario donde se formó para ser sacerdote.

“¿Qué nos llamó la atención en él? La actitud del profesor hacia los seminaristas fue muy simple y amigable. Durante el descanso, solía ir a la capilla para rezar. Mirábamos desde lejos y no queríamos molestarlo. Después de la pausa, venía y teníamos la impresión de que estaba hablando con alguien. Hablaba con Dios mismo. Entonces, vimos que este hombre estaba inmerso en Dios”, recuerda el Cardenal.

En 1966, el entonces P. Dziwisz se convirtió en secretario de Mons. Karol Wojtyła, que era Arzobispo de Cracovia. Recuerda que una tarde, el Prelado lo invitó a la curia para una entrevista. “Dijo: ‘Vendrás conmigo, seguirás tus estudios y me ayudarás’. Pregunté, ‘¿Cuándo?’, y él respondió ‘Desde hoy mismo’. Dije: ‘Vendré mañana’. Y de eso ya casi 40 años”, dijo el Cardenal.

“A menudo me llaman el amigo de Juan Pablo II. Nunca puedo usar esa palabra. Traté de servirlo como hijo porque era un padre para nosotros. Creó una familia donde todos se sentían bien y lo amaban como a su padre”, concluyó el Purpurado.

El sábado 27 de abril, el Cardenal Dziwisz cumplió 80 años, con lo cual deja de ser un elector para un futuro cónclave para elegir al Papa. De ese modo, el número de cardenales electores desciende ahora a 120, el límite máximo previsto por el Papa San Pablo VI y confirmado por sus sucesores.

El Cardenal Dziwisz fue ordenado sacerdote el 23 de junio de 1963 por el mismo Karol Wojtyła, que era entonces Obispo Auxiliar de Cracovia.

El 3 de junio de 2005, dos meses después de la muerte de San Juan Pablo II, Benedicto XVI lo nombró Arzobispo de Cracovia y el 24 de marzo de 2006 lo creó cardenal.

El Cardenal Dziwisz celebró su cumpleaños 75 de un modo muy especial: participó en la canonización de San Juan Pablo II el 27 de abril de 2014. ♦

Información adicional con respecto de contactar a víctimas de abuso sexual de menores en la Diócesis de Santa Rosa

P1 ¿Hay algún sacerdote que tenga una acusación creíble de abuso sexual todavía en ministerio público?

R1 Ningún sacerdote con una acusación creíble de abuso sexual de un menor o adulto vulnerable está actualmente sirviendo en el ministerio público en la Diócesis de Santa Rosa. En concordancia con el Capítulo para la Protección de Niños y Jóvenes, cuando un miembro del clero es encontrado culpable de un delito contra los niños o jóvenes, es retirado definitivamente del ministerio.

P2 ¿Cuáles son los criterios de inclusión en la lista de Diócesis de Santa Rosa?

R2 Los nombres en la lista Diocesana están incluidos por una variedad de razones. En primer lugar, se nombran los clérigos que, a juicio de las autoridades legales o la Junta de Revisión Diocesana, tienen una justificada demanda contra ellos.

En los casos en que una afirmación de carácter histórico, cuando no es posible realizar la aplicación de la ley para ayudar a determinar culpabilidad criminal, se da el beneficio de la duda a la víctima. Así, la inclusión de un nombre, aunque no demuestra culpabilidad, se pretende demostrar el deseo de la Iglesia por apoyar a las víctimas.

Los nombres de clérigo fallecido se incluyen cuando hay una denuncia en el registro.

Los nombres de clérigo listados en otras Diócesis u Orden Religiosa están nombrados en nuestra lista cuando han tenido tiempo de servicio o alguna conexión con la Diócesis de Santa Rosa. Estos nombres están incluidos aún cuando la Diócesis no tiene antecedentes de acusaciones locales en contra de ellos. En muchos casos, por el paso del tiempo, no es posible una investigación criminal.

Por otro lado, cuando un informe se ha recibido y está determinado por las autoridades civiles no tener fundamento o no se puede probar, entonces el tema de ese reporte no se menciona. En tales casos, la Diócesis evalúa cuidadosamente el caso con la Junta de Revisión para determinar si el individuo involucrado presenta cualquier riesgo posible para los niños o jóvenes y se actúa como corresponde.

P3 ¿Por qué la Diócesis no se ocupó de esto mucho antes?

R3 Las víctimas de abuso sexual de menores a menudo toman muchos años en darlo a conocer. Muchas de las acusaciones hechas en contra de hombres en la lista de la Diócesis fueron recibidas después de que un sacerdote acusado falleció o después de que las limitaciones de prescripción penal habían pasado. En esos casos, una investigación criminal es imposible. Puesto que el objetivo de la Diócesis actualmente es de sanación nuestro Protocolo da un substancial beneficio de la duda a la víctima.

P4 ¿Qué otras acciones se están considerando?

R4 La Diócesis está tratando muy diligentemente de ser bastante detallista en generar una lista de los acusa-

dos. Cuando otras Diócesis y Comunidades Religiosas publican nombres, la Diócesis de Santa Rosa estará muy atenta para asegurar que cualquier nombre nuevo revelado en esas listas y hayan tenido alguna asociación con la Diócesis de Santa Rosa será agregado a la lista de la Diócesis de Santa Rosa. Además, al surgir nuevas acusaciones, una vez que la acusación sea determinada como creíble, los nombres serán agregados.

P5 ¿Es la posesión de pornografía infantil considerada abuso?

R5 Si, definitivamente. Uno de los nombres listados se nos dió a conocer precisamente por una condena relacionada con pornografía infantil. La nueva revisión de la Póliza de Protección de Niños y Jóvenes dice: En esta póliza cada referencia de abuso de menores incluye el uso y posesión de pornografía infantil.

P6 La lista indica que aproximadamente 25 sacerdotes fueron acusados de abuso a menores mientras servían en la Diócesis. ¿Cuántas víctimas se han dado a conocer en la Diócesis?

R6 Hemos buscado en los registros y los nombres de aproximadamente 100 víctimas de abuso sexual a menores se han encontrado en la Diócesis. Este es un número alarmante y representa la mayor parte de la razón por la revelación actual. Más de la mitad de estas víctimas (63) sufren como resultado de las acciones de 4 sacerdotes. Y aunque un acto de abuso a menor es inaceptable, las acciones de estos cuatro han hecho más daño a menores que todos los otros sacerdotes combinados en toda la Diócesis.

Es necesario recordar que 14 del clero incluido en la lista de la Diócesis de Santa Rosa están nombrados porque hubieron acusaciones en su contra ya sea antes o después de haber servido en la Diócesis de Santa Rosa. En estos casos la lista indica: No acusaciones conocidas en la Diócesis de Santa Rosa. Si se reciben acusaciones involucrando a estos sacerdotes entonces esa nota se modificará.

P7 ¿Que pólizas tiene la Iglesia para la protección de los niños en el presente?

R7 Las Diócesis Católicas de los Estados Unidos incluyendo la Diócesis de Santa Rosa ha adoptado la póliza de cero-tolerancia en cuanto a casos de conducta sexual abusiva que envuelva a un miembro del clero y a un menor. Estas mismas pólizas son aplicables a empleados laicos y voluntarios.

En el 2002, la Conferencia de Obispos Católicos de Estados Unidos emitió el Capítulo para la Protección de Niños y Jóvenes, un amplio conjunto de procedimientos para tratar acusaciones de abuso sexual a menores. El Capítulo incluye directrices para la reconciliación, sanación, responsabilidad y prevención de futuros actos de abuso. Este Capítulo sirve como base para nuestra propia Póliza Diocesana.

La Diócesis investiga cualquier sacerdote que viene (vea Víctimas de abuso, página 23)

CALENDAR

May 4th

Our Lady's Guide to True Femininity Conference

8:30 am to 2:00 pm St. Sebastian's Parish Hall, 7983 Covert Lane, Sebastopol.
Hosted by the Santa Rosa Diocesan Council of Catholic Women and presented by the Marian Sisters of Santa Rosa. Talks will include "Privilege of Being a Woman" and "Principal Virtues of Mary". The day will include Mass, Rosary, Crowning of Mary and the "Litany of Our Lady". Continental breakfast provided, bring your own lunch. For more information and to register, contact Cindy or Gloria via email: SantaRosaDCCW@gmail.com or call 707-592-9833

May 5th

Arcata Portuguese Holy Ghost Celebration

Join us for a Linguiça, Scrambled Eggs and Pancakes breakfast on Sunday, May 5 from 7-11am at the Arcata Portuguese Hall. Tickets for Adults- \$10, children 6-12- \$5, and children under 5- free. Proceeds will go to help the Queens and their families meet expenses. If interested in tickets, please contact Yvonne (707-822-3520) Jorge (707-845-8111) Mike (707-845-6500) or David (707-499-0829).

May 14th

"Faith, Hops, Love" at Lagunitas

5:30-8:30pm. Catered by Cucina Paradiso and featuring DC United Soccer Star Taylor Kemp. Tickets only \$40 per couple, proceeds will help participation scholarships and programs for Youth & Young Adult Ministry events in the Diocese. More info & tickets: www.faithhopslove.org

May 18th & 19th

Lake County 39th Annual Outdoor Passion Play

Saturday & Sunday, 4-6:00pm. Visit us at www.lakecountypassionplay.org or call 707-263-0349 for more information. Admission is free.

May 19th

St. Rose Catholic Church & NAMI Sonoma County

Observe National Mental Health Awareness Month
St. Rose Parish and NAMI Sonoma County, the local affiliate of the National Alliance on Mental Illness, invite you to increase your awareness and understanding of mental illness. Join us Sunday, May 19, 12:00 noon to 1:30 pm, St. Rose Parish Hall. This free presentation is presented by NAMI Sonoma County, to build your awareness, learn and ask questions about.

- Mental Health Myths & Facts
- How Mental Health Challenges Affect Individuals and Families
- What Sonoma County Resources Exist for those Impacted by Mental Illness
- How to Support Families & Individuals Impacted by Mental Illness

Everybody knows someone, loves someone, works with someone or is someone affected by a mental health challenge. Navigating life with a mental health condition and their families that keep them from reaching out to get needed support. All parishioners, family and friends are welcome to attend.

May 20th

You are invited to attend an Ultreya

In a climate of friendship, Cursillestas and those interested in making a Catholic Cursillo, are invited to attend an Ultreya. Participants will share their

life experiences based on the three tenets of Cursillo life: i.e.: Prayer, Study and Action. This sharing can be contemplative in nature or may deal with an evangelizing experience. These sharings from real-life experiences, serve as examples of the challenge which Jesus lays before His followers: "Go and do likewise." As its name implies, the Ultreya, is a call to move forward and to keep the flame of the Cursillo burning brightly. The Catholic Cursillo Movement of the Diocese of Santa Rosa invites all Catholics to attend a Ultreya on Saturday, May 20 from 2 – 4 p.m. at St. Elizabeth Seton Church, 4595 Snyder Lane, Rohnert Park. For further information call Molly Touchette at 707-292-8389 or Olga Dorado at 707-755-0022.

May 24th, 25th & 26th

Northern California Renewal Coalition 32nd Annual Catholic Charismatic Convention

Santa Clara Convention Center "He Will Baptize you with the Holy Spirit and Fire." Celebrants & Speakers: Bishop Mylo Vergara, D.D, M.A., S.T.D. Pasig, Philippines; Rev. Raymund Reyes, San Francisco; Rev. Dave Pivonka, TOR, Loretto, PA; Rev. Levi Hartle, Pittsburgh, PA; Rev. Andrew Ibegbulem, OSA, San Francisco; Deacon Steve Greco, Irvine, CA; Deacon Bill Brennan, Stockton, CA; Rose Payán, PhD, Redwood City, CA

Separate seminars in English for adults, teens, and children's program and in Vietnamese and Spanish. Praise, worship and song with spirit-led music ministers. Masses open to the public. Fan the flame of Pentecost with gifts of the Holy Spirit. Experience conversion, renewal, transformation, healing, empowerment through dynamic speakers, anointed music, spirit-filled liturgies, & personal prayer ministry. Offering baptism in the Holy Spirit workshop. Books and religious articles available.

For registration information go to www.ncrcspirit.org

Ongoing in Santa Rosa

Catholic Charities' Senior Transportation Program is a free service for seniors 60+ living in Santa Rosa. Our dedicated and trained volunteer drivers take seniors to medical appointments, grocery shopping and other similar errands. Medical appointments are given priority. Our program operates Monday through Friday from 8:00 a.m. to 4:00 p.m. To schedule a ride, call 707-528-2063 and leave a message with your ride request the week before you need your scheduled ride.

Ongoing

Thursdays 5:30pm

"Pray for Priests" Prayer Group

St. Sebastian Parish

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

Youth and Young Adults

Stay current on Youth & Young Adult ministry events in the diocese: www.sryouth.org & www.catholycya.org.

Humboldt State Newman Center events:

Regina - rfosnaugh1@hotmail.com

<http://www.hsunewmancenter.com>

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

Employment Opportunities

St. Rose Parish is currently seeking a Director of Faith Formation. This is a full time non-exempt position.

The successful bi-lingual candidate will be an active practicing Catholic. He/she will hold at least a bachelor's degree in Theology or Religious Studies from a Catholic University. The candidate must have at least 5 years' experience in Administration in a Catholic School or parish setting. He/ She must present background criminal check clearance and complete online training as required by the Diocesan Office for Child and Youth Protection.

Job Description available on catholicjobs.com or strosecurchonline.org. Interested applicants can call Sr. Olive Murphy 707-542-3097 or email her at motmurphy@netzero.net for interview information by June 8th.

.....

HR/Compliance Officer Job Description

The position will be half time Human Resources reporting to Dave Adams the balance as Compliance Officer for mandated training reporting to Julie Sparacio. The starting duties for each of the roles are listed below.

- Human Resources.
- Supporting pastors, supervisors and employees on human resource issues.
- Supporting Superintendent of Schools with HR policies.
- Maintaining the Employee Handbook.
- Chair of the Diocesan Wellness Committee.
- Help increase employee communications on HR, Wellness and other topic.
- Compliance Officer.
- Database management.
- Certifying compliance on mandated training (Safe Environment & Sexual Harassment).
- Improve reporting process and work to automate where possible.
- Generating reports for Bishop Vasa prior to confirmations.
- Follow-up with pastors/principals on non-compliant personnel.
- Work with Julie/Bishop Vasa to clarify pastors/principals responsible for compliance.
- CYO compliance.
- Establish in Chancery fingerprinting schedule
- Determine if at parish or school fingerprinting will be done or outsourced.
- Updating and monitoring the not registered list
- Issuing rejection letters.
- Following up on arrest information.
- Billing to parishes/schools.
- Ensure fingerprinting is done for Eucharistic Ministers for the Homebound/Finance volunteers.
- Fingerprinting.

Please contact Dave Adams at 707-566-3317 or dadams@srdiocese.org ♦

Youth & Young Adult Ministry Fundraiser

People more than ever in our society are in search of purpose, meaning, and connection in their life. The “big questions” about life used to be answered in church, but it doesn’t seem that way anymore does it? Church attendance is in decline, but are you aware that the “young church” is thriving? Those who are ‘spiritual’ but not ‘religious’ have created a wave of truth-seeking excitement that leads towards a faithful life in Christ.

Therefore, Youth Ministry and Young Adult Ministry doesn’t look like it once did!

“Faith, Hops, Love” May 14th at Lagunitas 5:30-8:30pm. Catered by Cucina Paradiso and

featuring DC United Soccer Star Taylor Kemp. Tickets only \$40 per couple, proceeds will help participation scholarships and programs for Youth & Young Adult Ministry events in the Diocese. More info & tickets: www.faithhopslove.org

Please attend this **Ministry & Fundraiser event May 14th at Lagunitas** to join the Body of Christ in some fun, fellowship, and to be fed two ways: by Cucina Paradiso and spiritually! Event proceeds will sponsor student attendance and fund these events:

- Diocese Youth Day, “Youth on a Mission” (a Summer Discipleship & Leadership Camp),

Mission Trip to Eureka (volunteer serving the homeless), Steubenville Conference (powerful weekend of prayer and conversion), and Northern California’s “NorCal Jam” at 6-Flags.

And these incremental ministry programs:

- Fellowship Ministry: small group coffee/lunches for faith sharing
- Ministry Coaching: progressive training for adult leaders to live the Gospel
- St. Paul Street Evangelization: Young Adult teams at local Farmer’s markets ♦

(Víctimas de abuso, cont. de página 21)

a servir, aunque sea temporalmente, en la Diócesis de Santa Rosa. A veces esto es tan simple como una Carta de Buena Conducta de la Comunidad Religiosa o Diócesis de donde proviene. A veces, si el clérigo se mantiene durante más de un mes, una investigación más a fondo es necesaria. Cada sacerdote que sirve en la Diócesis debe tener sus huellas dactilares en archivo y completar el Entrenamiento de Ambiente Seguro mandatorio en la Diócesis. Estos mismos requisitos son obligatorios en todo lo Diocesano, incluyendo Parroquias y empleados de Escuelas y voluntarios que tengan contacto con niños.

P8 ¿Las medidas preventivas están haciendo una diferencia?

R8 Según datos recientes el número de presuntos delitos registrados desde 2004 son dramáticamente diferentes del número reportado de 1965 a 1990. En esos años había como 300 denuncias al año. Desde el 2005 hasta el 2017 el promedio anual es de 17 (Fuente: América Media: un Ministerio Jesuita). Mientras que un número de otros factores puede afectar este número, es razonable atribuir gran parte de la reducción de acusaciones a las medidas preventivas adoptadas por la Iglesia.

P9 ¿Cómo determina la Diócesis cuándo reportar una acusación de abuso sexual a un niño?

R9 La póliza de la Diócesis es de reportar cada acusación de abuso a menores a las autoridades estatales y permitir que las agencias de cumplimiento legal conduzcan las investigaciones apropiadas. Las autoridades Civiles siguen sus propias pólizas y protocolos. La Diócesis se mantiene lista para cooperar de lleno con las investigaciones de cumplimiento legal. Si el abusador ha fallecido no se hace reporte legal puesto que no habría a quién procesar por el crimen. Sin embargo, cuando contactan a la Diócesis con una acusación de abuso por un sacerdote que ha fallecido, se hace un reporte al Fiscal del Condado de Sonoma.

P10 ¿Qué pasa cuando una acusación es recibida en contra de un sacerdote que está aún en el ministerio?

R10 Cuando se hace una acusación que involucra el abuso de un menor por un sacerdote, empleado

o voluntario que está conectado con la Diócesis es inmediatamente reportada—verbal y escrita—a las autoridades legales. Esta es la responsabilidad primaria de la persona que observa o recibe la primera queja de abuso pero la Diócesis está lista para asistir y asegurarse que un reporte se archive apropiadamente. La Diócesis coopera completamente durante toda la investigación. Al recibir un reclamo que implica conducta sexual con un menor de edad, el acusado se suspende del ministerio en espera de los resultados de la investigación a menos que tal acción pueda interferir con la investigación de las autoridades legales. Si las autoridades legales encuentran suficiente razón para proseguir con una investigación criminal, la Diócesis iniciará su propia investigación solamente después que la conducida por las autoridades legales concluya. Si las autoridades legales no prosiguen una investigación criminal entonces la Diócesis proseguirá con su propia investigación interna para determinar si alguna forma de sanción eclesiástica es apropiada.

Los resultados de la investigación interna de la Diócesis son presentados al Consejo de Revisión Diocesano. Los miembros de este consejo incluye profesionales en los campos de sicología, autoridades legales y recursos humanos. El Consejo de Revisión ayuda a determinar si una acusación es creible y hace sus recomendaciones al Obispo. Ninguno que ha tenido una probada acusación de abuso sexual a un menor o adulto vulnerable es permitido a mantenerse en ministerio público.

Durante este proceso, la Diócesis es muy proactiva al ofrecer servicios pastorales y terapéuticos a la víctima.

P11 ¿Qué pasa cuando una nueva víctima se da a conocer acusando a un sacerdote que ha fallecido o después de que las limitaciones de estatuto civil se ha vencido?

R11 La respuesta a esta pregunta es la razón de nuestro Protocolo de Compensación a Víctimas. Aunque no sea posible ni un proceso criminal ni demanda civil, la Diócesis de todas maneras quiere cumplir con su obligación de enmendar el daño hecho. La intención del Protocolo es de pastoreo y sanación. Por medio de este programa tenemos la esperanza de asegurar a las víctimas de abuso sexual infantil que: les hemos escuchado, les creemos, les afirmamos en su trauma

y queremos ayudar con un proceso de sanación.

Para poder lograr esto necesitamos comprometernos con ustedes en un proceso que provea cierta información requerida para que podamos discernir juntos que forma debe tomar este proceso de sanación.

P12 ¿Cuál es el papel del Consejo de Revisión Diocesano?

R12 El Consejo de Revisión Diocesano ayuda al Obispo a determinar la credibilidad de las acusaciones y también están comprometidos proactivamente ayudando a determinar mejoras a nuestras pólizas en la Diócesis con respecto a la protección de los niños, incluyendo este Protocolo.

En términos de este Protocolo, se convocará al Consejo de Revisión para revisar la información proporcionada sobre los abusos sufridos. A continuación ayudarán a determinar qué acciones deben tomarse por la Diócesis en cuanto a ofrecer sanación a los abusados. El Coordinador de Asistencia de Víctima también consulta con el Consejo de Revisión Diocesano en el curso de continúo contacto con las víctimas sobre el tipo de apoyo que debe ofrecerse.

P13 ¿Porqué la Iglesia no hizo nada de esto 40 años atrás?

R13 Reconocimiento de la naturaleza, frecuencia y daño del abuso está desarrollándose en la Iglesia y en la sociedad. Un ejemplo sobresale. Las leyes estatales continúan cambiando. La primera ley mandatoria de reportar abuso a los niños en California fue promulgada en 1963. La ley era aplicada solo a los médicos. Con el tiempo la lista de reporteros mandatorios se amplió. Al mismo tiempo hubo una ampliación del concepto de maltrato denunciable que incluyen abuso sexual, maltrato emocional y negligencia. Antes de 1980, en California, estas leyes eran aplicadas sólo a los médicos.

El clero fue agregado a la lista de reporteros mandatorios en California en 1997.

Esta expansión de La Ley de Reporte de Abuso Infantil y Negligencia manifiesta un profundo reconocimiento que los niños necesitan la protección de los adultos. Implica también un reconocimiento creciente del dramático impacto negativo que tiene este abuso sobre los niños.

(vea Víctimas de abuso, página 24)

(Víctimas de abuso, cont. de página 23)

El fracaso de la Iglesia a reconocer lo perjudicial del abuso del clero hacia un niño en los años 60 o los años 80 no era debido únicamente a la ceguera de los Obispos. El reconocimiento social de la gravedad de este daño sigue evolucionando.

P14 ¿Que espera lograr con este nuevo Protocolo?

R14 La Iglesia reconoce con gran pena el grado de abuso que han cometido algunos de sus sacerdotes y reconoce su deber de reparar el daño. Si bien las demandas son un método de búsqueda de justicia, como Iglesia, creemos que se puede lograr sanar mejor trabajando juntos.

La exigencia de mayor transparencia se ha escuchado por la Iglesia y la Iglesia ha respondido. La percepción que la Iglesia está albergando a los abusadores de niños necesita llegar a su fin. Esta percepción daña a la Iglesia, aflige más a las víctimas, perjudica al Pueblo de Dios y daña a nuestros sacerdotes. Este Protocolo nos lleva al siguiente paso.

Reconocemos que el Pueblo de Dios espera y merece no sólo transparencia sino también mayor compasión. Esperamos que nuestra transparencia y este Protocolo ayuden a las víctimas y sus familias a darse cuenta que la Iglesia toma en serio el ser una fuente de sanación como lo ha sido, aunque, a menudo sin saberlo, ha sido la fuente del daño. Mayor responsabilidad de la Iglesia no significa solamente listar nombres, pero también llegar a las víctimas para la participación en el proceso de curación.

P15 ¿Por qué la Diócesis de Santa Rosa no contrata a una Firma Profesional para estos contactos?

R15 La Diócesis de Santa Rosa examinó cuidadosamente la propuesta que se hizo a todas las Diócesis de California y determinó, en consulta con el Consejo de Revisión Diocesana y el Consejo de Finanzas Diocesano, que el número de víctimas que esperamos encontrar no justifica el enorme gasto de una Firma Profesional. La empresa se basaría en la Diócesis para generar los nombres de los posibles contactos y luego haría los contactos necesarios. Puesto que muchas víctimas asociadas con la Diócesis de Santa Rosa ya saben de nuestro Coordinador de Asistencia a Víctimas, la participación de un tercera parte desinteresada no parece ser un buen uso de recursos limitados. ♦

(Pasión De Cristo, cont. de página 18)

está orando en Getsemaní hasta el inicio del camino de la Cruz procesión. Están casi en contacto con la distancia de los actores. La audiencia se convierte efectivamente en parte del drama que tiene lugar directamente frente a ellos—representan a la multitud de espectadores que estaba presente en el momento de la pasión de Cristo. Cuando la obra alcanza el punto donde Jesús tiene que tomar su cruz y comenzar el viaje al lugar de la Crucifixión (el camino de la Cruz procesión), la multitud de espectadores sigue junto a los actores hasta que todos lleguen al lugar de la crucifixión. Aquí es donde ocurren algunos de los aspectos más commovedores de la representación, incluyendo el levantamiento de las tres cruces que contienen a Jesús y los dos criminales.

Cualquier persona que haya tenido la oportunidad de experimentar esta increíble actuación le dirá que deja una impresión inolvidable. Estamos agradecidos con los miembros de nuestro Ministerio de jóvenes adultos hispanos por su arduo trabajo y dedicación a este maravilloso programa. ♦

Our Lady of Guadalupe Church Annual “Passion of Christ” Play

As Catholics, we are quite familiar with the story of the Passion of Jesus Christ. The subject is covered in detail in all four gospels in our holy bible. During Holy Week, the text of two of the gospels is presented to the congregation verbally multiple times, with the priest, the deacon, the lecturer, and the congregation reciting the appropriate text. Most Catholic churches have representations of the 14 stations of the cross (at Our Lady of Guadalupe we have a stained-glass window of each station), and praying the Stations of the Cross is a very common ritual. In addition, most of us have seen movies or television versions of the Passion story.

All of these treatments of the story of the Passion are intended to help us visualize the sacrifice that Christ made for us.

But nothing comes as close to giving you a sense of what it must have been like to actually witness Christ’s Passion as what you feel when witnessing a live reenactment, up close and personal. At Our Lady of Guadalupe Catholic Church, we are extremely fortunate to be able to do just that.

On Good Friday of this year, as they have for the last 7 years, the members of the Hispanic Young Adult ministry at OLG have presented a live performance of the Passion of Jesus Christ. Members of this ministry, primarily young men and women in their 20’s and 30’s, perform all of the activities needed to produce the play. They build and assemble the scenery, create the costumes and act in all of the roles. The play is attended by hundreds of people—both Hispanic and non-Hispanic OLG parishioners as well as individuals from other parishes.

At OLG, we have a very large rectangular, enclosed parking lot located directly behind the church and the Mary Agatha Furth Center buildings. There are trees planted along three sides of the perimeter of the lot—one side contains mature olive trees. On Good Friday, the entire lot is transformed into the setting for the Passion play.

In front of the line of olive trees, “sets” are created to represent Gethsemane (the Mount of Olives), the High Priest residence, Pontius Pilate’s residence, Herod’s court, and Golgotha (place of crucifixion). The Way of the Cross procession follows around the remaining perimeter of the lot.

As the play begins, the audience stands in an area parallel to the where the action will take place, from the time when Jesus is praying at Gethsemane until the start of The Way of the Cross procession. They



On Good Friday of this year, as they have for the last 7 years, the members of the Hispanic Young Adult ministry at OLG have presented a live performance of the Passion of Jesus Christ.

are almost within touching distance of the actors. The audience effectively becomes part of the drama taking place directly in front of them—they represent the crowd of spectators that was present at the time of Christ’s Passion. When the play reaches the point where Jesus is made to pick up his cross and begin the journey to the place of crucifixion (the Way of the Cross procession), the crowd of spectators follows along beside the actors until they all reach the place of crucifixion. This is where some of the most moving aspects of the performance occur, including the raising of the three crosses containing Jesus and the two criminals.

Anyone who has ever had the opportunity to experience this amazing performance will tell you that it leaves an unforgettable impression. We are grateful to the members of our Hispanic Young Adult ministry for their hard work and dedication to this wonderful program. ♦



May 30: St. Joan of Arc