

NORTH COAST CATHOLIC

The newspaper of the Diocese of Santa Rosa 🌿 www.srdiocese.org 🌿 OCTOBER 2014

DIOCESE, CATHOLIC CHARITIES ESTABLISH EARTHQUAKE RELIEF EFFORTS

Napa (CNA/EWTN News)—In response to the August 24 Napa earthquake, the Diocese of Santa Rosa and Catholic Charities have both established relief efforts to aid those in need.

Funds donated to the diocesan account will help restore damaged church and school buildings. The properties of St. John the Baptist in particular suffered great harm. Also the Carmelite retreat house in Oakville has had to cancel all its retreats and close its crumbling office.



Catholic Charities, meanwhile, has worked to round up food, furniture, and clothing for those who lost their homes or belongings in the quake. Besides household items and houses themselves, the biggest need in the aftermath might be cars, CC's Director of Shelter and Housing Jennielynn Holmes said.

"A couple of car ports collapsed and fell on cars, and they've been destroyed, so I would say probably financial assistance in that way [will be the biggest need]," she said.

She noted Bishop Robert F. Vasa has been in the area, helping out with local parishes.

As recovery efforts solidify, there will be a need for volunteers who can give of their time to cleanup efforts or who can donate household items, Holmes observed.

The next few days and even weeks of recovery will be precarious, especially because of possible aftershocks expected from the quake, she explained. So far, however, the response in the community has been positive.

"I know a lot of people have kind of rallied together to help out."

Donations to the diocese can be made at www.osvon-linegiving.com/756/DirectDonate/31899 or mailed to Diocese of Santa Rosa, PO Box 1297, Santa Rosa, CA 95402. Please write, "earthquake relief" on the memo line.

Donations to Catholic Charities of California can be made on their website: <http://catholiccharitiesca.org/wp/join-us/> or mailed to Catholic Charities, PO Box 4900, Santa Rosa, CA 95402. Please write, "earthquake relief" on the memo line.



DIOCESAN NATIVE TAKES REINS AS NEW SVDP PRINCIPAL



Petaluma—One nice thing for new St. Vincent de Paul Elementary School Principal Stephanie Quinlan: She doesn't need a map of the area to get around.

Quinlan grew up in Napa and attended St. Apollinaris Church and School, where she says, "I was taught by Sr. Philomena, Sr. Olive, Sr. Peggy, Sr. Benedict, Sr. Agnes, and all those great Sisters."

After graduating Napa's Justin Siena High School, she attended Gonzaga University in Spokane, matriculating with a bachelor's in Special Education in 2001.

Her first job was teaching sixth grade in her hometown's St. John the Baptist School. "I was thrilled to come back home to the

diocese that raised me," she said. "It's amazing I was hired at that time, because there was huge transition at that school. We had a new principal and new teachers. We basically had a new staff who were all dedicated to working together to preserve the history and tradition at St. John's and moving it forward and meeting the kids where they were at."

After four years, she left to teach in the Archdiocese of San Francisco at Our Lady of Loreto School in Novato, and went on to educate at Good Shepherd School in Pacifica, California, where she taught fourth grade and served as vice principal.

It was while serving at Our Lady of Loreto that she chaperoned a dance. A parent in attendance that night was the Diocese of Santa Rosa's Superintendent of Education Dr. John Collins. They discussed her desire to get a master's degree, and Collins suggested attending the University of San Francisco's Institute for Catholic Educational Leadership and doing graduate work in Catholic school leadership, which is what she eventually did.

Quinlan has relocated to Petaluma, which she says "is very similar to Napa. It's a small community and has that feel to it. It's been a blast."

Asked what has struck her most since taking the reins, she says, "I have an amazing staff, and I am constantly in awe of what they do and the academic integrity they possess. They are so good with the students. They reach out to them. They comfort them spiritually and emotionally. They are just an amazing, dedicated group."

The newly minted principal looks at her service as a ministry, one that is influenced by such leading lights as Dr. Jean Piaget and St. Thomas Aquinas. She says among her priorities over the next few years are "implementing more technology into the school, exploring the curriculum, and I want to get sense of what it means to be a St. Vincent's student. They've been doing something right for 126 years. How do we continue that great legacy?"

St. Vincent is also expanding and has recently finished phase two of a construction plan, which includes paying off the Arts and Learning Center. Then there is phase three, which will be the Blessed Virgin Mary Hall, named after the Sisters who once taught there. It will, says Quinlan, make a "nice gathering space for athletics, social events, and the all-around needs of community." She is also looking into remodeling some of the aging offices.

Of course, the 800-pound gorilla in the room, so to speak, is that she is not just the new principal, she is replacing a legend. Susan Roffman, the Petaluma school's long-time headmaster, retired after the 2013-14 school year.

(see Diocesan Native, p. 2)

ABORTION: THE UN-CHOICE

This is Respect Life Month. This month also precedes the election.

I am frequently asked whether one can truly be Catholic and at the same time insist upon a woman's right to choose, which, really, is a choice between the guiltless, unborn baby's life and death.

In short, "No." But why?

Let's consider a parallel to politically active Catholics who claim, "I am personally opposed but ..." and/or who do not want to "impose their morals on others."

How foolish would it sound if someone said, "I personally oppose slavery, but I certainly could not impose my views about such a personal and sensitive matter on someone else?"

Slavery is a violation of liberty. Abortion, however, is a violation of something much more fundamental: Life itself.

We hear a mother has the right to do what she wants with her body.

Yet that baby growing inside her is not her body. It is its own being. It has its own DNA. This is why no parent has dominion over the life of their child.

We hear about a putative "right to privacy" (you will not find these words in the Constitution, by the way). Whatever right to privacy one may have, however, it ends where another's right to life begins, and that right begins at conception.

The clarity of the Church's teaching on this is so strong, it leaves no reason for doubt much less dissent (cf. Matt 16:18-20, 18:18). It is therefore evil and sinful for any Catholic to oppose any part of the Church's consistently clear message on the inviolability of the God given right to life, a message she has taught since before the last apostle died.

Back then the Church said (and still does) "you shall not murder a child, whether it be born or unborn" (*Didache* 2:2).

Today the Church puts it this way: "When the state does not place its power at the service of the rights of each citizen, and in particular of the most vulnerable, the very foundations of a State based on law are undermined" (CCC 2273).

Good laws produce good results, no? Well, laws based on a supposed right to privacy and the subsequent elimination of unwanted children have not made our country a better place. One minor indication of this is that Project Rachel outreaches are so numerous.

May we entrust all of our efforts, prayers, hopes, and

aspirations into the loving hands of the patroness of the unborn, the patroness of the Americas, the mother of Our Lord, the mother of us all, our lovely Lady of Guadalupe, Mother of God.

Through her powerful intercession may hearts be softened and minds enlightened, and may our beloved United States of America, this "land of the free and home of the brave," lead the world in a new and desperately needed civil rights movement, a movement to recognize the weakest of the weak and the smallest of the small, a movement to recognize the right of the pre-born to that most basic and fundamental of all rights, the right upon which all other rights necessarily depend: The right to life.

Let me end by encouraging my brother priests and all permanent deacons to continue to join me in loudly and proudly raising your voice in defense of

the unborn whenever and wherever God gives you the opportunity.

One day a child may thank you for it. ❖



From the Bishop

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

ABORTO: LA NO-ELECCIÓN

Este mes es el mes de Respeto a la Vida. Este mes también precede a la elección.

Con frecuencia me preguntan si verdaderamente se puede ser católico y al mismo tiempo insistir en el derecho de la mujer de poder elegir, lo que, en realidad, es una elección entre la vida y la muerte, del bebé inocente aún no nacido.

En resumen, "No." ¿Pero por qué?

Vamos a considerar un paralelo a los católicos políticamente activos que dicen: "Yo estoy personalmente opuesto pero..." y/o que no quieren "imponer su moral a los demás."

Qué tonto sonaría si alguien dijera: "Yo personalmente me opongo a la esclavitud, pero desde luego no podía imponer mis puntos de vista sobre un asunto tan personal y sensible de alguien más."

La esclavitud es una violación de la libertad. El aborto, sin embargo, es una violación de algo mucho más fundamental: la Vida misma.

Oímos que una madre tiene el derecho de hacer lo que quiera con su cuerpo.

Sin embargo, ese bebé que crece dentro de ella no es su cuerpo. Es su propio ser. Tiene su propio ADN. Por esto es que los padres no tienen dominio sobre la vida de sus hijos.

Oímos hablar de un "derecho a la privacidad" putativo (que por cierto, no encontrará estas palabras en la Constitución). Cualquiera que sea el derecho a la privacidad que uno pueda tener, termina donde el derecho a la vida de otro ser comienza, y el derecho a la vida comienza en el momento de concepción.

La claridad de las enseñanzas de la Iglesia sobre este tema es tan fuerte, que no deja ninguna razón para la duda mucho menos disenso (cf. Mateo 16: 18-20, 18:18).

Por lo tanto, es malo y pecaminoso para cualquier católico que se opona a cualquier parte del mensaje consistentemente claro de la Iglesia sobre la inviolabilidad del derecho dado por Dios que es la vida, un mensaje que la Iglesia ha enseñado desde antes que muriera el último apóstol.

En aquel entonces la Iglesia, dijo (y aún lo dice) "no matarás a un niño, ya sea nacido o por nacer" (*Didajé* 2:2).

Hoy la Iglesia lo pone de esta manera: "Cuando el Estado no pone su poder al servicio de los derechos de cada ciudadano, y en particular de los más vulnerables, los fundamentos mismos de un Estado basado en la ley se ven socavados" (CCC 2273).

Las buenas leyes producen buenos resultados, ¿no? Bueno, las leyes basadas en un supuesto derecho a la privacidad y la posterior eliminación de los hijos no deseados no han hecho de nuestro país un lugar mejor. Una indicación menor de esto es que los alcances del Proyecto Raquel son tan numerosos.

Vamos a confiar todos nuestros esfuerzos, oraciones, esperanzas y aspiraciones en las manos amorosas de la patrona de los no nacidos, la patrona de las Américas, la madre de Nuestro Señor, la madre de todos nosotros, nuestra encantadora Señora de Guadalupe, Madre de Dios. Que a través de su poderosa intercesión puedan ser ablandados los corazones y las mentes iluminadas, y que nuestro querido Estados Unidos de América, esta "tierra de los libres y el hogar de los valientes", conduzca al mundo en un movimiento de derechos civiles nuevo y que es desesperadamente necesario, un movimiento para reconocer al más débil de los débiles y los más pequeños de los pequeños, un movimiento para reconocer el más débil de los débiles y de los más pequeños de los pequeños, un movimiento para reconocer el derecho del no nacido y el más básico y fundamental de todos los derechos, el derecho sobre el cual todos los demás derechos necesariamente dependen: El derecho a la vida.

Permítanme terminar animando a mis hermanos sacerdotes y a todos los diáconos permanentes a que sigan uniéndose a mí en voz alta y con orgullo a levantar la voz en defensa de los no nacidos cuando y donde Dios nos dé la oportunidad.

Un día un niño se lo podrá agradecer. ❖

(*Diocesan Native, cont.*)

"I have very high heels to fill," Quinlan quips. "I feel blessed because Susan did an amazing job with the school. We are financially sound because of her dedication and forethought. She left the school as an amazing gift with a beautiful bow on top that she and the other dedicated principals who came before her laid out over the years, not to mention the BVM nuns."

As with every Catholic elementary school in the world, enrollment is a concern. The rookie chief executive says she plans on "reaching out to feeder preschools, looking to make sure we have a solid kindergarten class for next year," and reaching out to parish families whose children don't currently attend.

Stephanie is energized by the students and is excited to learn their interests and hobbies.

"The kids are the best part of the school day."

"I am pleased to welcome Stephanie back to the Diocese of Santa Rosa," said Dr. John Collins, diocesan superintendent of Catholic Schools. "She is a great believer in Catholic education. She herself is very well educated. She has a great work ethic. She is full of integrity. It's a match in Petaluma: A fine principal for a fine school."

Welcome home, Stephanie. ❖

If you would like to learn more about St. Vincent de Paul Elementary School please visit the website svelem.org or contact the school office 707-762-6426 for a tour.



The Divine Maternity of Our Lady, Feast: October 11



Sts. Simon and Jude, Feast: October 28

THE MILLENNIAL GENERATION: #PRO-LIFE

by Emily Wilkinson

When the recent abortion-themed comedy *Obvious Child* tanked at the box office, an intern at Students for Life of America wisely observed, “Of course it didn’t do well. If one in three women have had an abortion, they wouldn’t find this funny.”

Young people have grown up surrounded by abortion. We’ve heard the painful testimonies of post-abortive women. We’ve lost siblings and cousins to abortion. We’ve seen abortion devastate our friends. And as a generation that takes technology for granted, we’re very familiar with the humanity of the pre-born displayed in ultrasound pictures that adorn so many refrigerators and Facebook pages.

Is it any wonder, then, that the tide is turning, and polls show Millennials are more pro-life than their parents’ generation?

In the movement to abolish abortion and restore protection to women and preborn babies in our country, young people are leading the charge at the front lines: Their school campuses.

Students for Life of America, the nation’s largest pro-life youth organization, boasts nearly 840 college and high school pro-life groups across the country (80 of which are in California). These courageous youth educate

their peers, offer support and resources to pregnant students, and are steadily transforming our culture.

Because of the work of groups such as SLA, some are calling today’s youth “the Pro-Life Generation.” If you’ve ever seen the endless sea of young faces at the March for Life in Washington, DC, or the Walk for Life in San Francisco, you know why!

Meanwhile, the abortion lobby is losing at more than just the box office. There are only half as many pro-choice clubs as there are pro-life clubs on college campuses. A few years ago, an internal survey by the National Abortion Rights Action League showed that while only 26 percent of pro-choice young adults considered abortion to be an important issue when it comes to voting, almost double the number of pro-life young people felt the same way.



The abortion rights movement is graying. It has utterly lost any vitality it may have once had, and its members are well aware passionate youth aren’t replacing them. It’s difficult to excite idealistic students about defending abortion when you consider what abortion is, really.

As a result, pro-choicers have scrambled through a series of desperate attempts to re-brand themselves, such as a confusing effort to abandon the term “pro-choice” altogether, and Planned Parenthood’s awkwardly renaming its college outreach program from

Vox (Latin for “voice”) to Planned Parenthood Generation.

The days of legal feticide are numbered. Social reforms have historically been led by young people, and today’s pro-life youth understand they are fighting the greatest human rights injustice of our time.

We are the Pro-Life Generation, and we will abolish abortion. ❖

Emily Wilkinson serves as West Coast regional coordinator for Students for Life of America. To learn more about this vibrant movement, go to studentsforlife.org.

HOW TO BECOME A DEACON

by Deacon Peter Mathews

Maybe you’re a married man who nonetheless feels an attraction toward greater service in the Church. Or you are at a point in your life where you realize how God has given you so much, and you want to give back.

There are many reasons for a man to investigate the permanent diaconate. Regardless of individual motives, however, what does it take to become a deacon?

The first thing a man must do is talk with his pastor. At the time the next class is forming, and if the pastor feels you might be a good candidate, you may receive an invitation. How often new classes start is at the discretion of the bishop and depends on the needs of the diocese.

After that, the potential aspirant goes to an orientation meeting. There he learns what is involved between his entering the program and ordination.

For instance, they learn what a deacon actually does. They learn it will take five years for them to complete the formation process and will require two full Saturdays and two half-day Sundays each month during the training. Each couple then has a visit with an existing deacon couple.

The first year is called the “aspirancy” and the last four years the “candidacy,” and the academic year lasts from September to June. The diocese pays for tuition, with the funds to pay for this coming out of the Annual Ministries Appeal and Catholic Extension grants. Students, however, pay for books, materials, and travel expenses (e.g., gas, etc.).

Before they can enter the program, though, the potential aspirants fill out an extensive application. In addition they obtain letters of recommendation.

Existing deacons will also interview the applicant, and if they approve, he will be presented to a board of deacons and, with the bishop’s assent, hopefully selected.

Good candidates should be exemplary Catholics, men of prayer, faith, and service, cannot be divorced, must be at least 35 years old by the time of ordination, and should be no older than age 60 at the time of entering the program. The typical student is in their 50s, but there are some

younger men. It bears stating that once a man is ordained, he takes a vow not to remarry. If he is single at the time of ordination, he agrees to remain celibate.

A Class Act

Year one is a high level overview of what the Church is, what she teaches, and so forth. During that time, aspirants tackle two, maybe three texts. It also is a time when the Church and aspirant discern whether it makes sense for the process to continue.

In the following years, students go into much greater detail. For instance, one semester they study the Old Testament. The next they study the New Testament. They will study Church history, Christology, liturgy, Catholic social teaching, and other subjects.

In the last year, candidates get into the more practical aspects of how to serve as a deacon at the altar, how to preach, how to conduct baptisms, weddings, and vigil Services. All the while, they are discerning their vocation and moving to a point where they are ready to make commitment.

Classes take place at the Newman Center in Santa Rosa or in Arcata for students who live in the northern part of the diocese. Typically students in the north diocese attend classes via teleconference and Skype.

Every morning before class, the students and their wives pray the Liturgy of the Hours together, meet once or twice per month with a personal spiritual director, and receive an overview of Church teaching.

The Better Part

For me the relationships I developed with my fellow students and their spouses were the best part of my formation period. We also had some terrific professors. For instance, Mark Brumley, whose day job is with Ignatius Press, taught a wonderful class on the sacraments. Geoff Wood enlivened the study of the New Testament. He is one of our very best. The classes featured lots of interaction between the students and teachers.

This semester Bishop Robert F. Vasa is teaching a class on moral theology and giving a really wonderful teaching on the *Catechism*.

Another thing I appreciated about the process is what I learned from my Hispanic classmates. Being exposed to that aspect of the Church was rewarding and important given the growing importance of the Hispanic community within the Church.

My wife, Jackie, and I became closer as a couple during the training process, as well, growing together in our spirituality. Spouses are encouraged to attend the classes. They do not have to attend all of them, but many do.

Then just before ordination there is a retreat during which each couple meets with the bishop.

Finally the day for which they have worked comes. They go to the cathedral and, much like a priest receiving Holy Orders, all lie prostrate and pledge obedience to the bishop. Then His Grace lays hands upon them and ordains them to be deacons.

After this they can baptize, serve at the altar, and preach in different circumstances. For instance, I preach one Sunday per month, but I also preach at some weekday Masses.

All told, my entire diaconal experience—whether in formation or following ordination—has been good and extremely blessed, and I am very happy doing it. It’s a wonderful opportunity to give back. ❖

If you have an interest in exploring becoming a member of the permanent diaconate, please start the process by speaking with your pastor.



Deacon Peter Mathews is a deacon in the Diocese of Santa Rosa.

THIS AND THAT

Welcome to the fourth issue of the revamped *North Coast Catholic*. We have lots of great material for you, including an article on why an event in 1571 is the likely reason you are not Muslim today. We have another feature on the world's oldest priest (most of us a fraction of his age aren't as busy), and still another on the stalled beatification cause of Archbishop Fulton Sheen. And that's just the beginning.

It has been very gratifying to hear from so many of you who have liked the new newspaper format. We hear more people are reading it and that fewer copies end up in the



From the Editor

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

up and down the state at the end of last month. One lady related how her diocese had invited the Holy See's social media director to speak to parish priests and support staff. He made a great point: The Bible is made for Twitter, because so much of it can be disseminated in 140 characters or less. Twitter is perfect for evangelizing youth.

That's truly eye-opening information, I responded, but what about when we want young people to read something that's more than 140 characters?

dumpster at the end of the month. Praise God.

However, this is largely because most of the people attending Mass are 35 or older. We grew up with newspapers. By and large, we like newspapers. We like the feeling of paper between our fingers. We see why this is a great way of getting the news.

Not so much with our younger fellow faithful, though. I met with colleagues from

Send them links to articles, was the response.

I guess I have a terrible poker face and didn't hide the 'Has it come to this? Is *that* really the only way?' thought that was in my mind, because my colleagues knowingly chuckled and one said, "I know. It's a changed world."

The same gentleman followed up with an interesting point: With youth and social media, you evangelize, you don't catechize.

I'll admit my mind at first revolted at the thought. Huh? What do you mean, "*Don't* catechize?" But that same instant, I understood. If someone is not evangelized—that is, if they have not come to realize their need for Jesus as their Savior and the center of their lives—you can catechize them all you want, and it will do little good if it does *any*. They will have head knowledge without anything to connect it to the heart and thus prompt a conversion.

That isn't just true of youth, obviously.

In any event, that said, we will soon inaugurate a youth page. Stay tuned.

Question re: our Spanish language content. We have interspersed *artículos en español* with the English articles because of a desire to show our Hispanic readers they are on equal footing, that they don't need a special page or what have you. There are content-driven concerns, as well. However, should we put all the material on one page? What do you think?

Finally, many are noting that October is the month dedicated to the Rosary, including our own Fr. Sean Rogers. The intention is and always has been for peace to prevail. At Fatima in 1913 and afterward to Sr. Lucia, one of the Fatima visionaries, Our Lady predicted both World Wars if people did not repent and convert their lives. The Rosary was offered as the shortest way from Point A to B.

Feel free to opine on this or any topic. We love hearing from you at dioceseofsantarosa@yahoo.com. ❖

LETTERS TO THE EDITOR

When I was young, we were warned of the dangers of attending a non-Catholic college. We'd "lose our faith." Now I read of the dangers of attending most Catholic colleges. You'll lose your faith! What's next? A listing of recommended parishes where you won't lose your faith?

Al Cattalini
Petaluma

Congratulations on the "new" *North Coast Catholic*! The newspaper format brings a Catholic Christian view of world happenings right into our homes!

I particularly appreciated the article in July's issue, "*Humanae Vitae*: What If?" as well as the features "Adventures in the Diocese" and "Making a Camino, Making Memories."

Thank you for this gift to our Santa Rosa diocese.

Patricia Campbell
Napa

Letters Policy

Email: dioceseofsantarosa@yahoo.com
Write: Letters to the Editor
North Coast Catholic
985 Airway Ct.
Santa Rosa, CA 95403

Name, address, parish attended, and daytime phone number for verification required. Short letters only, no more than 150 words. NOTE: Views of correspondents do not necessarily reflect those of this publication.

PRIESTLY ORDINATION ANNIVERSARIES—SEPTEMBER 2014

Fr. Ron Serban	10/22/93	Santa Rosa, CA
Fr. Alvin Villaruel	10/23/94	Ukiah, CA
Fr. Andres Querijero, OCD	10/18/97	Fort Bragg, CA
Fr. Sean Rogers	10/6/07	Healdsburg, CA

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ST. FRANCIS DE SALES, PRAY FOR US!

IN MEMORIAM

Fr. James F. Corley
October 5, 1990

Msgr. Patrick McCoy*
October 11, 2003

Fr. Roger De Ganck, OCSO
October 16, 2000

Fr. Francis J. Ford
October 21, 1984

Fr. Thomas Keogh
October 22, 2010

Bishop G. Patrick Ziemann
October 22, 2009

Fr. George Ridsen
October 26, 2007

Dcn. Irving Cook
October 28, 1997

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls and all the souls of the faithfully departed rest in peace.

* Priest from another diocese who served in this diocese

IS OUR HOUSE IN ORDER?

Last year the Vatican announced the creation of the Pontifical Commission for the Protection of Minors with Boston's Sean Cardinal O'Malley as its head.

According to Catholic News Agency, the commission has eight other members. These include a survivor of clerical sexual abuse, mental health professionals, and experts in civil and canon (i.e., Church) law.

Recently, Pope Francis appointed another Bostonian Msgr. Robert Oliver to serve as the new commission's secretary. Msgr. Oliver was formerly the Promoter of Justice at the Congregation for the Doctrine of the Faith. His new appointment left a vacancy that Pope Francis filled with Chicago native Fr. Robert Geisinger, SJ.

The Commission's goal is to help the Church develop better policies for protecting minors. The appointment of Fr. Geisinger as Promoter of Justice for the CDF makes him the "Vatican's chief prosecutor for sex abuse cases." So between the Pontifical Commission for the Protection of Minors and the role of Promoter of Justice at the CDF, Americans have significant involvement and influence when it comes to thwarting the sexual abuse of minors within the Church.

Why would the Holy Father look to individuals from the United States for advice or recommendations? Could it be because for 12 years, the US has openly and publically addressed this issue? Yes there were policies in place before June 2002. These were closely followed in some places and not so closely in others. But since 2002, the Catholic Church in the US has been under close public scrutiny, with every misstep played out in the media.

Similar scrutiny has played out around the world, but the

US bishops came out strong in 2002, making giant changes in the way dioceses handle things.

I have met and worked with individuals throughout the United States who were charged with implementing the requirements set by the bishops. These brilliant, tireless people have done remarkable things and worked to encourage the Church's slow moving culture into a new way of addressing the protection of minors.

So is everything perfect yet? Are we doing it all right, yet? No. But are we significantly closer than we have ever been? Without a doubt.

"Protecting children, protecting those who are defenseless against those who would harm them, especially because they are in difficult situations, because they are poor, because no one is looking after them, this is a gospel priority," Msgr. Oliver told CNA September 10. "The Lord had quite strong words about caring for His children. I think the Holy Father really sees this as an important priority."

So if the Holy Father sees this as an important priority, as a "gospel priority," shouldn't we?

If you work or volunteer in the Diocese of Santa Rosa and haven't been fingerprinted, why not? A new training is being rolled out this month that all employees and volunteers must take. Check with your parish's or school's safe environment coordinator to learn how to complete this.

If we Americans are going to lead the way at the Vatican, perhaps we should make sure we have our own house in order first. ❖



Guarding the Vulnerable

Julie Sparacio is diocesan director of Child and Youth Protection.

OBITUARIES



CORMAC SLATER O'TOOLE

It is clichéd to say dealing with death is sad but dealing with a child's death is even sadder.

Nonetheless, like all clichés, this one exists because it is true, especially when the child was someone like 12-year-old Cormac Slater O'Toole, who died at 11:40am on August 24 of central nervous system melanoma, a rare form of cancer. He was about to enter the seventh grade.

By all accounts, Cormac was one special kid, the kind any parent would proudly call their own. Described as an "outside-the-box thinker and continual hand-raiser who loved science, history, social studies, and historical cultures," Cormac had attended St. Vincent de Paul School in

Petaluma since kindergarten.

One year there, he even won a solar-powered car competition. He also played youth soccer and Little League baseball, and his teammates thought so highly of his sportsmanship and relentless good humor, they made him team captain.

According to the *Petaluma Argus-Courier*, "From his diagnosis in late April, O'Toole grew stronger physically and emotionally each day as he weathered substantial treatment. With kayaking at Spring Lake, hiking at Helen Putnam, climbing trees at Samuel P. Taylor, and rock climbing at the gym, he assumed a 'Take that, cancer!' stance that continued to fortify his family and friends throughout this trial."

However, the weekend prior to his death, his health took a dramatic, downward turn, and by Tuesday, August 19, he was admitted to the local ICU.

The Requiem Mass for him took place at St. Vincent de Paul Church, and according to new St. Vincent de Paul Elementary School Principal Stephanie Quinlan, "the traditions of our school Masses were incorporated into the funeral Mass, and all the children wore their school uniforms."

In addition to his extended family and the immediate family that survives him—father Jim, mother Susan, and brother Conor—please pray for his fellow students and the teachers who knew him since he entered school. ❖

Eternal rest grant unto Cormac, O Lord, and let perpetual light shine upon him. May his soul and all the souls of the faithful departed through the mercy of God rest in peace. Amen.

CALENDAR

¡Atención! ¡Atención!

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

October 11

Rosary Rally from 12:00–2:00pm featuring **Archbishop Salvatore Cordileone** of San Francisco and **Fr. Andrew Apostoli, CFR** San Francisco's UN Plaza on Market and 7th St. Annual Spanish Mass 10:00am at St. Mary Cathedral, 1111 Gough St., San Francisco. The program includes Benediction, exposition of the Blessed Sacrament, and opportunities for confession. For more information and event details visit: www.RosaryRallySF.com or call: 415-272-2046

October 12

Italian Catholic Federation Branch 52, Healdsburg First Annual **Golf Tournament and Dinner** For more information, e-mail icf52@aol.com.

October 18

Catholic Men's Conference Featuring **Tim Staples, Bill May, Karlo Broussard, Michael Norman** 8:30am–4:30pm Cost: \$35 in advance, \$45 at the door Location: St. Eugene Cathedral 2323 Montgomery Dr., Santa Rosa, CA For more information, call Greg Harder, 707-546-4211

October 25

Grief and Sorrow During the Holidays (Workshop) 9:00am–1:30pm Cost: \$10; please bring a sack lunch Location: Chapel at Calvary Santa Rosa Cemetery 2930 Bennett Valley Rd., Santa Rosa, CA 95404 Space is limited. Please RSVP to 707-546-6290

November 3–7

All Souls Week Rosary 9:00am–9:30pm Location: Chapel at Calvary Santa Rosa 2930 Bennett Valley Rd., Santa Rosa, CA 95404

November 8

Symposium: God, Reason and Reality Featuring **Dr. Ed Feser, PhD, Fr. Anselm Ramelow, OP, and Fr. Michael Dodds, OP** 10am–12pm Dominican School of Philosophy and Theology 2301 Vine Street, Berkeley For more information, call 888-450-3778

November 8-9

Annual Holiday Angel Bazaar Saturday, 9am–6pm; Sunday, 8am–3pm Location: St. Apollinaris Church 3700 Lassen St., Napa, CA For more information, call Sr. Peggy at 707-255-7200

November 13

Internationally known speaker Dcn. David Leatherby, Jr., will speak 7:00pm ; no charge Our Lady of Perpetual Help Church 901 Washington Street, Calistoga Call 707-280-2080 or 707-942-6894

Calendar items must be submitted at least six weeks in advance. Send them to dioceseofsantarosa@yahoo.com.

BROTHERS TO EACH OTHER AND THOSE THEY SERVE

by Brother James Joost, FSC

“You can’t be a Brother by yourself. It’s not something you does on your own.”

Br. Ignatius was the retired Brother in the community, and as we gathered in the kitchen for breakfast before heading to school, he would augment with his own reflections, the priest’s homily from the morning Mass just concluded.

“Are you telling me I should make some toast for you?” responded the community director, Br. Bertram.

“No,” quipped Br. Ignatius, “but since you are offering, I don’t mind if you do, Brother.”

The three other Brothers laughed. Half to a third of the age of Br. Ignatius, they appreciated the wisdom and levity he brought to the daily events of community life, especially on Mondays. Starting a week of school, teaching, coaching, counseling, and moderating clubs always created a myriad of feelings.

As a new teacher Br. Joseph was apprehensive about the religion lessons he was going to teach for the first time, especially with the sophomores. But he could always rely on Br. Kevin for help.

“Kevin, what did you tell me yesterday about teaching the concepts of grace, sin, and free will?”

“I can go over the method of the lesson with you after you’re done your coffee. In general just don’t forget to start with their experience and their heart, and then bring their head in,” Br. Kevin responded.

Br. Kevin taught history but had also taught religious studies and ran the retreat program. His 10 years of teaching were invaluable to Br. Joseph.

Br. Ignatius added, “Joseph, remember what our holy founder St. Jean Baptiste de La Salle, patron of teachers, said about grace: ‘You carry out a work that requires you to touch hearts, but this you cannot do except by the Spirit of God.’ And as you are doing that, don’t let them lock you in the classroom closet.”

With laughter, the Brothers headed over to the school. During lunch they would make themselves available to students who needed extra help. Br. Ignatius would spend the break and lunch time at the school in the cafeteria helping with prefecting, chatting with students in such a way that they never knew he was keeping them in line.

“The best discipline is not having to use it,” he would tell Br. Joseph often.

By evening, the Brothers gathered again in the chapel as they did each day. Monday, Br. Joseph’s favorite, was the shared reflection on the Gospel for the coming Sunday. He found the common sharing was supportive. This particular day, Br. Kevin was preparing for the Senior Retreat that would start the next morning, so the Brothers prayed for him. Br. Kevin made a mental note to remind the priest of the time for the retreat Mass.

After dinner, Br. Bertram took Br. Joseph aside for a walk to see how his day went. Br. Joseph ended his day thinking, “I’m not on my own. I have my Brothers.” ❖

Br. James Joost, FSC serves in leadership and vocation ministry for the De La Salle Christian Brothers out of Mont La Salle in Napa, CA.

A Prayer for Priests

O almighty and eternal God, look upon the face of Your Christ and for love of Him Who is the eternal high priest, have pity on Your priests. Remember, O most compassionate God, that they are but weak and frail human beings. Stir up in them the grace of their vocation which in them by the imposition of the bishop’s hands. Keep them close to You lest the enemy prevail against them so they may never do anything in the slightest degree unworthy of their sublime vocation.

O Jesus, I pray You for Your faithful and fervent priests; for Your unfaithful and tepid priests; for Your priests laboring at home or abroad in distant mission fields; for Your tempted priests; for Your lonely and desolate priests; for Your sick priests; for Your aged priests, for Your dying priests; for the souls of Your priests in purgatory.

But above all I commend to You the priests dearest to me: the priest who baptized me; the priest who absolved me from my sins; the priest at whose Masses I assisted and who gave me Your Body and Blood in Holy Communion; the priest who taught and instructed me or helped me and encourage me; all the priests to whom I am indebted in any other way, particularly (priest’s name here). O Jesus, keep them all close to Your heart, and bless them abundantly in time and in eternity. Amen.

October 2014 — Prayers for Priests Calendar

A project of the Santa Rosa Diocesan Council of Catholic Women

Join daily by saying at least one prayer for the Priest of the day.

Loving Father, bless our Priests and let the Radiance of your love embrace Father _____.

Prayer for Vocations: O Lord, our God, with love and care you provided companions to the apostles to assist them in teaching and proclaiming that you are with us. Grant to us, your servants here in the Diocese of Santa Rosa, priests to do your work, for our need is great.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 Pope Francis	2 Pope Benedict XVI Emeritus	3 Most Rev. Bishop Robert Vasa	4 Rev. Thomas Diaz St. Bernard/ Sacred Heart, Eureka
5 Rev. Oscar Diaz, St. Mary Immaculate, Lakeport	6 Rev. Tekleberhan Dini, St. Anthony of Padua, Willits	7 Rev. Bill Donahue, St. Apollinaris, Napa	8 Rev. Frank Epperson, St. Eugene Cathedral, Santa Rosa	9 Msgr. Gerard Fahey, Retired	10 Rev. Maurice Flood, Our Lady of the Redwoods Monastery, Whitehorn	11 Msgr. James Gaffey, Retired
12 Rev. David Galeana, St. Bernard/ Sacred Heart, Eureka	13 Rev. Charles Garrity, Carmelite Monastery, Oakville	14 Rev. Francis Gayam, Memorial Hospital Chaplain, Santa Rosa	15 Rev. Gerry Gormley, St. Sebastian, Sebastopol	16 Rev. Balaswamy Govindu, St. Mary, Arcata	17 Rev. John Griffin, St. Elizabeth Ann Seton, Rohnert Park	18 Msgr. William Hynes, Retired
19 Rev. Mathew Ittiyappara, Retired	20 Rev. Gordon Kalil, St. Helena Church, St. Helena	21 Rev. Michael Kelly, St. Francis Solano, Sonoma	22 Rev. Gregory Klaas, Retired	23 Rev. Adam Kotas, St. Joseph, Crescent City	24 Rev. Mark Kristy, Carmelite Monastery, Oakville	25 Rev. Frederick Kutubebi, Holy Family, American Canyon
26 Rev. Thomas Kyallo, St. Apollinaris, Napa	27 Rev. Mario Laguros, Assumption Church, Ferndale	28 Rev. James Lantsberger, Napa State Hospital Chaplain, Napa	29 Rev. Raul Lemus, Cardinal Newman Chaplain, Santa Rosa	30 Rev. Patrick Leslie, Retired	31 Rev. Krzysztof Lewandowski, St. Eugene Cathedral, Santa Rosa	

SVDP STUDENTS GO CASUAL FOR CHARITY

Petaluma—Students at St. Vincent de Paul Elementary School proudly strolled onto campus on Friday, September 12, 2014 in jeans, Giants shirts, basketball shorts, and their favorite sweatshirts instead of their school uniform.

Was this an act of rebellion by these young scholars? Hardly. Rather they were participating in the monthly tradition of free dress for a local charity. Students don't have to wear their uniforms if they pay for the privilege.

The faculty and staff of SVDP decided to reach out to St. John the Baptist School, in Napa, which suffered tremendous damage in the 6.0 Napa earthquake. Students, faculty, and staff each brought in \$1 for free dress with the proceeds going to St. John's.

Fourth grader Rylie Carvajal understood the reason for the day: "So they can fix their building."

Overall, SVDP students delighted in bringing in their monies, "because it helps people who are in need," said Katarina Cespedes, also in Grade Four.

New principal Ms. Stephanie Quinlan was overjoyed at the response of the kids to raising money for St. John's.

"It was so amazing to see our student body walk in with their dollars to raise funds for children they have never met."

Nearly \$15,000 has been raised by the school for various charities through this paid free dress program over the last decade, and SVDP looks forward to donating to various charities during this school year.

For more information about St. Vincent de Paul Elementary School, please visit our website, www.svelem.org, or contact the office at 707-762-6426 for a tour. ❖



WHERE IS THE CHURCH ON DOMESTIC VIOLENCE?

by Fr. Charles W. Dahm, OP

Most people have seen and been shocked by the video of NFL star Ray Rice punching and dragging his fiancée from an elevator. Others have remarked they are not surprised. This is what domestic violence looks like. What did you expect?

Although we can find a report in the news every week about domestic violence, it remains a rather unseen and underestimated crime. It happens behind closed doors and in secret, and victims are extremely reluctant to come forward.

But the facts belie this hiddenness. The FBI estimates that every 10-15 seconds a woman in the United States is battered or sexually assaulted. The Centers for Disease Control and Prevention reports one out of every four women is either hit or sexually assaulted by her partner during her life time. That's incredible: 25 percent. Television personality Meredith Vieira recently revealed she is in that number.

We might think domestic violence happens elsewhere but not in our community. But all studies document the incidence of domestic violence is practically the same in all communities. Your race, ethnicity, or socio-economic status make no difference.

How do we Catholics respond to this heinous crime and

grave sin? Our bishops through the United States Conference of Catholic Bishops have written a beautiful pastoral letter, *When I Call for Help*. Sadly, it is a well-kept secret.

In the first paragraph they write, "We must state as strongly and clearly as we can that violence against women, inside or outside the home, is never justified." And then in the final paragraph they claim, "We must emphasize that no one is expected to stay in an abusive marriage."

Unfortunately, many priests are not prepared to deal with domestic violence. Some see it as too controversial or difficult to preach about. Some might think it is rare because victims typically don't talk about it. Some might tell victims they must return to their abusers and accept their cross. Furthermore, few dioceses have any services for victims of domestic violence (although many diocesan Catholic Charities do, including our own).

Domestic violence has risen to a new level of awareness and outrage, thanks to abuse by some NFL players. May our Catholic Church authorities grow in their understanding of how to adequately respond to victims—and perpetrators—and begin to provide more services to those who suffer so terribly in their own homes. ❖

Fr. Dahm serves as director of Domestic Violence Outreach for the Archdiocese of Chicago.

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Catholic Diocese
of Santa Rosa



Diocese of Sta. Rosa
(@CatholicRosa)

HOW ABOUT HALLOWEEN?

by Robin Carter

Halloween has become big business in modern America, with sales rising 54 percent since 2005. Americans' per capita spending on Halloween is expected to rise from \$75 in 2013 to \$78 this year. How did this one day holiday get to be so big, and how can it be enjoyed within a Christian context?

Our modern festival takes its name from All Hallows Eve (All Hallow e'en), the vigil for All Saints Day. Its origins however lie deep in the pre-Christian practices among the Celtic tribes and their recognition of the mystery of death.

As the long days of summer were overcame by night and the bounty of the earth was stored away, the peoples of Wales, Ireland, Scotland, and Brittany celebrated their New Year's Day on November 1. The druids led the people in a festival the night before in honor of their lord of death, Samhain (pronounced *Sow'wen* or *SHAvhan*, depending where in Ireland it's being pronounced).

It was believed that on this night Samhain allowed the souls of the dead to return, and the souls of that year's sinful dead imprisoned in animals could be freed by gifts and sacrifice. Human sacrifice was common and so grisly, their Roman conquerors forbade it. They locked men, usually convicts, into wooden cages shaped like animals and set them on fire.

Not only the souls of the departed roamed the earth on Samhain, but also evil spirits, demons, and witches. These supposedly welcomed their season of darkness by scaring and playing tricks on people. The spirits could be assuaged with treats, or a person could move among them by dressing and acting like them.

In the evening, after the people had smothered their hearth fires, druids built sacred bonfires on the hilltops. The children would carve lanterns with scary faces from turnips, potatoes, and rutabagas to ward off the demons.

In the morning the people reignited their hearths with burning embers from the hill fires in the hopes that these new home fires would ward off evil spirits and bring back the sun.

Beginning in the 1840s, when the Irish fled their famine-ravaged homeland, they brought to America their traditions of outlandish costumes, jack-o-lanterns, trick or treating for sweets, and the ever-present ghost stories.

In various times and places, Halloween tricks gave cover to serious violence and vandalism and became known as "Mischief Night" or "Devil's Night." Children-centered Halloween parties were promoted as means to redirect high spirits away from pranks and hurtful tricks. This is how we came to have the festivities we know today.

Through all of this, we can see how the seeds of the truth of God's plan can be found in all pagan cultures. The need to understand the meaning of life and death is a universal human longing placed in our hearts by our Creator. The druids were aware of the reality of evil, of life continuing after death, and the power of light to dispel darkness. They had a crude understanding that those who have died could be saved through the works of the living. All of these beliefs, although pagan and unformed, found their fulfillment in the Incarnation of Jesus Christ and the teachings of His Church.

Christ came as the Light of the World to dispel the darkness of ignorance from our souls, to give us armor to protect us from the evil one, and to grant us eternal life in the presence of the love of God. Within the communion of saints, the Church teaches that the Church Militant (those of us in earthly life) and the Church Triumphant (those in heaven) can pray and do penance to help the Church Suffering (those in purgatory) to expiate their sins and enter the courts of the Lord.

Every soul in heaven is a saint, whether or not acknowledged as such publicly by the Church. The Church, in her wisdom, has always recognized those who have achieved holy lives as worthy examples for the faithful to follow in our own spiritual journeys.

So November 1, All Saints Day, is the Church's celebration of life overcoming death and evil, and acknowledging those who have come before us who fought the good fight and remained faithful to God, again, whether they are canonized or not.

Mexico's "Day of the Dead" is a rich tradition celebrated on November 2, All Soul's Day. Families gather at the gravesites of their loved ones with picnics and decorations where death is conquered by joy.

In the Philippines, a novena for the holy souls in purgatory features candles brought to the tombs and prayers said every night concluding also on All Souls Day.

One way many parishes aid the holy souls is to collect the names of parishioners' faithfully departed loved ones. These are then placed on or under the altar during Mass and collectively prayed for on All Souls Day.

Taken in context of the feasts that follow it, therefore, Halloween can be celebrated as a Christian tradition. Many parishes incorporate certain Halloween practices into a vigil Mass on October 31 with children coming in costumes depicting their favorite saint. Or they host an All Saints Day party or hold pageants and plays telling the stories of great Catholics.

Halloween, All Saints Day, and All Souls Day are perfect opportunities to witness to the truth of eternal life and the saving redemption of Christ's death, the death that conquered all death. ❖

Robin Carter is a freelance writer in Willits.

STATE BISHOPS ENDORSE PROPOSITION 47

SACRAMENTO—The California Catholic Conference of Bishops has endorsed the November ballot initiative Proposition 47.

Said Bishop Jaime Soto, president of the California Catholic Conference and ordinary of the Diocese of Sacramento:

Despite years of effort, the criminal justice system in California remains desperately in need of significant reform. Victims are not receiving much needed assistance in healing, the state's over-crowded prisons are under federal scrutiny, and rehabilitation programs barely exist in the state's prisons. An inconsistent patchwork of sentencing practices has been a major contributor to this unhealthy situation. So, too, failing schools and a woefully inadequate community mental health system are becoming merely preludes to prison. Incarceration does a miserable job of educating people and treating mental illness—but that has become the norm for California.

Proposition 47 will provide educational support and treat mental illness where it can yield the best results for California's communities. Prop 47 will eliminate the disparities in sentencing for certain non-violent crimes. It addresses prison overcrowding and sentencing discrepancies in constructive ways, and uses the savings for victims' assistance, mental health programs, public education, drug treatment, and inmate rehabilitation. This will make our communities safer.

All human life is sacred and, therefore, all social policies and actions in the realm of criminal jus-

tice—as with all of our individual and societal actions—must begin with respect for the life and dignity of the human person.

In the context of criminal justice, this means we must first stand in solidarity with victims. When families are shattered, communities are ripped apart and lives are destroyed.

Victims and their families need to know that they are not alone and that the resources of the Church and greater community are there to walk with them through their suffering and pain.

We must also adequately fund programs to prevent crime. Protecting each of us from harm is among the most basic of government functions. The common good requires a safe, nourishing environment in which all members of society can flourish. It also demands that those who have broken society's trust are not considered lost but—while paying the price for their actions—are given an opportunity to once more become contributing members of society.

Simultaneously, we must work to eliminate the root causes of crime by recognizing the social value of having good schools and an effective community health system, including mental health. Safe neighborhoods, dynamic educational institutions, and quality, accessible health care provides all of us with security, opportunity, and the chance to prosper together.

Finally, we must also acknowledge the contributions of the women and men who labor daily in the criminal justice system—from district attorneys, police, and correctional officers, to ministers and

volunteers who bring spiritual care to victims and offenders. They are society's surrogates in a difficult environment, and we owe them our thanks and our prayers for their dedicated service.

A debate on criminal justice practices is long-overdue in California and it requires thoughtful attention. Distilling complex realities to "soft" or "tough" on crime slogans ignores the fact that we are dealing with real human lives with complicated social dynamics and with the need to balance accountability, justice, and fairness in our justice system.

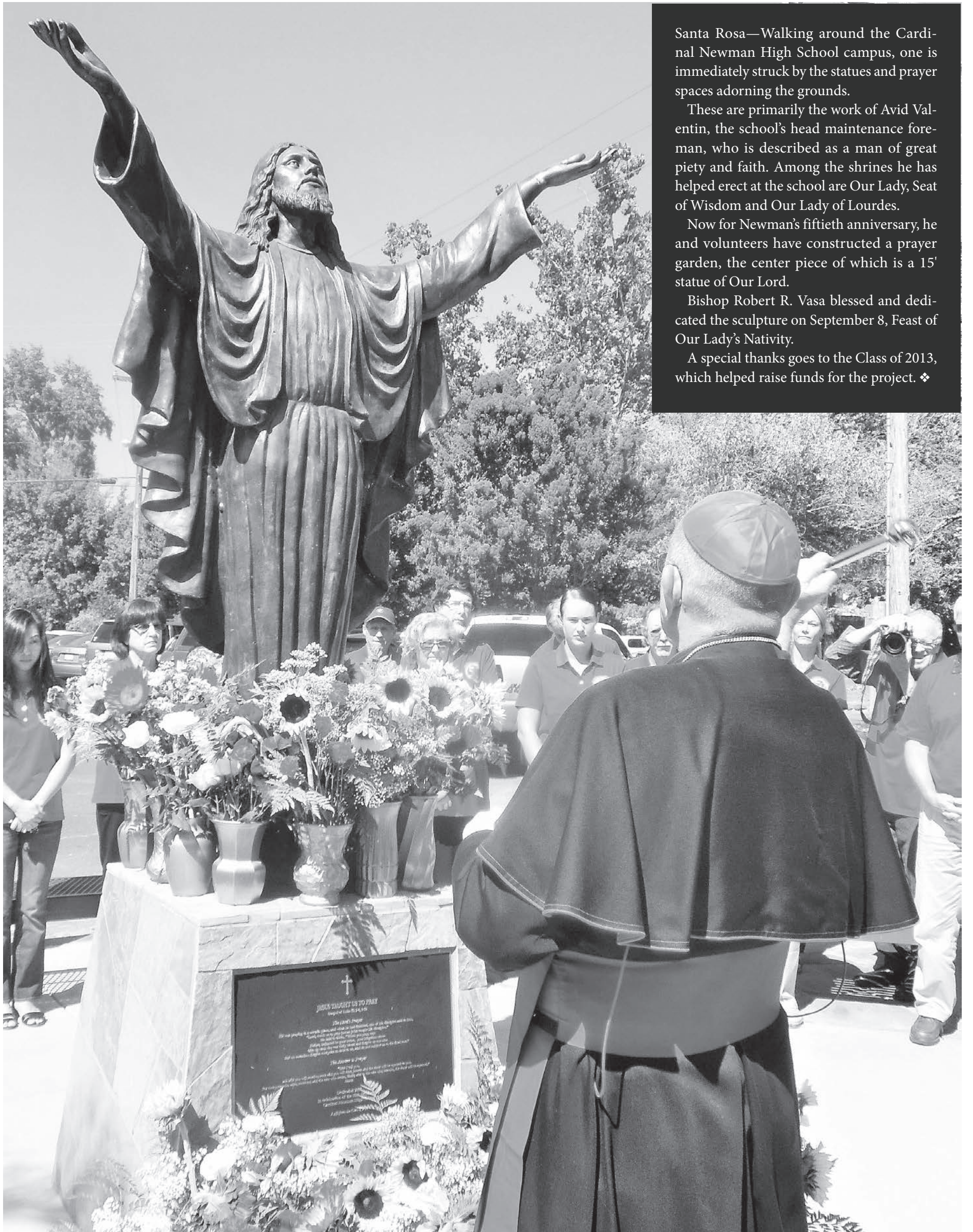
Prisons do not make good schools or good mental health programs. Proposition 47 can help us do better than that. ❖

Apart from the cross,
there is no other ladder
by which we
may get to heaven.

ST. ROSE OF LIMA



NEW STATUE DEDICATED AT NEWMAN



Santa Rosa—Walking around the Cardinal Newman High School campus, one is immediately struck by the statues and prayer spaces adorning the grounds.

These are primarily the work of Avid Valentin, the school's head maintenance foreman, who is described as a man of great piety and faith. Among the shrines he has helped erect at the school are Our Lady, Seat of Wisdom and Our Lady of Lourdes.

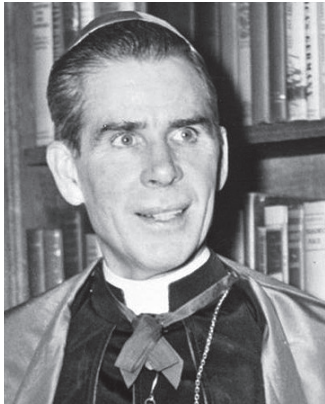
Now for Newman's fiftieth anniversary, he and volunteers have constructed a prayer garden, the center piece of which is a 15' statue of Our Lord.

Bishop Robert R. Vasa blessed and dedicated the sculpture on September 8, Feast of Our Lady's Nativity.

A special thanks goes to the Class of 2013, which helped raise funds for the project. ❖

SHEEN BEATIFICATION PUT ON HOLD

Peoria—The Diocese of Peoria has suspended the beatification cause of Ven. Fulton Sheen, the famous mid-twentieth century Catholic evangelist and archbishop who used to regularly beat comedian Milton Berle in prime time television ratings during the 1950s.



At issue is the disposition of the archbishop's remains. Whenever someone is on track for beatification (which is the next-to-last step before canonization), canon law requires inspection of the body.

Sheen is currently buried in the crypt of New York's St. Patrick

Cathedral. Bishop Daniel Jenky, CSC, ordinary of the Peoria diocese, contends archdiocesan officials in New York verbally promised him to move the archbishop's remains to the venerable's hometown of Peoria for inspection.

This allows people to see if the person is incorrupt (i.e., their body has not decayed, seen as a special sign of sanctity). It also allows for the removal of relics for distribution per timeless Catholic custom. (For instance, St. Eugene Cathedral's high altar contains the relics of Ss. Fortunatus and Paulina).

Jenky contends New York is reneging on its alleged promise.

"New York's change of mind took place as the work on behalf of the cause had reached a significant stage," a statement from the Peoria diocese read, explaining how Bishop Jenky has "prayed and labored" for Archbishop Sheen's canonization for the last 12 years.

While Peoria blames New York for the suspension, the decision was wholly its decision, since it is sponsoring Sheen's cause. Some pundits accuse Peoria of trying to publicly pressure New York. Furthermore, they say there is nothing

to stop the inspection from taking place in New York.

The Peoria diocese suspended its efforts once before back in 2011 for the same reason, decrying "the failure of the Archdiocese of New York to fulfill the promised transfer of remains to Peoria."

Back then New York chancellor Msgr. Gregory Mustaciulo responded he had found "no evidence of such a verbal promise; that Archbishop Sheen's last will and testament expressed a desire for burial in New York; that Archbishop Sheen had gratefully accepted Terence Cardinal Cooke's invitation for interment in the crypt beneath the main altar of St. Patrick Cathedral traditionally reserved for its archbishops; that the Congregation for [the Causes of] Saints had, in 2005, explicitly instructed Edward Cardinal Egan, then-archbishop of New York, not to transfer the remains; and that Archbishop Sheen's family was strong in its preference that his remains stay in place at St. Patrick's Cathedral."

In response, Peoria says it has worked for 12 years and spent a large amount of money on Sheen's beatification cause. Saints' causes are extremely expensive. The much wealthier New York archdiocese could have better afforded to proceed with the process, as was its right, but it refused to do so. And even though the late archbishop spent much of his working life in or around New York, the archdiocese contributed nothing to Peoria's efforts.

Commentator Fr. Roger Landry, who finds fault with Jenky's move, nonetheless says, "Msgr. Mustaciulo's statement that the Congregation for the Causes of Saints instructed Cardinal Egan in 2005 not to transfer remains would seem to be the description of a normal letter the congregation would send about any translation while a process was ongoing—lest anyone presume by the exhumation a favorable indication that the cause will be successful—rather than something that would permanently forbid any transfer."

In a September 4 statement, Joseph Zwilling on behalf of the Archdiocese of New York, said the two sees are dialoguing with regard to the exhumation and examination of the body and the possible collection of first-class relics.

He said Timothy Cardinal Dolan, New York's archbishop, wants to ensure the exhumation is done at the express direction of the Congregation, with the family's permission, according to New York law, and modestly and reverently.

"As to modesty and reverence, Cardinal Dolan objects 'to the dismemberment of the archbishop's body,' taking parts of his corpus back to Illinois, something to which European Catholics have been accustomed over the centuries, where a saint's head or arms or heart may be separated from the body and distributed to various places associated with the saint's life."

"That shouldn't be necessary," Zwilling added, because when the body is exhumed, "there is the strong likelihood that some relics would be present in the coffin, which could be reverently collected without disturbing the body and then shared generously with the Diocese of Peoria."

The Sheen cause's postulator Dr. Andrea Ambrosi "has been aware of the issue regarding the transfer of Archbishop Sheen's remains but does not believe this will be a lasting impediment," his office said.

He expects the cause's suspension "will be temporary, since there are many people still committed to this cause and the beatification of Archbishop Sheen," he explained. "At this point, however, [I] cannot give a timeframe as it depends upon negotiations between others."

Archbishop Fulton Sheen authored many books and headed the Society for the Propagation of the Faith in the United States. He served as auxiliary bishop of New York and as bishop of Rochester.

He continued to be a leading figure in American Catholicism until his death in 1979 at the age of 84.

His cause for sainthood opened in 2002. Vatican experts have authenticated a miracle attributed to him. It was expected the Holy Father would accept that authentication, thus clearing the way for the archbishop's beatification sometime next year. ♦

CNA/EWTN News contributed to this report.

VOTING: DON'T TAKE IT FOR GRANTED

by Samuel Crump, Sr.

We hear it all the time: "Voting is important!"

We're told of the numerous examples of elections that have been decided by "just a few votes."

After a while, it gets to be like a broken record almost, doesn't it? Blah blah blah.

But let us consider for a moment what we maybe take for granted.

After all, we Americans take so much for granted, don't we? Walk into Costco or Macy's or any other store that offers amazing quality at affordable prices. These things do not exist for most of the world's seven billion people.

Or how about the fact that the vast majority of people in this country live in comfortable homes, have food on the table, and staggering amounts of electronic connectivity? Let's also not forget the overall peace and prosperity most of us enjoy, even while our troops fight battles in distant places.

All of this happens in a system where the representatives we elect determine what constitutes the common good. At every level of government, our representatives make decisions every day that affect our lives. And yet lamentably, only half of the adults who are eligible to vote do so in most elections.

One could argue things are so good, and that is why half the potential voters don't vote. There is some truth to that. Voter turnout definitely goes up in times of economic or political upheaval.

But it is difficult to understand why more people don't exercise this precious right to determine who will represent their values, their beliefs, their interests.

Even beyond our interests, though, we have a responsibility to exercise our suffrage. The Catechism says, "... co-responsibility for the common good make it morally obligatory ... to exercise the right to vote ..." (CCC no. 2240).

In other words, the "right" to vote is really a duty to vote. Why? Because we are called to help create a society that more perfectly reflects the gospel. And for most of us, that is most readily done by voting. Certain popes have even said that when the stakes are high, it is a mortal sin to not vote, especially out of apathy, since failing to do so would be a cooperation with evil.

As one observer put it, "In general the obligation of voting is all the more serious the more uncertain the result of the vote will be and the more the various legitimate religious, moral, and social interests of the community are at stake in the vote."

So Catholic voters should turn out at the polls in very high numbers, especially when one considers the attacks the Church has endured recently. Whatever your view of these, your best response is at the ballot box.

An election is coming up on November 4. Do your part as an American citizen and a Catholic: Vote! ♦

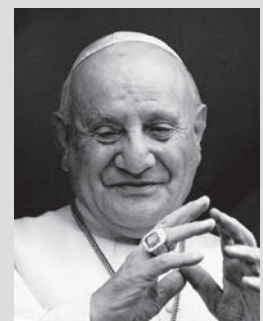
Samuel Crump, Sr. serves as an attorney in Santa Rosa.

ST. JOHN XXIII

Memorial: October 11

Almighty God,
Who in St. John XXIII
You gave to the whole world
the shining example of a
good shepherd,
grant through his intercession
that, with his same joy,
we may spread the fullness of
Christian charity.

We ask this through
Our Lord Jesus Christ
Your Son,
Who lives and reigns with You
in the unity of the Holy Spirit,
one God,
forever and ever.
Amen.



OUR LADY OF THE ROSARY, OUR LADY OF VICTORY

Were it not for the event we commemorate on October 7, the Feast of Our Lady of the Rosary, you and I would likely be bowing down toward Mecca five times per day. Females would likely wear the *hijab* or *abayah*, and males would likely have a full beard.

That we are not Muslim and do not have or do these things is in large part because of what happened on this day in 1571.

At the time, Europe was in disarray (GK Chesterton called it “diseased and divided”), while the Muslim Otto-

man Empire was strong and robust. It had captured Constantinople (today’s Istanbul), ending the Byzantine Roman Empire. It had captured the Balkans, and it had made several incursions into Italy that but for the grace of God would have seen the Italian peninsula subjugated, with the rest of Europe sure to follow. Ottoman dominion stretched from western North Africa to Hungary.

Every Sultan was expected to bring one new country under Islamic subjugation during his reign. The ruler in 1571 was Selim II (1656-74). He had tried to take Malta

and failed, but he took Cyprus. Then he started taking some of the smaller islands controlled by the Venetian empire. Ottoman forces seemed unstoppable. Italy was in their sights.

Five years before, not long after the failed attempt on Malta, the Church’s cardinals had elected Antonio (Michele) Cardinal Ghislieri, OP, age 62, to the Chair of Peter, and he took the name Pius V (1566-72).

Pius was a zealous reformer. He realized one of his pontificate’s primary tasks was to roll back the Protestant tide through the Counter Reformation (1545-1648).

However he also keenly recognized the Muslims would stop at nothing short of full conquest of the Christian West. It would start with Rome, and if the Ottomans won that prize, nothing could stop them thereafter.

The problem was that few others either recognized this or took the threat seriously. Some thought it was a Catholic problem that didn’t concern them.

We see something similar today. In the days following President Obama’s nationally televised speech about ISIS, the *New York Times* quoted one woman:

“What possible purpose for America would it serve to ... fight in Iraq and Syria [against ISIS]?”

And yet the self-styled “caliph” of ISIS has said if Muslims will rally to the ISIS cause, they will retake Spain and finally conquer Rome.

As Archbishop Emil Nona, the ordinary of the Archdiocese of Mosul, Iraq, whom ISIS ousted said in August:

Our sufferings today are the prelude of those you ... Western Christians will also suffer in the near future. Your liberal and democratic principles are worth nothing here [in the Middle East]. You must consider again our reality in the Middle East, because you are welcoming in your countries an ever-growing number of Muslims. Also you are in danger. You must take strong and courageous decisions, even at the cost of contradicting your principles.

You think all men are equal, but that is not true [to Muslims]: Islam does not say that all men are equal. Your values are not their values.

If you do not understand this soon enough, you will become the victims of the enemy you have welcomed into your home.

For months in 1570 and early 1571, papal legates crisscrossed Europe attempting to build a coalition. Queen Elizabeth I of England was too busy consolidating her authority. Germany had its internecine squabbling



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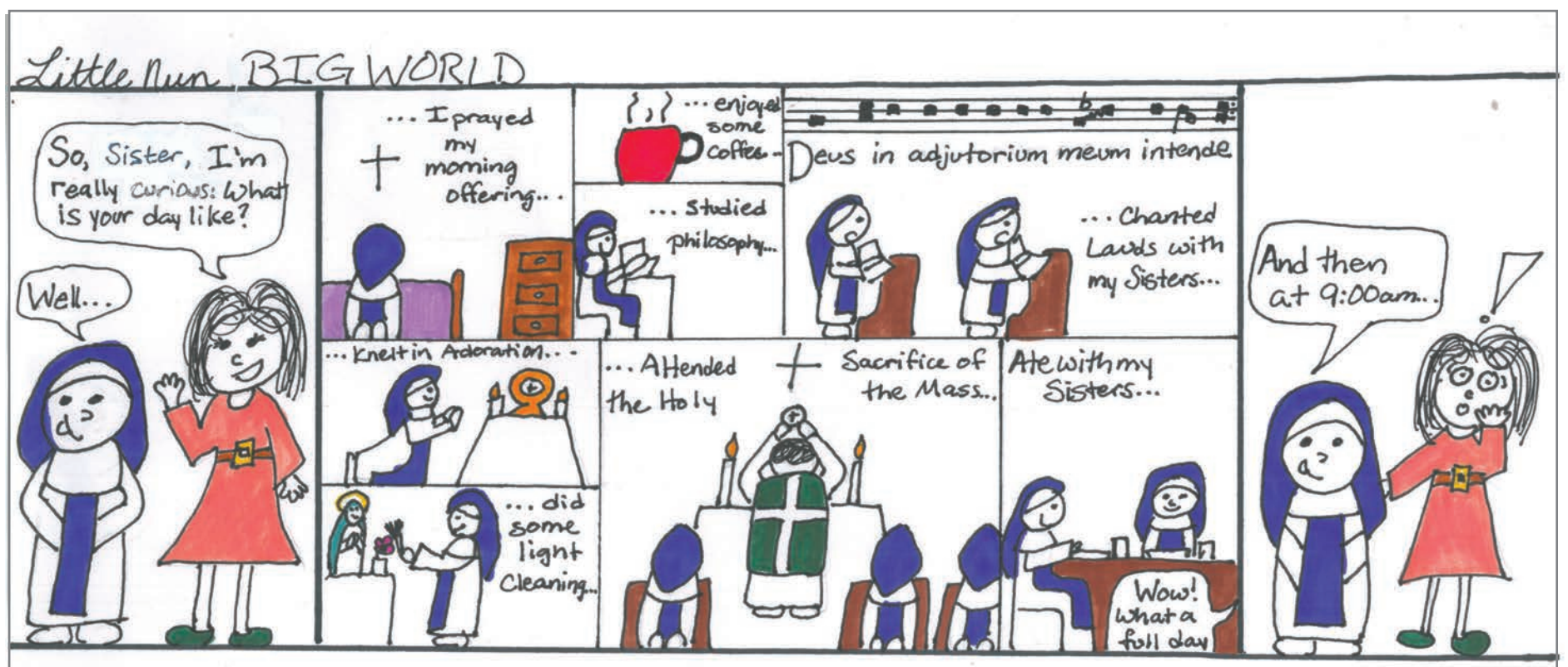
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between Protestants and Catholics and even between Protestants and Protestants. France seemed on the verge of civil war.

Despite this, by March 7, 1571, a Holy League formed, consisting of Spain, Venice, Genoa, and the Papal States. Each partner promised to provide a certain number of ships and men to fight the Muslim threat at sea.

In the meantime, Pius ordered prayer and fasting throughout Christendom, and the Dominican pontiff especially exhorted the faithful to pray the Rosary (St. Dominic Guzmán, founder of the Dominicans, is credited with popularizing the Rosary). He even instructed that each sailor and soldier receive a rosary. And the fleet's flagship held a large depiction of Our Lady of Guadalupe flying from its mast. Four orders of priests were on the ships—the Jesuits, Dominicans, Theatines, and Capuchin Franciscans—and per the Pope's permission, they granted general absolution to all who would die in battle.

At the head of this quasi-crusade with its 208 galleys and 76 boats, Pius placed Don (i.e., Lord) Juan of Austria, illegitimate half-brother of Spain's King Philip II. He was noble, brave, brilliant, and was one of the few besides Pius who appreciated the threat facing Europe.

It was determined that the Holy League's fleet would meet its Islamic foe at the gulf outside Lepanto, Greece, today known as Naupactus. The armada was a mighty

one, probably one of the biggest flotillas ever amassed by European powers.

However, the Ottomans' ships were even more numerous. Not counting sailors, their army stood at 100,000. They had 300 galleys and over 80 gunships.

Pius and Don Juan counted on the Muslims not being able to resist taking on the fleet. After all, their enemy's ships were at their door. They had superior numbers. They had just completed the capture of Cypress and likely did not anticipate any serious challenge from the Christians.

Indeed like the Nazi forces in the early years of World War II, the Islamic military seemed unbeatable. They were preparing at that very moment for an attack on the Italian peninsula. Defeat the Holy League here, and there would be that much less resistance when they inevitably arrived at Rome. They rose to the bait.

When lookouts spotted the Christians entering Lepanto's gulf in the fog and against a strong headwind, the Ottoman commander Ali Pasha sent his ships forward. He at first deployed them in a straight line. Then, as the enemy drew nearer the line formed into a crescent so as to flank the opposing vessels. The pennant flying over his own flagship was one Muhammed himself had carried and had never been captured in battle.

The Holy League's men united in prayer and asked the Lord God to deliver them this day. At almost the same moment, a miracle happened: The wind shifted direction and was now *strongly* behind the Catholics' boats.



In advancing toward the Muslims, Don Juan deployed six super-galleys (galleasses), and these tore into the advancing enemy's ships, sinking several and disrupting the crescent formation.

Next the allies' galleys had had their iron rams removed, which allowed their cannons to aim at the enemy's ships' waterline and thus sink them.

Then at the exact moment the Islamic fighters—called Janissaries—tried to board the Christians' ships, the Christians pulled up netting. This got the Janissaries stuck, and all that was left for the Holy League's musketeers to do was to rip them to shreds.

Following this, the Spanish infantrymen boarded Pasha's flagship. His archers' composite bows were no match for the muskets and harquebuses deployed by the Spaniards.

One of the men fighting on the Catholic side was a convict who had been condemned to row the galleys. Before the battle commenced, he and his fellow prisoners were freed to fight. Someone had put a musket ball into Ali Pasha's head, and this man decapitated it and rushed it to Don Juan's quarterdeck, where it was held high. Seeing their leader had perished, the Muslims quickly lost spirit, and the battle was over. The nail in the coffin was when someone brought down Muhammed's battle standard and hoisted the papal one.

It was around 3pm in Rome, and the city's residents had packed into the Church of Santa Maria sopra Minerva to pray the Rosary.

At the same time Pius V was meeting with his treasurer, Msgr. Busotti de Bibiana. As de Bibiana gave his report, Pius paced back and forth.

Abruptly he stopped and held up his hand for Monsignor to be quiet. He went to the window and threw it open, looking out as if at the clouds. He said, "This is not a moment for business. Make haste to thank God, because He has granted triumph to the arms of the Christians over the Turks." Several weeks later the official news came from Venice that the Holy Father had been right.

At the end of the day, the Sultan's fleet was reduced to one-third of its previous size. All the rest had been destroyed or captured. Of the 100,000 Ottomans to have started the day, only 3,500 were left to be prisoners. Thirty thousand died in battle and numbers more subsequently died of their wounds. It is sadly likely that the Christians gave the Muslims no quarter. Maybe this explains why there were so few prisoners. Many more perished in the waves as they attempted to swim ashore. All but one of its naval officers died, as did the overwhelming majority of its experienced sailors. The Christian galley slaves in the Muslim ships' hulls won release.

In the midst of great joy over the victory, Pope St. Pius V gave credit to the Virgin Mary by declaring the first Sunday in October the Feast of Our Lady of Victory. Pope Gregory XIII (1572-85) changed the feast's name to "Our Lady of the Rosary," and in 1913, Pope St. Pius X (1903-14) fixed its date as October 7.

In 1884, Pope Leo XIII (1878-1903) established October as month of the Rosary and in 1889 ordained that special



Adultos Formación de fe y Certificación 2014 - 2015

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FORMACION BASICA 10am - 3pm Cuarto 28 Una variedad de métodos de aprendizaje para adultos

- 06 de septiembre Orientación, Introducción y Historia de la catequesis
- 25 de octubre y 22 de noviembre Credo I - IV
- 06 de diciembre y 31 de enero 2015 Liturgia y Sacramentos I - IV
- 28 de febrero métodos y Introducción a Eclesial métodos
- 28 de marzo y 25 de abril La vida en Cristo y Formación de la Consciencia
- 23 de mayo La doctrina social católica
- 27 de junio La oración cristiana
- 25 de julio observaciones

Liturgia de la Horas: 9:15am

Almuerzo: 12pm - 1pm
(Traiga su almuerzo)

- * Catequista básico \$100.00/ por persona para toda la serie
- * Catequista Maestro \$125.00/ por persona para toda la serie
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- * Para aquellos interesados en ir a solamente una clase el costo es \$20 por clase.
- * Clase se puede utilizar para la recertificación del catequista
- * Aquellos que desean asistir y no están interesados en recibir una certificado de catequista son bienvenidos.
- * Llene una solicitud para iniciar el proceso de certificación de catequista.

FORMACION CATEQUISTAS MAESTROS 930am- 3:30pm Cuarto 30

Estudio en profundidad, Seminario Avanzado y Practica Docente
(Requisito: Certificado Básico - cumple 50 de 100 horas requeridas)

- 06 de septiembre Formación adicional para el catequesis maestro
- 25 de octubre y 22 de noviembre Credo I - IV
- 06 de diciembre & 31 de enero 2015 Liturgia y Sacramentos I - IV
- 28 de febrero métodos de catequesis y Métodos eclesial
- 28 de marzo y 25 de abril La vida en Cristo y Formación de la Consciencia
- 23 de mayo La doctrina social católica
- 27 de junio La oración cristiana
- 25 de julio Enseñanza supervisada

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prayers be said at this time after recitation of the Rosary, most notably this one, which was a favorite of Pope St. John XXIII:

To you, O Blessed Joseph, we come in our trials, and having asked the help of your most holy spouse, we confidently ask your patronage also. Through that sacred bond of charity which united you to the Immaculate Virgin Mother of God and through the fatherly love with which you embraced the Child Jesus, we humbly beg you to look graciously upon the beloved inheritance which Jesus Christ purchased by His Blood and to aid us in our necessities with your power and strength.

O most provident guardian of the Holy Family, defend the chosen children of Jesus Christ. Most beloved father, dispel the evil of falsehood and sin. Our most mighty protector, graciously assist us from heaven in our struggle with the powers of darkness. And just as you once saved the Child Jesus from mortal danger, so now defend God's Holy Church from the snares of her enemies and from all adversity. Shield each one of us by your constant protection, so that, supported by your example and your help, we may live a virtuous life, die a holy death, and obtain eternal happiness in heaven. Amen.

As others have repeatedly said, the importance of this battle "cannot be overstated." The Ottoman Empire began its slow decline starting at Lepanto. Most importantly, however, Rome was saved and Christendom continued to exist until the last century or so.

"Turkish victory at Lepanto would have been a catastrophe of the first magnitude for Christendom," wrote military historian John F. Guilmartin, Jr., "and Europe would have followed a historical trajectory strikingly different from that which she obtained."

Lest anyone miss the point of this tale and think the moral is, "Might makes right," military tactics were important at Lepanto, but so was prayer.

As another historian William Cincici writes, "G.K. Chesterton pointed out the ultimate purpose of a fight is not to conquer an enemy but convert him. There is really one way that is going to happen: Prayers are needed for the wind to shift again." ❖



BLESSED BARTOLO LONGO

Memorial: October 5



After graduation, Longo, by his own account, was harassed by depression, nervousness, confusion, paranoia, and anxiety. A chance encounter with an old friend convinced him to abandon Satanism and reconcile with the Church.

Subsequently while conducting business in Pompeii, it horrified him to see its residents embracing the very occultist practices he had just renounced.

Longo saw a terrible lack of catechesis as the cause of their idolatry. For example, one man told he thought there might be three gods, but one may have died and another gotten married.

Bartolo spent the rest of his life in Pompeii working for salvation of souls through catechesis and promotion of the Rosary. He restored the town's derelict church and placed in it a damaged painting of Our Lady of the Rosary that a priest had rescued from a thrift shop and which Longo had had refurbished. His placing it above the altar encouraged pilgrims to come to the church, and soon people were reporting miracles.

The little building couldn't hold all of those who now flocked to Pompeii, so a large sanctuary was built. Longo founded a magazine that quickly became the bestselling in Italy. He founded trade schools and orphanages, and he died in 1926 at age 85 doing charitable works.

If God can shower His mercy on and make a saint of a former satanic priest, why can He not extend that same mercy to you? If you have been away from the confessional because of fear or a feeling you're not worthy, please, boldly take the reconciliation God is offering you.

It is yours. ❖

BEATO BARTOLO LONGO

por Padre Oscar Díaz

Hace poco me toco leer algo que podriamos decir aplica para nuestro Beato Bartolo Longo. Decia la anectota "que el Dia del Jucio ya habia llegado y todos los que se habian salvado estaban en el cielo celebrando, de repente viene San Pedro a la puerta del cielo y le dice a Jesus; 'Maestro, ¿qué haces aquí? Ven a tomarte una copa de vino con nosotros', y Jesus le contesta: "Simón, ¿no ves que estoy esperando a Judas?"

Dios nunca se cansa de esperarnos y Dios nunca se da por vencido en buscarnos, El como nuestro Buen Pastor nos ama sin medida.

Eso le paso al Beato Bartolo Longo, que en Napoles estudia para ser Licenciado y esto lo lleva a buscar ideales "liberales" que le hacen que su fe en Cristo se difumine. Bartolo llega a odiar al Papa y a la Iglesia y hasta pronuncia discursos llenos de odio. Se metio al mundo del espiritismo oculo y progreso rápido.

Esta situacion lo hace estar tenso y enfermo fisica y mentalmente, hasta que un Profesor muy catolico y amigo de su familia lo confronta diciendole "¿quieres morir en

el manicomio y ademas condenado". Vuelve a vivir su catolicismo y un sacerdote dominico le ayuda a volver al buen camino, y el Dia del Sagrado Corazon de Jesus el se confiesa y vuelve a el la paz y al alegria.

Bartolo se dedica por entero a difundir el rezo del Santo Rosario y cuando va a Pompeya el mismo empieza con mas obras de caridad y tambien empieza a construir una Basilica a Ntra. Sra. de la Paz que seria consagrada en el 1901. El atendio a muchos necesitados incluyendo ninos pobres o huerfanos, ninos abandonados de papas o mamás en las carceles, asilos de ancianos, y ante todo la invitacion de la gente a rezar el santo Rosario.

Bartolo Longo nace en el 1841 y muere en el 1926, pues el se deja guiar por Dios o sea que se deja perdonar por Dios, su vivir cerca de la Virgen, su continuo buscar en todo, aunque no parezca fácil, hacer la Voluntad del Padre, y su servicio a los más necesitados. Su Fiesta es el 5 de Octubre y fue el Papa San Juan Pablo II lo declaró beato el 26 de octubre de 1980. ❖

How sweet is the way of love! No doubt we are liable to fall, to fail in constancy, but love knows how to draw profit from everything. It quickly consumes anything that may be displeasing to Jesus, leaving only a humble and profound peace at the bottom of our heart.

ST. THÉRÈSE OF LISIEUX, OCD, FEAST: OCTOBER 1

News Briefs

DIOCESAN

Fr. Gordon Kalil, pastor of St. Helena Church in Santa Helena, is learning to put one foot in front of the other, so to speak.

In late August, Father underwent hip replacement surgery. Although he claimed the need to recuperate until September 22, sources at the parish said they had had cause to chastise him because he was up and walking around within days of the operation.

It just shows you can't keep a good priest down. Keep up the good work, Father, and get better soon.

Please pray for Fr. Kalil and his continued recovery.

St. James Church in Petaluma celebrated its fiftieth anniversary on September 20. It was on that date in 1964 when the parish witnessed its first Mass, celebrated by **Fr. Charles O'Leary** (d. December 23, 1979). Since then, four women religious, five deacons, and thirty-three priests have served this Catholic community, including the current pastor **Fr. Michael Culligan** and the parochial vicar **Fr. Lawrence Mutiso**.

Happy anniversary, St. James Church! *Ad multos annos!*

New drivers receive special blessing

On September 28 at the 9am Mass, **Fr. Michaelraj Philominsamy**, pastor of Windsor's Our Lady of Guadalupe Church, held a Blessing of the Keys. It was open to all who had recently received a driver's license.

Great idea, Father!

Society dining hall celebrates 30 years

On Saturday, September 27, the St. Vincent de Paul Society Dining Hall in Santa Rosa celebrated its thirtieth anniversary.

According to the *Press Democrat*, it operates seven days a week and serves 88,000 meals each year. It is run by the St. Vincent de Paul Society, "an international lay organization [founded by **Bl. Frédéric Ozanam**, whose feast is September 27] that [serves] the poor in 142 countries."

To learn more, go to svdp-sonoma.org.

NATIONAL

San Diego diocese mourns death of Bishop Cirilo Flores (CNA/EWTN News)—**Bishop Cirilo Flores** of San Diego passed away September 6, at the city's Nazareth House.

Bishop Flores was 66 years old. He suffered a stroke in April, and as he continued dealing with its effects, his diocese announced August 25 he was also undergoing treatment for prostate cancer.

The Diocese of San Diego has asked that both Bishop Flores and his family be remembered in prayer.



Bishop Cirilo Flores

At his deathbed were his cousin, **Dr. Tom Martinez**; **Msgr. Steven Callahan**; and the **Sisters of Nazareth**.

Bishop Flores was born in 1948 in Corona, California, the child of **Cirilo** and **Armida Flores**. He has three brothers and two sisters, all of whom live in California.

He studied law at Stanford University and practiced law in Riverside and Los Angeles Counties prior to entering St. John Seminary in Camarillo in 1986.

He was ordained a priest for the Diocese of Orange in 1991, at the age of 43, and served in several of its parishes. He was then consecrated as an auxiliary bishop of the diocese in 2009.

In 2012, Bishop Flores was appointed coadjutor bishop of the Diocese of San Diego, succeeding as its ordinary on September 18, 2013, upon the retirement of **Bishop Robert Brom**.

He is survived in the episcopacy of his particular Church by Bishop Brom, 75, and **Bishop Gilbert Chavez**, 82, an auxiliary bishop emeritus of San Diego.

Obama Administration moves forward in challenging Little Sisters

Washington, DC (CNA/EWTN News)—The Obama Administration says it will continue its legal fight against the **Little Sisters of the Poor** over the contraception mandate, which religious liberty advocates say is still unconscionable. The government wants to force religious and other faithful employers to offer health insurance covering contraception, sterilization, and some drugs that can cause early abortions.

"Merely offering the Little Sisters a different way to violate their religion does not ease their conscience," said **Adele Keim**, counsel at the Becket Fund for Religious Liberty, which is representing the Little Sisters of the Poor in court.

"Religious ministries serve tens of thousands of Americans, helping the poor and homeless and healing the sick. The Little Sisters of the Poor alone serve more than 10,000 elderly poor," she observed.

"These charities want to continue following their faith. They want to focus on ministry – such as sharing their faith and serving the poor – without worrying about the threat of massive IRS penalties."

News that the Administration will continue with the case comes less than a month after it released updated rules for the application of the mandate.

The updated rules change the "accommodation" offered to non-profit religious groups that object to the mandate, including the Little Sisters of the Poor. The revised regulations say such groups can notify the government of their objections, and the government will reach out to their insurer or a third-party administrator to provide the free coverage.

This is a slight change to the previous rule, which required religious groups to directly authorize the insurer or third-party administrator to offer the coverage they find immoral.

However, many non-profits still oppose the mandate, calling the accommodation an "accounting gimmick" and saying that insurance companies will ultimately fund the free coverage through increased premiums charged to the employers that objected to paying for the coverage in the first place.

Keim said the Department of Health and Human Services should exempt the Little Sisters of the Poor from the mandate's demands.

"The government has already exempted millions of Americans from this requirement for commercial or secular reasons, so it should certainly protect the Little Sisters for religious reasons," she commented.

"Adding another layer of paperwork is a solution only a bureaucrat could love," she added. "The federal government has many ways to deliver contraceptives. There's no reason it should force nuns to do that for them. The First Amendment and Religious Freedom Restoration Act offer two very good reasons why it shouldn't."

Pope names new Chicago archbishop

Vatican City (CNA/EWTN News)—**Pope Francis** has appointed Spokane, Washington, **Bishop Blase Cupich** as the new shepherd of the Archdiocese of Chicago, replacing retiring **Francis Cardinal George**.

The 65-year-old prelate was named Chicago's new archbishop on September 20.

He sits on numerous committees at the United States bishop's conference including the Subcommittee on the Church in Central and Eastern Europe.

Born in Omaha, Nebraska, in 1949, he was ordained a priest in 1975, and studied at the College of St. Thomas in Minnesota as well as the Pontifical College of North America in Rome. In 1998, he became bishop of Rapid City, South Dakota, and in 2010, he was named ordinary of Spokane.

PBS raked over decision to air late-term abortion film

Washington, DC (CNA/EWTN News)—Pro-life advocates strongly objected to PBS's recent decision to broadcast the documentary *After Tiller*, saying it wrongly downplayed the "gravely unjust" and deadly nature of abortion.

"When we hear PBS talk about 'humanizing' late-term abortionists, we wonder, who is 'humanizing' the viable babies these men and women kill?" asked **Lila Rose**, president of the investigative group Live Action. "Will PBS show programming in this vein, or will it just take taxpayer dollars to boost Big Abortion?"

"The abortion process is barbaric and gravely unjust at any stage, as it results in the intentional killing of an innocent, helpless human being," she added. "But late-term abortions are particularly visually nauseating. In most procedures, abortionists will stab babies' hearts or skulls with a thick needle containing digoxin, a toxin that induces a massive heart attack. Then they will let the child float, dead, in his mother's womb, and send the mother home for several days, possibly to deliver her dead child alone."

PBS is airing the 2013 documentary as part of its POV series. The broadcaster is promoting the 2013 documentary as "a deeply humanizing and probing portrait of the only four doctors in the United States still openly performing third-trimester abortions in the wake of the 2009 assassination of **Dr. George Tiller** in Wichita, Kansas."



Lila Rose

Tiller's murder drew vocal condemnation from Catholic leaders and other pro-life advocates.

The documentary aired on Labor Day and was available on the PBS website through September.

Several pro-life advocates organized petitions protesting PBS's decision to broadcast the film. One user-submitted petition at CitizenGo.com gained more than 18,000 signatures within one day calling on PBS to cancel the showing or "give equal time to a documentary that shows third-trimester abortions from the opposite perspective."

Rose charged that **LeRoy Carhart**, a Nebraska abortionist profiled in the documentary, left a woman to die alone during a late-term abortion procedure that lasted several days.

"She suffered complications and could not get in touch with him because he had left the state and turned off his phone," Rose said.

Montgomery County, Maryland, officials declined to press charges for the February 2013 death, which involved a 33-weeks pregnant New York woman. She died from complications in an abortion that Carhart performed.

College poster campaign takes casual sex "hook-up" culture to task

Washington, DC (CNA/EWTN News)—A poster campaign distributed at 25 colleges and universities in the United States and Mexico calls students to question the predominance of "hook-ups" and assures students there are healthy alternatives to the culture often promoted by university orientations.

"Expect more. That's our stand. Are you in good hands?" read the posters, sponsored and distributed by the Love and Fidelity Network.

"At this time when students are transitioning into college and are often expected to participate in the hook-up culture by default, we want these posters to encourage students to think critically about their decisions," said **Caitlin (Seery) La Ruffa**, director of the Love and Fidelity Network.

"Instead of portraying the hook-up culture as inherently integral to collegiate life as orientation programs often do, we hope to spark discussion and give support to students seeking a healthier alternative."

The poster campaign is part of a larger series of programming meant to help counteract the prevalence of the hook-up culture, a dominant social script on college campuses and young adult communities that promotes noncommittal physical encounters.

The posters and upcoming speeches and talks highlight the hook-up culture's impact on relationships and the family, counteracting tacit support of hook-ups by many college administrations.

A prevalence of hook-ups among college students, the programing's experts say, make the maintenance of healthy relationships more difficult, and raise the risk of



Credit: Love and Fidelity Network

anxiety, depression, and sexual assault among a campus population.

“We believe students deserve to hear a different message,” La Ruffa said, “and to know there can be an alternative to the hook-up culture that can leave students unfulfilled, used, and unhappy.”

Texas Senator riles ecumenical conference attendees

Washington, DC (CNA/EWTN News)—**United States Senator Ted Cruz** (R-TX) angered many in an address he gave to an ecumenical conference on the mass persecution of Christians and other minorities in the Middle East, stirring up a hornet’s nest in what was otherwise a unified event.

“For the love of God, we’re here to talk about the Christians, and we’re here to be united,” said **Andrew Doran**, executive director of In Defense of Christians, at the non-profit’s inaugural summit in Washington, DC.

In Defense of Christians was founded to advocate for the persecuted Christians of the Middle East. The organization’s gala dinner was attended by over 1,200 people including patriarchs and bishops of over a dozen Christian churches from countries throughout the Middle East.

“The last time a summit like this happened is probably in the fifteenth century,” Doran later told CNA.

Senator Cruz began his speech by saying attendees were “united in defense of Christians” and “united in defense of Jews.” Cruz denounced what he called religious bigotry as a “cancer with many manifestations,” criticizing state and non-state actors such as Syria, Iran, ISIS, al Qaeda, Hezbollah, and Hamas.

Cruz told the crowd that “Christians have no greater ally than Israel.” This elicited negative outbursts from some in the audience. Other attendees tried to quiet those outbursts, while still others called for the senator to refocus his statements on the persecution of Christians.

Some Christians in the Middle East have criticized Israeli military policy, particularly for its impact on Palestinian Christian communities, such as the one in Bethlehem.

Cruz responded to the backlash by saying “those who hate Jews hate Christians,” adding that those who persecute Christians also “target Jews for their faith.” Cruz did not mention the persecution of numerous minority Muslim communities across the region.

“If you will not stand with Israel and the Jews,” Cruz said before he left the stage, “then I will not stand with you.”

After Cruz left the stage, **Bechara Boutros Cardinal Rai**, Maronite-rite patriarch of Antioch and All the East, implored the attendees of the conference to remember its purpose, “to truly have a witness today with unity and the solidarity that we came here to be part of.”

Mo. lawmakers override governor’s veto to pass pro-life measures

St. Louis (CNA/EWTN News)—The Missouri Legislature has overridden two vetoes from **Gov. Jay Nixon** in order to implement a three-day waiting period before an abortion and a tax credit for pregnancy centers and maternity homes.

Karen Nolkemper, executive director of the Respect Life Apostolate for the Archdiocese of St. Louis, said the votes for the two bills are “a public affirmation that all life matters, even that of the most vulnerable among us.”

Missouri’s Republican-controlled legislature on Wednesday voted 117-44 in the House of Representatives and 23-7 in the state Senate to override the Democratic governor’s

veto of a bill that required a woman seeking an abortion to wait 72 hours after a consultation with a doctor before having the procedure.

Nolkemper said that women “should have sufficient time to reflect and consider alternatives to an abortion because abortion ends the life of a new and unique human being.”

“Many women are pressured into having an abortion by friends and family, but the 72-hour reflection period will protect woman as they make a difficult, permanent, and life-changing decision,” she added.

The archdiocese voiced hope that the waiting period will also give women “the opportunity to find the options they need to keep their babies.”

Sexist Carl’s Jr. ads prompt calls for boycott

Salt Lake City (CNA/EWTN News)—The fast food chain **Carl’s Jr.** should drop its ads featuring scantily-clad models on the grounds that the ads both objectify women and harm men, says a social media campaign asking people to avoid the chain.

“They are just pushing the boundaries, and they are doing it blatantly,” **Lexie Kite**, co-founder of Beauty Redefined, said of the fast-food company.

“They are only getting more and more sexually objectifying. We know as well as anybody how much harm this does to men, to boys, to girls, to women, to relationships. It’s time to speak up.”

The ads, which have run since 2005, show scantily-clad supermodels and television stars posing in provocative poses while eating food from Carl’s Jr. and from Hardee’s.

Beauty Redefined is asking people to oppose the commercials. Those who use social media are encouraged to voice their opposition in messages and photos that use the hashtags “#CutTheCarls” and “#MoreThanMeat.”



Kite told the Associated Press that the campaign is “about people being able to use their voices to stand up (against) something that is really harmful.”

CKE told the Associated Press that the ads are aimed at hungry young men, rather than children.

“The women in our award-winning ads are intelligent, talented and beautiful professional actresses and models,” the company said.

“We have only the greatest respect for women and their contributions to society at all levels in business, at home, and in the community.”

INTERNATIONAL

Papal blessing proceeds will soon go to poor – not shopkeepers

Vatican City (CNA/EWTN News)—Papal blessing certificates, often bought to mark weddings and First Communion, will soon only be available for purchase directly from the Vatican, who will use the proceeds for charity.

Come January 2015, local shops surrounding the Vatican will be prohibited from selling scrolls, which have been blessed by the Pope.

Until now, shops have sold the scrolls to tourists and pilgrims for anywhere from €10-50 (\$12.90-64.50), with only three euros going to the Office of Papal Charities.

Last April, papal almoner **Archbishop Kondrad Krajewski** wrote a letter informing shopkeepers the scrolls would no longer be available for purchase outside the Vatican. The reason given for this change, he wrote, was to “exercise charity toward the poor in the name of the Holy Father.”

Those wishing to purchase the certificates can contact the office of Papal Charities directly via fax, telephone, or online.

According to an article in *La Stampa*, around €200,000 were donated to the poor over the past two months.

Chaldean Patriarch: US has made a bad situation worse

Beirut—“The US is indirectly responsible for what is going on in Iraq as it said it would ensure democracy and the well-being of the people. But 10 years have passed, and on the contrary, we have gone backward,” **His Beatitude Louis Sako**, patriarch of the Chaldeans, told reporters at Beirut’s airport in late July, as reported in the Lebanese daily *Ad-Diyar*.

He was responding to a question following remarks attributed to him in *Ad-Diyar* in which he accused the United States of supporting ISIS.

“Iraq has been divided ... and the Americans left Iraq [ca. 2011-12] in the midst of a vacuum where there was no army to protect [the people] and ISIS and these jihadist groups have been present for four years,” he said, before boarding a plane to Iraq.

“There were about 1 million Christians in Iraq, and more than half of them have been displaced. Only 400,000 are left while displacement is still rising,” Sako added.

Protestors decry Chinese treatment of North Korean escapees

Washington, DC—On Monday, September 22, the **North Korea Freedom Coalition** held a news conference outside the **United States State Department** to highlight the increasingly horrific situation facing North Koreans trying to escape to South Korea and other countries.



The dangers facing North Korean refugees has continued to escalate since **Kim Jong Eun** took power, and China has recently stepped up deportations of those trying to help North Koreans, making the situation increasingly dire. Even the United Nations Commission of Inquiry on North Korea decried China’s treatment of refugees when they concluded North Korea was guilty of crimes against humanity and gross violations of human rights.

“There is absolutely no reason for China to continue their brutal policy of repatriation,” said NKFC Chairman **Suzanne Scholte**. “North Koreans are the only refugees in the world who have an immediate place to go for resettlement as they are recognized as citizens of South Korea, and they have also been safely resettled in the United States and other countries.”

The public is invited to sign NKFC’s online petitions to Chinese **President Xi Jinping** and **President Barack Obama** to save North Korean refugees at www.nkfreedom.org.



Susan Scholte

Muslim scholar decries violence: “I am a Nazarene, too.”

Rimini, Italy (CNA/EWTN News)—Referring to the label “Nazarene” marked on houses of Christians in Iraq by the militant Islamic State, a Muslim scholar also called himself Nazarene in solidarity, maintaining that many people in the Muslim community are identifying with Christians as well.

“Millions of Muslims have used the Arab letter ‘nun,’ or ‘n,’ which stands for Nazarene, as their profile picture in Facebook and Twitter, thus identifying themselves with the testimony Christians have given in Iraq,” **Wael Farouq** told CNA.

A professor of Arabic language at the American University of Cairo, Egypt, Farouq was among the 200 speakers scheduled the annual meeting of the ecclesiastical movement Communion and Liberation, which occurred this past August in the Italian town of Rimini.

Addressing the Christian plight in Iraq, Farouq stressed that “terrorists and criminal are not the main characters of Iraqi scenario,” since the real “heroes are those who have chosen to stay faithful to their faith and to abandon everything they have to keep their faith.”

A declaration issued by the Pontifical Council for Inter-religious Dialogue August 11 asked religious leaders – Muslims in particular—to take a strong stand against acts that offend God as well as humanity and to nurture a culture of peace.

Farouq dismissed claims that “the Muslim world is silent

about what is happening in Iraq. Many religious leaders have condemned what is happening.”

For example, “the Grand Mufti of Egypt and even orthodox mufti like [Abdul-Aziz ibn Abdullah Al ash-Sheikh] the Grand Mufti of Saudi Arabia,” said that “what is happening is the enemy number one for Islam.”

ISNA—the Islamic Society of North America—and the Center for American-Islamic Relations have also strongly condemned the actions of the militant Islamic State.

“Beyond political and religious leaders, what is more important to me is the reaction of ordinary people,” Farouq reflected.

According to him, “it is happening for the first time that interreligious dialogue starts from a form of identification with the other,” as happening today while “ordinary people, millions of Muslims are identifying with Christians.”

Despite this, Farouq explains that “terrorists are not, however, isolated,” since in several countries there are “terroristic groups that use religion to justify their violence,” and this does not happen by chance.

“As a Muslim and also as a Muslim scholar I must say that the Islamic thought, the Islamic practice today needs a deep reform to the conception of every Muslim that violence is against the principles of our religion. A reform for the Islamic world is needed,” Farouq maintained.

On the other hand, he says terrorists gain the sympathies of some because of the extreme secularism and double standard of the Western world.

“Even the Western world is responsible for what is happening in Iraq,” Farouq underscored.

“These terrorist groups are receiving every day three million dollars from Western companies who buy oil in the black market. They are armed by Western companies,” he said.

According to Farouq, this is not something “related to Islam or the Middle East. It should be a problem for all of us, for all the world. Everybody is part of the problem for what is going in Iraq.”

Syria: “Worse than arms are the preachers of violence”

Rimini, Italy (ZENIT)—The armed occupation of Syria by Islamic State militants is not the worst thing to happen to the country. Even worse are their preachers who establish themselves in mosques and temples to preach hatred and enroll little ones.

This is according to the Apostolic Vicar of Aleppo, Syria, **Msgr. George Abou Khazen**, who gave a press conference in Rimini on August 27, accompanied by his predecessor **Bishop Giuseppe Nazzaro**.

Regarding the impression many have that Muslims in the region are all extremists, he pointed out “Syrian Muslim are very moderate and continue to be so. They are convinced and preach this in the mosques.”

And Msgr. Khazen added that now the foreign militias “not only brought troops, but also the Ulemas and Saudis who began to preach an absolutely different Islam, and they even enroll children.” Moreover, he explained that they instituted Islamic courts in which a Syrian can be judged by [an extremist]. In other words, if a father sees his daughter is being kidnapped by a Muslim, in court he will meet another militiaman just like the aggressor.

To have an idea of who they are, Msgr. Nazzaro pointed to [Abdul-Aziz ibn Abdullah Al ash-Sheikh] the Grand Mufti of Saudi Arabia who issued a fatwa last year, which was published in newspapers, in which he stated, “Whoever believes that the earth revolves around the sun is an infidel, because my predecessor of the ‘70s said so, and whoever omits this does not deserve to live.” Based on this, you can imagine what the army of the ISIS is like, he said.

(Editor’s Note: Despite several controversial fatwas [opin-

ions] issued by the grand mufti, he has been remarkably consistent in condemning violence.)

Asked about the present situation in Aleppo after three years of war, Msgr. Khazen said it is a difficult situation, with problems of water, light and lack of security, where there are mortar strikes and every day new deaths. The city is divided: there are neighborhoods controlled by the rebels and others by the Government. The rebels besieged and controlled the city. Today the Syrian army has opened a zone and is able to supply it. The airport is closed because “they also target civil flights.” He added that to date there is no knowledge of the fate of kidnapped bishops and priests and that the convents of nuns residing in Aleppo are still there.

In regard to the financing of these militias, he said “everyone knows about this. It comes from Saudi Arabia and Qatar. Turkey, however, gives less support, only of a logistical nature. If they really wanted the situation to end, they wouldn’t send or train people, they wouldn’t arm them,” he said, adding that “another country” is also involved.

“Just a year ago, when the rebels were only Syrians, things were different; there was respect, there was not this violence and extremism. Now it is the militiamen, primarily foreigners.

In regard to the emigration of Christians, he said that in 1968, when the previous government to current **President Bashar al-Assad’s** father (late Syrian **President Hafez al-Assad**) nationalized the schools, the first exodus took place of Christians to Lebanon, because they wanted to be able to give their children a Christian education. It was “a time of terror,” he said.

“In the beginning Assad’s father was harsh, although he was the last to carry out a coup d’état to take power. He wasn’t a Sunni but an Alawite. In the last years of his life, Assad’s father began to relax things, and with his son the opening was greater, almost total in some sectors, such as tourism, commerce, with sufficient security.”

Msgr. Khazen added “there are no statistics of Christians who have stayed in Syria,” although before the war, Christians numbered some 250,000 in a city of 4.5 million. “Today, approximately 60 percent of Christians have left,” he said.

The apostolic vicar concluded by expressing the hope that “present day Syria may continue to exist as a secular, pluralist and moderate country.”

Two New Pope Saints Get Feast Days

Vatican City (CNA/EWTN News)—The Congregation for Divine Worship and the Discipline of the Sacraments on Thursday added **Ss. John XXIII and John Paul II** to the universal calendar of the modern Roman rite, with both their feasts observed during October.

The optional memorial of St. John XXIII is observed on October 11, the day he opened the Second Vatican Council. The second reading at the Office of Readings for his feast, published in the decree, is taken from “*Gaudet Mater Ecclesia*,” as his speech on that occasion is known.

St. John Paul II’s optional memorial is observed on October 22, the day of his Inaugural Mass as Bishop of Rome.

The two late Popes were canonized together on April 27.

Greek Catholics face hostility amid unrest in Ukraine

Rome (CNA/EWTN News)—A bishop of the Ukrainian Greek Catholic Church called for peace amid escalating conflict with pro-Russian separatists, stating that the Church there is facing increased persecution as fighting goes on.

“Even if it’s not announced – it seems like a war against Ukraine,” **Bishop Dionisio Lachovicz** said. “I believe that the only hope is in the Lord. Therefore we call the whole world to pray for peace.”

Bishop Lachovicz, apostolic visitor for the Ukrainian Greek-Catholic Church in Italy and in Spain, explained that in the midst of rising tensions between the Ukraine and pro-Russian separatists “a new persecution is being waged against the Greek Catholics located in the territories in Russian hands.”

These are, he clarified, the areas of “Crimea and in the territories where the Russia-friendly ‘separatists’ are seeking to impose their power.”

In Donetsk, a large city in Eastern Ukraine, “the bishop’s residence has been sacked and sealed. The cathedral’s land has been struck by separatist rockets. The bishops and almost all of the Greek-Catholics priests have been forced to leave the area of Donetsk,” the bishop explained.

His Lordship lamented the fact that rather than unifying the churches after past quarrels, the current situation is being used to cause greater division, stating that during the Fourth European forum for Orthodox-Catholic dialogue last June, **Metropolitan Hilarion of Volokolamsk**, president of the Department for External Ecclesiastical Relations of the Patriarchate of Moscow, “without any confirmed documentation, accused the Greek Catholic Church ‘in the destructive role in the Ukraine crisis.’”

Patriarch Kirill of the Russian Orthodox Church has sent a letter “to all of the heads of the Orthodox Churches and to different European political organisms with similar accusations.”

If all sides to the conflict could truly reach an agreement, they “would confirm the simple determination of Pope Francis” that “nothing is lost with peace,” the bishop observed.

“I would like to invite everyone to pray for peace along with the Holy Father,” the bishop said, “because to make peace requires courage, much more so than to make war.”

The Energizer Bunny priest

Nalinnes, Belgium—Is there is an older pastor or priest regularly saying Mass than **Fr. Jacques Clemens**, who turned 105 on July 11?

His ordination took place in 1936, and he became pastor of St. Benoît Church in Nalinnes, Belgium, in 1958, the year the parish was built, the year Ven. Pius XII died and the year Pope St. John XXIII succeeded him as pontiff. The parish has known no other shepherd.

When the Belgian periodical *La Nouvelle Gazette* asked him his secret of a long life, he responded, “‘This is going to disappoint you, but I do not have one,’ he smiles. ‘But I’ve always had a regular life. I get up at 5:15am, and I go to bed at 9pm. And when I go to bed, I fall asleep immediately. And I always take my meals at the same time.’”

“He continues, ‘My life is a surprise to me, especially since the early years of my life have not been easy. We lacked food during the First World War.’”

“Jacques Clemens got his first car in 1960, a Trabant. But the bicycle was long his only means of locomotion.

“‘I did a lot of cycling in my youth. During [World War II], I



Fr. Jacques Clemens

rode bikes with parts from other bikes. And when I could not find a tire, I replaced it with a piece of garden hose (laughs).”

Extremistas islámicos de Boko Haram capturan dos nuevas ciudades en Nigeria

Roma (ACI/EWTN Noticias)—En medio de los crecientes ataques a manos del Estado Islámico en el Medio Oriente, los también radicales musulmanes Boko Haram han capturado recientemente al menos dos ciudades más en diferentes estados de Nigeria.

El grupo extremista ha asesinado miles desde 2009, incluyendo al menos dos mil personas solamente en 2014.

Madagali: Cristianos huyen, y una parroquia es saqueada y luego incendiada

A finales de agosto de este año, Boko Haram tomó el pueblo de Madagali, en el estado Adamawa de Nigeria, forzando al P. Aiden Ibrahim a huir de su parroquia, según reportó Radio Vaticano el 30 de agosto.

El **P. Gideon Obasogie**, director de Comunicaciones Sociales en la Diócesis de Maiduguri, indicó que la parroquia fue saqueada, destrozada, y luego incendiada.

Mientras que muchos cristianos huyeron del área pocos meses antes del ataque, muchas personas que permanecieron en la zona fueron asesinadas por los insurgentes, dijo el P. Obasogie a Radio Vaticano.

Las parroquias en toda la diócesis han sido continuamente terrorizadas por Boko Haram, forzando a los laicos y sacerdotes cristianos a huir y a cerrar las iglesias.

El P. Obasogie ha pedido oraciones, y ha consagrado a la diócesis de Maiduguri a los cuidados maternales de Nuestra Señora del Auxilio de los Cristianos.

De Gwoza a Bama: Acercándose a la capital del estado de Borno

Solo pocos días antes de tomar Madagali, el grupo islámico tomó la cercana ciudad de Gwoza en el estado de Borno y declaró la zona como un califato, un estado islámico.

Sin embargo, recientes informes de la BBC y fuentes locales indicaron que Boko Haram ha abandonado Gwoza para ir a Bama, una ciudad con una población de alrededor de 270 mil personas, a poco más de 80 kilómetros al norte.

Luego de intensas batallas con el ejército nigeriano el pueblo fue capturado por los insurgentes el 1 de septiembre, según informaron residentes de Bama a la BBC.

Mientras que los militares pudieron mantener a los atacantes a raya por un tiempo, los terroristas regresaron con refuerzos y comenzaron capturando la ciudad, comenzando con las barracas militares.

A pesar de que aún no ha sido confirmado oficialmente por el ejército, el pueblo habría sido una captura clave, al ser la ciudad más grande bajo el control de Boko Haram, y un paso más hacia Maiduguri, la capital del estado de Borno.

Miles huyeron de Bama a pie rumbo a Maiduguri el 1 de septiembre, al tiempo que la ciudad era tomada por los insurgentes.

Boko Haram, que significa “la educación occidental es pecaminosa,” comenzó a usar la fuerza militar en 2009 para imponer la ley islámica de la sharia en Nigeria.

El grupo terrorista ha tenido como blancos a las fuerzas del orden, políticos, minorías cristianas y musulmanes moderados en el norte de Nigeria, predominantemente musulmán.

Boko Haram consiguió atención internacional en abril de este año, cuando se atribuyó la autoría del secuestro de cerca de 300 niñas escolares.

Muchos países, incluyendo China, Francia, Reino Unido, y Estados Unidos, han enviado asistencia militar para ayudar a encontrar a las niñas, pero la mayoría de ellas continúa desaparecida.

Naciones Unidas estima que los ataques de Boko Haram han causado más de 470 mil personas desplazadas internamente, y alrededor de 57 mil refugiados.

Islamist extremists Boko Haram capture two more Nigerian cities

Maiduguri, Nigeria (CNA/EWTN News)—Amid increasing attacks at the hands of the Islamic State in the Middle East, the similarly radical Islamist group Boko Haram has captured at least two additional cities in different states in Nigeria in recent days.

The group has killed thousands since 2009, including at least 2,000 in 2014 alone.

Madagali: Christians flee, parish looted then set ablaze

In late August, Boko Haram captured the town of Madagali in Nigeria's Adamawa state, forcing Fr. Aiden Ibrahim of St. Denis Church to flee from his parish, Vatican Radio reported.

Fr. Gideon Obasogie, director of Social Communications in the Diocese of Maiduguri, said the parish was looted, vandalized, and then set on fire.

While many Christians fled the area months prior to the attack, many people who remained in the area were killed by the insurgents, Fr. Obasogie told Vatican Radio. Parishes throughout the diocese have been continually

terrorized by Boko Haram, forcing Christians and priests to flee and churches to close.

Fr. Obasogie has appealed for prayers, and committed the Maiduguri diocese to the maternal care of Our Lady Help of Christians.

Gwoza to Bama: Moving closer to Borno's capital

Just days prior to the capture of Madagali, the militant group captured nearby Gwoza in the state of Borno and declared a caliphate, or an Islamic state, in the area.

However, recent reports from the BBC and the Nigerian online news source the *Daily Post* indicate Boko Haram has abandoned Gwoza in favor of Bama, a city with a population of around 270,000, and roughly 50 miles to the north.

After intense battles with the Nigerian military, residents of Bama told the BBC the town had been captured by the insurgents on September 1. However, on September 8, Feast of Our Lady's Birth, the government retook the city.

Five years in: gaining control

Boko Haram—which means “Western education is sinful”—began using military force in 2009 to impose *sharia* law on Nigeria. It has targeted security forces, politicians, Christian minorities, and moderate Muslims in Nigeria's predominately Muslim north.

Boko Haram gained international attention in April when it claimed responsibility for the kidnapping of nearly 300 teenaged school girls.

Many countries including China, France, the United Kingdom, and the United States have sent military assistance to help find the girls, but the majority of them remain missing.

The United Nations estimates Boko Haram attacks have led to more than 470,000 internally displaced persons and some 57,000 refugees.

Mexicanos piden a Virgen de Guadalupe por los 130 mil niños víctimas del aborto

México, DF (ACI/EWTN Noticias)—La escultura dedicada a **San Juan Pablo II** en el atrio de la Catedral de México se ha convertido el segundo domingo de cada mes en el centro de reunión de los fieles para rezar el Santo Rosario y pedirle a **Nuestra Señora de Guadalupe** que “frente el crimen del aborto” que ha ocasionado más 130 mil víctimas desde su legalización en el DF en 2007.

En declaraciones difundidas por el Sistema Informativo de la Arquidiócesis de México (SIAME), la coordinadora del grupo “Santa María de Guadalupe defensora por la vida,” **María Elena Mayol** afirmó que esta iniciativa surgida hace más de dos años “es la respuesta de muchos fieles y personas de buena voluntad que estamos inconformes a esta ley impuesta.”

Esta ley, denunció, “en vez de proteger y salvaguardar los derechos humanos, ha afectado la integridad y seguridad de toda persona, en especial los bebés en el vientre materno, que no se pueden defender.”

Así, indicó el SIAME, “el segundo domingo de cada mes, en el atrio de la Catedral Metropolitana de la Ciudad de México, en punto de las 11:00 horas, se reúne un grupo de laicos comprometidos con la defensa de la vida para rezar el Santo Rosario y solicitar la intercesión de María de Guadalupe para frenar el crimen del aborto, legalizado en la capital del país desde el 2007, práctica que hasta el momento ha cobrado la vida de más de 130 mil seres indefensos.”

El acto de oración reúne a mujeres embarazadas y madres con sus bebés en brazos “para orar bajo el amparo de la Morenita del Tepeyac, y pedir su intercesión para que los jóvenes encuentren alternativas a favor de vida.”

“Tenemos que concientizar a nuestros jóvenes y hacerles saber que el aborto es una salida engañosa que no sólo perjudica una vida, sino sociedades enteras, por eso nos da gusto ver a muchachos que apoyan la defensa de la vida y que se unen en oración para que algún día se termine con este crimen,” aseguró Mayol.

Pope “deeply saddened” by brutal killing of missionary nuns

Vatican City (CNA/EWTN News)—**Pope Francis**

expressed his condolences following the brutal murder of three Italian nuns in Burundi, assuring the community of his closeness.

“The Holy Father begs the Lord to welcome into His kingdom of peace and light these three faithful and devout nuns,” read a telegram addressed to **Archbishop Evariste Ngoyagoye** of Bujumbura, Burundi, where the Sisters served at St. Guido Maria Conforti Church.

Signed by **Pietro Cardinal Parolin**, Secretary of State to the Holy See, the telegram continues: “In these tragic circumstances, [Pope Francis] expresses his closeness to their religious community, to the families of the victims, and the entire diocesan community.”

Sr. Lucia Pulici, SX, 75, and **Sr. Olga Raschiatti, SX**, 82, were found raped and brutally murdered in their dormitory on Sunday. The remains of 79-year-old **Sr. Bernadetta Boggian, SX**, who had discovered the bodies of her fellow sisters, was found the following day. All three were members of the Xaverian Missionaries.

Benedict XVI meets with advocates of Traditional Latin Mass

Vatican City (CNA/EWTN News)—On September 1, **Benedict XVI** met in a private audience with two leaders involved in promoting the Traditional Latin Mass, or the extraordinary form of the Roman rite.

Benedict met with **Cosimo Marti**, co-founder of the Switzerland-based Juventutem International Federation, and **Joseph Capoccia**, director of the annual “*Populus Summorum Pontificum*” pilgrimage to Rome, the Italian newspaper *La Stampa* reported.

Both groups are involved in promoting the Traditional Latin Mass under Benedict's 2007 *motu proprio*, *Summorum Pontificum*, which liberalized the celebration of the traditional Latin Mass.

In a July letter, Benedict's personal secretary **Archbishop Georg Gänswein** invited Marti to an audience with the Pope Emeritus.

The archbishop's letter came in response to a letter Marti sent before Benedict's February 2013 resignation, requesting an audience.

The Juvenile International Federation is a network of associations of youth who support the traditional Latin Mass; it has had a presence in Rome for 10 years.

Marti chose Cappocia to join him at the audience, which was held at Benedict's personal residence in Mater Ecclesiae.

Cappocia is general delegate of the International Union Summorum Pontificum. Since 2012, his organization has organized an international pilgrimage to give thanks for Benedict's *motu proprio* regarding the extraordinary form and to show their desire to take part in the new evangelization.

The next pilgrimage will occur in late October, and will include an October 24 Mass said by **George Cardinal Pell**, prefect of the Secretariat for the Economy, in Rome's Santissima Trinita dei Pellegrini Church.

Revista La Civiltà Cattolica sobre Estado Islámico: “Se trata de una guerra de religiones”

ROMA (ACI/EWTN Noticias)—La influyente revista mensual jesuita italiana *La Civiltà Cattolica*, cuyos artículos son aprobados por la Secretaría de Estado del Vaticano y que cobró reconocimiento mundial cuando publicó la primera entrevista concedida por el **Papa Francisco**, señala en el editorial de su última edición que la violencia desatada por los yihadistas del “Estado Islámico” (IS por sus siglas en inglés) es una auténtica guerra de religión que debe ser denunciada por los líderes del Islam.

El artículo editorial, sobre el que ha llamado la atención el vaticanista italiano **Sandro Magister** en su blog -“Settimo Cielo” describe la trágica situación suscitada en Irak y Siria, destacando que “Estados Unidos, la Unión Europea, las Naciones Unidas, y el gobierno iraquí no han logrado defender a las poblaciones cristiana, yazidi, shabak, turcomanas, shiitas y sunitas ‘moderadas’ en Mosul o la llanura de Nínive.



Sandro Magister

Para ellas no ha quedado, según cada caso, más que la conversión forzada, la muerte, la esclavitud (de las mujeres) o la fuga forzada.”

Como señala Magister, el editorial de *La Civiltà Cattolica* enumera las diversas intervenciones del Papa Francisco y de diversas autoridades vaticanas en foros públicos exigiendo poner freno a las agresiones del IS.

“Obviamente, para promover la paz es necesario conocer en qué consiste verdaderamente esta guerra, y no qué cosa quisiéramos que fuera. Es crucial estudiar y comprender por qué el IS combate. La suya es una guerra de religión y de aniquilación. No debe ser confundida o reducida a otras formas, como la de los bolcheviques o del Khmer Rojo. Instrumentalizan el poder para la religión y no al revés,” prosigue el artículo de la revista jesuita.

El editorial continúa señalando que se requieren no sólo soluciones referidas al “arte de la guerra;” sino también “de política interna, diplomacia, religión y economía;” pero especialmente llama a los intelectuales musulmanes a “desmontar el conflicto ideológico-religioso entre las escuelas interpretativas sunitas sobre la yihad (guerra santa islámica).”

En referencia a la interpretación llamada “salafita” del Corán, la más extrema y violentista, *La Civiltà Cattolica* señala que “la guerra de las citas religiosas es aplicada al extremo incluso contra los musulmanes sunitas que no son ‘verdaderamente’ salafitas, incluyendo a los Hermanos Musulmanes, Hamas, los wahabitas sauditas, y los yihadistas de al-Qaeda. Todos ellos son apóstatas según el IS, porque no buscan el califato global, sino solamente estados nacionales gobernados por la sharia (ley civil inspirada totalmente en el Corán).”

La revista denuncia además cómo “los europeos occidentales no son capaces de enfrentar con realismo el choque con el sedicioso califato islámico, debido a que han evitado reflexionar sobre ‘religión, guerra y civilización,’ no simplemente sobre ‘cultura.’”

El artículo editorial rechaza la idea de que la respuesta a la violencia de origen claramente religioso islámico sea una contraofensiva igualmente “religiosa;” pero señala que “la situación dramática de los cristianos, los yazidis y otras comunidades religiosas numéricamente minoritarias exige una toma de posición clara y valiente de parte de los responsables religiosos, sobre todo musulmanes... Todos deben unánimemente condenar sin ambigüedad alguna estos crímenes y denunciar la invocación de la religión para justificarlos.”

Finalmente, tras elogiar las pocas pero importantes voces islámicas que han condenado firmemente el IS, especialmente la máxima autoridad islámica shiita de Irak, el **Ayatollah Ali al-Sistani**, *La Civiltà Cattolica* concluye señalando que el IS “persigue objetivos religiosos usando de forma apocalíptica los instrumentos de la política, la economía y las fuerzas armadas. La comunidad islámica mundial tiene el deber de destruir en el corazón de todos los musulmanes una concepción extremista del Corán y de la tradición islámica.”

Gobierno de Venezuela manipula Padre Nuestro y lanza oración a Hugo Chávez

Caracas (ACI/EWTN Noticias)—“Chávez nuestro que estás en el cielo...santificado sea tu nombre,” es parte de la “oración del delegado” –versión chavista del Padre Nuestro- que lanzó ayer el Gobierno venezolano durante un taller con los miembros del partido oficialista para pedir “la intercesión” del fallecido expresidente de Venezuela **Hugo Chavez**.

El hecho ocurrió durante el III congreso del Partido Socialista Unido de Venezuela (PUSV) y el I taller para el diseño ideológico, realizado en un teatro de Caracas donde estuvo el presidente **Nicolás Maduro**. La oración fue leída por la delegada **María Estrella Uribe**, representante por la región de Táchira.

La manipulación del Padre Nuestro ha recibido el rechazo del vicepresidente de la Conferencia Episcopal Venezolana (CEV), **Mons. Roberto Lückert**. En declaraciones a Unión Radio señaló que se trata de “una paráfrasis del Padre Nuestro en una versión tan ofensiva” que es “un abuso, una manifestación de mediocridad y falta de creatividad para hacer una oración.”

Venezuelan Cardinal: Praying the ‘Our Chavez’ is idolatrous

Caracas, Venezuela (CNA/EWTN News)—**Jorge Cardinal Urosa**, archbishop of Caracas, Venezuela, demanded Wednesday that the Our Father be respected after the Venezuelan government presented a prayer to the country’s late president, **Hugo Chavez**, which is a parody of the Lord’s Prayer.

The parody of the Our Father addressed to Chavez reads: “Our Chavez, who art in heaven, the earth, the sea, and we, delegates, hallowed be thy name. Thy legacy come, so we can spread it to people here and elsewhere. Give us this day light to guide us. Lead us not into the temptation of capitalism, deliver us from the evil of oligarchy, like the crime of contraband, because ours is the homeland, peace, and life. Forever and ever. Amen. Viva Chavez!”

Chavez, a socialist leader, held power in Venezuela from 1999 until his death in 2013. He fostered a cult of personality similar to that of Fidel Castro, and also aligned himself with such leaders as **Evo Morales**, **Rafael Correa**, and **Daniel Ortega**. Frequently in conflict with Catholic leaders, he reportedly reconciled with the Church in his last days.

While acknowledging the respect many Venezuelans have for the late president, Cardinal Urosa emphasized that “it is essential to remember that the Our Father is part of the sacred patrimony of the Catholic Church and of all Christian churches throughout the world. It is not licit to modify it, manipulate it, or use it as a tool. We Catholics demand that the Our Father be respected.”

Pope Francis to couples: Cross illuminates purpose of marriage

Vatican City (CNA/EWTN News)—“Marriage is a symbol of life... the sacrament of love of Christ and the Church, a love that finds its proof and guarantee in the Cross.”

This was the central theme of **Pope Francis’s** homily for the feast of the Exaltation of the Cross, delivered moments before presiding over the marriages of 20 couples from the Diocese of Rome, which took place in St. Peter Basilica.

Christ’s love, “which has blessed and sanctified the union of husband and wife,” the Pope said, “is able to sustain their love and to renew it when, humanly speaking, it becomes lost, wounded, or worn out. The love of Christ can restore to spouses the joy of journeying together.”

Some media pundits tried to paint the Pope’s marrying of these couples as something altogether extraordinary because several had lived together and bore children outside of wedlock.

Catholic observers, however, noted that Francis’ witnessing of marriages between Catholics who cohabited or who have had annulments is not a change but is part of the Church’s effort to bring people to Jesus Christ.

“I think there is a perception out there, especially in some media circles, that Pope Francis is trying to undermine what the Church has taught and what the Church has practiced,” Catholic University of America moral theology professor John Grabowski told CNA.

“I see absolutely no evidence of that. When he’s pressed on issues concerning the Church’s teaching on marriage, on sexuality, he is very firm, saying he is ‘a son of the Church,’” Grabowski continued. “What he wants to do is simply put the Church’s focus on mercy, on an encounter with Christ as the heart of its life.”

One couple’s story

“Getting married by Pope Francis and marrying the man of my life is the apex of everything I could want,” said **Laura Carpuso**, a Catholic woman in the Diocese of Rome who tied the knot with fiancé **Marco Purcaro** at the September 14 ceremony.

Laura, who is 34, works as an event organizer, while Marco, 32, is a former professional dancer. Their journey to marriage has always been linked to Pope Francis, they explained.

“I say it all the time, Pope Francis has taught me many things, especially what he kept repeating about marriage: ‘Dear couples, even though the plates may fly, don’t go to bed without making peace,’ and the words ‘please, thank



Marco Purcaro and Laura Capurso

you and sorry,’ which have become a daily part of our life,” Laura told CNA before the marriage.

“When we argue, Marco always repeats those words, and we find a solution,” she said.

The two met Pope Francis on February 14, when the pontiff greeted thousands of engaged couples in St. Peter Square for a special St. Valentine’s Day address.

For his part, Marco told CNA that Pope Francis “is a symbol for us and everything he says and does is an example for us to follow in our faith and life journey. He is not only a Pope, he is a father.”

The future spouses who met at a wedding reception received marriage preparation and planned to marry at their parish on October 4, the feast of St. Francis, when a letter came from the Vatican inviting them to take part in the large wedding ceremony.

“We sent in the request and two weeks later the answer was yes. When we found out, we were so excited we couldn’t sleep for two days. For us this will be the consecration of our lives to God and the blessing of our union.” ❖



Christians cannot be pessimists! They do not look like someone in constant mourning. If we are truly in love with Christ and if we sense how much He loves us, our heart will “light up” with a joy that spreads to everyone around us.

POPE FRANCIS

WOMEN “ENDOWED” WITH DIGNITY AND RESPECT



St. Edith Stein (aka, St. Teresa Benedicta of the Cross)

ENDOW (Educating on the Nature and Dignity of Women) is a program by women and for women that helps them understand the Church's teaching on the feminine genius. ENDOW is so effective, their programs attract ladies from all walks of life and all ages, at all stages of their faith journey.

On October 25 from 9am–4:30pm at San Francisco's St. Mary Cathedral conference center, ENDOW will host a special one-day presentation, titled, “St. Edith Stein: Seeker of Truth.”

Some call Stein the most brilliant female mind of the twentieth century. Born an Orthodox Jewess, she adopted atheism in her teen years. Eventually she became one of Germany's preeminent philosophers. After a chance encounter with Catholicism, she entered the Church, became a Carmelite nun, and took the name of Sr. Teresa Benedicta of the Cross, OCD.

Although she had converted, the Nazis rounded up her, her sister, and other Jewish converts and shipped them to Auschwitz, where she died shortly after her arrival.

Stein's life story is that of someone searching for ultimate truth and thus life's meaning. Pope St. John Paul II said in his homily at her canonization, “she finally discovered truth has a name. It is Jesus Christ.”

Most “ENDOW women” describe themselves as “seekers of truth,” and that gives them something in common with St. Edith Stein. Thus this challenging and engaging study is perfect for modern women who share her longing for something deeper and more satisfying than the emptiness and banality our world offers. As did Edith, many women have come to recognize nothing satisfies and enriches like the uncompromising truth found in the beauty of Church teaching.

ENDOW programs ordinarily cost \$80. This special one-day session costs only \$35, which includes study materials and lunch. Scholarships are available.

To register, go to www.endowgroups.org and click under the Events tab.

For more information, contact Maria Martinez and Pauline Talens at endow.sf@gmail.com. ♦

IN THE COMPANY OF CATHOLIC BROTHERS

by Randy Hain

“I am a rock. I am an island.”

These words from a 1960s song sum up how I long viewed the need for close friendships. The stubbornness and pride that led me to leave the Baptist Communion as a teenager manifested themselves as a formidable wall around my heart and a reflexive need to keep others at an emotional distance, even though this was never God's intent for mankind.

I continued this way until I met my wife in my late twenties. Then the wall around my heart began to crumble as I started sharing my life with someone.

I now recognize my marriage and enduring love for my wife as God's first steps toward bringing me back to a relationship with Him. With each of my sons' births, the wall around my heart further eroded. That erosion continued steadily until fall 2005 when I experienced a profound conversion to Christ.

I surrendered to Christ and stopped trying to compete with Him for control. I gave everything to Him and received back everything I needed.

I went from saying, “No,” to God for over two decades to saying, “Yes.” That has had an incredible impact.

So what does this have to do with friendship?

After I surrendered to Christ and prepared to enter the Church, I experienced a need for friendship with other Catholic men and a desire to end my self-imposed lonely exile. I sought out guys in my parish to whom I could go for help and, in turn, I could help. It took me surrendering to Christ and letting go of my emotionally wall to recognize how much I wanted Catholic brothers in my life. I learned I was not self-sufficient. I needed people outside of my immediate family to help and encourage me on the journey. I also desired a group of friends to be brutally honest with me and help me stay on the right track.

In 2007, I formed a group of Catholic men who gather once a month. We pray, read the Gospels, and talk through topics relevant to our faith. We often do service projects together. We also have very candid conversations built on trust and the knowledge that we will keep these confidential and not judge each other.

These men are my bedrock. I can count on them and they, in turn, can count on me. I get honesty, encourage-

ment, support, and every now and then a well-deserved kick in the pants from these great men.

Friendship, brotherhood, fellowship, male bonding, accountability, prayer, spiritual growth, service: These are the words that come to mind when I think of what I get from other Catholic men in my life. So many other men are much better at this idea of Catholic brotherhood than me, and I am grateful for their example.

But I have seen many men struggle with this concept. They do not participate in parish-based events or meetings or join the male-centered groups available to them. In fact, they are rarely seen outside of weekly Mass. Why?

- Some don't feel welcome.
- Some are simply shy and introverted.
- “I am busy and don't have time.” I hear this a lot, but ask yourself if you are missing something in your life such as other men with similar backgrounds and experiences.
- “My evenings are for family.” Great. So are mine. At least make an attempt to meet other parishioners and get together one-on-one. Just make the effort. The payoff will be tremendous.

The biggest objection I hear is, “I don't see the point.” If this is your approach, let me push back a little. Is your faith life where you want it to be? What about your prayer life? Are you growing as a Catholic man? Wouldn't it be a relief to know you're not alone?

I think you get the point. Men need other men. Iron sharpens iron, and one man sharpens another (cf. Prov 27:17).

We are all called to be holy. We are all called to evangelize, and we are all made for heaven. The journey will be much more enjoyable and fruitful in the company of our brothers. ♦

Editor's Note: Be sure to check out Randy Hain's newest book, Journey to Heaven: A Road Map for Catholic Men (Emmaus Road Publishing). The book is available through your local Catholic bookstore or through online retailers.

BECOMING A MAN AFTER GOD'S OWN HEART

Chosen by God to rule Israel, King David enjoyed the privileges of wealth, power, and prestige. Yet his heart was not satisfied. The beauty of Uriah's wife Bathsheba seduced him. He lay with her, and when she became pregnant, David tried to hide his sin, had Uriah killed, and married Bathsheba.

God sent the prophet Nathan to David, who asked the king to judge a case between a rich man who had flocks, herds, and all that his heart could desire, and a poor man who had one lone ewe lamb that he loved as an only daughter.

Not satisfied with all that he had, the rich man stole the poor man's one lone ewe lamb and slaughtered it for a feast. Hearing the parable, King David became enraged and declared, “As the Lord lives, that man should die.” Nathan responded, “That man is you!”

Ultimately, this is the story of our lives. True, our sins may be different from David's, but our tendency to hide these sins has a long history. It's part of our inheritance all the way back to Adam when he hid from God in the garden after partaking of the forbidden fruit.

We have all sinned. We have all done things we know we shouldn't have. As a result, we all need Christ to heal us and restore us.

The first step is to name that sin and take responsibility for our actions. How we respond to our failings is critical and cannot be understated. Think about it—is this response not the difference between the fates of Judas, who committed suicide, and St. Peter, whose life glorified Christ?

Thanks be to God, the story of King David does not end with his sin and its consequences. His Majesty repented, composed some of the most beautiful passages in Scripture, and became the only man in the Bible to be called “a man after God's own heart.”

Men today can have the same mercy and the power of transformation revealed in David's and Peter's lives. God does not desire the death of the sinner—no matter the sin—but that he should be converted and live (cf. Ezek 33:11). Indeed, that is the message of Scripture and the message of the Church. It's about an encounter with Christ so we can experience His mercy and be forever changed, so we may become a man after God's own heart no matter what our past. ♦

Mark Hartfiel is the director of That Man Is You!, an innovative Catholic men's leadership development program that helps men become “men after God's own heart” by learning to trust in God's mercy as David did. Find out more about this program at thatmanisyou.org.

GAME ON!

by Stephen Morris

My fellow sports fans ... playoff baseball is here! Yeahhhh!!! Our beloved NFL has kicked off and your “fantasy” teams have thrilled or disappointed you thoroughly! Woooo!!! The death of the BCS is being celebrated as college football fanatics paint their children's faces and the family cars in team colors. Right on! Oh, and is it true the NHL and NBA are ready to drop puck and tip off? GAME ON!

We live for our sports and religiously pass down this *passion* to our children. No authentic sports fan would allow their child to brave the waters of American athletics without teaching them how to swim, so to speak. Children's bedrooms and man caves across the nation get decorated in team paraphernalia, while infants are dressed in the cuuuuuutest little team onesies and cheerleading outfits.

Weekends feature parents cuddled up on the couch, declaring, “NO MORE Disney, Jr.!” The game gets turned on, the volume gets cranked up to 11, and a seven-year-old is educated on the infield fly rule or why a quarterback should stop telegraphing his passes.

Really earnest parents pull out flip charts, white boards, and YouTube to give history lessons on the “Say Hey Kid” and “The Catch,” or why their archrival team is made up of self-centered, overpaid players who have no heart and whose fans show up late and leave early. We live for our sports! Game on!

No self-respecting sports fan parent would say something like, “I don't want to force Mason to cheer for my team. When he's older he can make his own decision.” And yet ...

And yet isn't that exactly what we hear when it comes to passing on our faith? We tell our kids they must eat their vegetables, not sit too close to the TV, and brush their teeth. But learn their catechism? Get real!

Parents are told to talk to their kids about drinking, drugs, booze, and sex. But don't DARE risk talking to your kid about prayer or God. You know God, right? Source of all life, sacrificed His only Son to die for our sins and save the world? No, we'd just rather “let them figure it out when they're older.”

We sustain endless conversations at the office and grocery store over why the designated hitter is “un-American” or how Rory should have gone for the green on that par 5, but we're too timid to discuss Christ's Great Commission (look it up), the Real Presence of Our Lord in the Eucharist, or the Nicene Creed. Why?

For most of us, it's simple: We just don't know. We don't feel comfortable relying on our formal religious education, the one we received decades ago. Our middle school CCD memories are a bit fuzzy. Reasons why the 49ers are better than the Raiders or vice versa? That we're versed in. Reasons why the Christ died for our sins...eh, that's tough.

But you know what? It doesn't have to be this way. Ask for help, start a conversation, do some research, because we're talking about our path to eternity here! Sorta puts the importance of the Vince Lombardi Trophy in perspective, doesn't it?

So, please, if you're doing this, stop. Stop with the notion that it's OK to let your child “figure out” matters of faith by themselves, or that you can't have a discussion about your relationship with Jesus at the risk of “offending” someone.

If you're uncomfortable recollecting Sr. Angela's tenants of wisdom imparted upon you as a 12-year-old (and who would blame you?), ASK FOR HELP. There are countless resources, people, books, classes, etc. that will reaffirm your faith knowledge.

In fact, call me sometime. We'll go to a ball game and discuss St. Augustine's Confessions between shouts of, “He's a bum!”

1 Corinthians 9:25: “Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one.” ❖



Stephen Morris is diocesan director of Youth Ministry.

CATECHETICAL CORNER

Q. What is man?

A. *Man is a creature composed of body and soul and made to the image and likeness of God* (*Gaudium et Spes*, nos. 12-14, CCC, no. 1).

Q. Why did God make you?

A. *God made me to know, love, and serve Him in this world, and to be happy with Him forever in heaven* (*YouCat*, nos. 1-2).

Q. What must we do to save our souls?

A. *God gives us the grace of saving faith as a free, undeserved gift. However, once we possess that blessing, to save our souls we must worship God by faith, hope and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart* (cf. CCC, nos. 1812-29, 483, 1996; *Mater et Magistra*, nos. 249, 251, 259, encyclical, Pope St. John XXIII; *Lumen Gentium*, no. 42; *Dei Verbum*, no. 5).

From the mailbox:

Q. *My son's confirmation teacher is a long-time catechist. She told the class that while the Church teaches abortion is wrong, Jesus wants us to make our own choice. What am I to think about this?* —Wondering Catholic

Dear Wondering Catholic:

It's easy to see your confusion.

In a sense this person is correct. Jesus does want us to make our own choice. He always wants us to choose the true, the good, and the beautiful. In other words, He wants us to choose Him, to choose love, to choose against sin. This is how He knows we love Him, when we choose Our Lord over ourselves and temptations to sin.

That is why God gave each of us free will. He loves each and every one of us so much, and He wants us to love Him, but He will never force us to do so. Would it truly be love if He did?

So if this is what your son's teacher meant, we have no problem.

If on the other hand this teacher meant Our Lord is pro-choice in the modern political sense, then this is tremendously wrong.

First, Jesus said, “Let the little children to come unto Me, and do not stop them” (Matt 19:14).

Additionally, Jesus is the Word of God Who inspired the word of God. In Jeremiah 1:5, God is quoted as saying,

“Before I formed you in the womb I knew you, and before you were born, I consecrated you” (see also Ps 139:13).

Why would Our Lord say this and then turn a blind eye to abortion?

Also consider a first century document called the *Didache*. That is its Greek name. In English, some call it, “The Teaching of the Twelve Apostles.” It's a short document. You can read it online. One of the thing it warns against is abortion.

You shall not kill the embryo by abortion and shall not cause the newborn to perish (2:2).

Remember, this was written while apostles lived. The *Catechism* says, “This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law” (CCC, no 2271).

The *Catechism* also quotes, the Second Vatican Council document *Gaudium et Spes*:

God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

Even if we didn't know what the earliest Christians believed, remember, Jesus gave the Church—namely the Pope and those bishops in communion with him—the power to bind and loose (cf. Matt 16:18-20; 18:18). He also gave her the protection of the Holy Spirit (cf. John 16:13-15).

Our faith teaches that means the Pope and the Church when teaching with him (e.g., in a Council, etc.) cannot err in matters of faith and morals. Saying Catholics must believe killing a baby within the womb is murder and are to choose against it is about as clear a matter of faith and morals as one could want to get, wouldn't you agree?

Talk with the teacher and try to clarify her meaning. If it turns out she really does think Jesus would be pro-choice, perhaps with charity and gentleness inform the DRE or even the pastor.

This lady, after all, is leading—or, rather, possibly *mis*-leading—souls entrusted to her care. ❖



The Forty Martyrs of England and Wales

REPORT EXAMINES STATE OF WOMEN RELIGIOUS

Washington, DC—The Center for Applied Research in the Apostolate (CARA), a think tank at Georgetown University, is set to release a study investigating what is happening with women's vocations around the world, but with a particular emphasis on the United States.

"If current trends continue, there would be fewer than 1,000 religious sisters in the United States in 2043 (most of this change would occur through aging and mortality with 11 percent of sisters in the United States currently in their 90s, 26 percent in their 80s, and 32 percent in their 70s). This estimated 2043 total would be similar to the number of sisters in the United States in the middle of the nineteenth century. Currently the total number of sisters in the United States is similar to totals for the first years of the twentieth century.

"The number of sisters relative to the Catholic population is more precarious in the United States than in Belgium, Canada, Germany, Ireland, Italy, Spain, and Switzerland. The situation in the US is slightly better than in Austria, France, Poland, and Portugal. Leading all other countries, there are more sisters in India than anywhere else (99,330). That equates to about 199 Catholics in India per religious sister.

"By comparison there are 1,338 Catholics per religious sister in the United States (and 672 per religious sister in Italy). In addition to India, in several other Asian and African countries, the number of religious sisters is growing year over year (e.g., Nigeria, Tanzania, Rwanda, Vietnam, Indonesia, and South Korea). No European country is currently experiencing growth in the number of religious sisters. Between 2002 and 2012, Asia and Africa experienced a net increase in sisters of 39,420. By comparison, the Americas, Europe, and Oceania lost a net 119,823 sisters during this same period (globally the Church experienced a net loss of 80,403 sisters since 2002).

"Some commentators, for ideological purposes, attempt to create generalized typologies that mask the complexity of the religious reality, arguing that all new entrants go to traditionalist (CMSWR [Council of Major Superiors of Women Religious]) institutes and few or none go to LCWR [Leadership Conference of Women Religious] institutes.... The reality is that almost an equal percentage of LCWR and CMSWR institutes have no one at all in formation at the present time (32 percent and 27 percent, respectively)."

"Among females ages 30 and younger, a majority of those who have not considered a religious vocation indicate a desire to be a mother (55 percent) as being 'very much' the reason for this lack of consideration (25 percent say this is the 'most important' reason for not considering compared to only 7 percent of older women). On a related note, many also cite the lifestyle and the work of sisters as reasons for not considering a religious vocation (43 percent) as well as concerns about celibacy (38 percent).

"Older never-married women are less likely to cite any of these reasons as a factor that 'very much' led to their lack of consideration. On the other hand, older female respondents [more often cited] the stigma of clergy sex abuse to be a reason for not considering religious life. This in part may reflect the passing of time, as respondents in their teens at the time of the survey were small children in 2002 when news of these cases became widespread.

"Note that in the closed-ended questions this older group cited God not calling them as the 'most important' reason for not considering (26 percent)." ♦



The Sisters of Life



The Sisters of Providence, St. Mary-of-the-Woods, Indiana



The Nashville Dominicans



Sinsiniwa Dominicans

CAN'T WE ALL JUST GET ALONG?

Another month (week?), another ISIS atrocity or five.

"Why do they do this?" many ask. Politicians, Muslim apologists, and others constantly tell us Islam is a religion of peace. So how can ISIS claim to be good Muslims and yet do these insanely barbaric things? Beheadings represent their more tame crimes.

Both Islamists and moderate Muslims appeal to the same Qur'an. Because they have no "pope" or central authority, they differ in interpretation of that book. For instance, take Qur'an 8:12, which either commands or commends (depending on your perspective) beheading infidels.

According to blogger Fr. Dwight Longenecker, Muslim apologists claim "the background for this command is within an actual battle situation." (Furthermore they will note that Qur'an 2:256 says, "There is no compulsion in religion.")

To the first point, ISIS obviously disagrees. They believe a command of Allah is universal and applicable to all times, not just a moment in time.

To the second, other verses that follow 2:256 contradict it. There is a school of thought within Islam that says latter verses abrogate (i.e., cancel out) previous ones.

So that readers will have an understanding of what motivates the radicals, here are some other verses used by the Islamists to justify their behavior. We are not saying their interpretation is valid:

2:244: Fight in the way of Allah, and know that Allah is Hearer, Knower.

2:278: And if ye [who do not believe], then be warned of war (against you) from Allah and his messenger [i.e., Muhammed].

3:83: Are they seeking a religion other than Allah's, when every soul in the heavens and the earth has submitted to Him willingly or by compulsion? (Compare with 2:256.)

3:151: We shall cast terror into the hearts of those who disbelieve ...

4:104: Relent not in pursuit of the enemy.

8:12: ... Then smite the necks [i.e., behead] and smite of them each finger.

8:39: And fight them until there is no more disbelief and religion will all be for Allah alone. But if they cease [disbelief], then lo! Allah is seer of what they do.

9:11: Then when the sacred months have passed, slay the idolaters wherever ye find them and seize them, beleaguer them, and lie in wait for them in every stratagem (of war). But if they repent and establish worship [i.e., convert to Islam] and practice charity, then are they your brethren in religion leave their way free. Lo! Allah is Forgiving, Merciful. [This shows a) Muhammed is speaking of conversion and b) 2:256 has been abrogated.]

9:29: Fight those who believe not in Allah nor the Last Day, nor hold that which hath been forbidden by Allah and his messenger, nor acknowledge the religion of truth, (even if they are) of the People of the Book [i.e., Jews and Christians], until they pay the jizya [an extortion racket-like tax] with submission and feel themselves subdued.

One last Qur'an quotation: "And they swear by Allah that they are in truth of you, when they are not of you, but they are a people who are afraid [of you]. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush."

One has to ask: Why would anyone fear or seek refuge from a religion of peace?

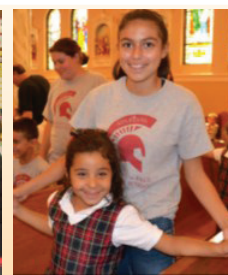
For other verses commanding violence against infidels, see 2:191, 2:193, 2:216, 2:286, 4:76, 4:77, 4:88, 4:84, 4:91, 9:5, and 47:4.



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Our Lady of the Pillar

Feast Day: October 12

Our Lady of the Pillar, pray for us!



Adult Fall Faith Formation & Certification 2014 - 2015

Held/dirección: Cardinal Newman High School, 50 Ursuline Rd., Santa Rosa

BASIC FORMATION 10am - 3pm Room 27
Variety of Adult learning methods

- ◇ Sept 6, 2014 Orientation, Introduction & History of Catechesis
- ◇ Oct 25 & Nov 22 Creed I - IV
- ◇ Dec 6 & Jan 31, 2015 Liturgy & Sacraments I - IV
- ◇ Feb 28 Methodology & Intro to Ecclesial Methodology
- ◇ Mar 28 & Apr 25 Life in Christ & Conscience Formation
- ◇ May 23 Catholic Social Teaching
- ◇ Jun 27 Christian Prayer
- ◇ Jul 25 Observation & make up

Liturgy of the Hours: 9:15am

Lunch: 12pm - 1pm
(Bring a bag lunch)

- * Basic Catechist \$100.00/person for entire program
- * Master Catechist \$125.00/person for entire program
- * There will be various books available to purchase. The class fee does not include the fee for these books.
- * For those interested in dropping in \$20 person/class.
- * Class can be used as credit towards Catechist Recertification
- * Those who wish to attend and are not interested in receiving a California Basic or Master Catechist Certificate are welcome.
- * Complete an Application to begin the California Catechist Process.

MASTER CATECHIST FORMATION 930am - 3:30pm Rm. 29
In-depth Study, Advanced Seminar & Teaching Practicum
(Prerequisite: Basic Catechist Certificate - fulfills 50 of 100 required hours)

- ◇ Sep 6, 2014 Additional Formation for Master Catechists
- ◇ Oct 25 & Nov 22 Creed I - IV
- ◇ Dec 6 & Jan 31, 2015 Liturgy & Sacraments I - IV
- ◇ Feb 28 Methodology of Catechesis & Ecclesial Methodology
- ◇ Mar 28 & Apr 25 Life in Christ & Conscience Formation
- ◇ May 23 Catholic Social Teaching
- ◇ Jun 27 Christian Prayer
- ◇ Jul 25 Supervised Teaching Practicum (no make ups available)

Sponsored by the Diocesan Department of Religious Education
For Registration & an Application contact Carmen Aanenson:
dre@srdiocese.org (707) 566-3366 www.santarosacatholic.org

We must never trust ourselves, for
it is the devil's way first to get us
to feel secure and then to make
us fall.

ST. PHILIP NERI



The thing from which the world
suffers just now more than any
other evil is not the assertion
of falsehoods, but the endless
and irrepressible repetition of
half-truths.

G.K. CHESTERTON



Be gentle to all and stern with
yourself.

ST. TERESA OF AVILA