

**“God Is” Retreat  
held in Santa Rosa**



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**Catholic Football  
Players Inspire**



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**Alfateros es  
Nominado Al  
Grammy Latino**



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# NORTH COAST CATHOLIC

The Newspaper of the Diocese of Santa Rosa ✠ www.srdiocese.org ✠ OCTOBER 2018



*A day of prayer for our Community, and the Nation.*

## Together In Hope

On Sunday October 7th the Catholic Diocese of Santa Rosa in partnership with varied Christian churches in the Santa Rosa area will host a prayer gathering at Cardinal Newman High School (one of the schools devastated by the fires). The gathering will include thousands of Christians from a multitude of area churches, as well as first responders and survivors. The event will celebrate the virtue of Hope in the midst of suffering and the promise of resurrection. Event organizer Stephen Morris said “our main goal is to pray with our brothers and sisters in Jesus Christ, stand in solidarity with our fellow citizens who have suffered great loss, and to pray together for hope and healing.” Neighborly events like this are what the

Sonoma County Office of Recovery and Resiliency envision as one of a number of goals identified by the office at its inception last December. A week after the fires that ravaged the Sonoma County community, nine local pastors who had each lost their homes in the fire, gathered in prayer and solidarity with a large crowd from various denominations. Many of those pastors will gather again, this time in the strength that comes from faithfulness in numbers. And Hope. The one-hour prayer service will conclude with the Lord’s Prayer. This is a time of prayer when we especially recognize those who have suffered in any way, and those who have lost a great deal, for they are not  
*(see Together in Hope, page 4)*

## Are you going to leave me, too

*A special guest column by Santa Rosa Diocese, St. Bernard parishioner  
Ann Lynch, Eureka, CA*

One of the most heart wrenching questions in all Christian Scripture is posed when many of Jesus’ disciples walk away from him after his teaching on the Eucharist. Turning to his apostles, Jesus then asks them, “Do you also want to leave?” to which Peter replies, “Master, to whom shall we go? You have the words of eternal life” (Jn 6: 67-68).

I have always appreciated the fact that Gospels never whitewash the Twelve Jesus chose as his most intimate followers, but instead portray them with all the vices and virtues of our common humanity. They are men whose fears and cultural expectations are often, unknowingly perhaps, in opposition to Jesus’ mission, and as such they sought to dissuade Jesus, tempting him to power and political leadership, betraying him, abandoning him, denying him, doubting him. Not the guys I would choose! And yet it was in response to the impetuous Peter’s act of faith in Jesus as Messiah, “Son of the living God,” that Jesus comments that such insight was revealed  
*(see Leave Me, page 6)*

Noticias en español, pgs. 18-19

## The Faithful Are Crying Out for Action. Will Church Leaders Listen?

*National Catholic Register*

Since the news of sex-abuse allegations against former Cardinal Theodore McCarrick and accusations of cover-up broke early this summer, laity across the United States—victims, angry parishioners who felt they were kept in the dark about predators in their midst, and parents worried for their children—have spoken out loudly. They have begged the bishops for action, for transparency and for clarity.



*We want a Church that proclaims those teachings in an articulate way that we can understand. And even if we disagree or don’t understand fully, many, many young people still want the Church to teach those things to us.*

The most concrete and official response demonstrating that the bishops have heard the pleas of the laity came Sept. 19, when the administrative committee of the U.S. Conference of Catholic Bishops released a statement outlining a plan of action that included four key points: a third-party reporting system for complaints of sexual abuse by bishops; policies for restricting bishops who were removed or resigned because of allegations; a “Code of Conduct” for bishops regarding sexual abuse; and support for a full investigation into disgraced Archbishop McCarrick.

Pope Francis, who met with U.S. Church leaders in  
*(see Faithful are Crying Out, page 4)*

# Mary, Mother of the Church

Last month I referred to the comment by Blessed John Henry Cardinal Newman that: “Reason tends heavenward; affection tends earthward”. Saint Paul recognized this and framed it in familiar words: “For the good that I wish, I do not do; but I practice the very evil that I do not wish” (Romans 7:19). Most of the time we do know what we ought to do but often, due to our disordered affections, we choose and do the very thing we have determined not to do. Fortunately, we have a most merciful Father who gives us repeated opportunities to repent and we have a very merciful Mother who cares for us with Her motherly affection. She can and does serve as a source of encouragement for us as we make our pilgrim way through this world.

May is a month traditionally dedicated to Mary and October is likewise a month especially devoted to Her. It is important for us to keep our hearts connected with the Immaculate Heart of our loving Mother. The various titles of our Lady are lovely to hear and inspiring to reflect upon. In our own Diocese a number of these titles are attached to Parish Churches. We have Our Lady of Good Counsel, the Parish in Fort Bragg. Lake County is filled with Churches dedicated to the protection of Mary. Lakeport recalls Mary’s Immaculate Conception with its title, Saint Mary Immaculate. We have Our

Lady Queen of Peace at Clearlake and Queen of the Rosary at Lucerne. There are a number of titles for Mary unique to the Diocese: The two Missions of Middletown, Loch Lomond and Cobb, are devoted to Our Lady, one Our Lady of the Lakes and the other Our Lady of the Pines. The Mission at Covelo, served by the Pastor at Willits, carries the same title as Clearlake, Our Lady Queen of Peace. We have a

Church at Windsor named for Our Lady of Guadalupe. Calistoga calls upon Our Lady of Perpetual Help the title of the Parish there. Arcata has a very clear and direct title, simply Saint Mary. Our Lady is associated with the Guiding Star and so two locations, Oakmont with Star of the Valley and Gualala with Star of the Sea are devoted to Mary under these titles.

Garberville creates an entirely new and very regional title for Our Lady entrusting the name of that Parish to Our Lady of the Redwoods. The mission Church at Asti is likewise named for our Lady but under a more universal title of Our Lady of Mount Carmel. Ukiah recognizes Mary as Queen of Angels with its title St. Mary of the Angels. Finally, the Catholic Community at Ferndale commemorates the Assumption of our Lady into heaven with its title, Church of the Assumption.

Each of these Churches can be for us in the Diocese of Santa Rosa a wonderful reminder of God’s faithful-

ness and tender mercy. They also represent for us a reminder that Mary is still saying “yes” to God, giving Her joyful consent to bring Christ into the world. The titles of these Churches serve as ‘earthly’ reminders to us to continue to strive to direct our affections heavenward. Many people have a strong affection for their local Catholic Church and this is great and admirable. At the same time, we need to be reminded that the Church building and its title is not aimed at directing our affections earthward, on the building itself, but rather on those realities which the Parish Churches and their titles represent. Each day we are invited to come to our local Church, to make a brief pilgrimage there in order to set our hearts and our affections once more on the spiritual realities which our Churches represent.

We know, of course, that regardless of the title of our Churches the central truth and reality which we profess in our Catholic Faith is the reality of the Lord’s Presence, under the form of Bread, reserved in the tabernacles of most of our Churches. For reasons of safety it may not be possible or prudent to reserve the Blessed Sacrament in every place but these sites still represent places of comfort where we make a connection with God, with the things of God and in a particular way with the Saint who serves as a Patron or Patroness of the Parish. In the month of October especially, I call upon those who have Churches dedicated to the patronage of the Blessed Mother to foster a new-found love, devotion and affection for Our Lady, Mary, Mother of the Church. Pray for us. ❖



### From the Bishop

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

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**NORTH COAST CATHOLIC**  
The newspaper of the Diocese of Santa Rosa  
Most Rev. Robert F. Vasa  
PUBLISHER  
Christopher Lyford  
EDITOR  
October 2018  
Volume 9: Issue 10  
(USPS 1880)

985 Airway Ct.  
Santa Rosa, CA 95403  
707.545.7610  
Fax: 707.542.9702  
[http://srdioocese.org/news\\_and\\_events/north\\_coast\\_catholic](http://srdioocese.org/news_and_events/north_coast_catholic)

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

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

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

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ST. FRANCIS DE SALES, PRAY FOR US!

## PRIESTLY ORDINATION ANNIVERSARY

**Rev. Jeffrey Keys, C.P.P.S.,**  
October 26, 1991

**Rev. Ron Serban,**  
October 22, 1993

**Rev. Alvin Villaruel,**  
October 23, 1994

**Rev. Andres Querijero,**  
October 18, 1997

**Rev. Sean Rogers,**  
October 6, 2007

### Prayer for Priests

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

# Mary Shows How to Be Near Those Who Suffer, Pope Francis Says

By Hannah Brockhaus

Aglona, Latvia, Sept. 24 (CNA/EWTN News) - Mary's witness of standing beneath the cross of her Son teaches Catholics how to be close to those around them who are suffering, the pope said at Mass Monday in Latvia.

The Gospel of John says Mary stood near the cross of Christ, "close to her Son," the pope said Sept. 24. "She stood there, at the foot of the cross, with unwavering conviction, fearless and immovable."

"This is the main way that Mary shows herself. She stands near those who suffer, those from whom the world flees, including those who have been put on trial, condemned by all, deported." Even those on the very fringes of society: "the Mother also stands close by them, steadfast beneath their cross of incomprehension and suffering," he said.

Pope Francis celebrated Mass at the Shrine of the Mother of God in Aglona for the third day of a four-day visit to the Baltic states. His last day will be spent in Estonia.

Mary teaches Catholics to stand near others, as she did, he continued. To do so "demands more than simply passing by or making a quick visit... it means that those in painful situations should feel us standing firmly at their side and on their side."

He stated that those who have been discarded by society can still experience the closeness of their Mother Mary, who sees in all their suffering "the open wounds of her Son Jesus."

"Like Mary, let us remain steadfast, our hearts at peace in God. Let us be ever ready to lift up the fallen, raise up the lowly and to help end all those situations of oppression that make people feel crucified themselves," he said.

Francis pointed out that in the Gospel, when Christ asks his Mother to receive John, and John to receive his Mother, they were standing together at the foot of the cross, but "this was not enough, that they had not yet fully 'received' one another."



*She stood there, at the foot of the cross, with unwavering conviction, fearless and immovable.*

Many people often do the same, he said, standing at the side of people, even in the same home, neighborhood and workplace, sharing the same faith, contemplating and experiencing the same mysteries, "but without embracing or actually 'receiving' them with love."

He said in the Eucharist we remember Christ's passion, and "from the foot of the cross, Mary invites us to rejoice that we have been received as her sons and daughters, even as her Son Jesus invites us to receive her into our own homes and to make her a part of our lives."

"Mary wants to give us her courage, so that we too can remain steadfast, and her humility, so that, like

her, we can adapt to whatever life brings," he stated.

In his homily, the pope also spoke about Venerable Boleslavs Sloskans, who is buried inside the shrine. Born in what is present-day Latvia, he died in 1981 after more than 30 years in exile from his homeland. While a young bishop, he was also arrested twice by the Soviets and imprisoned by them for around five years.

"Sometimes," Pope Francis said, "we see a return to ways of thinking that would have us be suspicious of others," or we think we would be better off and more secure by ourselves. "At those times, Mary and the disciples of these lands invite us to 'receive' our brothers and sisters, to care for them, in a spirit of universal fraternity." ❖

## Pope Francis Takes Responsibility for China Deal

Aboard the papal plane, Sept. 25 (CNA/EWTN News) - Pope Francis took responsibility Tuesday for the agreement between the Holy See and the People's Republic of China, noting that in any such negotiation, "both sides lose something."

He was asked about the agreement September 25 during the flight from Tallinn to Rome by Antonio Pelayo of Vida Nueva.

The agreement on the appointment of bishops in

mainland China was signed Sept. 22 in Beijing. It will allow for bishops who are in communion with the Holy Father and at the same time are recognized by the Chinese government.

Francis said the agreement was the fruit of a dialogue that has taken several years.

"The Vatican team worked a lot," he said. He noted the efforts of Archbishop Claudio Maria Celli, president emeritus of the Pontifical Council for social

Communications; Fr. Rota Graziosi, an official of the Roman curia; and Cardinal Pietro Parolin, the Vatican Secretary of State.

Cardinal Parolin, he said, "has a special devotion to the lens; he studies all of the documents down to the period, comma, notes, and this gives me a great assurance."

"You know that when you make a peace agreement  
(see *China Deal*, page 16)

(Faithful are Crying Out, cont. from page 1)

Rome a week before their statement, has stressed his desire for the Church to engage in deeper listening. On September 12, he announced that he has convened a meeting at the Vatican for all the presidents of the Catholic bishops' conferences worldwide to discuss the issue of sexual abuse of minors and vulnerable adults. Days later, he issued a new apostolic constitution on the Synod of Bishops, *Episcopalis Communio* (Episcopal Communion), dated Sept. 15, revising the way synods function.

One of the most significant aspects to his reform of the synodal process is the elaboration of the call for Church leaders to listen to the People of God, which happens through consultation of the faithful in the particular churches around the world.

The document came only two weeks before the Synod of Bishops on Young People, the Faith and Vocational Discernment was set to begin in Rome Oct. 3. This gathering will be a key opportunity for Pope Francis and the bishops to embrace this call to deeper listening.

The *instrumentum laboris* (working document) for the synod acknowledges that "listening is the truest and boldest kind of language that young people are

vehemently seeking from the Church."

What will the Holy Father and bishops of the world attending the synod hear when they engage in this listening?

Since the earliest days of the synod planning process, lobbyist groups with agendas were eager to be heard and to receive a welcome at the synod. Yet the young people who gathered in Rome for the pre-synod meeting in March, while acknowledging some of their struggles to accept Church teaching on homosexuality, cohabitation, marriage, contraception and abortion, placed the highest priority on transparency and interaction with Church leaders.

"Today's young people are longing for an authentic Church. We want to say, especially to the hierarchy of the Church, that they should be a transparent, welcoming, honest, inviting, communicative, accessible, joyful and interactive community," the youth delegates said in the final document of the pre-synod meeting.

"The Church should condemn actions such as sexual abuse and the mismanagement of power and wealth," the document stated. "The Church should continue to enforce her no-tolerance stance on sexual abuse within her institutions, and her humility will

undoubtedly raise its credibility among the world's young people."

That sentiment, written in March, has assumed a heightened sense of urgency in the wake of the allegations against Archbishop McCarrick and the controversial claims of what the Vatican knew in the "testimony" of Archbishop Carlo Maria Viganò.

Young Catholics are deeply troubled by the crises in the Church. Hundreds of them issued a public letter in *First Things*, answering the call of the synod to hear from young Catholics.

"Some of us are younger than others, but we were all children in the decades leading up to the sexual-abuse crisis of 2002," they wrote. "In light of that experience and the recent revelations about Archbishop Theodore McCarrick, we answer the Church's invitation to speak."

Those young Catholics gave voice to the plea of many of the faithful when they told the Church's shepherds, "As Catholics, we believe that the Church's teaching on human nature and sexuality is life-giving and leads to holiness. We believe that just as there is no room for adultery in marriages, so there is no room for adultery against the Bride of Christ. We need bishops to make clear that any act of sexual abuse or clerical unchastity degrades the priesthood and gravely harms the Church."

Just as plaintive were the young priests who, also writing recently in *First Things*, issued their own public letter to the bishops.

"The synod's *instrumentum laboris*," they wrote, "concedes too much to the sexual revolution, which has caused such great harm to young people."

They criticized the document for not providing the "analysis of models that have proved successful in forming young people in the faith" or "guidance on how the sociocultural concerns of young people can be raised and oriented toward a supernatural end."

"We find instead vague references to 'some young people' who wish for this or that part of the Church's teaching to change," they wrote. "But we know many young people who do not want the Church's teachings to change, who instead want them proclaimed more vigorously—precisely because they see them as the antidote to the cultural wasteland in which we live."

As evidenced by these open letters and the pre-synodal document, many young people want Church teachings clearly taught, even if they struggle to accept them or understand them.

As one of the young delegates involved in the Vatican's pre-synod meeting, Katie Prejean McGrady, told the Register, "We want a Church that proclaims truth profoundly. We want a Church that proclaims the teachings of our Church honestly. We want a Church that proclaims those teachings in an articulate way that we can understand. And even if we disagree or don't understand fully, many, many young people still want the Church to teach those things to us."

Pope Francis has repeatedly called for Catholics—especially young Catholics—to make a noise and be heard. He promises to listen, and listening means hearing authentically from all young people—and, especially at this moment when the lay faithful around the world are so deeply troubled by the clergy sex-abuse crisis, hearing from those who are speaking so eloquently about the necessity to hold true to what the Church has always taught about human sexuality.

Listening also must lead to discernment about the best path forward in responding to this grave crisis and to decisive action that will address the undeniable failings of our shepherds. The U.S. bishops have taken an important first step in that direction, and Catholics around the world are now looking to Rome for further guidance. ❖

(Together in hope, cont. from page 1)

forgotten. Pre-gathering Rosary at 1pm will be led by Fr. Moses Brown (Meet at School Administration Entrance 50 Ursuline Rd.) Eucharistic Adoration fol-

lows hosted by the Marian Sisters of Santa Rosa with the "Hope Monstrance" from Archdiocese of New Orleans. For more information go to [www.srdiocese.org/togetherinhope](http://www.srdiocese.org/togetherinhope) ❖

## An Ecumenical prayer gathering to honor our year of resiliency and recovery from the North Bay fires.

Pre-gathering Rosary at 1pm  
Led by Fr. Moses Brown  
Meet at School Administration Entrance  
50 Ursuline Rd.



Followed by Eucharistic Adoration  
Hosted by the Marian Sisters of Santa Rosa with the  
"Hope Monstrance" from Archdiocese of New Orleans

**TOGETHER IN HOPE**  
CARDINAL NEWMAN FIELD . 2PM 10.7.18  
"REJOICE IN HOPE, ENDURE IN AFFLICTION, PERSEVERE IN PRAYER." -ROMANS 12:12

**The biggest prayer gathering of Catholics & Protestants in Santa Rosa ever!** The event will celebrate the virtue of Hope in the midst of suffering and the promise of resurrection. The one-hour prayer service will reflect on the Psalms and conclude with the Lord's Prayer, followed by a short time of music and fellowship. First responders and those who have suffered in any way will be recognized. No one will be forgotten in the wake of our tragedy.

- **First Responders please come in uniform.**
- **Bring something special you may have recovered from the fires.**

- Additional parking at Kaiser's Medical Offices (shuttles provided).  
3925 Old Redwood Hwy, down the street from Cardinal Newman school.
- Bring a blanket and sit comfortably on the field. No folding chairs on the field.  
Stadium seating available. Chair seating sections are limited.



[www.SRdiocese.org/togetherinhope](http://www.SRdiocese.org/togetherinhope)

for more information, volunteer, donate, prayer/music details,  
list of planning churches and organizations  
contact: [dsryouth@srdiocese.org](mailto:dsryouth@srdiocese.org)

# What Catholics Learned at V Encuentro, and What They Hope Their Bishops Heard

By Mary Rezac

Fort Worth, Texas, Sept. 24 (CNA) - It's a difficult time for the Catholic Church, a fact much-discussed at the National V Encuentro conference, a gathering of Hispanic and Latino Catholics from throughout the U.S. that took place Sept. 20-23 in Grapevine, Texas.

The bishops have failed their people and ask for forgiveness, Cardinal Daniel DiNardo of Houston and president of the U.S. bishops' conference, said in his address at the V Encuentro.

But even at the close of this 'summer of scandals,' the 3,000-some Hispanic and Latino Catholics present for the gathering seemed to relish their time with and attention from the leaders of the Church.

Selfies were snapped, hugs were exchanged, and chants of "We Love You!" were signs of support and appreciation shown to the bishops present for the conference.

Ruby Fuentes, a young adult delegate from the Diocese of Brownsville "in deep south Texas, right above the Mexican border," said she especially appreciated the bishops' dinner and encounter night with young people, where a bishop sat at every table to listen to the needs and concerns of the young delegates.

The issues discussed varied from table to table, Fuentes said, but her particular concerns included suicide and mental health in young people, and immigration issues.

"I thought it was a really good way to be transparent within the Church and try to understand what young people are thinking about, what their concerns are," Fuentes told CNA.

"It was really a pleasant surprise to see that bishops were the ones organizing the dinner and wanted to talk to us and see what we had to say, because oftentimes as young folks we're cast aside, we're not really taken seriously," she said.

Sr. Mary Johanna of the Nashville Dominican Sisters of St. Cecilia told CNA that the closeness of the bishops was the thing most-remarked on by the delegates in her group.

"It's been great to have so many Hispanics and Anglos here together, and it's beautiful to see so many bishops here with us and to see the attention that they're giving, how deeply they're listening, and just coming together as a Church," she said.

Besides DiNardo, some of the bishops at the V Encuentro included Archbishop Gustavo García-Siller, M.Sp.S. of the Archdiocese of San Antonio, Archbishop José H. Gomez of the Archdiocese of Los Angeles, Archbishop William E. Lori of the Archdiocese of Baltimore, Archbishop Wilton Gregory of the Archdiocese of Atlanta, Cardinal Blase Cupich of the Archdiocese of Chicago, and Cardinal Sean O'Malley, O.F.M. Cap, of the Archdiocese of Boston.

Alfredo Portillo, a delegate from Las Vegas, told CNA that the Encuentro was a "heartwarming" experience and "for the bishops to reunite us, to bring us



*Evangelization and bridging the cultural divide that exists in some parishes between Hispanic and Anglo Catholics were other frequently-discussed topics of conversation at the V Encuentro.*

together, to celebrate our Hispanic inheritances, I think it's really great, I'm really proud to be here."

Guadalupe Alba, a delegate from St. Martha's Catholic Church in Huntington Park, California, told CNA that it was encouraging for him to see Catholic leaders, including bishops and non-Hispanic Catholics, attending the conference and listening to what the delegates had to say.

"Even though there's a lot of Hispanics in the United States, we're still a minority, you know?" he told CNA.

What the bishops are communicating to Hispanic and Latino Catholics through the Encuentro is that "we know that you're here, we accept you, and we're on the same team. Everything in the faith," Alba said.

Juan Carlos Reyes, a delegate from the Archdiocese of Denver, told CNA that he hoped that the bishops have a renewal of a pastoral rather than a political spirit following the Encuentro.

"I feel like many times our Church, the conversation gets framed by the political aspects in the nation, and I think many of our bishops are worried about saying the right thing, being on the right side of things, they're worried about the politics and they are detached from the people," he said.

"And they are not congressmen, they're pastors, so if they could take from this a renewal of a pastoral approach that would be wonderful," he said. Another concern of Reyes was that there be a more holistic

approach within the pro-life movement to the issue of immigration.

"The pro-life movement is all about the abortion issue, and that is urgent and continues to be needed," he said. "But we march and we pray outside of abortion clinics, but we don't march and we don't pray outside of detention centers."

Evangelization and bridging the cultural divide that exists in some parishes between Hispanic and Anglo Catholics were other frequently-discussed topics of conversation at the V Encuentro.

"We are failing our Church ourselves because we are not bringing people in," Carlos Mendez from Huntington Park, California told CNA. "But first we have to go and be taught by others how to do it, we have to find the love within us and go with the Holy Spirit and take charge and be there for the ones who feel marginalized."

Joanne Reinhardt, a delegate from Toledo Ohio, said she was leaving Encuentro with a renewed desire to "build bridges" between Hispanic and Anglo Catholics.

She said some things that her parish has done to help bridge the cultural divide is to host bilingual Masses, celebrations for Our Lady of Guadalupe's feast day, and food and diaper drives for immigrants in the parish.

"Sometimes we want to separate ourselves," she said. "But we're one people and when we come together, things will happen." ❖

# October's Promises

By Chris Lyford

The youth synod is happening October 3-28. The "Together In Hope" prayer gathering is happening at 2:00pm Sunday October 7th. Religious Ed programs are commencing in Parishes all over the country. And yes, even the Christmas commercials are coming.

The supreme court gets a new judge, and Americans are growing tired of fighting each other. Blue waves, red waves; we still need the red and white rays that come from the Sacred Heart of Jesus. The "God Is" retreat movement grows roots here in the Diocese of Santa Rosa.

The world is finally waking up to the decades-old priest abuse problem.

The swamp is being drained and our energy is strained.

Yet Heaven sees with different eyes; small acts with great love still move mountains.

Our Parishes are faithful, strong, safe-ports of refuge from the storms that gather. Grace through our Sacramental font still flows abundantly. We are called to pray always, and in all ways. Pray for our priests,

teachers, parents, and selfless Religious Brothers and Sisters.

Many Parishes are offering increased opportunities for prayer, Confessions, Adoration, and study. Let's re-commit to supporting our Parish-homes in any way we can.

Many are addicted to football, baseball, golf, Netflix, or Fortnite, and the myriad offerings from the ubiquitous internet. Whether addicting or not, we do well when we turn off our TVs, Computers, and cell phones and place ourselves into the presence of God, who is always there, waiting patiently, and without judgement. God does have a plan for each one of us. We are all called to be holy, to be set aside; sanctified. "Lord I believe, help my unbelief".

The month of October is dedicated to the Holy Rosary. But the rosary—and, more specifically, Our Lady of the Rosary—is credited with victory in a number of the battles that those feasts celebrate. Chief among these is the Battle of Lepanto (October 7, 1571), in which a Christian fleet defeated a superior Ottoman Muslim fleet and stopped the westward

expansion of Islam in the Mediterranean.

In honor of the victory, Pope Pius V instituted the Feast of Our Lady of Victory, which is still celebrated today as the Feast of Our Lady of the Rosary (October 7). And, in 1883, when Pope Leo XIII officially dedicated the month of October to the Holy Rosary, he made reference to the battle and the feast.

The best way to celebrate the Month of the Holy Rosary is, of course, to pray the rosary daily.

Our Lady gave to St. Dominic 15 promises for those who pray the Rosary. Let us believe in all of these promises for God's light of grace and consolation, especially as we pray for ourselves, our families, and our church. In particular, the eighth promise: *Those who are faithful to recite the Rosary shall have during their life and at their death the light of God and the plenitude of His graces; at the moment of death they shall participate in the merits of the saints in paradise.* ❖

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

*(Leave Me, cont. from page 1)*

"not through flesh and blood," but from his heavenly Father. Jesus then declares Peter the rock upon which he will build his church, giving him the keys to the kingdom of heaven (Mt 16: 17-19). Following the passion, death and resurrection of Jesus, most of these weak and fearful men, empowered by the Holy Spirit, gave their lives in witness to Christ and his message of love. And so, more than two thousand years ago, Jesus began through them what we today know as the Catholic Church.

In the course of this time, the Church has by no means been flawless, and as from the beginning, there have been persons within the Church who have been complicit in evil. Contrary to the prayer of Jesus that all would be one, the attempts of some to reform the Church has fragmented rather than contributed to the unity for which Christ longed, conservative estimates today numbering more than 30,000 protestant denominations. Despite this, through God's grace the Church has spread throughout the centuries and around the globe, embracing people of all ethnicities, educational backgrounds, social and economic status. Modeled on the teaching and compassion of Christ, it has founded hospitals and hospices to care for the sick and dying, cared for orphans, the poor and the homeless, educated countless children, men and women, developed the scientific method and advanced the cause of science in pursuit of wisdom and truth. Yet what makes the headlines are seldom the positive contributions of the Church, but the sinfulness of some of its leaders. The realization that some who were entrusted to shepherd the Church have done great harm both in what [they] have done and what [they] have failed to do" is heartbreaking. Historically, pedophile/ephebophile priests were sent to facilities for physical and mental health treatment, and following treatment, according to the advice and

best practices of professionals of the day, assumed to be cured and given clearance to return to active ministry. We now know that such conditions are not curable. Some abusive priests were first transferred to new assignments, perhaps supposing that removing them from "temptation" would provide resolution. It did not. What is more heinous is that after medical and mental health professions (DSM\* post 1980) determined that one's disordered predisposition as a pedophile/ephebophile could be managed but not eradicated through therapy or medication, children and young people continued to be at risk and victimized because appropriate steps were not taken to hold accountable those who were responsible, and that in many cases, the victims themselves were not supported as love and justice would dictate.

So today throughout this ongoing crisis within the Church, many Catholics might ask themselves why they stay. Some may hear Jesus asking, "Do you also want to leave?" While some may argue that to leave the Church is not the same as leaving Jesus, I can only answer that for me, the Catholic Church is the Body of Christ as Jesus founded it, and historically few can dispute this. Pope Francis has called the Church, "a hospital for sinners," and that she is. I am certainly a sinner, and without a doubt I need the healing salve of the Mass and the sacraments to provide the grace to sustain me on my life's journey. What was it that caused so many of his disciples to walk away from him that day...? It was because Jesus taught them that he is the Bread of Life, and that we are to eat his body and drink his blood to have eternal life in him. Certainly this sounded like cannibalism to his Jewish audience, more appalling due to the many prohibitions around the handling and drinking of blood under Jewish law. But Jesus did not back off or try to explain that he was only speaking symbolically. From its inception, the Church has insisted, as did Jesus, that the bread

and wine, through the words of the ordained priest, in an unbroken chain of succession from the time of Jesus and the apostles themselves become his "real Presence" "... the body and blood, soul and divinity of Jesus Christ. In receiving the Eucharist, I am so grateful for the precious gift of Jesus who comes to me in such an intimate way. It is the most privileged of all gifts, offered by the priest in the person of Christ, not dependent on the sinfulness or sanctity of the priest or the Church, but on the gratuity of Christ. Jesus assured us that the "gates of the netherworld shall not prevail against" the Church he founded on the rock of Peter and through his Church, he continues to offer himself to us in the Eucharist. (Mt 16:18). In light of this, how could I ever walk away? Please God... never! ❖

\**Diagnostic and Statistical Manual of Mental Health Disorders.* ❖

## Letters Policy

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# Changes—To Make Us Better

By Julie Sparacio

I read again the article that I wrote for last month's North Coast Catholic. All articles are submitted by about the third week of the previous month so I talked about the sexual abuse crisis that was in the news at the time. So much more has come out since then! It seems that every few days, there is another article, another story. Several people I know have commented how hard it is for them to be Catholic right now, that it is embarrassing and difficult to explain why they are and remain Catholic. In the middle of all of this disheartening news, a very wise friend reminded me that I should concentrate on being effective in my little corner of the world. How right he was—I may not have a say in what happens in other dioceses, or even Rome, but I can effect change here in the Diocese of Santa Rosa.

Over the last month, I have met with almost all of the Safe Environment Coordinators at our parishes and schools. I reminded them of all that is required according to diocesan policy, and the changes that are being made for this coming year. Every year, I re-evaluate and see where we might be slipping, look for holes in that fence of protection we have placed around our children. Every year, we make some changes to tighten things up, so nothing slips through. We are not perfect yet—but our awareness and efforts to protect children get better and better!!

One of the changes that is happening for this year came out because of the modifications the US Bishops made to the Charter for the Protection of Children

and Young People. The language has changed when it comes to who must be trained and background checked. Before, the Charter read those “with regular contact with children”. Now it reads those “with contact with children”. An important distinction! Our diocese has always asked our parishes and schools to evaluate situations from the eyes of the child. If the child would find the person trustworthy, then they should be fingerprinted and trained. This language change supports that and even goes a little further. I imagine this may cause some people to be irritated or annoyed—they have been volunteering for XX years and they are rarely around children so why do they have to go through this? Good question! First the Charter says contact with children—it doesn't specify how often or even more than once. It just says contact. Second, if a child sees you at Church, the implication is that you are a good person, a trustworthy person, so they will likely

not hesitate to feel safe around you. A reminder—pedophiles go to church too, and they have tried to volunteer at our parishes and schools! Without proper screening—they would have had access to our children. All of us that submit to background checks via fingerprinting, we do so to assure every Catholic of this diocese, that the people that are accessing our children are safe to do so. As a mom—that's a huge relief to me!

The training gives us knowledge. We must know what is allowed, what is appropriate and what is not.



Guarding the Vulnerable

Julie Sparacio is Diocesan Director of Child and Youth Protection.

Education is the key. Once we know what to look for, we know to report it. What made the past so painful is that many knew something was off but didn't know who to report it to, or reported it to the wrong person. I can assure you—I am like a dog with a bone. You report something to me and I won't let it go until it is appropriately handled. A change for this year is that I am asking that anyone who volunteers in any ministry receive a copy of our diocesan Code of Conduct and sign that they have received it. This should happen every year, from now on. We all need each other to be the eyes and ears of what is going on so we can catch the inappropriate stuff before it gets out of hand. Many volunteers do things out of kindness, without thinking I remember one year I coached soccer for 5 year old boys. It was picture day and one of the players had his shirt all untucked. I told him to tuck it in and he looked at me so blankly—like only a 5 year old boy can! Without thinking, I went into Mom mode and reached to start tucking his shirt in for him so we could hurry up and line up. At the last minute I stopped, a little horrified at myself and hollered to the mom to come tuck his shirt in. It was a nothing moment, his mom laughed at me for hesitating, but it was a great lesson for me. We do things with absolutely harmless intentions, but that could be against diocesan policy and open us up for problems. For example, if you see a volunteer or employee offering a single child a ride home—stop them. They may be trying to help but it is against policy. If you aren't comfortable stopping them, tell their supervisor or tell me. It is likely a lack of knowledge and not evil intent, but we need to be sure. That's why we have those policies. WE all need to do our part, to protect our little corner of the world! ❖

## Benedict XVI Institute Choir Teaches Sacred Song

September 25, Joseph Pronechen (National Catholic Register)

What do 25 San Quentin Prison inmates, 30 Missionaries of Charity, and several hundred parishioners in the San Francisco Archdiocese have in common?

They're all learning Gregorian chant through the Benedict XVI Institute for Sacred Music and Divine Worship.

“The overarching mission of Benedict XVI Institute is to open the door of beauty to God and bring people closer to him and his Church,” explained Maggie Gallagher, the institute's executive director. “We do this primarily by providing practical resources for more beautiful and reverent liturgies, in both forms, and by helping to energize a Catholic culture of the arts.”

The institute on July 1 launched a teaching choir that travels to ordinary parishes to help choirs and congregations sing their parts of the Mass with chant.

The teaching choir consists of four professional singers under the direction of Rebekah Wu, the institute's music director.

An invitation opens the door, explained Archbishop Salvatore Cordileone of San Francisco. While visiting San Quentin last spring, the chaplain asked him to bring the training choir to the prison.

“He knew the men would like it,” Archbishop Cordileone said. “They love to sing, and they worship well. It was a great success. Twenty-five men signed up to be part of a schola.”

It was the teaching choir's first engagement.

The 25 were “eager to learn how to sing in Latin and to chant the beautiful prayers,” music director Wu told the Register, noting the new San Quentin Schola had only one rehearsal before the Latin Mass.



The San Quentin Schola venue kicked off the Benedict XVI Institute's new activities in a major way. Music director Rebekah Wu stands next to San Francisco Archbishop Salvatore Cordileone, along with professional singers who are part of the teaching choir. Photo Courtesy of Rebekah Wu.

It was touching for her to see. “All were extremely attentive and made great effort to sing joyfully to the best of their abilities, to glorify Our Lord, Jesus Christ.”

The next day, 23 more showed up to sing in the San  
(see Sacred Song, page 9)

# Chicago Priest Removed ‘Temporarily’ Following Rainbow Flag Burning

By Ed Condon

Chicago, Ill., Sept. 25 (CNA) - The Archdiocese of Chicago has confirmed the temporary removal of the parish priest at the center of a controversy over the burning of a rainbow banner. According to the archdiocese, Fr. Paul Kalchik has “left willingly” from his Chicago parish “to receive pastoral care.”

In a letter released Sept. 21, Cardinal Blase Cupich told parishioners that the decision was “not taken lightly” but that he had “become increasingly concerned about a number of issues at Resurrection Parish” over a period of several weeks.

In the same letter, Cupich appointed a temporary administrator for the parish, while an archdiocesan spokesperson told CNA that Kalchik officially remains the pastor.

Kalchik received considerable media attention following an announcement that he would publicly burn a rainbow banner belonging to the parish.

In a Sept. 2 notice in the parish newsletter, Kalchik said that he would burn the banner, which he believed to symbolize a homosexual agenda contrary to Church teaching, in front of the church building. The event was scheduled to be held Sept. 29, the Feast of the Archangels.

The banner had previously been displayed in the parish church, beginning in 1991, but had been in storage for a number of years. According to a Resurrection Parish newsletter distributed Sept. 23, it was found “just when the news of the gay predation of Cardinal McCarrick broke.”

The newsletter said that its previous display had been “sacrilegious.”

When news of the announcement spread the following week, the archdiocese contacted Kalchik and instructed him to cancel the event.

A spokesperson for the archdiocese told CNA that the archdiocesan vicar for clergy telephoned Kalchik, instructing him not to proceed, and the two had “mutually agreed that the event would not take place.”

While Kalchik told the Chicago Sun-Times Sept. 18 that the archdiocese threatened him with “canonical penalties,” the archdiocese told CNA that there was no discussion of potential consequences for burning the flag because Kalchik voluntarily agreed to comply with the instruction.

Despite this apparent agreement, the banner was burned Sept. 14 in the fire pit ordinarily used by the parish during the Easter Vigil liturgy. While the event was reportedly attended by Kalchik and only a handful of parishioners, images of the flag burning were circulated on the internet and generated strong reactions.

Some groups labeled Kalchik as homophobic and said the burning was a deliberately provocative act. A group called the Northwest Side Coalition Against Racism and Hate organized a demonstration Sept. 19



*Kalchik received considerable media attention following an announcement that he would publicly burn a rainbow banner belonging to the parish.*

condemning the priest’s action.

Others have treated the priest’s apparent act of defiance as a stand against what they see as pro-homosexual agenda in some parts of the Church.

Kalchik told NBC News last week that he had disposed of the banner “in a quiet way” but insisted that the banner belonged to the parish, and that the parish had the “full right to destroy it.”

Kalchik said that it had been done “privately because the archdiocese was breathing on our back.”

Fr. Thomas Petri, OP, academic dean of the Dominican-run Pontifical Faculty of the Immaculate Conception in Washington, D.C., told CNA that it is common for church decorations, vestments, and altar cloths to be burned when they became “worn, old, or simply artifacts from a bygone era in terms of style and taste,” but he stressed that they must be disposed of reverently.

“The usual method is to burn these items, or to bury them in a place where they will not be disturbed,” Petri said.

“Items dedicated for the worship of God cannot be used for any other use. This is why they are burned or buried; they are given to God completely and so rendered unusable to us. I presume the same is true for banners and hangings used in the sanctuary of a Church but I don’t know that this has ever been stated.”

In this case, it is not clear if the Archdiocese of Chicago objected to the burning itself, or to the public

nature of the action and the apparent symbolism it was intended to convey.

In an interview after the flag was burned, Fr. Kalchik appeared to criticize openly his archbishop, Cardinal Cupich, whom he accused of downplaying the Church’s teaching on homosexuality and of rejecting a link between homosexuality and sexual abuse by clergy.

“I can’t sit well with people like Cardinal Cupich, who minimizes all of this,” he told the Chicago Sun-Times. “Excuse me, but almost all of the [abuse] cases are, with respect to priests, bishops and whatnot, taking and using other young men sexually. It’s definitely a gay thing.”

Some Church commentators have suggested that Kalchik was right to go against Cupich’s instruction. But Petri said priestly obedience to his bishop is not a light matter.

“We priests promise obedience to the bishop when we are ordained,” he said.

“Clearly, no bishop could command a priest to do something against the divine law, but, short of that, every priest, in my view, needs to give his bishop the benefit of the doubt and be obedient upon first request.”

Petri also pointed out that in serious cases, if the matter in grave and the priest disagrees, he should reason with his bishop about the request and, if necessary, appeal to the Holy See.

*(see Chicago Priest, page 16)*

# Family Life Office: “Unprotected”—A Movie Review

There is a new movie just coming out that you may be interested in seeing. It is called “*Unprotected*.” We had the opportunity to see the premier showing of this movie when we attended the *Humanae Vitae* 50 Conference in southern California back in July. We were in attendance when it was shown again at the Sacramento Diocese *Respect-life Day* in August at St. John the Baptist Parish in Folsom. The movie, “*Unprotected*,” directed by Don Johnson (who also directed “*Convinced*”) and produced by Ignatius Press, is an insight into how the sexual revolution of the 1960’s has led to the moral decline of society at large.

*Unprotected* has a powerful and sobering message as Don wonders about his own daughters’ future in a society that has boys pressuring girls as young as 11 to “sext” them, where college campuses sponsor “Sex Weeks”, where the “hook-up” culture is status quo, and pornography is readily at one’s fingertips. He looks at the history of how our culture got here and how we need to begin to see the beauty of God’s gift of the marital sexual union in its proper understanding.

Our Catholic Church has always said that the conjugal act is designed for use within the context of a

marriage which is a sacramental union between one man and one woman. Anything outside of that is a sin. When we saw this movie it opened our eyes to the extent that women have been and continue to be used as objects and how men (and now women) are out for their own pleasure without respecting the dignity or the welfare of the other person.

Do you have college-aged children? High school? Elementary? What do you envision as your children’s future? We certainly hope for a brighter future for our own granddaughters. Find an opportunity to watch *Unprotected* and educate yourself as to how our secular culture has led us on a path of the degradation of our sexuality and of happy healthy families.

*Unprotected* is being shown in selected theaters around the country right now. The official release of the DVD is on November 10, 2018 and can be purchased through Ignatius Press. You can view a trailer get more

information at:  
[www.unprotectedmovie.com](http://www.unprotectedmovie.com).

#### Ask FLO

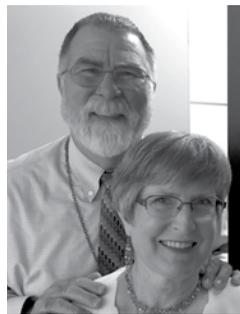
You may remember that in the last edition of the NCC we requested that you send us any questions you may

have related to the Family Life Office. Here is the first question for **Dear FLO**.

**Dear FLO:** My fiancé and I are both Catholic and want our dream wedding in my grandparents’ vineyard. I heard we can’t do that. Why not?

**Answer:** As beautiful as a wedding in a vineyard can be, a wedding is just a day, but a marriage is a lifetime. To prepare for this lifetime commitment, one must understand that a Catholic marriage is a *sacramental marriage*. The Church requires the couple to go through a thorough formation process to help them understand the covenant they are undertaking. The Venerable Bishop Fulton J. Sheen wrote a book entitled *Three to Get Married* to explain what marriage is all about. Christ must be at the center of every Christian marriage. Because you are both Catholic the marriage is to take place in a sacred place, specifically a Catholic church, within the context of a Mass with a priest or deacon as the official Church witness of the vow you publically give to each other, because it is a *sacrament*. Once you have received the sacrament you can have your reception in your grandparents’ beautiful vineyard, knowing you now have the sacramental graces to go forth as a couple to witness the beauty of a Catholic Christian marriage to all you meet. ❖

—Carlin & Deacon Dave, Family Life Office



Marriage & Family Life Office

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

(*Sacred Song*, cont. from page 7)

Quentin Schola “to elevate the sacred in the sacrificial liturgy in the extraordinary form. I couldn’t stop smiling from ear-to-ear, watching these men bow every time we sang the name of Jesus Christ.”

She was also moved when one of the prisoners told her it was as if the Holy Spirit was “buzzing in his soul when he joined us in singing the chants, including the Litany of the Holy Spirit, *Attende Domine*, and The Jesus Prayer—‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’”

The teaching choir has also connected with the area’s Missionaries of Charity, aiding both their own prayer life and their after-school program, consecrating the children to Mary and helping to teach chant to children for that purpose, explained Gallagher.

In addition, a chant camp in August drew people who wanted to learn the best strategies to teach Gregorian chant to children, as well as children themselves.

Among attendees were Marian Sisters of Santa Rosa who pray through the Church’s traditional sacred chants.

“It is a way of life for us, and we hope to share this form of prayer, which is such a part of our heritage, to those we serve in Catholic education,” Mother Teresa Christe told the Register. She attended with Sisters Margaret Mary and Mary Victoria, who teach

music for grades K-6 at St. Eugene Cathedral School in Santa Rosa and work with the children’s choir for school Masses and prayer events.

“So you can see how immediately applicable all that they learned in the chant camp is to them as they launch a new academic year,” Mother Teresa Christe said. As a high-school theology teacher, she will now “share an appreciation of chant” through weekly instructions with students who “enjoy hearing the chant while reading the English translations of the Latin texts.”

What the sisters learned and are teaching is taking immediate effect. As Mother Teresa explained, “Over 25 students at St. Eugene’s voluntarily give up their lunch recess once a week to learn chant and hymns for the school Masses. They have the privilege of learning the proper antiphons and singing from the choir loft, which is a big deal to 10-to 12-year-olds. Teaching the children to love the sacred chants early in life promises future adults well-disposed to the ancient music so fitting to the sacred liturgy of the Church.”

And this spring, for Mother’s Day, hundreds attended the first “Festival of Marian Hymns” at San Francisco’s St. Mary’s Cathedral.

“The decision was to make it more a lessons-and-carols format, with Scripture reading and readings from the saints,” Archbishop Cordileone said. Not only did the larger professional choir sing and chant

sacred Marian hymns, but when it came to the familiar ones, “people sang some of the hymns, especially those seasonal Mary antiphons.”

Selections ran from some contemporary pieces to Russian chant. “It was a good sampling of sacred beauty all in honor of Our Lady,” Archbishop Cordileone said, calling the Marian festival “a tremendous success.”

Next, scheduled for November, is a solemn requiem Mass celebrated by Cardinal Francis Arinze at St. Patrick’s Seminary in suburban Menlo Park.

The institute also commissioned Frank LaRocca, a local sacred-music composer, to compose a Mass of the Americas to be celebrated at the cathedral Dec. 8 to honor Our Lady.

#### *Beauty Is the Key*

Archbishop Cordileone had the original idea for this institute, which launched in 2014. He thought, “We needed better formation, especially for laypeople and to prepare permanent deacons for their ministry,” in addition to academic, pastoral and spiritual studies, he said.

“We extended the mission to reclaiming sacred beauty by providing practical resources for parishes for their liturgical celebrations,” the archbishop explained.

(see *Sacred Song*, page 22)

# The Jesuit who survived the KGB

By Andrea Gagliarducci

Vilnius, Lithuania, Sept. 24 (CNA) - When Pope Francis visited a former KGB building in Vilnius, Lithuania Sept. 23, Archbishop Sigitas Tamkevicius was the only bishop to accompany him there. Now housing the Museum of the Occupation and Freedom Fighters, the site was once used for the detention and execution of thousands of Lithuanians. Tamkevicius had personal experience as a prisoner there.

The building, a former gymnasium, served as a headquarters for the Gestapo during World War II. Following the Nazi retreat in 1944, the KGB moved in. More than 2,000 people were executed there, and 300 hundred priests were held prisoner—including Tamkevicius.

Archbishop Sigitas Tamkevicius. Credit: Juliux / Wikimedia Commons CC BY-SA 3.0.

"In 8 months I was interrogated 60 times—every other day," he said.

"The pope wanted to come and visit the roots of our pain," the archbishop told CNA following the visit.

Born in 1938, Tamkevicius vividly remembers the Soviet occupation, and he told CNA about the campaign of religious repression Lithuanians faced under the communist regime.

"The Soviets wanted to destroy Lithuania and suppress religious freedom—that was non-existent. They arrested more than 300 priests, who were not even allowed to teach. They wanted to minimize the Church. It was then that we started to think what we could do to resist the Soviets."

Tamkevicius played an active part in resisting communist persecution of the Church in Lithuania. With four other priests, he founded in 1978 the Catholic Committee for the Defense of Believers' Rights.

He also set up the Chronicle of the Catholic Church of Lithuania, a small magazine—produced on a typewriter - that reported on the situation of the Church and of Catholics in the Baltic state. Tamkevicius edited the Chronicle for 11 years.

Asked about why he felt called to play such a prominent role during a period of active persecution for the Church, Tamkevicius told CNA, "I entered the Church, and I entered it completely."

As a Jesuit priest, Tamkevicius began his work of resistance by writing a news bulletin to inform the world about the persecution faced by the Church in Lithuania. As one of the younger members of the order, he felt called to take on an active role.

"I was one of the youngest," he said, "so I made the decision that I could risk something for the Church." Tamkevicius founded the Chronicle in 1972.

"Every issue of the Chronicle of the Church in Lithuania carried stories about what was happening here. When I started, I had no idea how many KGB



*In that place Pope Francis visited," he said, "thousands have been killed, while thousands more were sent to into exile in the Soviet Union.*

collaborators were all around us. It was only thanks to God I could continue to write the Chronicles for 11 years."

"In that place Pope Francis visited," he said, "thousands have been killed, while thousands more were sent to into exile in the Soviet Union." The archbishop was among them.

In 1983, Tamkevicius was arrested and held by the KGB. He was sentenced to 10 years of forced labor and exile. He served some of his sentence in Siberia.

Tamkevicius told CNA that Francis' visit was an emotional moment for him.

"I dreamed for 35 years that the pope would one day visit the place where I and others were imprisoned, and so I thanked the pope for showing solidarity with our people."

The pope's speech was less important to the archbishop than the fact that he was there. He told CNA that Francis "said nothing in particular, he showed solidarity." He added that entering the museum building brought back memories, "good and bad."

Among the good things, he said, was his recollection of "the prayers, never more intense—the Rosary, the reading of the Bible." These devotions sustained him during a period in which he was held and questioned by the Soviets.

Tamkevicius was eventually released as part of Mikhail Gorbachev's perestrojka program. He returned home and was appointed spiritual director of the seminary in Kaunas, Lithuania's second largest city, in 1989, becoming the rector of the seminary the following year.

In 1991, he was consecrated an auxiliary bishop of the Archdiocese of Kaunas, becoming the city's archbishop in 1996. ❖

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# Pope Francis: On Sexual Abuse, Church And Society Have A “New Conscience”

Vatican City, Sept. 25 (CNA) - Pope Francis said Tuesday that renewed procedures and priorities in handling sex abuse cases have yielded results in the Church, and have developed alongside a greater moral awareness of the dangers of child abuse. Francis spoke during a press conference Sept. 25 on the return flight from a four-day papal visit to the Baltic region.

Citing the Pennsylvania grand jury report released July 14, Francis said the difference between the number of historical and recent abuse cases is clear, and indicates true progress in the way the Church addresses the problem of clerical sexual abuse.

“We see that in the first 70 years there were so many priests that fell into this corruption, then in more recent times it has diminished, because the Church noticed that it needed to fight it in another way,” the pope said. “Watch the [number of cases] and watch when the Church became conscious of this.”

Francis stressed that while meaningful progress should be recognized, there is no such thing as a tolerable level of abuse: “Even if it was just one priest who abused a boy or a girl, this is atrocious, because that man was chosen by God.”

While the pope noted that sexual abuse was not confined to the Church alone, it was in the Church that it was “the most scandalous, because [the Church] should bring children to God and not destroy them.”

Francis also said that in the past, a mentality had existed in the Church and the wider culture which contributed to a pattern of abuse and cover-ups. The pope said that previous approaches to handling sexual abuse allegations were often informed by consciences more concerned with scandal and taboo than with protecting victims.

“In the old times these things were covered up, they even covered them up at home, when the uncle was molesting the niece, when the dad was molesting his sons, they covered it up because it was a very big disgrace... it was the way of thinking in previous times.”

The pope explained that there was now a greater moral awareness of the seriousness of child sexual abuse, but that to understand the mistakes of the past it was necessary to consider the historical and cultural context.

“It is a principle that helps me to interpret history a lot,” he said. “A historic event is interpreted with the hermeneutic of the time period in which it took place, not with a hermeneutic of today.”

Offering the example of the history of different “indigenous people,” the pope noted that to modern eyes there were “so many injustices, so much brutality, but it cannot be interpreted through the hermeneutic of today [now] that we have another conscience.”

Francis also compared the Church’s shifting attitude towards covering up sexual abuse with changed perceptions of the death penalty, noting that the Church went from having its own civil executioner to eventually progress beyond recognizing a need for capital punishment at all.

The pope also stressed that the renewed serious-



*The pope has recently indicated that he has taken an active role in the handling of some high-profile cases.*

ness with which the Church was prosecuting cases of abuse had yielded results, and he underscored his personal commitment to zero-tolerance, saying that he had never—and would never—extend pardons to convicted abusers.

“I have received so, so many completed convictions from [the Congregation for] the Doctrine of the Faith and I have said [go] forward, forward, never have I signed a request for grace after a conviction. On this I do not negotiate, there is no negotiation.”

Francis has been criticized for his 2014 “pardon” of Fr. Mauro Inzoli, an Italian who had been accused of sexually abusing multiple children in the course of a decade. Inzoli was removed from ministry by Benedict XVI in 2012, and restored by Francis in 2014. Following a 2016 civil conviction for eight counts of sexual abuse of minors, Inzoli was then dismissed from the clerical state by Francis in 2017.

Francis blamed his initial reversal on being new to his office, and not understanding the case fully. Some clerics close to the pope say that Francis was persuaded to restore Inzoli to ministry after pontifical advisers made a personal plea to the pope.

The pope has recently indicated that he has taken an active role in the handling of some high-profile cases. During a previous in-flight press conference he said that he will personally judge some cases, having first received legal advice from officials at the CDF.

Speaking about a meeting with young people he had held earlier that day in Tallin, Estonia, Francis spoke of the damage which had been done to the faith of young people.

“They [young people] are scandalized by incoherence, they are scandalized by corruption, and into this [scandal] of corruption enters that which you were

under-lining: sexual abuse.”

Instead, the pope said young people were “asking to be heard,” saying he did not want “fixed formulas” of engagement or versions of “accompaniment where they are ordered what to do.”

Next month the 15th Ordinary General Assembly of the Synod of Bishops will convene in Rome to address the topic of young people, the faith, and vocational discernment. ❖



*October 2: Guardian Angels*



Holy Family with Angel  
By Polidoro da Lanciano

*Save  
the Date  
Guarde  
este fecha*

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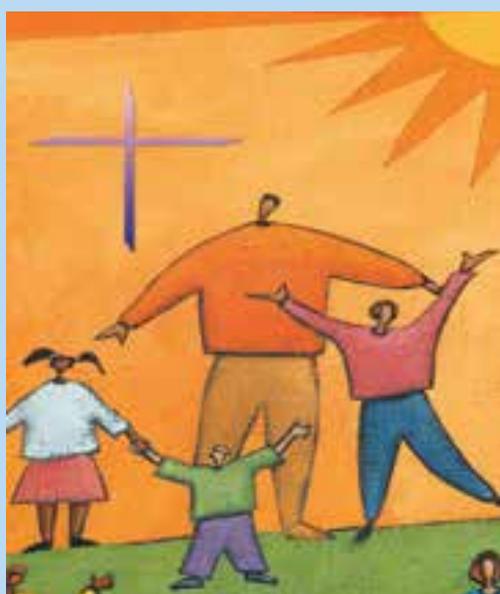
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Diocese of Santa Rosa

The Department of Religious Education  
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Child and Youth Protection  
**(707) 566-3308**  
jsparacio@srdiocese.org



# Pro-Life Women Say They Were Overlooked by Netflix Documentary 'Reversing Roe'

By Perry West

Washington D.C., Sept. 22 (CNA/EWTN News) - A new Netflix documentary claims to show both sides of the abortion debate in the U.S., but pro-life advocates say the film depicts old stereotypes and ignores the many women leading the modern pro-life movement.

"In so many cases, it is women who are at the forefront of the movement to value and protect every human life. Sadly, that fact was left out of the documentary," said Jeanne Mancini, president of the March for Life.

"Had it been included, viewers would have been given the chance to see that the pro-life movement is fundamentally pro-women, because every abortion harms both mother and unborn child," she said in a statement to CNA.

According to Netflix, the new documentary "Reversing Roe" seeks to offer "candid and riveting interviews with key figures from both sides of the divide" over abortion. Created by filmmakers Ricki Stern and Annie Sundberg, a major focus of the film is the historical development of today's polarized political views on abortion in the U.S. The movie premiered on September 13.

The documentary includes interviews from abortion advocates including doctor Colleen McNicholas and feminist leader Gloria Steinem, as well as pro-life advocates such as Operation Rescue President Troy Newman and National Right to Life President Carol Tobias.

Critics of the film note that appearances by abortion advocates far outnumber appearances by pro-life advocates, and three of the four pro-life individuals featured in the documentary are white males.

Several prominent women in the pro-life movement say they were contacted by the filmmakers, and in some cases spent multiple hours or days talking to the camera crew, but were not included at all in the final documentary. In addition to Mancini, these women include Destiny Herndon-De La Rosa, founder of New Wave Feminists; Catherine Foster, president of Americans United for Life; and Abby Johnson, a former Planned Parenthood employee who runs And Then There Were None.

"What a waste of their time, actually, to spend two and a half days with me and these other amazing pro-life women and not to use any of that footage," said Johnson, who founded And Then There Were None as a nonprofit that helps abortion workers leave the industry.

Johnson noted that diverse women were included among the abortion advocates filmed, but the pro-life perspective was largely limited to white men. She suggested that filmmakers were intentional in how they chose to portray the pro-life movement.

"Being a feminist and being pro-life—that those two things go hand-in-hand—that's something that they outright reject because it does not fit the narra-



Several prominent women in the pro-life movement say they were contacted by the filmmakers, and in some cases spent multiple hours or days talking to the camera crew, but were not included at all in the final documentary.

tive that they have been trying to put forward for the past almost 46 years."

She said advocates of abortion often present "this idea that the pro-life movement is out of touch with women and that it is only men who are speaking about abortion in the pro-life movement... That is not true, a majority of national pro-life organizations are led by women."

Also overlooked was Destiny Herndon-De La Rosa, president of New Wave Feminists, a secular, feminist organization that was removed from the official list of sponsors for the Women's March on Washington 2017 because of its pro-life stance.

"When we look at these feminist issues through a pro-life lens, I think you get a very refreshing and different take, but they weren't interested in a refreshing and different take—they were interested in the stale, old narrative that this is completely religious, that... it's men trying to control women's bodies," Herndon-De La Rosa told CNA.

She said the film offers an outdated and inaccurate illustration of the pro-life movement, featuring pro-life leaders from the '80s and '90s and highlighting extremists who have been involved with abortion clinic violence.

"They didn't have anyone who broke the mold, so it was very clear that a pierced, tattooed, purple-haired feminist didn't fit the narrative that they were looking for," she said, describing herself.

"To act as though this is only a religious issue or to act as this is only a male-dominated issue, it's disingenuous to the American people and a big chunk of American women who do hold these pro-life views." ❖

Aleteia

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# Catholic Football Players Mirror Each Other—On and Off the Field

By Trent Beattie (*Legatus magazine*)

Michigan Alumni Chris Godfrey and Elvis Grbac share Rose Bowl and Super Bowl Past, and are now Catholic Inspirational Speakers

Despite playing in different decades, Chris Godfrey and Elvis Grbac share a lot in common. Godfrey, an offensive guard, went to three Rose Bowls in the late 1970s with the University of Michigan Wolverines, while Grbac, a quarterback, went to three Rose Bowls with Michigan in the early 90s. Godfrey later won a Super Bowl with the New York Giants in 1986, and Grbac won a Super Bowl with the San Francisco 49ers in 1994.

These similarities are striking enough, but there are more important ones. Both Godfrey and Grbac are practicing Catholic husbands and fathers who engage in public speaking for their faith. Godfrey specializes in presentations on virtuous, pro-life living for young people, while Grbac specializes in men's ministry.

Because of the role that athletics plays in the lives of men in general and young people in particular, Godfrey and Grbac have been well received by audiences. Godfrey explained that "Sports provide an automatic connection for men—to the point that no other introduction is needed. If someone knows you won a Super Bowl, they're likely to listen to what you have to say about things that have no relation to football at all."

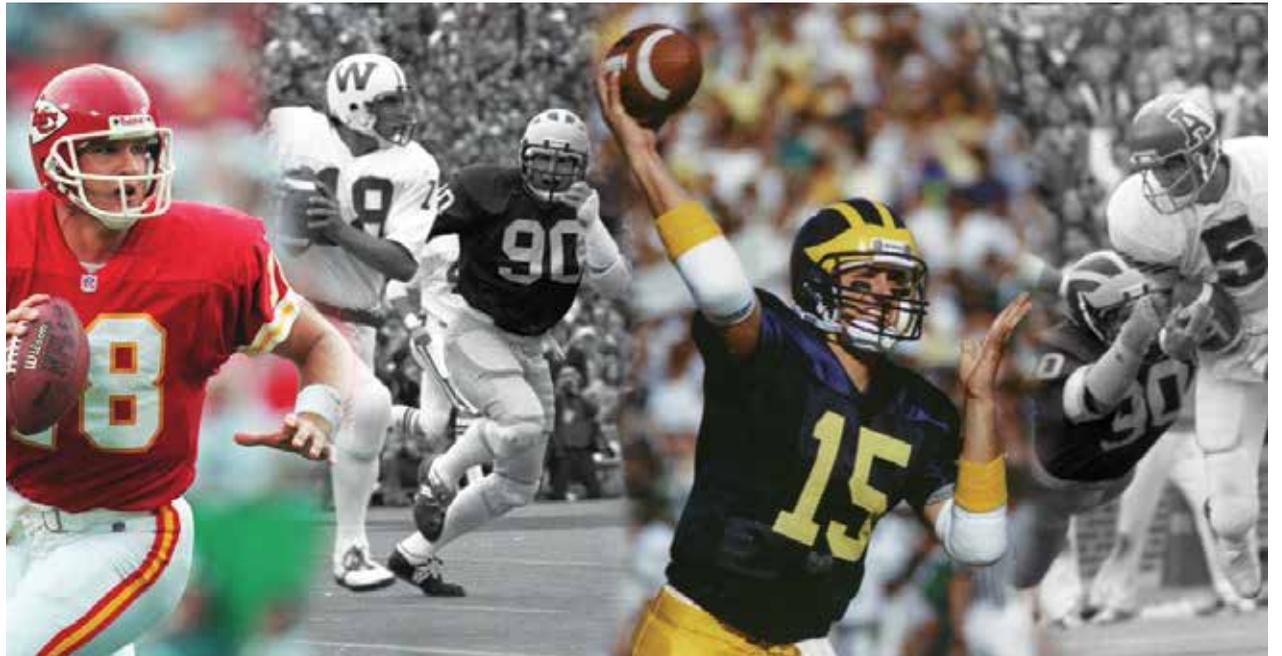
Grbac has found the same to be true in his life, saying that "Every man would love to be able to play a sport professionally. Those paid to play are admired and thought to have valuable things to say. It's up to us to actually have a message that is worth listening to." After his playing days ended in 1988, Godfrey earned a law degree from the University of Notre Dame. An unexpected proponent for this course of action was none other than Mother Teresa. The "Saint of the Gutters" encouraged Godfrey to pursue holiness through law. This pursuit was made easier for him by professors such as the late Charles Rice, known for his defense of the natural law in books such as *50 Questions on the Natural Law: What Is It and Why Do We Need It?*

*Godfrey: 'God is key to happiness'*

"I loved the work Professor Rice did," Godfrey explained. "The fact that we can know, from reason alone, that certain things are right, while others are wrong, is a fascinating and liberating thing. I loved studying the works of Plato, Aristotle, Aquinas, Augustine, and others on morality. Anyone willing to learn about what makes for a good life and genuine happiness can certainly do so."

Godfrey, a father of six, still lives in South Bend and is the founder of Life Athletes, a pro-life organization whose mission is to inspire young people to live virtuously. He teaches that the key to happiness is good relationships—beginning with God. Once that all-important one is properly established, every other relationship can fall into its proper place.

Despite his numerous projects with Life Athletes,



*Both Godfrey and Grbac are practicing Catholic husbands and fathers who engage in public speaking for their faith.*

Godfrey relies on his work as an estate planner to pay to the bills. "At Godfrey Law Offices," he explained, "we offer a unique planning process that ensures that our clients' plans work as they expect them to work, which means smoothly and with their instructions being followed by the family," says Godfrey.

Godfrey advises a local "successful aging group" and recently became the vice president of the South Bend chapter of the Thomas More Society. His influence reaches both the young and old, and even people in between. "The Sandwich Generation to which I belong has both young and old for which to care—along with the ongoing task of managing our own affairs. This is a tall order, but it is also an opportunity to grow in holiness. Our office helps by providing appropriate professional assistance nationwide," said Godfrey.

*Faith Journey Led to Deaconate*

Elvis Grbac has reached many people as well, and only expects that influence to expand as he nears his deaconal ordination for the Diocese of Cleveland. The former quarterback experienced a lot of success while playing for Michigan and continued that success in the NFL. After winning the Super Bowl in his second season with the 49ers, he went to the Pro Bowl while playing for the Kansas City Chiefs.

Despite never completely abandoning his Catholic faith during his playing career, Grbac did see the need to make a deeper commitment to his baptismal promises. He said, "I was like many young people who, when they first venture out in the world, start to think maybe some of the Commandments are just suggestions. Temptations abound, especially for athletes, and I did fall prey to some of them."

Part of Grbac's message to men is that sin is about self and the short term, while virtue is about God and the long term. While sin often wears an appearance of

happiness despite containing misery, virtue often has the opposite configuration. A big part of becoming virtuous is getting past appearances and seeing things for what they really are in light of death, judgment, hell, and heaven.

So enamored of heaven is Grbac that he has become keenly aware, in his preparatory studies for the diaconate, of the soul's process of becoming one with God. There are many terms for this, such as "deification," "theosis," or "divinization" (quite distinct from the sin of divination). This process is summarized in 2 Peter 1:3-4 when the first pope wrote of God desiring us to "become partakers of the divine nature."

*Grbac: 'We borrow every bit of goodness from God'*

"I love to talk about, not just conversion from sin, but the process of becoming one with God through the sacraments, prayer, and virtuous actions," Grbac stated. "We are made sons and daughters of God through Baptism, and the divine transformation is supposed to continue throughout our lives. There's no such thing as goodness apart from God; we have to 'borrow' every bit from Him, and, in the ultimate analysis, He will only be pleased with what comes from Him. Our physical appearance, career achievements or social status will do us no good at judgment. The only thing that will matter is how well we have lived out God's plan for us."

The youngest of Grbac's three children—his only daughter—is set to start at Northwestern University in the fall, so he will have more time to travel the country to speak at men's conferences, Knights of Columbus councils, *Legatus* chapters, and more. He wants audiences to know that "despite any failure or success in this world, we are made to spend eternity with God forever. Super Bowl victory or not, every Catholic can be victorious where it really matters." ❖

# News Briefs



## Local

### “God Is” Retreat Grows

Sr. Maria Faustina MSSR, DRE for St. Eugene’s Cathedral, shared a powerful story in her presentation as part of the “God Is” retreat which was held September 22nd in Santa Rosa. Other speakers shared their personal faith “witness stories” as part of this grass roots retreat format which has been offered a number of times around the Diocese within the past year. Plans are underway for another God-Is Retreat for the RCIA/Adult Confirmation class.

## National

### ‘Made for Happiness’ Eucharistic assembly draws 14k in Michigan

By Perry West

Lansing, Mich., September 25 (CNA) - The Diocese of Lansing hosted a gathering of thousands Saturday, hoping to spark a fire for evangelization among Catholics in central Michigan. Nearly 25 percent of regular Mass-goers in the diocese attended the event.

Diocesan officials estimated that 14,000 people turned out Sept. 22 for “Made for Happiness,” a Eucharistic assembly held at the Breslin Center, on the campus of Michigan State University.

The diocese said its goal was to reinvigorate the joy of proclaiming the Christian message.

“We hope that it fires people up to go out and do that discipleship, to do that evangelization, to live out their faith in the daily life—in their work environment, in their social environment,” said Michael Diebold, Lansing’s diocesan spokesman.

“[We hope] that they can go out in their everyday life and spread that notion of being made for happiness, and bring people to the Church,” he told CNA.

Speakers included nationally-known Father Mike Schmitz, chaplain of the Newman Center at University of Minnesota-Duluth; Jennifer Fulwiler, Catholic author, speaker, and radio host; and Bishop Earl Boyea of Lansing.

The assembly was preceded by a Eucharistic proces-

sion from St. Mary’s Cathedral to the Breslin Center, a few blocks from the state’s capitol building. More than 4,000 Catholics marched 3.5 miles, and some carried banners representing their parish or Catholic organization.

Diebold said the procession was a practical example of evangelization.

The procession was “this outward sign of all these thousands walking up what is essentially main street Lansing, Michigan. We wanted to be a public witness,” he said.

The bishop “thought it would be a great idea to provide a good witness to both the city of Lansing, capital of Michigan, and the surrounding area.”

Bishop Boyea asked diocesan parishes to cancel all Saturday evening Masses, to encourage parishioners to attend the Mass at the assembly. At the end of the Mass, the bishop called for a year of prayer directed at the proclamation of the Gospel.

This is the third assembly the diocese has hosted to focus on the new evangelization in the last six years. The first two only involved church officials or volunteers. This year’s gathering, Diebold said, was directed at encouraging all Catholics.

“Each of the speakers...were encouraging those that were in attendance to try and be more than just folks in the pews, to be more than just Church-going Catholics, but to become disciples, to become missionary disciples,” he said.

“The theme of the assembly was made for happiness, and that’s what we are hoping people will take away from there. That they can share with others who may not have heard of it or maybe have forgotten about it—the happiness that we can get from Jesus Christ by being a member of the Church.”

### CRS Sells Fair Trade Coffee, Supporting Mexican Farmers and Land

By Perry West

Baltimore, Md., September 24 (CNA/EWTN News) - Catholic Relief Services is now offering fair trade coffee beans that will benefit local farming communities in Mexico and foster better agricultural practices.

“So many of us love coffee, and this is just a really easy way to live out your faith and support the people who work really hard to create the products that we love,” said Meghan Gilbert, communications officer for CRS.

“As Catholics, we have to uphold the dignity of everyone and one really great way to do that is to make sure workers are treated fairly and that they are paid a fair price for what they produce,” she told CNA.

The project is called Mama Tierra, or Mother Earth, and is a joint effort of CRS and Equal Exchange, a fair trade company that looks to provide a just relationship between consumers and producers.

For every bag of coffee sold at retail price, \$2 will be given to CRS. If a unit of five bags are sold at wholesale price, then \$5 will be donated. CRS will use the money to help educate farmers on practices to improve quantity and reduce waste.

The coffee sales also support members of a democratically-run cooperative of farmers in Oaxaca. The cooperative is called CEPCO and involves 4,300 farmers. The group provides a fair price for the product and educates farmers to improve cultivation.

Because coffee produces a lot of waste, a major focus of the project is to instruct farmers in environmentally-friendly agriculture, with measures such as reducing water contamination and improving soil quality, said Gilbert.

“We also work with them on how to grow this coffee so it actually puts more nutrients into the soil so it reduces the harm to the land and actually increases their yield,” she said.

“It’s about not just caring for the worker, it’s caring for the environment as well. Because if we don’t care for the environment, these workers won’t be able to produce coffee or some of the other agricultural goods.”

CRS has worked with Equal Exchange for more than 10 years, and this project has been in the works for the past few years, said Gilbert. Since the product is fair trade, the workers and farmers receive a just return on their product, she said, noting this is important because many farmers are not paid justly.

“You look around the world and you hear all these stories—workers getting paid very, very little for the amount of work they do,” she said. “When you make sure that they are paid a fair wage, then workers are treated better and they are able to produce and increase their business.”

Gilbert said fair trade is also important because it cultivates a culture that appreciates the workers on the other side of the products—items which people may take advantage of without recognizing the poor treatment those workers receive.

“I think that is really what ethical trade at CRS and fair trade over all is really trying to get people to think about who is on the other end of that product and who is creating it and making sure that they are treated well, that they are paid a fair wage.”

### Catholic Charities Is Collecting Airline Miles to Reunite Refugee Families

Washington D.C., September 20 (CNA) - Catholic Charities USA has announced a new initiative to help refugees and people seeking asylum to reunite with their family members through donated airline miles.

The national charity organization is partnering with Miles4Migrants, a volunteer-run nonprofit that works to reunite families separated by conflict and persecution through donations of both money and miles.

Catholic Charities agencies will work to help Miles4Migrants identify refugees and people seeking asylum who have received government approval for migration travel but are in need to airfare to be reunited with their loved ones.

Sister Donna Markham, president and CEO of Catholic Charities, emphasized that the organization’s work is focused on “caring for the most vulnerable among us.”

“It is in that spirit that we support our agencies’ efforts to assist immigrants and refugees who arrive in this country,” she said in a Sept. 20 statement. “We are excited for the increased opportunity this partnership provides to reunite families separated at our borders.”

Catholic Charities USA represents 166 diocesan Catholic Charities agencies, many of which work locally with immigrants and refugees, through resettlement assistance, foster care and other services.

Seth Stanton, CEO and co-founder of Miles4Migrants, said he is excited about the partnership with Catholic Charities.

“Our shared mission and values around keeping families together create a strong foundation, and we look forward to working together to reunite many refugee and asylum seeking family members in the years to come,” he said in a statement.

Miles4Migrants has recently expanded its domestic operations to aid families separated at the U.S.-Mexico border.

(see News Briefs, page 16)

## International

**Nigerian Priest Dies Shortly After Being Kidnapped**  
Warri, Nigeria, Sep 24 (CNA/EWTN News) - A Catholic priest in Nigeria died Sept. 19, just days after escaping from kidnappers, according to local media reports. The exact cause of his death has not yet been made public.

Fr. Louis Odudu was kidnapped Sept. 14 and released the next day, according to the Diocese of Warri, although there are some reports that he escaped. Four days later, Fr. Odudu reportedly complained of pain before being taken to the hospital where he died. Whether or not he died as a result of injuries sustained during his kidnapping ordeal has not been made public by the diocese.

The Nigerian Daily Post reports that five Catholic priests have been abducted in the southern Nigerian state of Delta in 2018 alone. Fr. Odudu was chaplain of the Seat of Wisdom Catholic Chaplaincy at the Petroleum Training Institute, a training school for the oil and gas industry located in the port city of Warri. Ordained in 1987, Fr. Odudu had been on sabbatical for two years in the United Kingdom before returning to his home diocese in 2018. He was assigned to the chaplaincy about two months before his kidnapping and death.

Members of the Diocese of Warri were already mourning the death of Fr. Stephen Ekakabor, who died in early September following a brain injury sustained during an armed invasion of his rectory in 2017. Members of the diocese were reportedly holding prayer vigils for Fr. Ekakabor on the day of Fr. Odudu's death.

The governor of Delta State, Ifeanyi Okowa, offered his condolences Sept. 21 to the Bishop of Warri and condemned the "renewed onslaught against Catholic priests and clergymen, assuring that Government will work closely with security agencies to arrest the ugly trend," according to the diocese.

The Nigerian bishops speak out frequently to criticize the government for being slow to act in the face of violence against Nigerians for religious and political reasons. ❖

He told CNA that while the banner itself may have symbolized a wider agenda to some, it was important to consider both the potential effects of making the burning a public event, and the discernment of the bishop—in this case Cardinal Cupich.

"I think it's sad that the rainbow has become the symbol of a movement and a lifestyle that very much flaunts a disordered sexuality and is opposed to the virtue of chastity," Petri said.

"Yet, I know there are many homosexual men and women living a secular gay lifestyle, who wave the rainbow flag and identify with it, but who are, at the same time, already questioning the so-called gay scene, the pitfalls of the gay culture, and who are open, by the grace of God, to the healing and virtue that the Church can offer them."

"I do not see how a priest who openly burns the symbol of a secular gay culture can hope to minister to or reach out to those men and women," Petri told CNA. Instead, he said, the emphasis should remain on pastoral concern, not alienation.

"Regardless of intent, when publicly announced it cannot but be viewed as a provocative and acrimonious gesture."

"I suspect this is why the Archbishop of Chicago requested Fr. Kalchik not burn the banner publicly himself or be present when parishioners did so. It creates a spectacle that makes the priest an enemy of people he may one day need to shepherd."

Despite the ongoing controversy, the Archdiocese of Chicago told CNA that Kalchik's removal from the parish was not a direct consequence of his decision to go ahead with burning the banner, or his subsequent comments to the media.

Instead, the archdiocese reiterated that the cardinal had been concerned about "several issues in the parish" and that Kalchik's break from ministry had "been in the works" prior to the emergence of the flag issue.

The archdiocese declined to comment on what issues specifically had drawn the cardinal's attention to the parish, or what prompted him to decide that the pastor be asked to step aside.

Fr. Kalchik has spoken publicly about his personal experience as a victim of sexual abuse, first as a child at the hands of a neighbor, and also by a priest when he was a young man and seminarian.

At least some parishioners at Resurrection suggested that his recent actions and statements should be viewed in that context, even if they did not agree with them personally. The most recent parish newsletter asked that those objecting to Kalchik's actions to "at least ask yourself what the banner represented to him as a victim [of sexual abuse]."

Fr. Petri added that Kalchik's status as a victim merited concern and prayer, as does all abuse survivors.

"I understand that Fr. Kalchik was abused. I'll pray for him as my brother priest who is also a victim. I do not stand in judgment and cannot presume to comment on his intentions or motivations."

The circumstances of Kalchik's absence from the parish remain unclear and have been the subject of considerable speculation, along with his current whereabouts.

Newsweek cited reports that there had been a heated exchange between Kalchik and two archdiocesan representatives, who allegedly threatened to have him sent to the St. Luke's Institute in Silver Spring, Maryland, a mental health care facility.

The archdiocese declined to comment on the report that Kalchik was instructed to present himself at the St. Luke's Institute for psychiatric evaluation.

The archdiocese also declined to comment on a Chicago Sun-Times report that Cupich has blocked a recent request from Kalchik to move to a diocese in Michigan in order to be closer to his family.

Several questions about the temporary removal of Fr. Kalchik from the parish also remain unanswered.

Despite assurances from the Archdiocese of Chicago that Kalchik's break from ministry was by mutual agreement, accounts have surfaced that chancery representatives threatened to call the police if he refused to leave the parish. When asked about this report specifically, a spokesperson for the Archdiocese would only repeat that "Fr. Kalchik left willingly to receive pastoral support."

Although the archdiocese insists that it was unrelated to the controversy surrounding the banner, no indication has been given to local parishioners - many of whom say they support Kalchik—as to exactly why their pastor was removed.

An archdiocesan spokesman did tell CNA that Kalchik was now "working with the vicar for clergy to get the support he needs." ❖

or a negotiation, both sides lose something," Pope Francis reflected. "This is the law. Both sides. And you move ahead."

The Bishop of Rome said that the dialogue which led to the agreement was a process of going two steps forward and one step back. "Then, months passed without speaking to each other and then the time of God, which appears to be [the time of the] Chinese. Slowly. This is wisdom, the wisdom of the Chinese."

He said that "the bishops who were in difficulty were studied case-by-case," and that "dossiers came on to my desk about each one. And I was responsible for signing the case of the bishops."

Following this, drafts of the agreement were put on his desk, Pope Francis said. They were discussed and "I gave my ideas."

"I think of the resistance, the Catholics who have suffered. It's true. And they will suffer. Always, in an agreement, there is suffering. They have a great faith."

He said they have written him, saying that "what

the Holy See, what Peter says, is that which Jesus says. The martyrial faith of these people today goes ahead. They are the great ones!"

"I signed the agreement," Pope Francis stated. "I am responsible."

"The others, whom I appointed, in all have worked for more than 10 years. It's not an improvisation. It's a path, a true path."

He noted that after a "famous communique of an ex-apostolic nuncio, the episcopates of the world wrote me, saying clearly that they felt close, that they were praying for me."

"The Chinese faithful wrote and the signature of this writ was from a bishop, let's say it this way, of the traditional Catholic Church and from a bishop of the patriotic Church, together and faithful, both of them. For me, it was a sign from God," Pope Francis stated.

The pope also recalled, saying "thanks be to God that this is over", that in Latin America "for 350 years it was for the king of Portugal and of Spain to appoint the bishops, and the Pope only gave jurisdiction."

"We forget the case of the Austro-Hungarian Empire: Maria Teresa was tired of signing the appointments of bishops and gave jurisdiction to the Vatican. These were other times, and thanks be to God that they aren't repeated."

He stated that under the agreement with China, the Chinese government will not appoint the bishops: "No, this is a dialogue about eventual candidates but Rome appoints, the Pope appoints."

"And let us pray for the suffering of some who don't understand, and who have behind them so many years of being clandestine."

Announcing the deal on Saturday, the Holy See had said that "the shared hope is that this agreement may favor a fruitful and forward-looking process of institutional dialogue and may contribute positively to the life of the Catholic Church in China, to the common good of the Chinese people and to peace in the world."

Beijing established the Chinese Patriotic Catholic Church (see *China Deal*, page 22)

# Next Step Toward Artificial Reproduction Violates Human Fundamentals, Ethicist Warns

By Kevin J. Jones

Washington D.C., Sept. 25 (CNA/EWTN News) - Artificial human reproduction appears to be on the horizon with Japanese scientists' claim to have created immature human eggs from stem cells, but the technique could result in power that would cross the bounds of ethics and serve as a "profound violation" of marriage and marital love, a bioethicist has warned.

John Brehany, a Catholic bioethicist and director of institutional relations at the National Catholic Bioethics Center, told CNA that stem cell research has its positives.

"Such knowledge and power could be used for good ends, achieved with ethical means. For example, scientists could build on this sophisticated expertise in stem cell science to create human organs for transplantation or to cure major diseases or injuries," he said.

"However, given the significance of the human desire for procreation, (and) the lust for power, it appears likely that scientists will try to use this technology to engage in truly artificial human reproduction."

The reported development is "evidence of a major advance in biotechnology prowess" and show the potential for scientists "to exert control over the most fundamental and complex building blocks of biology and life," he said.

The team of Japanese scientists used a common method to transform adult human blood cells into induced pluripotent stem cells, which have the capacity to become other human cells, National Public Radio reports. They then placed these cells into miniature ovaries created in the lab from mouse embryonic cells. As reported in the journal *Science*, this triggered the human stem cells' transformation into immature human egg cells.

The scientists said they next plan to make mature human eggs and produce human sperm using this method.

"It's the beginning of a paradigm change," Kyle Orwig, a professor in the department of obstetrics, gynecology and reproductive sciences at the University of Pittsburgh School of Medicine, told NPR.

Brehany thought it correct that the technique might change how humans reproduce.

"This would be a major change even if practiced only by a small group of individuals. In principle, this would be a profound violation of marriage and marital love," he said.

The technique might be a choice for those who are infertile, NPR reported. It might allow babies to be conceived from the cells of children, grandmothers, the deceased, or cells stolen from unwitting celebrities. It could make DNA scanning of human embryos routine.

According to Brehany, it is important to note that the proposed techniques' use for infertile couples or individuals is not a cure for infertility, just as surrogacy is not. "Rather, it would allow people to procreate through other means," he added.

He suggested that news reports on the new devel-



Brehany said Catholic teaching holds that the "greatest goods" of human persons, like marriage, marital love, and procreation, must be "treated with the greatest respect."

opment do not sufficiently acknowledge how many human embryos would be "killed by being discarded or would be subject to additional assaults on their dignity by being made the subject of lab testing."

Dartmouth bioethicist Ronald Green told NPR there are "some very weird possibilities emerging," such as babies conceived using cells from the blood, hair, or skin cells of children, grandmothers or the deceased. Unwitting celebrities could have their cells stolen from a used soda can or hair clippings at the salon, from which egg or sperm cells could in theory be cultivated and used to conceive babies.

"A woman might want to have George Clooney's baby," Green said. "And his hairdresser could start selling his hair follicles online. So we suddenly could see many, many progeny of George Clooney without his consent"

Hank Greeley, a Stanford bioethicist, said that making human eggs and sperm from stem cells "opens up an enormous number of possibilities for changing how humans reproduce."

Brehany said Catholic teaching holds that the "greatest goods" of human persons, like marriage, marital love, and procreation, must be "treated with the greatest respect."

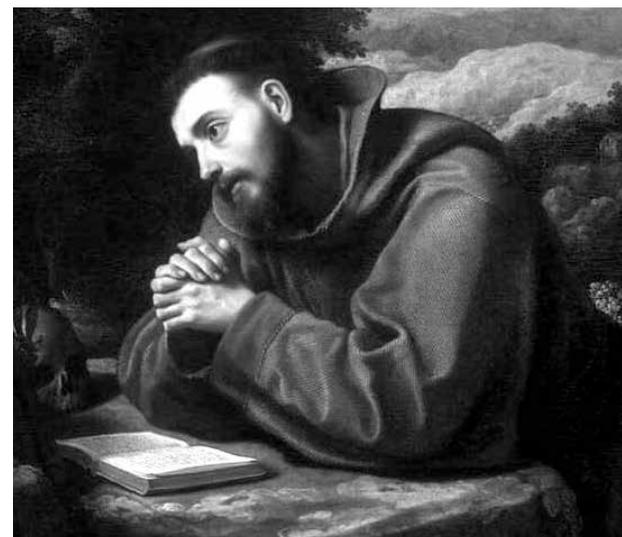
"How we respect such goods is a matter of significant principle," he said. "Once we violate or misuse them, then it is harder to treat them as they deserve, and the negative impacts on the innocent human beings are immense."

Brehany cited the 1987 Congregation for the Doctrine of the Faith document *Donum vitae*, which criticizes the separation of the desire to procreate from the conjugal act between married spouses. He suggested that such a violation results in decreased

respect for "the dignity of the human persons brought into being this way" and for their suffering "as they struggle to know their own identity and dignity."

The 2008 CDF document *Dignitas personae* also addresses bioethical questions related to human life and procreation. It said: "The origin of human life has its authentic context in marriage and in the family, where it is generated through an act which expresses the reciprocal love between a man and a woman... human procreation is a personal act of a husband and wife, which is not capable of substitution."

While recognizing the legitimacy of the desire for a child, and voicing understanding for the suffering of infertile couples, the document adds "such a desire, however, should not override the dignity of every human life to the point of absolute supremacy." ❖



October 4: St. Francis

# María, Madre de la Iglesia

El mes pasado hice referencia al comentario del Beato Cardenal John Henry Newman que: “la Razón tiende hacia el cielo; el afecto tiende a lo terrenal”. San Pablo reconoce esto y lo enmarca con estas palabras: “no hago el bien que quiero; pero hago el mal que no quiero” (Romanos 7:19). La mayoría de las veces sabemos lo que deberíamos hacer, pero a menudo, debido a nuestros afectos desordenados, elegimos y hacemos aquello que hemos determinado no hacer. Afortunadamente, tenemos un Padre misericordioso que nos da repetidas oportunidades para arrepentirnos y tenemos una Madre que nos cuida con su afecto maternal. Ella puede y sirve como una fuente de aliento para nosotros mientras peregrinamos por este mundo.

Mayo es un mes tradicionalmente dedicado a María y Octubre es de igual manera un mes especialmente dedicado a Ella. Es importante que mantengamos nuestros corazones conectados con el Inmaculado

Corazón de nuestra Madre amorosa. Los diversos títulos de nuestra Señora son bellos de escuchar y nos inspiran a reflexionar. En nuestra propia Diócesis una serie de estos títulos se adhieren a nuestras Parroquias. Tenemos a Nuestra Señora del Buen Consejo, la parroquia en Fort Bragg. Lake County está lleno de Iglesias dedicadas a la protección de María. Lakeport recuerda la Inmaculada Concepción de María con su nombre, Santa María Inmaculada. Tenemos Nuestra Señora Reina de la Paz en Clearlake y Reina

del Rosario en Lucerna. Hay un número de títulos a María que son únicos en la Diócesis: las dos Misiones de Middletown, Loch Lomond y Cobb, están dedicadas a Nuestra Señora, una es Nuestra Señora de los Lagos y la otra Nuestra Señora de los Pinos. La misión en Covelo, servida por el Párroco en Willits, lleva el mismo nombre como Clearlake, Nuestra Señora Reina de la Paz. Tenemos una Iglesia en Windsor con el nombre de Nuestra Señora de Guadalupe. Calistoga tiene una Parroquia allí con el nombre de Nuestra Señora del Perpetuo Socorro. Arcata tiene un nombre muy claro y directo, simplemente Santa María. Nuestra Señora está asociada con la estrella que guía y por lo tanto en sus dos ubicaciones, en Oakmont como Estrella del Valle y Gualala como Estrella del Mar están dedicadas a María bajo estos títulos.

Garberville crea un título completamente nuevo y muy regional a Nuestra Señora y confía el nombre de esa Parroquia a Nuestra Señora de las Secuoyas. La Iglesia de la Misión en Asti de igual manera nombra a Nuestra Señora pero con un nombre más universal, el de Nuestra Señora del Monte Carmelo. Ukiah reconoce a María como Reina de los Ángeles con su nombre de Santa María de los Ángeles. Por último, la Comunidad Católica en Ferndale conmemora la Asunción de Nuestra Señora a los cielos con su nombre, Iglesia de la Asunción.

Cada una de estas Iglesias puede ser para nosotros en la Diócesis de Santa Rosa un maravilloso recorda-

torio de la fidelidad y misericordia de Dios. También representan para nosotros un recordatorio de que María aún está diciendo “sí” a Dios, dando su gozoso consentimiento de traer a Cristo al mundo. Los títulos de estas Iglesias sirven como recordatorios ‘terrenales’ para que nosotros continuemos trabajando y dirigiendo nuestros afectos hacia el cielo. Muchas personas tienen un afecto fuerte para su Iglesia Católica local y esto es grandioso y admirable. Al mismo tiempo, tenemos que recordar que el objetivo del edificio de la iglesia y su nombre no deben de quedar en lo terrenal, en el edificio en sí, sino en aquellas realidades de las Parroquias y lo que sus nombres representan. Cada día se nos invita a venir a nuestra Iglesia local, para hacer un breve peregrinaje para establecer una vez más nuestros corazones y nuestros afectos en las realidades espirituales que nuestras Parroquias representan.

Por supuesto sabemos que, sin importar el título de nuestras Parroquias, la verdad central y la realidad que profesamos en nuestra Fe Católica es la realidad de la presencia del Señor, bajo la forma de pan, reservado en los sagrarios de la mayoría de nuestras Iglesias. Por razones de seguridad no puede ser posible o prudente reservar el Santísimo Sacramento en cada lugar, pero estos sitios todavía representan lugares de consuelo donde hacemos una conexión con Dios, con las cosas de Dios y de manera especial con el Santo que sirve como patrón o patrona de la Parroquia. En el mes de Octubre sobre todo, hago un llamado a aquellos que tienen las Parroquias dedicadas al patrocinio de la Santísima Virgen para fomentar un renovado amor, devoción y afecto por Nuestra Señora. María, Madre de la Iglesia. Ruega por nosotros. ❖



Desde el Obispo

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

## Preguntas al Diácono Mario

Diácono Mario Zúniga (Zúniga es Diácono de Misión Dolores)

**Pregunta:** Alex Andrés de la Iglesia de Misión Dolores.

**¿A que se refiere la Misa Roja, la Misa Azul y la Misa Blanca?**

Estas misas se celebran en nuestra Iglesia Católica. En nuestra cultura Hispana, suena un poco extraño este lenguaje de colores; porque se viene a la mente el color negro, referente a la “misa negra”, que celebran grupo de personas, afines a diversas creencias que llevan a cabo ritos sacrilegios, vinculados principalmente con el satanismo y la magia negra. Dicho lo anterior;

**1. La Misa Roja:** Se celebra en honor a los que trabajan en el campo de la profesión del sistema legal. Generalmente esta misa se celebra anualmente por los abogados y jueces de las cortes de leyes, profesores y estudiantes de escuelas de leyes, oficiales de gobierno, y todos los que trabajan o tienen un interés en servir en la justicia o derecho legal.

En esta misa se ofrecen oraciones, pidiendo por la guía del Espíritu Santo, por todos los que buscan y trabajan por la justicia.

San Tomas Moro es el patrón de los abogados.

**2. La Misa Azul:** Se celebra en Gratitud por el personal de seguridad pública: Policías, los bomberos, y personal médico de ambulancias, quienes trabajan protegiendo y apoyando a la comunidad, generosamente y devotamente. Y que son los primeros en responder a la hora de una emergencia.

En esta misa se ora por todos los oficiales de policía y bomberos; que han hecho el ultimo sacrificio, de dar su vida por el bien común; como en el caso de los trágicos evento del 11 de Septiembre del 2001; donde murieron muchísimos bomberos, policías y personal de equipo de emergencia.

En esta Misa también se ora por la preservación de la Paz.

San Miguel Arcángel, es el patrón del personal de servicio, dedicado a la protección de la comunidad.

**3. La Misa Blanca:** Llamada también Misa por el Cuidado de la Salud. Se celebra en Gratitud por el personal médico—doctores, enfermeras, técnicos, personal de salas de emergencia, profesores y estudiantes de medicina; y todos los que trabajan en el

cuidado medio profesional.

En esta misa se ora también por el respeto a la vida. San Lucas es el patrón del personal médico, así como también de los pacientes que están a su cuidado.

Tanto la Misa Roja, la Misa Azul y la Misa Blanca; se celebran en la Arquidiócesis de San Francisco, y es una bonita oportunidad para que los fieles muestren su gratitud al personal jurídico, médico y de protección a la comunidad y a sus familiares. ❖



October 7: Our Lady of the Rosary



# Noticias en Español



## Noticias

### Grupo Católico Alfareros es Nominado Al Grammy Latino

SANTO DOMINGO (ACI Prensa) - El famoso grupo católico Alfareros ha sido nominado a los premios Latin Grammy 2018 en la categoría Mejor Álbum Cristiano en español por su nuevo disco "Setenta veces siete".

Alfareros fue creado en 1995 y es la primera vez que es nominado a este premio.

Katia Del Cid, integrante de Alfareros, dijo a ACI Prensa que "estamos muy contentos por esta gran noticia, sobre todo porque estamos seguros de que es algo que va a llegar a muchas personas y va a transmitir a Jesús, porque ese es el objetivo final de todas las cosas".

"Nosotros estamos en shock por la noticia, pero le damos gloria de Dios porque sabemos que esto es una gracia de Él", comentó.

Del Cid afirmó que la nominación también "es un regalo para la Iglesia en estos momentos dolorosos, donde solo se escuchan malas noticias. Es un rayito de esperanza, un rayito de luz, no porque venga de Alfareros, sino porque es algo que el Señor nos quiere regalar en este momento".

Francisca Correa manifestó que "yo llevo un año y medio (en Alfareros) y para mí ya es un tremendo regalo. Me imagino que lo es para mis hermanos que llevan 23 años, y que no solo que quieren, sino que el Señor les ha dado la gracia y esta tremenda misión".

"Es un regalo nuestra nominación, es de ustedes, de los que están en cualquier sitio que son parte de nuestra Iglesia. Es nuestra nominación como católicos. Eso nos tiene que dar luz, esperanza y alegría de que Jesús está vivo y viene a darnos vida en abundancia", expresó.

Respecto a cómo se enteraron de la nominación, Altermio Vargas, uno de los integrantes más antiguos del grupo, comentó que "había corrido la voz de que nuestro álbum había sido tomado en cuenta, pero no le dimos tanta importancia hasta no saber que de verdad era un hecho".

Señaló que durante la mañana del 20 de septiembre fue publicada la lista e "inmediatamente nos avisaron y ahí nos dimos cuenta. Nosotros somos nuevos en la categoría. Es la primera vez que nos nominan a un Grammy Latino".

"Me siento muy satisfecho del trabajo que se ha venido haciendo hasta ahora y muy contento de que en esta etapa en que el ministerio está pasando por un momento hermosísimo en cuanto a lo personal

y en cuanto a nuestra relación con Dios, llegue algo como esto", comentó Vargas.

Preguntados sobre qué harían si ganaran el premio, los integrantes de Alfareros afirmaron que "la gloria es para Dios. Mejor aún, el Evangelio puede llegar a más lugares".

"Los ojos del mundo verán a un ministerio que predica a través de las canciones el nombre poderoso del Señor y podremos traer un sorbo de agua fresca a esta sociedad que muchas veces solo recibe malas noticias", destacó Vargas.

"Nosotros solo somos la excusa, pero es Jesús el que brilla, es Jesús el que se hace presente", agregó Del Cid.

El grupo Alfareros precisó a ACI Prensa que conocerán los resultados alrededor de la quincena de noviembre y que se están preparando para la próxima gira internacional de su álbum "Setenta Veces Siete".

También anunciaron que participarán y cantarán en la Jornada Mundial de la Juventud (JMJ) que se realizará en Panamá del 22 al 27 de enero de 2019.

Alfareros lanzó el pasado mes de abril su séptima producción "Setenta veces siete", que incluye 14 canciones originales cuyos ritmos abarcan desde balada hasta merengue.

El grupo comenzó a trabajar en el disco desde noviembre de 2017 luego de seis años sin grabar.

En el trabajo de composición participaron el director de Alfareros, Junior Cabrera y los integrantes del ministerio: Fermín Amador, Altermio Vargas, Katia del Cid y Francisca Correa.

"Setenta veces siete" puede descargarse de gratuitamente desde el sitio web de Alfareros <http://www.alfareros.do> y también está disponible en Spotify.

### Papa Francisco Reitera Condena a Abusos Sexuales: Sobre Esto No Se Negocia

Vaticano (ACI Prensa) - En la rueda de prensa a bordo del avión papal, el Papa Francisco reiteró su condena a los abusos sexuales cometidos por miembros del clero y señaló que sobre esto "no se negocia".

"En los últimos tiempos he recibido muchas, pero muchas condenas de la Congregación para la Doctrina de la Fe y he dicho 'adelante, adelante'. Nunca he firmado, después de una condena, un pedido de gracia. Sobre esto no se negocia, no hay negociado", afirmó el Pontífice este 25 de septiembre tras concluir su visita a los países bálticos.

Durante su intervención, también recordó el encuentro ecuménico con los jóvenes en la iglesia luterana de Tallin (Estonia), y aseguró que los entiende cuando se "escandalizan" por "la hipocresía" y los distintos "actos de corrupción" al interior de la Iglesia, especialmente, cuando se trata de abusos sexuales.

"Entiendo que los jóvenes se escandalizan con esta corrupción tan grande. Saben que está en todo lugar, pero en la Iglesia es más escandaloso porque deben llevar a los niños a Dios y no destruirlos".

"Todos sabemos y conocemos las estadísticas, yo no las diré, pero si fuera solo un sacerdote el que abusa de un niño o una niña, esto es monstruoso porque ese hombre ha sido elegido por Dios para llevar al niño al cielo", advirtió el Santo Padre.

El Papa reconoció que los jóvenes "buscan hacer su camino con la experiencia" y "piden ser escuchados". "No quieren fórmulas fijas. No quieren un acompañamiento directivista", señaló.

En otro momento mencionó los abusos sexuales cometidos por sacerdotes en Pensilvania (Estados Unidos), y aseguró que la Iglesia también ha trabajado

para contrarrestar esta corrupción.

"En los primeros 70 años hubo muchos sacerdotes que cayeron en esta corrupción. Luego en un tiempo más reciente ha disminuido, porque la Iglesia se dio cuenta que debía luchar de otro modo", indicó.

Del 22 al 25 de septiembre el Papa Francisco realizó un viaje apostólico a Lituania, Letonia y Estonia, donde entre otras cosas, rindió homenaje a los mártires de la persecución nazi y comunista.

Estos tres países bálticos pertenecieron a la ex Unión de Repúblicas Socialistas Soviéticas desde 1940 hasta 1991.

### Arzobispo Propone Ofrecer Uno De Estos 9 Regalos Espirituales a La Virgen María

REDACCIÓN CENTRAL (ACI Prensa) - Al presidir una multitudinaria Misa por el día de Nuestra Señora de las Mercedes, el Arzobispo de Piura y Tumb en el norte del Perú, Mons. José Antonio Eguren, alentó a ofrecerle a la Madre de Dios un regalo espiritual.

Ante miles de personas reunidas en los exteriores de la parroquia San Francisco de Asís en la localidad piurana de Paita, el Arzobispo alentó a los fieles a no "solo pedir, sino también a ofrecerle a Nuestra Señora de las Mercedes, en señal de nuestra gratitud, algún regalo espiritual".

Mons. Eguren propuso alguno de estos nueve ofrecimientos:

1. Nuestra oración de alabanza.
2. Nuestro compromiso sincero de no ofenderla más con ese pecado al cual estoy aficionado.
3. Reconocer a ese hijo que se ha tenido.
4. Dejar la convivencia para contraer el sacramento del matrimonio.
5. Bautizar a los hijos.
6. Serle fiel a la esposa o al esposo.
7. Ser honesto en todo momento y ocasión, sobre todo en mis responsabilidades públicas, cortando radicalmente con la corrupción.
8. Dejar el alcohol, la droga, lo impuro.
9. Ser un cristiano que vive la coherencia entre la fe que profesa y la vida que lleva.

"En una palabra, ofrecerle mi compromiso de una vida santa porque Ella es la toda pura, la Virgen Madre de Dios concebida sin la mancha del pecado original. La pureza y santidad de nuestra Madre reclama y pide la nuestra", destacó el Prelado peruano.

Mons. Eguren dijo además que quienes buscan a la Virgen son peregrinos que saben que "cuida con gran amor de Madre de todos aquellos que la invocan de corazón. Venimos a pedirle que interceda por nosotros ante su Divino Hijo, Jesús, para que el Señor que nunca le niega nada a su Madre, nos conceda por intermedio de Ella las mercedes, es decir las gracias y bendiciones que necesitamos en nuestra vida personal, familiar y social".

"Puede ser que necesitemos la merced de la salud, del trabajo, del perdón de nuestros pecados, de la reconciliación fraterna, de la justicia, del consuelo en la aflicción, del amor en el hogar, de la unidad en nuestra vida nacional, de la honestidad en nuestros asuntos privados y sobre todo públicos", añadió.

El Arzobispo de Piura también animó a acoger a los "hermanos venezolanos que en gran número están llegando a nosotros en busca de libertad, seguridad, y mejores condiciones de vida ante la dramática situación que se vive en Venezuela".

(vea Noticias en Español, página 20)

# JPII's Biographer, Young Priests Fear 'Working Document' Will Doom Youth Synod

DENVER, Colorado, Sept. 20 (LifeSiteNews) - Both a bestselling papal biographer and a group of young priests have expressed their fears for the Synod on Youth after reading its working document.

George Weigel, the biographer of Pope St. John Paul II, wrote in the Denver Catholic that the *Instrumentum Laboris*, or working document, for October's XV Ordinary General Assembly of the Synod of Bishops, is not a good basis for the members' discussion.

"The IL [*Instrumentum Laboris*] is a 30,000+ word brick," Weigel stated, "a bloated, tedious door stop full of sociologese but woefully lacking in spiritual or theological insight."

"Moreover, and more sadly," he added, "the IL has little to say about 'the faith' except to hint on numerous occasions that its authors are somewhat embarrassed by Catholic teaching—and not because that teaching has been betrayed by churchmen of various ranks, but because that teaching challenges the world's smug sureties about, and its fanatical commitment to, the sexual revolution in all its expressions."

The working document also mentioned "LGBT youth," the first time the loaded phrase has ever appeared in a Vatican document.

In an "open letter" addressed to the members of the Synod and published in *First Things*, eight young Catholic priests remarked that the working document fails to counter sexual immorality. Fathers Steven J. Arena, Eric J. Banecker, Christopher Coffey, Michael G. DeSaye, Richard W. James, Bryan J. Kerns, Aleksandr J. Schrenk, and Stephen W. Spencer all serve dioceses in the United States.

"The Synod's *Instrumentum Laboris* (working document) concedes too much to the sexual revolution, which has caused such great harm to young people," they wrote.

After pointing out that their generation has grown up in a culture hostile to the truths of Christian faith, the young priests pointed out that neither young people who uphold doctrine or programs that have successfully formed young people in the Catholic faith are mentioned in the working document.

"When we read the *Instrumentum Laboris*, we do not find an extensive analysis of models that have proved successful in forming young people in the faith," they wrote.

"Nor do we find guidance on how the socio-cultural concerns of young people can be raised and oriented toward a supernatural end. We find instead vague references to 'some young people' who wish for this or that part of the Church's teaching to change," the priests continued.

This does not reflect their experience of young Catholics.

"...We know many young people who do not want the Church's teachings to change, who instead want them proclaimed more vigorously—precisely because they see them as the antidote to the cultural wasteland in which we live," the priests insisted. "For this

reason, we believe the *Instrumentum* needs substantial rethinking and revision."

"Only the Gospel, lived in its radical vigor, can satisfy"

Weigel fears that the very length of the working document suggests that it is not the beginning of a discussion but its prefabricated end.

"A gargantuan text like this can't seriously be considered as a basis for discussion at the Synod," he wrote.

"No text of more than 30,000 words, even if written in a scintillating and compelling style, can be a discussion guide," Weigel continued. "The IL for Synod-2018 reads, rather, like a draft of a Synod Final Report. And that is a prescription for a failed Synod."

Both the veteran Catholic author and the young Catholic priests have suggestions to salvage the Synod. They all think orthodox teaching should be stressed.

"Only a powerful encounter with Jesus Christ and a joyful proclamation of the orthodox faith of the Church can inspire young hearts and fire young people to mission," the priests wrote.

Discovering that the sexual liberation is "shackling" instead of freeing and "radical autonomy" a lie, young people are actively looking for something else, they believe. That something can be found in the Gospel.

"Then the Gospel of Jesus Christ manifests itself anew as liberation, as freedom from the shackles of our age, so that we instead become prisoners for the Lord, missionary disciples whose hearts are burning within them," the priests explained. "We pray that the primary effect of this Synod will be an unabashed proclamation of this authentic Gospel for the young people of today."

Weigel says the Synod can be salvaged if the bishops present recognize that young people don't want a "pandering Church," but one that tells the truth.

"...Above all, and perhaps especially in this time of grave troubles, what young people want (and what the rest of us want, at least in the living parts of the Church) is a Church that lives joyfully, teaches clearly, manifests holiness, offers comfort and support to the needy—and answers our questions clearly and honestly," he wrote.

"Young people (and the rest of us) do not want a pandering Church, but an evangelically-vibrant Church that manifests and offers friendship with Jesus Christ."

He also suggested that Synod participants stress "that the clarity of Catholic teaching on life issues attracts many young people today, precisely because that clarity is in sharp contrast to the incoherence about what makes for human happiness that people of all ages increasingly detect in the lifestyle libertinism of contemporary Western culture."

The young priests seem to concur, saying that they have experienced where this has led: "divorce, the unchecked pursuit of pleasure, objectification

of women, sex trafficking, pornography, all of the horrors that precipitated the #MeToo movement, listlessness, despair, addiction."

"Our culture is all too eager to sell us false idols. Only the Gospel, lived in its radical vigor, can satisfy," they concluded. "Christ alone is the answer to the challenges for our generation. May we embrace him and his call to holiness anew in this hour." ❖

(Noticias en Español, cont. de pagina 19)

El Prelado recordó asimismo que San Juan Pablo II le confirió a "La Mechita", como cariñosamente llaman en el norte peruano a la Virgen de las Mercedes, los perennes y preciosos títulos de "Estrella de la Evangelización" y "Reina de la fe".

Mons. Eguren recordó que el Papa Francisco, a través de la medalla pontificia que tuvo a bien obsequiarle a la Virgen con ocasión de su viaje apostólico al Perú, ha pedido "amar y venerar profundamente a aquella que es la Madre y Reina de Paita, de Piura y del Norte del Perú". ❖



October 18: St. Luke

# Archbishop Chaput Shares Theological Critique of Youth Synod Prep Document

Philadelphia, Pa., Sept. 23 (CNA/EWTN News) - Archbishop Charles Chaput offered Friday on First Things a critique by a theologian of the working document for the upcoming Synod on Youth, which highlights five principal theological difficulties in the document.

The synod will be held Oct. 3-28 at the Vatican. Archbishop Chaput is one of five representatives who were chosen by the US bishops' conference to attend the meeting.

In addition, Pope Francis appointed Cardinal Blase Cupich of Chicago and Cardinal Joseph Tobin of Newark; though Tobin has elected not to attend, citing pastoral obligations in his local Church amid the sexual abuse crisis.

The Archbishop of Philadelphia wrote Sept. 21 that in recent months he has "received scores of emails and letters from laypeople, clergy, theologians, and other scholars, young and old, with their thoughts regarding the October synod of bishops in Rome focused on young people."

"Nearly all" of those "note the importance of the subject matter", "praise the synod's intent", and "raise concerns of one sort or another about the synod's timing and possible content," he wrote.

Archbishop Chaput shared the text of a critique of the *instrumentum laboris*, which he received "from a respected North American theologian."

He noted it "is one person's analysis; others may disagree. But it is substantive enough to warrant much wider consideration and discussion as bishop-delegates prepare to engage the synod's theme."

The theologian identified five principal problems with the text of the *instrumentum laboris* for the youth synod: naturalism, an inadequate grasp of the Church's spiritual authority, a partial theological anthropology, a relativistic conception of vocation, and an impoverished understanding of Christian joy.

The author said the document "displays a pervasive focus on socio-cultural elements, to the exclusion of deeper religious and moral issues," and expresses a desire to examine reality through the faith and experience of the Church, while "regrettably fail[ing] to do so."

Four examples of this naturalism are given. One of them is the discussion in section 144, where "there is much discussion about what young people want; little about how these wants must be transformed by grace in a life that conforms to God's will for their lives."

"After pages of analysis of their material conditions, the IL offers no guidance on how these material concerns might be elevated and oriented toward their supernatural end... the majority of the document painstakingly catalogues the varied socio-economic and cultural realities of young adults while offering no meaningful reflection on spiritual, existential,

or moral concerns. The reader may easily conclude that the latter are of no importance to the Church," the theologian wrote.

The theologian next discussed the document's "inadequate grasp of the Church's spiritual authority," saying that "the entire document is premised on the belief that the principal role of the magisterial Church is 'listening.'"

By its emphasis on listening and dialogue, the *instrumentum laboris* suggests that "the Church does not possess the truth but must take its place alongside other voices," the author wrote. "Those who have held the role of teacher and preacher in the Church must replace their authority with dialogue."

This misunderstanding of the Church's teaching authority results in a "conflation of the baptismal and sacramental priesthood", the theologian wrote, and it also "presents a pastoral problem": "the Church as mother and teacher cannot through negligence or cowardice forfeit this necessary role of setting limits and directing (Cf. §178). In this regard §171, which points to the motherhood of the Church, does not go far enough. It offers only a listening and accompanying role while eliminating that of teaching."

Third, the theologian discussed the "partial theological anthropology" of the *instrumentum laboris*, which they said "fails to make any mention of the will" in its discussion of the human person.

"It is the will that is fundamentally directed toward the good," the author notes. "The theological consequence of this glaring omission is extraordinarily important, since the seat of the moral life resides in the will and not in the vicissitudes of the affect."

Then is discussed the "relativistic conception of vocation" in the document, which gives the impression "that vocation concerns the individual's search for private meaning and truth."

An example of this problem is section 139, which "gives the impression that the Church cannot propose the (singular) truth to people and that they must decide for themselves. The role of the Church consists only in accompaniment. This false humility risks diminishing the legitimate contributions that the Church can and ought to make."

The last principal difficulty of the *instrumentum laboris* is its impoverished understanding of Christian



The theologian identified five principal problems with the text of the *instrumentum laboris* for the youth synod.

joy, according to the theologian.

Spirituality and the moral life "are reduced to the affective dimension, clearest in §130, evidenced by a sentimentalist conception of 'joy.'"

According to the theologian, the document presents joy as "a purely affective state, a happy emotion ... Despite its constant reference to 'joy,' nowhere does the IL describe it as the fruit of the theological virtue of charity. Nor is charity characterized as the proper ordering of love, putting God first and then ordering all other loves with reference to God."

Consequent upon this understanding of joy is a lack of "any theology of the Cross" in the *instrumentum laboris*.

"Christian joy is not antithetical to suffering, which is a necessary component of a cruciform life," the theologian writes. "The document gives the impression that the true Christian will be 'happy' at all times, in the colloquial sense. It further implies the error that the spiritual life itself will always result in felt (affective) joy."

"The pastoral problem that results from this comes to the fore most clearly in §137: Is it the role of the Church to make youth "feel loved by him [God]" or to aid them in knowing they are loved regardless of how they might feel?"

The theologian added that there are other serious theological concerns in the document, noting, "a false understanding of the conscience and its role in the moral life; a false dichotomy proposed between truth and freedom; false equivalence between dialogue with LGBT youth and ecumenical dialogue; and an insufficient treatment of the abuse scandal." ❖

# CALENDAR

## September 24th - November 5th

### Fr. David Anderson

Fr. David Anderson will present a series of 6 lectures at St. Joseph's Church in Fortuna. His topic will be "The Miracles of Jesus in the Gospels" and begin on Monday, Sept. 24 - Nov. 5. (There will be no lecture held on Oct. 22). Please call the parish office at (707) 725-1148 for more information.

## October 6th

### Rosary Rally

Rosary Rally 9 am -12:30 pm, Cathedral of St Mary of the Assumption, 1111 Gough Street, San Francisco. For more information, go to <http://rosaryrallysf.com>.

## October 7th

### "Together In Hope"

Prayer event on the one-year anniversary of the Nor Cal Fires. 2pm Cardinal Newman Field. The biggest prayer gathering of Catholics & Protestants in Santa Rosa ever! The event will celebrate the virtue of Hope in the midst of suffering and the promise of resurrection. The one-hour prayer service will reflect on the Psalms and conclude with the Lord's Prayer, followed by a short time of music and fellowship. First responders and those who have suffered in any way will be recognized. No one will be forgotten in the wake of our tragedy. [www.srdioocese.org/togetherinhope](http://www.srdioocese.org/togetherinhope)

## October 7th

### Rosary Coast to Coast

Rosary Coast to Coast, Sunday 1 pm. various locations throughout the Bay Area.

## October 12th

### Discipleship Today: Becoming Cultural Mystics

"Discipleship Today: Becoming Cultural Mystics" by Pauline Sister Nancy Usselman, Friday, October 12, 7:30 PM, St Dominic's Church (nave), 2390 Bush St, San Francisco.

## October 13th

### Santa Rosa Diocesan Council of Catholic Women

You are invited to celebrate with Star of the Valley's 2018 Woman of the Year, Cristina Wadsworth, on Saturday, October 13, at St. James Parish, 125 Sonoma Mountain Pkwy, Petaluma. The day will begin with Mass at 9:30 am with registration and continental breakfast, followed by a 10:00 am business meeting, 11:00 a.m. Mass, and lunch with presentations of the "Women of the Year" honorees (hosted by St. James Women's Group.) The cost is \$24 per person and reservations are due by September 21. Mail your check, payable to SRDCCW with "Star of the Valley" on the memo line, to Connie Lynch Sorensen, 421 Zimpher Drive, Sebastopol, CA 95472. No one will be admitted without a paid reservation. Questions? Call Blanche Kaiser at 537-9213.

## October 13th

### Evangelization, Social Media, & Virtue

Evangelization, Social Media, & Virtue: Restlessness in a Mediated Culture", Radiate Workshop, Pauline Sister Nancy Usselman, Saturday, 9am—12 Noon, St Dominic's Church, Parish Hall, 2390 Bush St, San Francisco. Cost \$25.

## October 20th

### NFP Class

All engaged and married couples are invited to the next English natural family planning course. Class

1 is Saturday, October 20, 2018 from 7-9 p.m. in Santa Rosa. For more information, please call (707) 542-3635 or go to <http://www.ccli.org>.

## October 20th

### St. Thomas Aquinas and the Brain in a Vat

St. Thomas Aquinas and the Brain in a Vat: Aquinas on the Mind, the Brain, and the Human Person" by Dominican Father Justin Gable, Saturday, October 20, 10am -12noon, Dominican School of Philosophy and Theology, 2301 Vine Street, Berkeley.

## October 20th

### Dracula, Vampires, and Catholic Teaching

"Dracula, Vampires, and Catholic Teaching" by Tom Riley, Saturday, October 20, 9:30 AM-11 AM, part of the Faith and Culture Series, St Apollinaris Catholic Church, 3700 Lassen Street, Napa.

## October 25th

### The Evangelizing Parish

"The Evangelizing Parish" by Cardinal Francis Arinze, 6-9pm, Star of the Sea Parish, 4420 Geary Blvd., San Francisco.

## November 2nd - 3rd

### Ignatius Press 40th Anniversary Banquet

Ignatius Press 40th Anniversary Banquet and Conference, St. Mary's Cathedral Conference Center, 1111 Gough St, San Francisco; Featured speakers are popular long-time Ignatius Press authors Peter Kreeft, Steve Ray, Michael O'Brien, Jesuit Father Robert Spitzer, and Cardinal Francis Arinze. Archbishop Salvatore Cordileone will also speak. Ignatius Press Founder and Editor Jesuit Father Joseph Fessio will speak as well. For more information, go to [www.ignatius.com/40](http://www.ignatius.com/40).

## November 3rd

### Victoria's Requiem Mass celebration

Victoria's Requiem Mass celebrated by Cardinal Francis Arinze and Archbishop Salvatore Cordileone, 11am, St. Patrick's Seminary & University, 320 Middlefield Road, Menlo Park, featuring "The Benedict Sixteen", a 16-voice professional choir, directed by guest conductor John Renke. Sponsored by the Benedict XVI Institute.

## November 16th

### How to Teach Our Kids to Love the Faith

"How to Teach Our Kids to Love the Faith" by Steve Ray, 7:30 pm, St Apollinaris Catholic Church, 3700 Lassen Street, Napa

## November 17th

### St. Thomas and Sartre Walk into a French Café

St. Thomas and Sartre Walk into a French Café: Aquinas on Freedom and the Meaning of Existence by Dominican Father Justin Gable, 10:00am – 12Noon, Dominican School of Philosophy and Theology, 2301 Vine Street, Berkeley.

## Ongoing

### Thursdays 5:30pm

### "Pray for Priests" prayer group St. Sebastian Parish

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

**To have your calendar event listed please email us!**  
**[Srdiocese1@gmail.com](mailto:Srdiocese1@gmail.com)**

*(China Deal, cont. from page 16)*

lic Association in 1957 to regulate Catholics living in China, and Catholics in the country have been divided between members of the patriotic Church and the "underground Church".

The agreement between the Holy See and the People's Republic is meant to end the split between the patriotic and underground Churches.

The Chinese Catholic Patriotic Association is under the day-to-day direct supervision of the Chinese Communist Party since a March 2018 decision by which the Chinese government shifted direct control of religious affairs to the Chinese Communist Party's United Front Work Department.

In recent years, Chinese authorities have cracked down on underground Christian churches, as well as on Muslims throughout western provinces. ❖

*(Sacred Song, cont. from page 9)*

Looking at the essential transcendental trinity of truth, beauty and goodness, he noted that "the door of beauty is not so wide-open. Some people will walk more through the door of beauty than others. I see the thirst for that." He described the reaction of a mother at the close of a vocation camp for boys this summer. When the Benedict XVI choir sang, she was moved to tears by the beauty of the music.

Archbishop Cordileone sees this beauty as an important force for evangelization. The Benedict XVI Institute will "open the door of beauty to our Catholic people so that, through sacred beauty," they can enter "into an encounter with the Divine."

Looking to open that door to beauty in many areas of Catholic arts, the institute publishes the online magazine Catholic Arts Today.

Gallagher said it "concentrates on living Catholic artists across all artistic disciplines."

The magazine also sponsors a four-part lecture series. In May, California poet laureate Dana Gioia and Dante scholar and essayist Anthony Esolen spoke on "The Catholic Imagination."

"Music is the heart of it," emphasized Archbishop Cordileone.

"It helps make the Mass more beautiful and reverent," agreed Gallagher.

"A lot, especially young people, find this music and reverent liturgy beautiful and attractive and elevating to the soul." Wu described the immediate positive results of the first rehearsal with St. Ignatius Church and University of San Francisco students in September, when 26 parishioners and students as young as 17 years old came to learn how to read and sing Gregorian chant as well as some classical sacred choral music.

"They picked up a rather difficult Introit quickly and seemed to enjoy the experience of learning together," she recalled.

Gallagher said nearly 15 parishes in the Bay Area have requested the institute choir's services, adding that the institute is already developing an online curriculum for nationwide use.

With this emphasis on music, "It's more than just training; it's formation," Archbishop Cordileone said.

"I hope this becomes a resource beyond this diocese and the area and a catalyst for other parts of the country. I would observe there is a real craving for something deeper, something sacred, especially on the part of the young people." ❖

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October 16: St. Margaret Mary

# Youth News



Bishop Vasa and Bishop Barber together with Sean Bryan, the Papal Ninja at the 6 Flags "On Fire" event. For news about upcoming Youth and Young Adult Ministry events go to [www.sryouth.org](http://www.sryouth.org)

## The 177 Project comes to St. James Parish in Petaluma on October 29th

The 177 Project is an initiative from Adoration Artists designed to help spark a renewal in parishes across the country. We are firm believers in the power of spending time in front of the Eucharist and want to encourage that through a worshipful evening that fosters community within and across parishes. Over the course of three months, more than a dozen of the most talented artists in Catholic music will split up into teams of two and visit all 177 different dioceses within the US—including those in Alaska, Hawaii, and St. Thomas.

Each evening will be centered around a Holy Hour. Upon conclusion of the Holy Hour, attendees will have the chance to enjoy a concert put on by the musicians traveling as part of the 177 Project. During the event, attendees will have opportunities for confession, to pray for others, to hear about the importance of (and even respond to) vocations, to say the rosary, to engage with local and national ministries, and to interact in a variety of other ways.

*A nationwide tour of Eucharistic Adoration  
featuring some of the most talented Catholic musicians in the country*

**COMING FALL OF 2018**

October 29th @ St James.

more info at the [177project.com](http://177project.com)

Aleteia

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